

# THE SAINTS' HERALD

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

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

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

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## EDITORIAL

### IN GOSPEL BONDS

(Sermon by Elbert A. Smith, Lamoni, Iowa, May, 1918. Reported by Mrs. G. N. Briggs.)

There came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.—Acts 21: 10-14.

There used to be an old custom among Latter Day Saints, when closing a letter, to subscribe themselves, "Yours in gospel bonds." I do not know that other people ever have used that expression, and unfortunately, perhaps, we do not use it so often as of old. It is full of significance. In our Scripture reading we have a picture of Paul in gospel bonds. Bound in spirit. He it is also who assures us that we are "not our own, for we have been bought with a price."

#### IS YOUR SOUL YOUR OWN?

I once heard the statement made concerning a certain man, "He is afraid to say his soul is his own." This man, by the way, was a married man, and that fact was supposed to contain the germ of a joke. But I wish to approach it from a serious side this morning. Do you dare to say that your soul is your own? Do I dare say that my soul is my own?

You all know that at the present time the Government reaches forth its hand and touches certain young men on the shoulder, and Uncle Sam says to them, "Come with me." They are not asked if they wish to come. They are told to come. These young men are taken across the waters to France, and if necessary they are expected to die in the

muddy trenches in defense of the cause they are called upon to serve.

If the statement is true that the body and the spirit are the soul of man, then the Government takes hold of the souls of men and says to them, you are not your own. There is a higher will here that asserts itself, and that is the will of the state.

#### THE MAN AND THE STATE

We used to have a good brother out West who sometimes would take a five-dollar bill from his pocket and say, "This is mine. I earned it. I do not have to pay tithing on it. It is absolutely nobody's business what I do with it."

Every sort of immorality, every kind of excess hides itself under this statement, "It is nobody's business." All such try to march under the banner of personal liberty; that is the plea of the saloon and the drunkard—the plea of personal liberty. But here is an institution known as the state, that comes in and says, "It is my business."

As a people, in facing this issue, we have a certain rock that some people do not have. It is true that we recognize that the state is purely and wholly a human institution, and yet it exerts a will that is superior to the will of the individual. And God has told us in the Book of Covenants that we should be obedient to that law of the land which is constitutional. An unconstitutional law might not have any claim on us, but this conscription law has been passed by our duly elected representatives, and upheld by the Supreme Court, whose function it is to determine whether law is constitutional or otherwise. So we may say in this case at least, that God is back of the constitution and the state, and takes the responsibility for every act we perform in obedience to constitutional law. Our conscience may rest free.

#### THE MAN AND THE FAMILY

Now I come to another division of the subject, that which pertains to the family; and that brings

up the old idea of the joke in the matter. When a man is married, it is presumed that he gives up his liberty, and this germ of humor is expanded fully in all the funny papers. I do not think to look at it from that side, but to present it seriously.

Not long ago I was called upon to perform a marriage ceremony, and as the hour drew near, I went up to the chamber of the bridegroom to see how he was bearing up and to give him a few last words of advice as to his deportment. Just before the wedding march began, the bride entered, adorned for her wedding. She was a lovely girl, and as she came she threw her arms about the neck of the young man, as he sat there, and bending over, kissed him. She managed some way to put so much consecration, devotion, and love into that caress that it became almost a sacrament, and I turned away. It was not for me to see. He just sat there and took it all in. I thought, My friend, you are getting more than is your due. I suppose that was a reflex of the feeling that is deep down in the heart of every man, that no man is entirely worthy of the love and devotion of a good woman.

No man who has received the pledge of love that this young man received, and afterwards made the pledge contained in the marriage covenant, to keep himself for her and from all others, can ever again say, "It is nobody's business what I do." There is some one else to reckon with. He may forget. God does not.

#### THE BATTLE OF PARIS

I read a letter from one of our soldiers in France, speaking about the city of Paris. He says it is a very immoral city, as is known by reputation, and I believe the Kaiser made that his excuse for trying to destroy it. He says the French are a decadent people, and are suffering the judgments of God. But he forgets that in that city, besides this immoral element, there are many excellent and moral families whom he would subject to destruction. But this soldier said that many soldiers on furlough to Paris for ten days had suffered more injury than they had suffered in the trenches for months. So the soldiers have coined a phrase, "The Battle of Paris"; and the soldier suffering from such disablement, is said to have been wounded in the battle of Paris.

Well the battle of Paris is a very old battle, as old as history. There is the battle of Chicago, the battle of London, the battle of Sodom and Gomorrah—it is the same battle under different names. There has been war waged upon human virtue, and upon family integrity almost since the beginning of time.

In this connection I wish to read an extract from the writings of a celebrated physician and author. I just happened to open his book and found this

paragraph, the thought of which is exactly in line with the thoughts I had in preparation for this discourse. I quote from *What Men Live By*, by Doctor Richard Cabot, of Boston:

A plausible attack may be made on monogamy by picturing it as slavery. If monogamy is inviolate, one person seems to some extent to own another. In this twentieth century and in a land of freedom are we to admit property in persons? Certainly. All loyalty is binding as well as enfranchising. It is voluntary surrender of one's freedom in the service of a cause. Our country owns us enough to punish us for treason if we are unfaithful to our citizenship. Anyone who binds himself legally or morally to a business, a college, or a science is in some respect owned. Nothing is less free than art, or thought, or love. Each undertakes to construct something which needs time, perhaps eternity, to complete it. Each is going somewhere and is bound, therefore, upon its journey. That journey, that desire, which is the kernal of individuality, certainly limits freedom, but it does not in any proper sense enslave. It is not slavery to bind one's self to fidelity because one wants something supremely.

Notice now, the first points he brings out. He says an attack might be made upon the system of monogamy from the standpoint that one party seems to own the other. The very thought that I had in mind. Shall we admit property in persons? Why, certainly. When you pledge your loyalty to any individual or any institution and receive the benefits therefrom, you become bound to render service to that person or institution. No man lives to himself alone. But he says this does not in any sense deprive us of our liberty. Certainly not, because we make the free choice voluntarily that we will abide by the conditions of the contract that claims our loyalty. This thought will be developed as we proceed along the next line of argument, that of the church.

#### THE MAN AND THE CHURCH

We accept the benefits Christ bestows upon us. He has purchased us by his life and sacrifice. We accept these voluntarily, and so we become bound to abide the conditions and laws he lays down as part of that covenant. The church defines the attitude of humanity toward God, and of good will toward our fellow men, and particularly in the last phase it is most important. As the Apostle Paul says, "No man liveth unto himself alone."

Men of a religious turn of mind have tried to live to themselves alone. They have gone and buried themselves in monasteries, but it is a question if any man ever absolutely escaped the consequences of other lives upon his own and his life upon others. Philosophers sometimes have tried the same experience. I was reading an interesting sketch of Thoreau of New England fame. He did not like the ordinary customs of civilization, so went to the shores of Walden Pond and built himself a hut; where he

thought to be alone and live to himself alone, but it was visited by a great many curious people; and finally, to cap the climax, he was arrested by the city authorities of Concord and put in jail because he refused to pay his taxes. His friend Emerson came to him in great distress and said, "My dear Thoreau, why are you in jail?" With a smile Thoreau replied, "My dear Emerson, why are you not in jail?" Thoreau discovered that he could not live to himself alone. Society would not permit it. We talk about getting into society, but in fact we are born into society.

#### OUR OBLIGATIONS

Sometimes we meet men who say they do not like to be under obligations to any man. The individual who does not like to be under obligations to other men will have a hard time in this life. He is obligated to some one who makes him a cradle before he is born, and to some one who digs him a grave after he is dead. You do not know who will dig your grave, but it is almost certain you cannot return the favor in kind. But for every service received from one man, you can pay some other man in some form of service; and God has laid this obligation upon his children.

As members of the church we are not free, as some claim, to do absolutely what we would wish to do, unless we wish to do that which is right. We are not free to do as the world does. I want to give a little exhortation to the sons and daughters of the ministers of the church, to the sons and daughters of the elders, if there are such present. They cannot do as other boys and girls of the world do; because not only has the church erected a standard, but their parents have by a life of devotion erected a standard, and these young people must say to themselves, "What will be the consequences to the work of my father and my mother if I do thus and so?" And back of that of course, and higher, we must all ask ourselves what will be the results to the church and to the cause we have espoused, if we pursue certain courses.

Even Jesus in the Garden of Gethsemane, hedged himself about with this defense, "Not my will, but thine be done." Not only was that his wish, he knew it was his safety as well. He dare not order his life along his own will, but rather he defended himself by saying, "Not my will, but thine be done."

#### BOUND IN SPIRIT

And so we find Paul on a certain occasion saying: "I am going to Jerusalem bound in spirit," and in the Scriptural text of our lesson this morning he answered those who remonstrated by saying, "I am ready not to be bound only, but also to die for the name of the Lord Jesus." Are we under

similar obligations? The result was that no man ever did really bind Paul. In Jerusalem they put fetters on his limbs, but he did not feel them because he was bound in spirit with a greater bondage, a sublime bondage. They took him to Rome, but he wanted to go to Rome. That was his last and greatest opportunity; and though he went as a prisoner, he went as a missionary. When kings arraigned him it was not the kings who brought in the verdict, it was Paul. It was not the prisoner who trembled, but rather the kings who trembled when he preached to them the word of God.

#### DUTY TO THREE INSTITUTIONS

So in conclusion, you will notice I have tried to outline our duty to these three great and venerable institutions; the state, and the family, and the church. And if they are old, it is certainly true that they are no less important to-day than they have ever been in the history of the past. The state is reaching into our lives and regulating our affairs in a way never attempted in the history of America before. It is demanding men. It needs men because its peril is great. Millions of women are taken from their normal and legitimate work of rearing families and caring for them, and set to work in fields and munition factories. Family life can hardly be exactly the same again. Millions of young men, the husbands and fathers of the future, are being slaughtered; so it seems almost certain that after the war is over, free love and polygamy will make a renewed assault upon the foundations of the home and family. Certainly the church is not less important, because we are living in the closing scenes of time. The culmination of all things makes the work of the church become increasingly important as it draws to a close.

#### POTENTIAL ZION

Some one said that in my remarks here on sacrament Sunday I said that Independence is Zion. That is not what I said. I said Independence is destined to be the city of Zion. I do not know how much territory Zion includes. I do not know how far it may reach; but there is no uncertainty about the location of the future city of Zion. I did not say Zion is. I did not contend that in its fully organized and completely redeemed condition Zion is in existence. But I do claim that we have potential Zion.

Some of us had occasion to take a little trip into the country north of Lamoni some days ago, and as we were coming home by automobile, we were admiring the beauties of the landscape, the rolling hills and valleys and the beautiful green of the spring. As we had Brother Paul Craig with us he pointed out the sunset, which he said was a perfect

Turner sunset. After all of us had exclaimed about this or that, Brother Garver said, "These black, plowed fields never looked so beautiful to me as they do this spring." And that started a train of thought in my mind. At the present time the world is facing famine, and certainly those black, plowed fields have an appeal that they never had before. Ordinarily we would not call them beautiful; just the color of black dirt, that was all. Yet they were all ready to receive the seed, and as I looked I could see a new beauty in the potential harvest that was to feed thousands of men and women. There was the blade, and then the ear, then the full corn in the ear, seen in mental vision in those black fields.

So as I look out upon the church to-day and the conditions that prevail in the hearts of the people, I can see potential Zion. Human hearts are torn and harrowed ready to receive the seed. They are eager for the fundamental principles of Zionism, gathering, consecration, stewardships, as they never before have been, and they contain in them the Zion that I trust we are destined to behold and admire in years to come.

May God bless and direct us that our vision in these matters shall be ultimately fulfilled, is my prayer.

ELBERT A. SMITH.

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### NEW YEAR GREETINGS FROM OUR BISHOP

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The stirring events of 1918 have passed into history—our record for 1919 is future. A prospective peace presents many religious, social, and economic problems. The correct solution of these problems by the church depends upon the manner in which we, as officers and members, each perform our respective duties.

Besides carrying on church and auxiliary department activities as presently constituted, the customary missionary propaganda, institutional work of college, Sanitarium, old folks' and children's homes, and providing for the poor and afflicted, there is presented the duty and privilege of assisting in the work of reconstruction, not only in Zion and the regions round about, but wherever man dwells upon this earth.

The officers upon whom devolves the duty of outlining the religious program will give consideration, not only to local church or home missionary questions, but also to the task of bringing the knowledge of the gospel to those nations where heretofore our representatives have not been privileged to proclaim the word of truth. This will require men, by experience and training qualified to meet the demand, literature printed in several foreign languages and means to sustain their efforts.

At home and abroad we should in increasing meas-

ure be serving mankind, helping the unemployed to secure positions, the disabled soldier and sailor to adjust themselves to the changed conditions, and otherwise give a practical interpretation of the gospel of Jesus Christ.

Through a consecrated performance of this work we shall gain the clearer vision and greater skill necessary to establish Zion. As we have opportunity, let us render service, be anxiously engaged in a good work.

The General Bishopric shall strive to arrange the work of this department so as to meet every requirement. The earnest devotion of the Saints to our Master's cause as displayed in the more general observance of the temporal law during the past year is indeed encouraging. With stouter hearts we undertake the work of the New Year, satisfied that the necessary means will be supplied to meet every legitimate call. Each branch should be a well-disciplined camp, an officers' training school, so that when the work shall come to advance, ready to answer, "Here am I, take me, my means, my talents, my service," the Saints shall be prepared to move out to meet their Lord and the heavenly host.

Your fellow servant,  
B. R. MCGUIRE, *Presiding Bishop.*

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### THE JEWISH CONGRESS

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We are in receipt of several clippings concerning the recent congress of Jews of America held in Philadelphia the middle of December and are publishing in our General Interest department extracts from the *New York Times*, kindly sent us by Elder A. N. Hoxie.

*The Public Ledger* of Philadelphia of December 18, also declares that the scene was truly dramatic when the resolution to provide a Jewish state under the trusteeship of Great Britain was proposed and unanimously adopted.

This meeting represents the four million Jews of this country and would appear to represent all of the different Jewish interests including the national socialists, the orthodox members (Mizrachim, Rabbis, etc.) Zionists, the American Jewish Commission, and the fraternal organization. Yet the congress of four hundred unanimously adopted these resolutions, and also a resolution looking towards an international congress of Jews.

It is indeed a remarkable feature that all of the various elements of Jews are able to agree unanimously upon the resolution adopted. Judge Julian W. Mack considers this the achieving of "virtually the impossible—the absolute unification of the Jewry of America for harmonious action in solving the problems of the Jews of the world."

(Continued to page 22.)

## ORIGINAL ARTICLES

### IS IT GOD'S WAY?

It is the purpose of the writer in this paper to examine our system or method of caring for the ministry of the church in a financial way, with special reference to those who devote all their time to church work, and at the same time endeavor to present what is found in God's word, as his plan is one of the vital questions that will always be before us for our consideration. Where emphasis is placed on words and sentences it is done to call the reader's attention to the thought in a special manner, it may not appear in the original from which the quotation is made. The word *salary* is so offensive to most of our people that it is seldom used, and like the word *education* it is often grossly misused and great harm done where only good was intended.

From the dictionary I quote the following definitions:

Salary: Recompense for service; wages.

Wages: That for which one labors, compensation. Reward for service.

Reward: That which is given in return for good or evil; recompense; fruit of labor.

Allowance: Limit to a certain amount of money, food, or the like.

Were it not for the fact that many believe that the Lord's ministry should be limited to less than the bare necessities of food and clothing it would seem to be superfluous to write about it, but such being the truth it is best to appeal to the word of God for light. When the children of Israel went into the land of Canaan the land was divided among the people, except for the Levites, "but unto the Levites he gave none inheritance among them." (Joshua 14:3.) They had their homes in the cities and were to be provided for in another way. "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their *service* which they serve, even the service of the tabernacle of the congregation." (Numbers 18:21.) From the above it is very evident that the priests received tithes from the people, and they received them because they had rendered service in the tabernacle. It was their wages, their compensation, their salary. In Chronicles 31 and 32 there is an account of a revival among the children of Israel during the reign of Hezekiah king of Judah, and one of the things that was in evidence was that they began to bring in their tithes of what was produced on the land, and

verse 10 of the 31st chapter shows that it was for the priests, and the Lord blessed the people because of what they had done. It is very plain and positive that under the law of God given through Moses to the children of Israel that ample provision was made for the temporal needs of the ministry.

An appeal to the New Testament will bring the same results. The teachings of Christ and the apostles will be found in accord with the Old Testament. When Jesus sent out the missionaries he told them that the laborer was worthy of his hire. (Luke 10:7.) Hire: Wages, reward. (Dictionary.) In Corinthians 9:7-14, Paul is trying to teach the lesson that the ministry deserved the kindly consideration of those for whom they ministered, and concludes by saying, "Even so hath the Lord ordained that they who preach the gospel should live of the gospel."

"Behold, I say unto you, that it is the duty of the church to assist in supporting the families of those, and also to support the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world."—Doctrine and Covenants 75:4.

"And the bishop also, shall receive his support, or a just remuneration for all his services, in the church."—Doctrine and Covenants 42:19.

From the above quotations from revelations given in our own generation we learn that provision is made for the care of the ministry and their families and it matters not by what name we may call it, a salary or an allowance, it results in the same thing. What is meant is the important thing, not the mere words, for "the letter killeth, but the spirit giveth life." It is very important that we properly represent the Lord and the church in such an important matter, our own personal views may be out of harmony with the Lord's plan, and to teach them will misrepresent him and injure his work and cause suffering among the families of the missionaries. The Lord's way is a beautiful one; it will bring peace and comfort to his people; none will be in want; none will suffer.

In the revelation given concerning the Order of Enoch (Doctrine and Covenants 81:4) a righteous principle is set forth, "every man according to his wants and his needs, inasmuch as his wants are just." In that law there is no distinction made because of social or official position or because of age. To call what we eat and wear our just wants and needs is a perversion of the intent of the law as it places us on a level with the dumb animals for their wants and needs are food and shelter. A part of our just wants and needs are a home, an opportunity for an education and training to follow some

useful trade or profession. The children of the ministry are entitled to the same opportunities to prepare themselves for lives of usefulness as the children of men engaged in other occupations or professions. To teach and put in practice the theory that the families of the ministry are not entitled to the same consideration and have the same opportunities as others cannot be justified by law or good morals. It is a departure from the Golden Rule, the highest and purest law that was ever given to man.

All who are acquainted with the history of the Reorganization know that the allowances for the families of the ministry have been very meager compared with their needs, seldom sufficient to provide for the common necessities of daily life, and none for a home. The hearts of most of our people are right and anxious to honor the law of the Lord and it is a serious matter that we have so long overlooked this very important part of God's law, and we might well inquire who is to blame and what was the cause of our overlooking a part of the law that is so essential to our spiritual and temporal welfare. We are all to blame, the church cannot rise higher than its membership. Upon the ministry rests the greatest responsibility: they should teach and practice the law, they are the ones who should see that the law is kept. One of the causes is that we have followed traditions passed on from parents to children, and did not look into the perfect law of liberty; another reason is that we have remained in a state of childhood and continued in our pioneer condition when we should have become men of understanding and changed our methods to harmonize with the advancement we were making. Pioneers endure a great many hardships and are deprived of a great many of the comforts and necessities of home life, but they do not intend to remain in that condition; they are looking ahead to have what belongs to a more highly developed and civilized community. In the early days of the Reorganization the ministry and membership endured many privations and suffered many hardships that the gospel might be preached and the church properly presented to the world, and all honor is due them for the noble work that they have done. Their names are worthy to be enshrined among the martyrs of the past because it took men and women of heroic mold to face the calumny of the world while it was looking on the filth and wickedness of those who have departed from the faith, and while wearing the livery of heaven was serving the Devil. And as the pioneer looks for the time to come when he can lay aside pioneer conditions so should the church pass from pioneer conditions and come under the law as given to us by our heavenly Father. He does not want us to be children and pioneers always.

The church is greatly hindered in its work today because we have not come up to the high standard that our Lord requires of us. It is well worth our time to spend some of it in reflection on some of the effects of our present methods, and while we will discover that we have made some advancement we have not yet got to the place marked out by our heavenly Father.

As a church and as individuals we are losers spiritually, because the Lord has said: "Nevertheless, in your *temporal* things you shall be equal, and this not *grudgingly*, otherwise the *abundance* of the manifestations of the Spirit shall be *withheld*." (Doctrine and Covenants 70:3.)

Paul says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is *worse* than an infidel." (1 Timothy 5:8.)

It causes the church to be evilly spoken of, for men of higher ideals, pure motives, and unselfish lives cannot have a good opinion of a church that is so selfish that it will neglect the women and children of its ministry.

It robs the women of the joy and happiness that should be found in a well-regulated home; it adds burdens that are hard to be borne; it wears out the body and wearies the mind, and makes them feel that they are objects of perverted charity instead of companions of men engaged in a noble work.

The children become estranged from the church and sometimes embittered towards it; their awakened intelligences soon reveal to them that they battle, and what should be their first love becomes are handicapped in their preparation for life's great to them a thing of indifference.

Our young men avoid the ministry. The divine instinct to have a home and enjoy the association of a wife and children in a well-ordered home must be largely sacrificed. Their sense of justice and right is so keenly developed that they cannot consent to live an unnatural life, which must be where membership and ministry do not stand on a platform of equality.

For the concluding paragraph let me appeal to the sense of justice that dwells in the hearts of most of our people that we study to improve conditions and in doing so it is not necessary to reflect on the motives and acts of others but rather let each one bear his own share of responsibility, whatever that may be, and patiently work for the end in view with malice toward none and love for all.

EDWARD RANNIE.

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"The world is always willing to give a man a boost after he has climbed pretty close to the top."

## THE VALUE OF PRAYER

Men ought always to pray and not to faint.—Luke 18: 1.  
Pray without ceasing, and in everything give thanks.—1  
Thessalonians 5: 17, 18.

Doing all things with prayer and thanksgiving, that ye be not seduced by evil spirits, or doctrines of devils, or commandments of men.—Doctrine and Covenants 46: 3.

Of all the spiritual duties enjoined upon the Saints, prayer—with all that goes to make it true and sincere—is the most needful and beneficial, and yet of all duties the most neglected. Against no other duty does Satan exercise greater opposition, knowing well, as he does, the source from whence, and the channel through which, the power and strength of God's children must come, he makes his greatest effort against the vital part of our religion.

Professed Saints, by yielding to his cunning persuasions, find many excuses for failure to pray, and thus unawares, gradually little by little, step by step are they drawn away from the great means of strength and support.

When we enter the homes of members who attend strictly, reverently, and earnestly to the holding of family prayer in which all the family are trained to bear their part, it is easy to understand where they stand spiritually in the church, and we have no fears of their getting very far away from the "narrow way."

At the present time when, in addition to the woes and horrors resulting from war, the terrible plague of influenza is sweeping over the world, exacting such frightful toll, we can certainly see now the need of keeping in close touch with our God by continual prayer. The power of man is inadequate to stay the plague, and if we fail to obtain God's help, we are left helpless and hopeless indeed.

At no time has the beauty and benefits of the law of the church, which enjoins upon its membership the duty of praying always, been more apparent than now. There are many places where no meetings have been held for a number of weeks. What a sweet consolation is secret prayer and prayer in the home under these conditions! Truly God had in view the good and welfare of his children when he commanded them to pray always, and set the priest in the church to visit the house of each member, exhorting them to attend to all these family duties.

Those who attend to this devotional duty at home, will keep up their spirituality though deprived of attending the public prayer services, while those who have depended wholly upon public services alone for their opportunity of devotion will suffer loss.

Our Father desires us to call upon him often, and will bless us according to his good will and our real

needs. The promise: "Ask and ye shall receive," however, does not mean that in every case we shall receive what we ask for; but if we ask in faith and in trust continually, we will receive that which a loving heavenly Father sees is for our best good.

Why not trust him and call upon him continually when there is such security by confiding in him, and so much danger and risk when we do not?

H. E. MOLER.

## THE BOY MOVEMENT

[During the past few months there has been an increasing demand for information on the so-called boy movement in the church. To meet this need as well as to suggest an outline for institute speakers the following outline has been prepared. It is hoped that through the HERALD this information will be brought to the attention of many who have not as yet learned of this new endeavor.—THE AUTHOR.]

### WHY SHOULD WE DO SOMETHING FOR OUR BOYS?

The church as an institution exists not for itself, but for the good that it can do for its members both old and young. It must ever have at heart the welfare of these members. Christ did not organize a church merely to have a church. He organized it to provide a means to save mankind. The church as an institution becomes dead unless it is constantly endeavoring to do all within its power to realize this end.

The salvation of the individual must be complete. He must be regenerated spiritually, morally, physically, and intellectually. He must become more and more perfect even as our Father in heaven is perfect. This is the great mission work of the gospel of Christ.

Wise educators and religious workers the world over are now recognizing the value of childhood. The time to reach and to train the individual is during the period of plasticity; the period of infancy. The chief difference between the animal and the human lies in the length of this period. The longer the period, the greater the opportunities for training, and hence the greater the development that results.

The church must do something for our young because:

1. It is the duty of the church to save mankind, and this work of salvation can best be begun in youth.

2. The highest development of the individual can only be attained by guiding his early development.

3. Believing our cause to be right it becomes our religious and moral duty to guide our youth in the right way.

4. There is no greater source of strength to the church than that which can come from holding the

young to the church from the very earliest years of life.

5. The characteristics of the child place great responsibilities upon the home, the school, and the church.

a. The child is instinctively active. He will do in spite of all our don'ts. We cannot suppress this activity, try as hard as we may. We can only guide it. Remember this: The wide-awake, normal child will always be doing something!

b. The child is not by nature either good or bad. He is only active by nature. It is what he does that makes him good or bad. Which shall we let it be?

c. The child is naturally dependent. His activity must be guided, directed, and controlled. The great principle here is: "Be not overcome of evil, but overcome evil with good." Suggest the good to the child. Stop saying don't.

d. The child is by nature social and playful. These tendencies are given for a purpose. The home, school, and church must provide plenty of wholesome, social, and recreational activities if the child is to develop normally.

As a church we have not provided enough of the social and recreational activities, especially for our boys.

1. The girls are now being well provided for in a number of branches.

2. There has existed no special organization for the boys.

3. There comes a call from the various parts of the church that something be done.

4. There is a growing feeling that we must save the boys for themselves, for the church, and for the Nation.

5. Other churches and institutions are far ahead of us in this work. No one has yet shown a reason why we should lag behind.

#### WHY DID WE CHOOSE TO MAKE USE OF THE BOY SCOUT ORGANIZATION?

1. The scout movement is sound in principle and simple in practice.

2. The principles of this organization are not contrary to the teachings of the church.

3. Eighty per cent of the scout troops in the country are connected with churches.

4. Scouting leads to the moral uplift of the boy.

5. Scouting is educational in the truest sense.

6. The expense to the church will be practically nothing.

7. In short the scout movement is an excellent beginning.

#### WHAT IS THE PLAN OF ORGANIZATION FOR THE CHURCH?

1. A general director of the boy movement for the church who occupies as second vice president of the Religio.

2. A director of the movement for each district of the church. This individual is nominated by the district Religio and the nomination is ratified by the general director for the church.

3. A local "Boy leader" who will organize the boys of his branch and direct their activities.

4. Local troops of Boy Scouts organized according to the plan of the National Boy Scout Organization, but under the immediate charge of the local boy leader who will in all cases be a member of the church in good standing.

#### RELATION OF THE NATIONAL BOY SCOUT ORGANIZATION TO OUR OWN BOY ORGANIZATION

1. Our own local troops will be organized according to the regulations of the National Boy Scout organization, but the leaders will be members of the church whose appointment will have been ratified by the general director of the work for the church.

2. The general director of the movement for the church (F. M. McDowell, Lamoni, Iowa) has received from the National Boy Scout Organization a special commission which makes him a national representative for that organization for the church. This insures the closest cooperation between the two movements.

3. There is absolutely nothing to prevent our omission of any features from the Boy Scout plan that are objectionable to our faith and belief. (None have been found to my knowledge.)

4. There is every opportunity for us to add such features as we think necessary to insure the spiritual development of the boys according to the ideals of the church. Suggestions will be appreciated.

#### STEPS NECESSARY TO COMPLETE OUR ORGANIZATION

1. Each district Religio organization should, if it has not already done so, nominate a district boy leader. This nomination should be referred to the general director for approval.

2. The district boy leader upon receiving final approval of his appointment should proceed at once to make a survey of the branches of his district in order to locate the qualified leaders for the local troops of boys in these branches. He should also do everything within his power to keep himself informed on the boy movement and to encourage the work in the district.

3. Final approval of each leader will rest with the district leader. He may or may not confer with

the general director in regard to this appointment.

4. Each local leader should take steps at once to organize the boys of his branch. If possible and desirable a troop of Boy Scouts should be organized at once.

MATERIAL IMMEDIATELY AVAILABLE TO HELP DISTRICT AND LOCAL LEADERS

1. The Boy Scout's Handbook and the Scout Master's Handbook. These may be secured through any bookstore, from the national Headquarters of the Boy Scouts, 200 Fifth Avenue, New York, or from the Herald Publishing House, Lamoni, Iowa. The total cost of securing these two books is less than a dollar. You cannot afford to be without them.

2. A bulletin on the "Boy Scouts and the Church" prepared by the general director of the boy movement. These may be secured free of charge from either the district or general leader.

3. Numerous publications of the National Boy Scout Organization. Write them for particulars.

FIRST STEPS IN ORGANIZING A TROOP OF SCOUTS

Secure a Boy Scout's Handbook or the bulletin on the Boy Scouts and the Church" above mentioned. In either of these you will find detailed information on this point. Write to the National Organization of Boy Scouts for further particulars.

ESSENTIAL FEATURES OF THE BOY SCOUT ORGANIZATION

Write for a copy of the bulletin on the "Boy Scouts and the Church" which outlines these features in detail. Secure and read the Boy Scout's Handbook.

WHAT WE HOPE TO ACCOMPLISH

1. We want a live boy leader in every district of the church.

2. We want the boys organized in every branch of the church under a qualified member of the church who is thoroughly interested in boys and willing to spend some time with them.

3. We want to be able to suggest to the boys of the church.

a. Various games and recreational activities.

b. Various kinds of profitable work for vacation and out of school hours.

c. Suitable books for reading and study.

d. Various ways in which they may help the church, such as in advertising meetings, thrift campaigns, etc.

4. We want, in a word, to harness the energy of the boys of the church in such a way that they shall develop normally and symmetrically and also that the church may be directly benefited by their development and efforts.

EXTENT TO WHICH THE ORGANIZATION HAS BEEN PERFECTED

The following district boy leaders have been appointed:

Lloyd Gregory, Ribstone, Alberta, Alberta.

A. E. Bullard, Denver, Colorado, 538 West Fifth Street, Eastern Colorado.

Claude Garnet, Grand Rapids, Northern Indiana and Southern Michigan.

J. W. Petterson, Chicago, 4712 West Harrison, Northeastern Illinois.

V. G. Lentz, Rhodes, Iowa, Des Moines.

Carl Mann, Cherokee, Iowa, Gallands Grove.

A. G. Hougas, Henderson, Iowa, Fremont.

Amos Berve, Logan, Iowa, Little Sioux.

Cecil Schmid, Atchison, Kansas, Northeastern Kansas.

Vernon Lundeen, Minneapolis, Minnesota, Fifth Avenue North and Knox Streets, Minnesota.

W. H. Hubbard, Marion, Michigan, Western Michigan.

Walter R. Curtiss, Port Huron, Michigan, 1101 Eighth Street, Eastern Michigan.

R. S. Budd, Cameron, Missouri, Far West Stake.

W. W. Kearney, Clinton, Missouri, Clinton.

George A. Gould, Independence, Missouri, Independence Stake.

W. O. Hands, Kansas City, Missouri, 4717 Harrison, Kansas City Stake.

Robert E. Burgess, Knobnoster, Missouri, Holden Stake.

Orma Kniffen, Hamilton, Ontario, 200 Grosvenor Street North, Toronto.

F. F. Wipper, Independence, Missouri, 429 Eubank Avenue, Central Oklahoma.

Louis Gintz, Akron, Ohio, Kirtland.

George Clark, Maiden Rock, Wisconsin, Northern Wisconsin.

WHAT CAN YOU DO TO HELP?

1. Take up the movement in your branch and district.

2. See to it that there are local and district leaders for the boys.

3. Write to us offering suggestions and criticisms.

4. Tell us of your needs and difficulties.

5. Be on the lookout for new ideas. Make a study of this work.

DON'T BE DISCOURAGED

This has been a hard year for all of us and for every undertaking. More than half of the teachers of Graceland were sick at one time and the rest worked double time. Don't get cross if your correspondence is neglected. I shall reply the best I can. Simply try to make the best of your opportunities. Boost the boy movement whenever and wherever you can.

F. M. McDOWELL,

General Director, Second Vice President Religio.  
LAMONI, IOWA.

"More of us get what we deserve than what we want."

## OF GENERAL INTEREST

### LATTER DAY SAINTS DEFENDED AT MEETING OF LONDON PRESBYTERY

During the London Presbytery conference yesterday on the "Forward Movement" of the Presbyterian Church in Canada, which was held in the First Presbyterian Sunday school hall, Reverend W. R. McIntosh took exception to the name "Latter Day Saints," which appeared on a chart referred to by one of the speakers as synonymous with the term "Mormon" and standing for a menace to the moral and spiritual welfare of the country, associated as Mormonism is, in the minds of the public, with bigamy. Copies of the charts used yesterday are to be sent out to all the churches for educational purposes.

Mr. McIntosh stated that the sect in this city, known as the Reorganized Church of Jesus Christ of Latter Day Saints, is made up of earnest, evangelical people, who love the Lord Jesus Christ, ally themselves will all moral reform and welfare movements, and who repudiate Brigham Young, polygamy and the branch of the church of which Joseph N. [F.] Smith, who died the other day, was the head.

"We have fine people in this city who belong to the Reorganized Church communion," he said, "and it seems unfair to class them with the Mormons of Raymond, Alberta, and other sections of the West, or the Utah Mormons referred to by the speaker as carrying on propaganda in Toronto."

Reverend J. G. Stewart of this city and Reverend Mr. Galbraith of Thamesford supported the statements of Mr. McIntosh in his suggestion that the name "Latter Day Saint" be changed on the chart to "Mormons" before the charts are sent out. Reference was made by these speakers to the fact that the Latter Day Saints' congregation in this city was the first to offer its church and the service of members as nurses to combat the epidemic some weeks ago.—*London Advertiser*, November 28, 1918.

### WHERE THE PEACE CONFERENCE MEETS

"The Hall of Mirrors, where the peace conference will hold its sessions, is 242 feet long and 33 feet wide and measures 43 feet from floor to ceiling. On one side of it seventeen large mirrors look out upon the stilted artificial gardens which were designed by Lenôtre under the personal supervision of Louis XIV. On the other side of the gallery seventeen large mirrors reflect the splendors of the stately room. Paintings representing scenes in the life of

Louis the Magnificent ornament the ceiling sides and every available vacancy not filled by a mirror. . . .

"Voltaire estimated that Versailles cost Louis XIV \$100,000,000, Mirabeau said it cost \$240,000,000, Volney put the figure at \$280,000,000. You can take your choice or believe the more popular tale that the Great Monarch was himself frightened when he saw the bills and tore them up, so that no one would ever know what it cost.

"During the reign of the Magnificent's predecessor, a simple gentleman, whose greatest extravagance was falconry and who put rings on the claws of his favorite falcons instead of reserving them for human birds of prey. Versailles was just a hunting preserve through which ran a road communicat-path along which cattle were brought to Paris to be butchered. Once, while hunting Louis XIII was caught in a rainstorm and took refuge in a windmill, so he decided to build himself a modest hunting-lodge. His advisers protested at the project and the mild king was about to give it up when one of the friendlier notables exclaimed: 'Shall we prevent the king from building as simply as the most modest gentleman of his court?'

"And so Versailles began."

Not till 1651, when Louis the Magnificent visited Versailles on a hunting trip, did the real splendors of the place begin:

"The king had ideas that would have made him talked about on Broadway as a regular fellow. Twenty thousand workmen and 6,000 horses were put to work creating the great park and building the château where the delegates of democracy are to assemble. The task took a long time. In 1685 a courtier wrote in his diary: 'There are more than 36,000 peasants now at work for the king in or about Versailles. These half-clad and half-starved wretches die by the dozens under the strain of the cruel tasks imposed upon them.'

"And when one of these workmen died in the king's service his family received \$2.50!

"When the palace was finally finished, Louis the Magnificent pronounced it too small, and the great southern wing was added. Toward the close of this Louis's reign Versailles was practically a great gambling hall. The old king was always at his devotions, and the courtiers sought to palliate their utter boredom by high play. Sometimes hundreds of thousands of dollars changed hands in a single evening, and outside the magnificent palace the people were starving.

"'Here and there through the fields,' wrote La Bruyère in 1689, 'one sees certain ferocious animals, male and female, black, livid, and sunburnt, attached to the soil in which they dig and toil with invincible obstinacy. They have a kind of articulate

speech, and when they rise up from their work they show human faces, and they belong, in fact, to mankind. At night they crawl away into hovels, where they live on black bread, water, and roots. They relieve other men of the toil of plowing, sowing, and harvesting, and thus seem to merit a little of the bread which they have produced.

"These words were little short of treason in the days of the Great King. Reading them now, one cannot help wondering if among the ghosts of gallant gentlemen in high red heels and powdered ladies simpering behind painted fans who will gather during the peace conference the specters of these black, livid, sunburnt creatures may not stalk triumphant. At any rate, we know that they are not triumphant."

Referring to the peculiar character of this room at Versailles, an *Evening Sun* writer quotes certain "cynics who set little faith to the permanence of treaties" to the effect that "statesmen who sit in a glass house should not be surprised if nations threw stones." Yet the world, he thinks, is "perennially hopeful," and goes on to fill up the picture begun by his *confrère* of *The Evening World*:

"Just opposite the center of this Gallery of Mirrors, toward the inner court, is the historic bedchamber of Louis XIV, in which his richly adorned bedstead is still preserved. Flanking the bedchamber to the right and left are two antechambers, the bull's-eye (so called from one of its windows, an oval), and the Council Hall, in which the king's courtiers used to await him. The Hall of Mirrors, the king's various apartments, and indeed all of the one hundred and fifty rooms and halls of the palace are filled with priceless tapestries. To them cling the whispers of countless days and nights of royal folly that came to an end, with Louis XVIII. The value of the art treasures in the palace may be estimated at \$5,000,000, but the millions that have been squandered in those rooms can never be added up. . . .

"The section of the Gardens of Versailles known as 'The Trianons' is occupied by two small but exquisitely designed and furnished villas, known respectively as the 'Grand Trianon' and the 'Petit Trianon.' The former, of only one story, was built 230 years ago by Louis XIV for the famous Mme. de Maintenon. . . .

"The park of Versailles is perhaps a mile square, an enormous basin in the shape of a cross quartering it at its center. On its eastern edge, nearest Paris, stands the Palace of Versailles, the houses of the town huddled around it and the palace chapel rising above it. . . .

"The Palace of Versailles was used not only by Louis XIV, but also as a permanent residence for

his court. It consists of two wings, each 400 feet long, separated by a central court, which is about 200 feet square. The two wings are linked by a square building, which juts out into the green gardens and overlooks the fountains in the center of the park.

"The corridor along the western face of this central building, 240 feet in length, 35 feet in width, and 42 feet in height from its tessellated floor to its arched ceiling, is known as the Hall of Mirrors. It is in this stately room that the peace conferences probably will be held."—*Literary Digest*, December 14, 1918.

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### ADOPTS PALESTINE AS JEWS' HOMELAND

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Amid great enthusiasm the first American Jewish Congress affirmed its desire for the establishment of Palestine as a Jewish commonwealth under the trusteeship of Great Britain, it being understood that nothing would be done to prejudice the civil and religious rights of non-Jewish communities in Palestine. . . . It took perhaps two minutes to read the resolution, but when the import of the words was realized by the gathering the one thousand delegates and visitors in the Masonic Building jumped to their feet with shouts of joy in the feeling that their age-long dream of a homeland for their people was soon to be an accomplished fact.

The members of the Congress joined in singing the official Zionist song, "Hatik Voh," while a delegate jumped on the stage and waved the Stars and Stripes and the blue and white Jewish flag. The delegates embraced each other, and with tears of joy. . . .

The resolution, as read by Doctor Friedenwald, chairman of the committee on Palestine, is as follows:

Resolved, That the American Jewish Congress instruct their delegation to Europe to cooperate with other representatives of other Jewish organizations and specifically with the World Zionist organization, to the end that the peace conference may recognize the aspirations and historic claims of the Jewish people in regard to Palestine, and declare that in accordance with the British Government's declaration of November 2, 1917, indorsed by the allied Governments and the President of the United States, there shall be established such political administrative and economic conditions in Palestine as will assure under the trusteeship of the Great Britain, acting on behalf of such a league of nations as may be formed, the development of Palestine into a Jewish commonwealth, it being clearly understood that nothing shall be done which shall prejudice the civil

and religious rights of existing non-Jewish communities in Palestine or the rights and political status, enjoyed by Jews in any other country.

Summing up the significance of the adoption of the resolution, Judge Julian W. Mack, of Chicago, permanent chairman of the congress, made this statement:

"The resolutions adopted in reference to Palestine are in acceptance on behalf of American Jewry of the opportunities for the Jewish people that have been offered by the Government of Great Britain in the Balfour declaration of November 2, 1917, indorsed by France, Italy, and Serbia, and which will undoubtedly be affirmed by the peace congress. . . ."

Judge Mack, the permanent chairman, stated:

"Great Britain has been specified as the trustee in the firm belief that the United States desires no trusteeship or protectorate over any of the peoples in Asia Minor and in recognition not only of Great Britain's leadership in redeeming Palestine from the rule of the Turk, and in declaring for its dedication as a national homeland for the Jewish people, but also because of her peculiar fitness to act in this territory on behalf of the league of nations. . . ."

There was unanimously adopted a resolution that seven delegates be elected to go to Europe at the earliest possible moment in order to use their best endeavors to realize at the peace congress the aims of the First American Jewish Congress. The resolution reads:

Be it resolved, That the American Jewish Congress shall elect a delegation of not more than seven members, which shall leave as soon as possible for Europe, where, in cooperation with representatives of the Jews of other lands, it shall use its best endeavors to realize the objects for which this congress was established, in accordance with instructions formulated by this congress;

Be it further resolved, That the delegation shall render a report to the congress after its labors in Europe are completed, and the president of the congress is hereby required to summon the congress to receive the report of the delegation not later than one year after the treaty of peace shall have been signed, and to transact such other business as may come before it;

Be it further resolved, That in the event that the delegation requires further instruction, or new conditions arise, the delegation by a majority vote may direct the president of the congress to summon a special session of congress to act on such propositions. . . .

The resolution that on the formal declaration of peace, the American Jewish Congress inform its European delegates to take the necessary steps to

convene a World Jewish Congress, had a stormy career both before and after its passage. Introduced by Abraham C. Schomer, of New York, the resolution was quickly passed with great enthusiasm. . . .

Resolved, That the American Jewish Congress shall, as soon as peace is declared among the warring nations, instruct its European delegation to take the necessary and effective steps in cooperation with the representative Jewish bodies in other countries for the convening of a World Jewish Congress.

Judge Mack attempted to add to the resolution the following words: "for the purpose of securing to the Jews of the world the rights for which this congress is aiming." But the delegates refused to put any limit on the purpose of the world congress and the amendment was defeated.—*New York Times*, December 18, 1918.

## HYMNS AND POEMS

Selected and Original

### Trust God

"Little HERALD, stop a moment  
Ere you journey on your way,  
I have something of importance  
That I wish that you would say."  
Say it not in tones obtrusive  
Nor with poignancy of thrust,  
Neither with desire abusive  
But in manner all may trust.

To all readers of your pages  
I would lift a warning voice,  
With desire that e'en the sages  
With all others may rejoice.  
For I feel assured and certain  
That aroused from sleep's embrace,  
By thus lifting of the curtain  
They will gladly change the pace.

I have seen a disposition  
Lurking with God's people long,  
To succumb to imposition  
Finding lodgment midst the throng.  
It is this vain adoration  
For the ones who priesthood hold,  
To in time bring execration  
It were better left untold.

Cursed is the man who trusteth  
In the arm of flesh, we're told,  
For 'tis certain many lusteth  
After place and pow'r and gold.  
Trust then not in priesthood power  
Only as 'tis used for God  
By the ones who hold such dower  
Walking where the Master trod.

Far too many have mistaken  
Priesthood right and power divine,  
And their faith been badly shaken  
By a worship at such a shrine.

Let such then be up and doing,  
Have their worship stayed on God,  
Christ's example full pursuing  
In the righteous path he trod.

Then their anch'rage will be lasting,  
Armored with the truth divine,  
Lend themselves to prayer and fasting,  
Worship at the holy shrine.  
Follow no man one step other  
Than himself pursues aright,  
As a humble-living brother  
Armored with the Spirit's light.

J. W.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### A Mother's Letter

Here is a letter—a wonderful letter from a mother to her soldier boy in France. Every mother in America should read it and when she has the spirit of it write to her own boy across the ocean. If she hasn't a boy of her own "over there" then she can write to some other mother's boy.

There was never a time when the boys were so greatly in need of letters from home as now. When the battle was on the soldier had little time or opportunity to let his mind wander to things unwholesome—he was too busy with what was then the gravest problem of the hour, winning the war.

But now it is different and the woman who wrote this beautiful letter is not the only one who realizes that the real danger to our boys is greater to-day than when the battle was raging. Then there was only the danger of being killed.

Now—but read this mother's letter. She tells it more beautifully than we can. Then read the appeal from Raymond B. Fosdick, chairman of the commission on training camp activities, who wants the overseas forces to be bound to home with that strongest tie of all—love.

#### HER SOLDIER BOY

"*Son of Mine:* They're sending you home to me at last. Through all these months of waiting and longing I've been wearing a star for you and holding my head high and thinking wonderful thoughts about you. I've watched you through ocean mists and dreamed anxious dreams. Yes, and cried a little, too, but not when people could see.

"And now you're coming home. Oh, it seems too good to be true. I've just read your letters again. They say so much more than you ever thought when you were writing them. Just happenings—that's all most of the things you wrote about were to you. But to me they said you were facing the biggest thing in life, facing it bravely, as I should want my son to face it. You were offering your body and your soul for a thing bigger than you or me or America.

"Don't think me silly or sentimental because I say these things. Just remember that while you were going through that fire and terror I had to sit here and smile. I had to try to be as brave as you, so that you shouldn't be ashamed of me. When I wrote to you I tried to write cheerful, encouraging letters, because I did not want you to go into battle feeling that I was holding you back from the big sacrifice. It's only now, when the fighting is over, that I can let down a little and be just your mother, just the woman who loves you better than anything else in the world and is so glad to

know you're coming back to her that she doesn't care who sees her cry.

#### FIGHT NOT OVER

"Perhaps for some of the boys who have stood with you so finely through these trials the fighting is not yet all over. The fighting I mean is that between a man and himself, and for many of them this will be the hardest battle of all. During the long days and evenings of waiting, before they can start for home, thoughts will creep into their minds which will be hard to resist. There will be times after all these months of action when the longing for change and for the companionship of women may lead them into associations which will spoil their homecoming and cause them shame and humiliation and even perhaps make them unfit to receive the love that awaits them here.

"You, dearest boy, are just as human as your comrades, and feelings like these may come to you, too. I don't ask you to crush them. They are natural, and they only prove that war has failed to dry up the well spring of your emotions. I ask you only to recognize them when they come and to control them with the fine strength you have gained while fighting for the ideals and principles of America. Just remember that many joyous years of life are ahead of you and that the risk of spoiling them and the love that will fill them is too tremendous to run for a short hour of seeming pleasure.

#### "SOMEBODY CARED"

"Many of the boys who will come home with you have no mothers to write to them. Some of them may think that no one cares what they do. But somebody does care. America cares. And the girls they will marry some day care. And, oh, the difference it makes in their lives if they will just remember that there is always somebody, always!

"Help them to remember. Help them to come home clean and fine. Don't let them spoil everything now. They have been so splendid. If you think this letter will help them give it to them. If they have no mothers let me be their mother until they have come back and taken the high places that await them here. Tell them to write to me. How I should treasure their letters!

"And, of course, you will write to me. Just say that you understand—that you know why I have written this letter. Then I can wait months—yes, even years—knowing that you will come home to me as fine and clean as you were when I sent you away to camp so long ago.

"MOTHER."

—Exchange.

### Keep the Boys' Thoughts Centered Around Home

Just before leaving for France to superintend the demobilization activities of those organizations which recently took part in the united war work campaign, Raymond B. Fosdick, chairman of the commission on training camp activities, was interviewed with regard to the present situation of our overseas forces.

"The problem presented by the gradual demobilization of more than 2,000,000 men 3,000 miles from home is one which will tax all our social resources," said Mr. Fosdick. "It is above all a morale problem, and it must be faced as such, with the full cooperation of families and friends here in this country, if it is to be solved successfully. Everyone who has a son, a brother, or a sweetheart over there must help.

"While the war was on our boys were fully occupied; they were still filled with the spirit of adventure, looking forward rather than back. Now, however, the fighting is at an end. They are going to remain, most of them, many months doing

work which will be neither exciting nor particularly interesting. They will get lonesome, bored, and terribly homesick.

"The \$170,000,000 raised in the recent united war-work drive is to be used precisely to bridge over this period by providing recreation and amusement. But no amount of mere money expended in such a way will be enough. What these boys really want is not diversion, but human interest and sympathy. These things expressed in letters from home will warm their hearts and create a home atmosphere around them, even while they are absent from the family circle.

"Such letters may be a very necessary sheet anchor to windward in the case of some boys. The thought of some one waiting for them, counting on them, will, more than anything else, make them hold back and think twice before plunging into situations which might mean harm and unhappiness for them."

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### *Four Little Studies in Character Building*

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#### IV. HOME FOUNDATIONS

Character has been formed and developed in many schools of life. The most important of these is the home, where every human being receives his best, or his worst, moral training. It is there that he imbibes those principles of conduct which endure through life, and cease to influence only when that life is laid down. If the foundations are true, squared up with the Authorized Rule, we may expect the superstructure to be a worthy one. If hay and stubble are used as foundation materials, we cannot expect the building to stand the test of time and experience.

An old saying has it that "manners make the man." Another insists that "mind makes the man." A truer one than either, perhaps, is that the "home makes the man." For home training not only includes the manners and the mind, but also determines the nature of the materials used in building the character of the man. Spurgeon says the home is the grandest of all institutions, and another writer says, "A hundred men make an encampment, but it takes just one woman to make a home!" "Home is the resort of love, of joy, of peace and plenty where, supporting and supported, polished friends and dear relations mingle unto bliss."

Another writer has said the strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of its people. The purpose of the home is to maintain the efficiency of body, mind, and soul of the man and woman of to-day, that they may live happy, useful lives in the service of God and man, and to prepare for similar efficiency the man and woman of to-morrow. Notice, I say, "body, mind, and soul." Yes, it takes the development of all three of these to make a well-rounded Christlike character. The home must care for the body, providing for it proper food, clothing, and exercise that it may come to its highest physical efficiency. It must supply the mind with its proper food and exercise, that it may have opportunity to develop into the highest culture attainable to man; and it must train the soul to right and noble aspirations, habits of uplifting thought and impulse, strength of will and purpose, self-control and love expressed in consecrated service and an elimination of self and self-interest, to the glory of God. A home is not a real home unless it seeks to provide all these. Parents and guardians should pray earnestly for wisdom to properly perceive and measure their responsibility to the young, and strength to discharge it in a manner acceptable to the God who gave.

We may mold the character foundations as we will, while the plastic nature of the child is within our reach. We may form habits for good or evil. No one else can ever exert

as much influence as we do in the impressionable years when children are in our homes and under our guiding. We make the child's environments, so that suggestions of good—physical, mental, and moral—may be sowed in the fertile soil, from which it may, in after years, reap rich harvests. By example and story we may establish noble ideals, give direction to will and energy, and determine the quality of the material used in its character structure. We may give strength to its will, train its moral sense to right decision, and inspire with an unswerving faith in God. We can cultivate the spirit of humility, and guide every latent power of heart and mind to a glorious expression in righteousness.

Sometimes our experiences show us that it is easier to talk of molding correctly the characters of the children than it is to build our own in a manner satisfactory to ourselves. But after all, it is ideal to struggle. The very struggle will tend to success. It is the giving up which precedes failure. Could we but keep before our minds the real meanings of life, and pursue them steadily, we would realize that many apparent failures are but stepping-stones to achievements of a higher nature than we had grasped before. We should try ever to suppress all that is of a nature to turn aside our purposes, lower our standards, or lure us into paths attractive because of their ease or glitter. By doing this, and by keeping our ideals in view, we may confidently expect to grow, gradually, into a likeness nearer our divine Example.

We have each to do our best, perform our known duties to the very best of our ability, in the sphere of life in which we are placed. If we do this, we shall be building for ourselves good Christian characters—of a nature to make an acceptable gift or offering to the Master. When that work is done, the necessity for earthly struggle over, our fidelity to love and duty will bring us into the wide fields of an eternal sphere of endeavor, where we may still grow, still develop, still build, under the kindly tutelage of the Christ, who shall be all in all.—Mrs. Joseph Skelton.

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### *Training Little Children*

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#### ENTER INTO THE PLAY SPIRIT OF YOUR CHILDREN

The play instinct is inborn in all children the world over; it is nature's own method for developing the senses, the muscles, and all bodily growth. Play is even more than this; it is the outlet of expression of the child's inner life. Many faults as well as virtues may be discovered while watching children at play. Perhaps a mother will find that her child is selfish or rude, and it is easy to discover a generous disposition and a good temper in the course of a play hour.

Games are the expression of the play spirit, and toys are the instruments necessary for the expression of this activity of child life. As a farmer needs garden tools to do his work, so a child needs toys for his play—or work, which play really is to him. And if toys are not provided ready-made, he will invent them, in order to be able to express his play spirit and put it into action.

All play depends upon the physical condition of the child. A normal, healthy child plays all the time, is easily interested in his toys, and as he grows older invents games with them. If a child plays but little, cannot easily be interested in his toys, will not play alone and is cross, look first to his physical condition, then begin a course of training, or directed play. Start with the suggestion, "Why not build a high steeple?" or, "Make mother a train of cars with your blocks." Often, especially in the case of an only child, if mother can enter into the play spirit, and play hide-and-seek, or march and sing, or even build with the blocks, it is such

a treat and often a real help in promoting a readiness to play alone when mother must go back to her work.

Almost every child wants to help mother sweep, dust, make beds, wipe the silver, or run errands. Make play out of the work and yet let the little one feel he is really doing something. With tiny babes, too little even to walk, a mother can make play out of work. Have the high chair or the bassinette or carriage in the room where you are working and keep baby busy with toys. For instance, if you are working in the kitchen, let the baby have a big spoon, clothespins, tin covers, or anything new and safe, but always keep those things for the kitchen. If he is allowed to have them all the time they soon lose their interest and he becomes restless and unhappy.

A sense of newness even with old toys makes them desirable to a child. Children need change and variety because their power of concentration is not fully developed. This is the plan I use with success with my own little girl. Her box of dominoes, her nest of blocks, and her box of building blocks (composed of sixteen cubes), I keep on a shelf in a closet out of sight. I also keep some picture books and toys out of sight. Then when the time comes, as it does so many times a day, when Little Girl says, "What I do now, muvver?" I go to the closet for a surprise. If I give her the blocks, it is always with a suggestion for making something with them. She now comes to me and asks for "A s'prise, muvver." When she tires of the blocks, I have her pick them all up, ready to put away, before she can have another "surprise." Sometimes, for days at a time, she does not ask for a surprise, and then when I do bring out the dominoes, for instance, she is as delighted as if they were brand-new. Her dolls I separate in groups. If she has four, I put away two, and at the end of a week I bring out these two and put away the two she has been playing with. If you follow this plan with all toys, grouping them and keeping one set put away, you will always keep the little ones interested and happy.—Mrs. Lenore R. Ranus, in bulletin from Bureau of Education.

## LETTER DEPARTMENT

### *We Can Bring Forth Zion*

This beautiful Lord's Day morning I thank God that I ever obeyed the restored gospel, and in memory I take a retrospective view of the past. I sense very vividly the momentous times in which we are living. The words of the Palmyra Seer are being fulfilled. The curse of the Almighty is on land and sea. "The nations are angry and thy wrath is come," and who shall be able to stand? Who shall dwell amidst the everlasting burnings? He that hath clean hands and walketh uprightly. Kings are being dethroned and kingdoms destroyed. Royal families and nobilities have no distinction. The people are tired of kingly rule and prefer a "government of the people, by the people, and for the people, that shall never perish from the earth," with the consent of the governed. I am glad that the government of Joseph's land stands out as the foremost nation of the world, a land that God raised up wise men to redeem by the shedding of blood—a land of liberty—a choice land, a beacon light to the world, and whose subjects are the standard bearers of liberty. Our forefathers left all that was dear to them, their homes and loved ones and their blood prints on the frozen ground to bequeath to us our liberties—a legacy, the value of which cannot be measured by dollars and cents, that our

liberties and the pursuit of happiness might remain intact and unsullied.

In our struggle for liberty in the incipency of this great commonwealth, God gave us a George Washington, who has been styled "the Joshua of America," and the father of our country. He gave us an Abraham Lincoln, called the savior of our country, who so distinguished himself as to be immortal by the following: "That government of the people, by the people, for the people shall never perish from the earth." In the quiet hours of the night, in our late struggle for world-wide democracy, we could almost hear the voice of a Joan of Arc calling to the sons of liberty to liberate bleeding France from bondage. An American song writer recently wrote: "Lafayette, we hear you calling." America heard the call when Belgium was invaded, when bleeding France was almost overcome and the enemy near her door. Ah, somehow it still rings in our hearts. We heard the call when our boys tramped, tramped here and there and made the supreme sacrifice of their lives. I recall the statement of one of our Iowa boys. In writing home to his mother he said: "I want to say in closing, if anything happens to me, let's have no mourning in spirit, nor in dress; for it is like a Liberty Bond, an investment, not a loss, when a man gives his life for his country."

Dear Saints, the hastening time is upon us. Shall we be able to abide the day of his coming? "The day of the Lord will come as a thief in the night," then may the gospel promises, the magnitude of which we are not able to fathom, be a part of our lives in our everyday warfare. Will the army of the Lord become very great, or will we allow ourselves to become so incapacitated for service that inefficiency will cause us to take a back seat? Despite these turbulent times and unsettled conditions we can bring forth Zion. Zion, saith God, could have already been redeemed, but my people were not ready. Listen to one of the minor prophets of Israel: "My people are destroyed for lack of knowledge," because they rejected the avenues that were open to them for learning—to be taught. Arise, and shine, O Zion, put on thy beautiful garments, for "out of Zion, the perfection of beauty, God hath shined." Potential Zion, or the possibilities of Zion, are absolutely certain if we will move forward like a mighty army in the work of the Lord. We have been loyal to the Red Cross, to the Government, and the demands that have been made upon us, then loyalty unto Christ the Lord. "Render unto Cæsar the things that are Cæsar's, but unto God the things that are God's." May our souls hunger and thirst after God till they shall be filled with the Holy Ghost, yea more, till we shall be willing to consecrate our all to His service and glory, is my prayer.

LAMONI, IOWA.

JAMES D. SCHOFIELD.

### *A Letter of Appreciation*

[The following extract is from a personal letter, but with permission to publish. Sister Rogerson expresses her appreciation of the articles which have appeared in the HERALD the past year and which she states "alone are worth the price of the HERALD ten times over."—EDITORS.]

I think, when I read them, surely the power of God is with these brethren or they could never give us such food for thought so deep as to inspire us to action. They are noticeable in that they are free from that which is harsh or coarse, hence they thrill our souls with joy. May these brethren be spared to continue their labor of love for the church and humanity regardless of the discouraging things that may be said by those who should be helpers.

I read with much interest the sermon by Elbert A. Smith,

"Creation in travail," in the HERALD of December 4, and note the question asked by some one: "Why is nobody doing anything?" My observations have been both inside and out of the church that the faultfinders are not as a rule practical people. They usually expect other people to do more than they are willing to do themselves. I can see where there is much being done by the church and feel to sympathize with those who have the care and burden of the work resting upon their shoulders. If we think the church is not making the progress we would like to see it make, let us ask ourselves the question, How much am I doing to help its progress?

If we have been negligent in the past, let us resolve to start the new year with a desire in our hearts to be helpers, casting in our mite both in a spiritual and a temporal way, for in so doing we shall be blessing others and ourselves also.

Yours in gospel bonds,

ALICE ROGERSON.

### Letter to the Soldiers

*Dear Soldiers:* It is with pleasure we thank you for the part you have taken in this great war drama, to bring Christian freedom to all peoples. Especially is it momentous, coming at the near hour of the birth of the Prince of Peace. Your sacrifices have made the world a safer place, and hastened new movements toward the goal of perfection. We are keeping the camp fire burning for you, and with its rising silvery smoke ascend our prayers for your safety physically and spiritually, for the future generation is depending upon it. And while there will be thousands of empty chairs at the Christmas table, don't forget to thank your Creator that the absent ones died for the freedom of the world, and will soon arise again in the first resurrection of the just. An inspiring sight, bringing to mind the wonderful prowess and bravery and ingenuity of man, was the sight of over two hundred airplanes doing their wonderful stunts in celebration of peace.

Your friend,

REGINA ROHRER MORTON.

CORONADO, CALIFORNIA.

SOMEWHERE IN FRANCE, October 31, 1918.

*President Smith:* I will take the privilege of occupying a few minutes of your valuable time, using as an excuse, if one be needed, our relationship in the gospel. You possibly won't recognize my name, but my father is Elder W. S. Macrae.

Thinking you might be interested in our boys over here, I will endeavor to give you a little insight into our daily life. We are surrounded on all sides by dangers continually, and our protection is a source of great comfort and a feeling of security that no earthly power could possibly give us. We will all of us have some of the most wonderful testimonies when we return.

I have already been granted the most vivid example that I care to experience that God will protect his children if they only continue faithful. Two days ago a corporal and I went into a town to get a few things, and on stepping out of the door to return I was struck very forcibly in the back and close to my right shoulder blade. Our anti-aircraft guns were shooting at some Boche planes. A piece of the projectile fell, and that is what struck me. It hit me in such a manner that I was unhurt and I can thank God only for my good fortune.

My work associates me with Brethren Gold and Rall, both of Independence, and a few others of our boys. Owing to the untiring efforts of Brother Gold, we have been able to enjoy the privilege of prayer and testimony meetings in the

open. He would gather a few of the boys, as many as wanted to go, and we would go out for an hour of worship. We have all been helped and strengthened and we are better acquainted.

We are all in fairly good health and spirits looking forward to the time when we will be able to return again to our native land, and hoping that that time will speedily arrive. We will be better men and better citizens after this great trial of faith and character, this great melting pot of the nations, and the world will be a more pleasant place in which to live after experiencing the uncertainty and turmoil of war.

Wishing you God-speed in the carrying out of his great work, and his greatest blessings, I remain,

Yours in bonds,

PRIVATE GOMER R. MACRAE.

Headquarters Company, 356th Infantry, Am. Forces, A. P. O. 761.

SAULT SAINTE MARIE, ONTARIO, December 4, 1918.

*Editors Herald:* As we have had no news from this part in your paper for some time, thought I had better send in a few items of interest for all those who read the HERALD. Those who don't, if any, are missing a great deal of knowledge by not subscribing to the valuable church paper. We feel almost lost having our church closed for almost two months on account of the epidemic, but we hope soon to be able to meet again. We were glad to have a brief visit from our district president, Elder D. B. Perkins. Our church being closed, he couldn't hold a series of meetings. We are sorry to report the death of two of our members, Brother E. W. Miller and Sister A. Tomlinson, who will be greatly missed from our branch.

Our president, Elder M. K. Brown, has been kept busy calling upon the sick by whom his kindness will always be remembered. We realize that we are living in perilous times when we should all be standing in holy places. Our earnest prayers are for the welfare of all, that we may all have our lamps trimmed and burning when the Bridegroom comes.

Yours for the advancement of the cause,

VINA CAMPBELL.

GROTON, CONNECTICUT, December 4, 1918.

*Editors Herald:* Twenty-six years ago I was taken from my people by the Spirit of God and grafted into the true vine, Christ Jesus, and was promised by Brother George Robley after he had baptized me, God would heal my body of appendicitis. By giving me his Holy Spirit he recognized his restored priesthood.

I see in the HERALD once in awhile that which seems to me to be misleading and which seems to countenance spiritualism. There is much in the writings of Buddha and Confucius that express noble sentiments, but must we go to them or to the modern free-thought scientists to prove our claims of life immortal or to prove this church to be true? My daughter, a member, has just been reading in *The Cosmopolitan* magazine a sketch by Ella Wheeler Wilcox wherein she tells of wonderful spiritual experiences, and to the casual reader it would seem that she was a very beautiful woman led by the true spirit. Mrs. Wilcox tells of her husband, what a noble and spiritual man he was, and yet she tells how he played poker at his club and would give the proceeds of the fortunate gambling to her and they would send the money to poor friends. She also said that he had a number of visions, so real that he thought some of them were real persons. But she said that he was an inveterate smoker, wasn't a member of any church, didn't attend church even,

but they both attended theosophy together, read the Bible, attended Hindu lectures, etc.

Now here is the point: The world is full of people who make claim to spiritual power and apparently are really nice people, but they do not have the spirit of truth which is to guide into all truth and show them the true church.

Some of them claim a belief in Christ, but that belief does not lead them to accept the gospel. Now if we quote from such people it tends to lead away from the truth.

I have a cousin that is one of those spiritual leaders. I read a letter written to him by a lady that had lost a number of babies shortly after birth, and he met her and she told him her trials. He told her that it was the Father's will for her children to live and hereafter they would live. She had a number since and they lived. In her letter to him she wrote: "I am sick from overwork, but I know that as soon as you get this letter I shall be better."

About one year ago he took a lady from Connecticut State Hospital that was pronounced hopelessly insane after thirteen years, and under his treatment she, after a short time, was apparently well. I know the woman, have sung with her and conversed with her, and she acts like anyone—is perhaps a little more quiet than some.

Now this man does not believe in water baptism. He seems to believe that Joseph Smith was a prophet or good man. Says he himself has been on this earth three different times, and I understand he claims to have at one time been Jeremiah the prophet.

I attended a Holiness meeting where a man spoke in tongues and an interpretation came telling them that the Spirit they had was just the same as the Latter Day Saints had. They were anxious to receive me into full fellowship. Beloved, believe no spirit that allows you to stay out of the church restored.

I am lying in bed with a broken thigh. My first doctor said nothing was broken. I suffered terribly and sent to Providence after the elders, and Brother Ralph Farrell came to administer to me. He is a trained nurse and seemed to think no bones were broken. I have had the elders four times, with no relief.

Brother Dan Joy, of Providence, Rhode Island, came once with Brother Gates and spoke of having been treated with violet rays. I heard of a specialist who treated with rays of light of different colors who had effected some wonderful cures. He came and proposed to take me to his home and treat me three times a day. After a short conversation I found he was a spirit doctor, used hypnotism, didn't believe in Christ only as a good medium; said that the East Indian priests were ahead of us, etc. He said he was trying to do all the good he could, would take no pay for his visit, saying he was trying to lay up treasures up there; believed in spiritualism, had seen and conversed with departed spirits, etc.

Now I believe he could have helped my physical body but at the expense of my spiritual life, and I durst not put myself into his hands. And now after two months I got a new doctor who had an X ray taken and tells me that the ball is broken off from the thigh bone where it enters the socket, and that I should go to the hospital, be cut open, and have the bones scraped and pegged together with a metal pin, and lay five weeks more on my side or back, bound to a board, etc. I can get around with crutches and bear my weight on the leg without its hurting much but it snaps or grinds some. If I had only gone to the hospital in the first place, but now I am so nervous I don't feel able to stand an operation, as I fear I would lose my mind before recovering from the operation. Brethren, my trust in God and his church are unshaken and I expect to live to do a work for him. I have always meant to do right but have fallen far

short of my own ideals. I need your prayers that God may help me to be more faithful, and please ask God to heal me.

Just one word in closing. Brethren, come out of the worldly institutions and put the moneys that you are paying into the world into the Lord's storehouse. I know Bishop McGuire won't let a worthy Saint suffer if he knows about your case. But if you don't pay into the Lord's storehouse but spend your means in going around for pleasure, how can you expect to be helped by the church?

I have paid many dollars into the church and am glad. All that I have belongs to God. I am simply his steward and if I give one tenth into his storehouse it is simply doing my duty. I still feel that I am an unprofitable servant. For God wants us as well as our money, and when Jesus said we should love our God with all our might, mind, soul, and strength he meant it. Hoping I may measure up to God's standard, I am,

Your brother in Christ,

THOMAS G. WHIPPLE.

CHANUTE, KANSAS, December 12, 1918.

*Editors Herald:* About two years ago when living at Glasgow, Montana, I began to get dissatisfied with my religion as I could see that the churches are changing. I thought that a church that was in harmony with God's word would remain the same. So I began a search for the truth, and being a true seeker, God came to my rescue as he always does when one is sincere.

I heard that a Latter Day Saint was preaching at the courthouse, so out of curiosity I went, not thinking I would unite with that faith, but the more I went to hear the sermons, the more I was convinced that he was preaching the truth. I began a deeper study of my Bible and asked God to show me the truth; the more I read the better I could see that this church had the truth and that there was nothing in my former church for me. So I was baptized by Brother J. C. Page, April 15, 1917, as he was the elder that was preaching in the courthouse.

I am living happily in my new faith and enjoying the blessing of God every day, but my path has not been an easy one as I have been snubbed and persecuted by friends and relatives. Yet I am glad I can suffer for Christ as he suffered so much for me. Dear Saints, let us put on the whole armor of faith and consecrate our lives to Him who doeth all things well, so our lives will be such that God can use us and then his kingdom will reach all nations of the world, and we will always have peace instead of war.

A loyal sister,

MRS. J. W. RICHARDSON.

[Excerpt from a letter to the Presidency from Elder E. C. Shelley, Lake City, Florida, December 13, 1918]:

I have been preaching here for the past two weeks with indifferent interest. A few have manifested interest and are investigating the work. There is the greatest change in the attitude of the people here toward religion in the past six years that I have ever observed. At that time, they would go to church and Sunday schools that were going among them. They would go to hear most anyone preach that came along. I was not ordained at the time, but delivered two or three lectures on gospel subjects that were received with interest. Now they have no Sunday school at all, and no preaching that ever draws a crowd. The people that I met when here before seem glad to meet me. They invite me to their homes, and if I go treat me very nicely, but they will not come to hear me preach. I am welcome to the use of

their church. I suppose this is because they have no more use for it. They will talk with me about their automobiles, bird dogs, guns, hogs, and cattle. They get enthused over trips to bathing resorts, hunting trips, fishing, theaters, and joy rides; but religion is a painful subject. Six years ago they went to church and talked in glowing terms of the way of the Lord.

SHELLBROOK, SASKATCHEWAN, December 15, 1918.

*Editors Herald:* It does me much good to read the different articles contained in the HERALD and to learn that the Saints throughout the world are striving to do their bit in this great and glorious gospel.

We are in somewhat of an isolated condition in this part of God's vineyard, but hope that the Master will see fit to organize a branch here in the near future. We are looking forward to the time when Brother J. C. Page will return to encourage us again. The Saints certainly enjoyed his discourses while here last summer, and hope that when he comes again it will be to stay awhile.

We have an organized Sunday school, and up to this time have been able to keep up Sunday school work; also midweek prayer service which is the most spiritual meeting we have.

I often wonder how we could live without meeting together to renew our faith from time to time. We have not been able to meet for two weeks. The influenza has broken out in our neighborhood, and some of the Saints are down with it, but not seriously ill. However we were made sad by the death of my brother's little girl, Mildred Christian-son, who died from pneumonia following influenza. She is greatly missed by us all.

My brother is not a member of the church, but is always willing to do anything for the elders or any of the church people, and I pray that he will obey this gospel, for we know it is the only way unto salvation.

Ever praying for God's people,

MRS. ORBEN SIMS.

TULSA, OKLAHOMA, December 20, 1918.

*Editors Herald:* I am writing this morning to let you know how thankful the children of God, living down here, are for the many blessings they have received from the hands of the Lord.

We have had many cases of influenza, but so far as we know there have not been any deaths among the Saints, although many people have died.

We were permitted to listen to a sermon Sunday, December 15, by Brother Rannie, our district president. He cited us to Doctrine and Covenants 45:4, where the Lord speaks of this very scourge.

While reading the Doctrine and Covenants and studying my Sunday school lesson the thought came to me, if we as Saints truly are as thankful to our Creator as we ought to be, why do we murmur and complain when we look back and see how the Lord has blessed his children from the very beginning of his work in these the latter days? We never have to suffer only through disobedience, yet at times we will step aside and have to meet chastisement to bring us back into line.

I hope that my work may be changed soon, so I can get out and visit more with the Saints and find out their needs and become better acquainted with them. Then we can work more harmoniously together.

I was ordained a teacher a year ago last October and have been studying hard to try to make as much headway as possible. I surely appreciate the good fellowship shown among the priesthood, and for the timely advice I received

from the brethren from time to time on things I did not understand very well.

Ever hoping for the advancement of the one cause that is truth, peace, and good will toward all men,

Yours in gospel bonds,

B. M. BOWERS.

STAFFORD, ENGLAND.

*Editors Herald:* After reading the letters sent by Saints in other parts of God's vineyard, I thought I would like to write a few lines to testify how much joy and strength I derive from reading the same. My wife and I are quite young in this work, having been baptized as recently as June 2 of this year.

I understand the Birmingham District conference decided that as the Stafford Branch membership had been depleted by emigration and death, and just a few old-time believers were struggling to maintain the faith, it was their duty to give what help they could. Accordingly Brother John Schofield set to work, assisted by the officers of the district and the local Saints, and my house was visited in the course of his house to house tracting. At first I did not give much heed to their pleadings, but gradually I began to investigate and at length found out that what was brought to my home by the tract was the truth as taught by the Savior and his apostles. In course of time I became convinced that I ought to embrace those divine principles as laid down in the gospel.

My wife was of the same mind as myself, and ultimately we gave in our names for baptism.

We went to Birmingham and were inducted into the kingdom by Brother John Schofield, and were confirmed by Brethren J. Schofield, A. Kendrick, and F. H. Edwards, sr.; and now we look back on that day as the red-letter day of our lives.

With the knowledge of the gospel and the joys that it brought came the desire to spread it, and I enlisted myself with Brother Schofield to help in that direction. Accordingly the old stalwarts, Brethren G. S. Greenwood and G. Ecclestone, and Sister Bates and her family, and we two united in holding a Sunday evening service in our home, in addition to the afternoon service.

Our tracting is continued. We go right on from our door using the Angel Message tracts, or HERALDS, or *Ensigns*, as seems best to fit the occasion. When opportunity offers we talk to whoever answers the door, and Brother Schofield's genial persistence has won us many friends. On first seeing us many appear indifferent, but we are determined to let them know what they are refusing and in time several have become interested.

As a result of this tracting we frequently get in visitors, and the addition to our numbers is quite appreciable and our meetings are blessed by the presence of the Spirit.

So far no one has joined us but we are living in hopes before long to see some honest soul inducted into the kingdom for which we are earnestly praying and fasting periodically.

In connection with our branch an Hurlbut teacher-training class has been organized which meets every Wednesday evening at our home.

So the good work continues.

Yours in the gospel,

30 Lovatt Street.

JOHN H. COGGAN.

"It's a good thing that poverty is no crime or half the world would be in jail."

The man who waits to be given a chance has a life job as a waiter.

SARNIA, ONTARIO, December 3, 1918.

*Editors Herald:* Owing to the prevalence of the influenza the church has been closed, but now the ban has been lifted as the epidemic has abated. Our prayer meeting on last Sabbath was wonderfully spiritual and uplifting. We have commenced a series of nightly meetings. There are two missionaries with us, Brother C. M. Clifford, of Wallaceburg, Ontario, and Brother R. D. Weaver, of Brown City, Michigan, missionaries to Chatham District. Herculean efforts are being made in getting the gospel before the people. Our two brothers are sparing no pains in presenting the truth. They got a notice on the front page of the daily, inviting the public to our meetings and telling of the death of Joseph Fielding Smith, and as the paper is taken in hundreds of homes it will do good and disabuse the minds of many of the idea that we are in any way connected with the Utah people. The editor is a fair-minded, honorable man and gave it prominence.

Sarnia Branch went "over the top" in the collection for advertising purposes. The branch is not large but showed its sincerity by giving liberally for the object, and the work is being well advertised. The Sunday school and Religio sent for tracts, and 1,500 cards were printed inviting the people out to the services, also showing our belief. A house to house canvas is being made and Sarnia is being "warned." One reverend tore his card and threw it on the ground, but honest souls come out to hear and say, "We are coming again; we want to hear more."

Brother Clifford took for his text, Sunday afternoon, "Choose ye this day whom ye will serve." It will stand to the everlasting condemnation of those who heard it, if they do not obey. In the evening Brother R. D. Weaver spoke on being organized after the pattern. He had great liberty. A strong impression was made. The truth is very searching, and those who heard the plea will not soon forget.

MRS. A. MCKENZIE.

SAINT JOSEPH, MISSOURI, December 3, 1918.

*Editors Herald:* I desire to bear my testimony, through the pages of the HERALD, of my gratefulness for the goodness of God to me and my family in the last three weeks.

That dreadful scourge of sickness, influenza, entered my family, taking us all down at once. My son and his wife and baby were also attacked. But what I want to say is, that I want to express my gratefulness of heart to the First Saint Joseph Branch for the prayers offered in our behalf. I truly feel the Lord has been with us in our affliction; our health having been restored to us. The Lord saw fit to take my son from this life, but while he is greatly missed by his loved ones, yet I feel that his life work here must have been sufficient, and that there is more for him to do in the great beyond.

I ask that the Saints remember me in their prayers, and I will always remember them.

EMMA RADKE.

HAMILTON, MISSOURI, December 10, 1918.

*Editors Herald:* I feel it my duty to write a few lines because I have many brothers and sisters that like to hear from Zion's land. I can truthfully say that we feel thankful to the good Lord for all that he has done for us. He has kept us and blessed us in many ways, and I know his promises are to be depended upon if we do our part.

This is a beautiful country, dotted here and there with timber, and small streams running through the land. But the most beautiful of all is a fine congregation of Saints, whose only desire is to try to live worthy of God's Spirit, and if we do, we have the promise that we will be satisfied.

What more do we want? We have many faithful members here in Oak Dale Branch that take God at his word and try to live by every word God has spoken. I prize highly the privilege of living among a people who are serving the Lord in spirit and in truth.

Saints, do not write to me as I am not in authority to locate people, but correspond with Brother B. J. Scott, of Saint Joseph, or Brother J. T. Ford, Route 5, Hamilton, Missouri.

Hoping this will not go in the waste basket, I am,

Your brother in gospel bonds,

O. A. ERICKSON.

[Excerpt from a letter to the Presidency dated London, Ontario, December 10, 1918]:

I have mailed you a few copies of articles recently published in the interest of our church in London. We have established a good name by trying to present to the people the gospel of Jesus Christ in a practical way. Our emergency hospital proved to London that Latter Day Saints were real Christians in word, thought, and actions. We have led the way in demonstrating to the world that the spirit of Christ is still made manifest through his people. The story of the Good Samaritan is just as true to-day as ever, and we can truly point to the Christian church and say, "Go thou and do likewise." We have been commented upon by all classes and hope that it may be the means of opening the way to greater opportunities of establishing the church among men. The *Canadian Journal* sent you is for you to accept of offer to publish an article on our church as per request published on page of Mormons and Mormonism. The two dailies answer for themselves. We wrote to counteract, at the time of death of Joseph F. Smith of Utah, in order that the public mind would not be confused.

The Reverend McIntosh, who took the magnificent stand for our faith, came to visit one of the members of his congregation who was sick in our church hospital, and while I sat and watched the life of my brother-in-law ebbing away, he came and prayed at a near bed for his adherent. The reverend gentleman saw the actual work we were performing and he had enough good Christian spirit to be able to appreciate it and convey its sacredness to the world. While attending the Disciple church recently, I was asked to pronounce the benediction, so we are able to hold up our heads and rejoice for a new dawn is breaking, and I truly believe that if the Saints will only live the gospel that the time will come when all honorable men will recognize the marvelous work and a wonder, although they might never obey it.

FRANK GRAY.

[A certain pastor writes the Presidency in his weekly letter as follows]:

*Dear Brethren:*—The events of this week are the arrival of ——— family of ———, a baptism, a confirmation, an infant blessed, the return of the "flu," the arrival of a big rain storm, and the departure of our church plumber with the surplus funds of the Woman's Auxiliary Society and a side issue from the district bishop. Said plumber did not belong to the church. Instead of missionary work in that direction, a due amount of energy was expended in preventing the church from belonging to him before the "improvements" were finished.

We seem to sense a greater nearness to the city by which we are surrounded. Heretofore we were attached by legal documents, electric wires, water system, and real estate only. Now we revel in all the joys and physical delectability of a

bona fide sewer pipe and all the appurtenances thereunto belonging, much to the gratification of Sunday school, janitors, and sympathetic back yards. The world do move—even the Latter Day Saint world.

Our next dash for ecclesiastical civilization will be a home manufactured Jordan. Hitherto it has been an importuned spare minute from the public baths, sometimes with environments not especially conducive to religious solemnity. Tomorrow we don the mask again, and the fresh air will be left to be wafted to Reno, where it is not particularly needed.

MURRAY, UTAH, December 10, 1918.

*Dear Herald:* As I sit this evening in deep meditation on past and present conditions of the world at large, the thought forces itself in upon me, What are we, who have escaped the sorrows of lost loved ones, through the war and through the universal epidemic, the "flu," doing toward making some poor child, father, or mother, who have not been so fortunate, happy the coming Christmas?

Can we not afford, just for one Christmas, to pass by our loved ones, who have escaped sorrow and a life of penury, and lend a loving hand to those who have been sorrow stricken, and to those who need material aid? Think of them as our own brothers and sisters, and we will be more in a condition to feel their need of our sympathy, not only in words, but in works, which are far more beneficial toward eliminating some of their sorrows and physical needs, even for a short time, during this blessed Christmas Day. We oftentimes say, with our blessed Master, that it is more blessed to give than to receive, without truly having the spirit of a free and loving giver.

This Christmas I am passing by my nearest relatives who are and have been fortunate in escaping sorrow and physical needs in many ways. In thanks to God for these great blessings, I am trying to return at least a little of the favor to some worthy children or aged ones of the faith.

I inclose ten dollars toward making some of the above-mentioned hearts glad on that day we all love to commemorate for the greatest gift God could give us—hoping others will do likewise, according to their means.

Your brother in bonds,  
C. O. A. PETERSON.

**Conventions and Conference of the Detroit District**

The conventions and conference of the new Detroit District, held November 22-24, has passed into history and was one long to be remembered. Not only because it was the first, but because of the spirit of unity and peace which prevailed throughout.

The prayer services were feasts to the soul, not because of any marked outward demonstration, but because of the spirit of wisdom and intelligence manifested in testimony and prayer which gave assurance of the final triumph of the work of God. The business sessions bore evidence of the same spirit prevailing; while discussions were had in all earnestness, there appeared to be no selfish motive, but that that which would be best for the work should obtain.

The Friday morning session, commencing at 10 o'clock, was under the direction of the Woman's Auxiliary work, principally institute in character, and was highly appreciated, showing development along several lines.

The afternoon was spent in Religio and Sunday school business and institute work, continuing for a time in the evening, after which a pleasing program was rendered by the local Religio and Sunday school of Branch No. 1.

Saturday, prayer service was held from 8.30 to 9.30, conference convening at ten o'clock with District President James D. Gault in the chair. Organization was effected, and Brother Paul M. Hanson associated with the presidency. The presidency consists of the before-mentioned Brother Gault, Matthew Liston, of Flint, and Raymond D. Bennett, of Detroit. We must say, that while these men are young and inexperienced in this kind of work, they show ability unsurpassed by few of long years' experience, showing what humility and a desire to become efficient, can do.

The district president's report was one of the kind you read about but seldom hear; explicit, but not too lengthy, covering the work of the entire district, with all its departments in detail, and interesting to the last word. It was made, by motion and vote, a matter of record for future years.

The usual reports showed activity, and marked advancement along some lines.

The matter touching a reunion was left with the district officers to decide, both as to advisability, time, and place, also the appointing of necessary committee.

The musical, held Saturday evening, was a decided success, in spite of the "flu," which had hindered the various branches in their practices. Earnest, prayerful effort always yields pleasant fruit. The district is fortunate in having the services of Sister Emeline Belleisle as chorister; she is talented, spiritual, and will labor to the end that success may obtain.

Sunday, from 7.30 in the morning to 9.30 in the evening, was filled with good things. Young people's meeting 7.30 to 8.45; priesthood meeting, in lower auditorium, in charge of Apostle Paul M. Hanson, 8.00 to 9.00; general prayer meeting, 9.00 to 10.30; Sunday school, 11.00 to 12. In the afternoon was preaching at two, by James W. Davis, of Hamilton, Ontario, and at four by Matthew Liston, of Flint, and at 7.30 by Paul M. Hanson.

JOHN R. GRICE,  
C. V. BLAIR,  
Press Committee.

**Christmas Offering Roll of Honor**

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We are starting off this week with 66 stars and fourteen letters for this report—this means we will have 80 stars next week, and we hope to have at least 100 stars for the week following—we must have the reports from schools who have thus far failed to send in their report if we are going to reach the 100 mark—yet we feel that there is not a good reason why we should not have a report from every one of our schools.

As we sit in our study writing this letter we hear the joyous laughter from the adjoining rooms where our friends are laughing and chatting over their Christmas presents—gifts that have made them happy and contented—gifts that have made them rejoice. We cannot but ask ourselves—have we given to God a gift that will cause him to rejoice as we are rejoicing? Have we studied to give to him that

which will cause rejoicing in his kingdom as we are rejoicing in our homes—have our hearts gone to him in tender thought and devoted consecration with the gifts we have given to release our church from the debt that has been hanging over it? Let us think deeply and ponder well over this matter for ere we can hope to carry out God's commands here we must clear our good church from debt and secure funds necessary to advance the work and accomplish results he desires at our hands. Shall we give more to advance ourselves in our worldly pleasures than to carry out the desires of God and prepare a way to a higher and better life? Think this over—seriously—ponder well—decide—act according to your best judgment—seek God's help and direction.

Though this is being written on Christmas Day—evening—it will be 1919 ere the report is published, hence we take space to ask and to earnestly solicit your immediate consideration for the coming year. We cannot tell at this date what our offering will be for this year—just how seriously the influenza has hindered the good workers—but whatever the result we pray that you will immediately materialize plans for your year's work for 1919. We hope to have definite plans to announce for our efforts this year—plans that will secure the concerted and unified efforts of all our schools—these plans will not only be published, but will be mailed to you with full details, and we sincerely hope and pray for your entire support.

Minden City, Michigan. Brother C. K. Green reports: Owing to the influenza ban being on, our church has been closed for the past two months and we have not done as well as we hoped. Our school has an enrollment of 47 and to date we have \$138. May the good work go on."

Lock No. 4, Pennsylvania. Sister Nellie Coven reports: "We have over \$2 per member and are 'over the top,' but we do not expect to stop until the end of the year. We have several organized classes that have been doing some good work for the offering. I hope we make this the winning year."

Alliston, Ontario. Sister A. E. Hooper reports: "While you have not heard from us we have not forgotten to do our best towards the Christmas offering. We read with interest the good reports of the other schools, and we hope to better our standing next year. Our little Earl and Mary have saved their pennies and Earl has raised some chickens and now they have over \$20 for the offering. We do not tell you of this to brag, but only to let you know that we are not idle and we ask the interest in your prayers that we may always try to be faithful and that our Sunday school may grow and improve." (This little school of twenty-five members was not organized until last April and is known as the Beeton Sunday School.)

Alton, Illinois. Brother John D. Hull reports: "We have gone 'over the top' and have about \$3 per member. We hope to do as well or better than last year but have been hindered terribly in our efforts because of conditions."

Sault Sainte Marie, Ontario, Canada. Brother T. B. Campbell, superintendent reports: "We set our aim at \$100. Our enrollment is 27 and all are doing their best to keep the good work moving. We already have \$90.20 and had it not been for the influenza we would, no doubt, have our mark realized now, but here goes for our \$100, come what may, and we feel sure that we will realize a nice sum over and above our aim. We were closed for eight long weeks but glad to say we have the blessed privilege of meeting again and although two of our number have been called away, and this has caused much sadness in our branch, we still desire to press onward and we pray that our efforts may be crowned with success."

Scottville, Michigan. Sister John Randall, secretary, reports: "Elm Flats Sunday School should have reported some time ago. We have 21 members and now have over \$2 per member, with more coming in."

Here follows a report from the good school of Vinal Haven, winners of the highest average per member last year. We shall ever be grateful for the good example of this school—they gave by consecration and were blessed.

Vinal Haven, Maine. Brother J. E. Barton, superintendent, reports: "Although we have been silent, we have still been alive. We have an enrollment of 12 and have set our mark at \$200. So far we have \$178.42 and the school has voted to consecrate the amount in the treasury at the end of the year. We think we will reach our mark by the end of the year. We probably would have been 'over the top' before but our school was closed five weeks on account of the influenza. We have raised our offering entirely by consecration. Yours for the \$100,000."

East Pharsalia, New York, Bright Star Sunday School. Sister F. H. Rathburn reports: "We, the members of the Bright Star Sunday School have agreed to send in at least \$2 per member and desire to be on the Roll of Honor."

Hilo, Hawaii. Brother M. A. McConley reports: "Hilo Sunday School went 'over the top' yesterday. Here is hoping we will make the \$100,000."

Pike Lake, Saskatchewan. Minnesota Prairie Sunday School, Sister Eva Land, secretary, reports: "Our school is greatly interested in the offering movement and has more than \$2 per member. Our aim is \$200 and we are going to try hard to reach it. We have been hindered so much on account of having to close our meetings, but we have been permitted to open up again and all are working hard for the offering."

Ukiah, California. Sister Julia Franklin Mockler reports: "Our little school has but six members enrolled. We set our mark at \$100 and now have \$86.05. Of the six members in our local three are children. I should have written sooner but have recently passed through the bitterest trial of my life and could not do so. My husband, who has been sick for many weeks, passed to his reward November 27. God is good and has shown his matchless love, tenderness, and watchful care in many ways during this dark hour. I am now trying to take up the work again and pray for strength to carry it on. My great desire is to consecrate my life and what few talents I possess to his great cause."

Detroit, Michigan. Second Detroit Sunday School. Brother C. V. Blair, superintendent, reports: "Here I come again. The Second Detroit Sunday School has sent the bishop \$360. Our total enrollment is 60, this makes \$6 per member." (This good school reached and passed the \$2-per-member mark May 12 and so far as we know was the first Sunday school to pass the \$2 mark. We reported in a brief way regarding this school some time ago, and expected to make fuller report before this, but owing to a misunderstanding we have been unable to report until now. This good school is alive to this good work and always alert to the opportunities offered them for doing good. They desire to know whether or not they were the first school to reach the \$2-per-member mark.)

Emmet, Arkansas. Sister Elva Andrews writes: (to Brother McGuire) Please find enclosed a \$3 check as Christmas offering. Am sorry it is so little. We have been here in Arkansas for two years and have not heard a sermon preached or met a Latter Day Saint since coming here, but the dear little *Ensign* keeps us posted on church matters. I really do not know how we could get along without it. The little amount I am sending in is mostly Sunday egg money

sold in the last few weeks. Am<sup>s</sup> sorry I did not begin sooner to save my Sunday eggs, but had not thought of it until I read the good sister's letter of a few weeks back. We ask the prayers of God's Saints as we feel the need of God's loving care here in our isolated condition." (We hope we may hear from other isolated Saints, and those who do not belong to the Sunday school.)

Pensacola, Florida. Sister L. Farinas, secretary, reported to Brother McGuire as follows: "We have better than \$2 per member now and hope to have more by the time we have to send in the offering."

Arma, Kansas. Brother R. I. Budworth, secretary, reports: "Arma Sunday School is 'over the top' strong. We were closed twelve Sundays. We distributed Sunday School papers over the city each Sunday and took up the offering and other collections."

Chilliwack, British Columbia. Brother George H. Welsh, superintendent, reports: "I am pleased to advise that we went over our aim of \$125. We raised it Sunday from \$120 to \$150. Don't you think, Brother Smith, that for our little school of twenty members that attend—half of them children—that we have done pretty good? Oh, how I wish that every Sunday school in the land would do as well or better and that we could go 'over the top' with a total offering as far as we went over our aim of \$125, so that God's good church will be free from debt so Zion can be redeemed. At the commencement of the year we agreed to have one rally day each quarter, and last Sunday was our last rally and you ought to have been with us to see the money come in. One little girl who has no mother, and whose father is not blessed with much of this world's good's, and who lives with an elder in the church, made over six dollars by picking berries through the summer months. Wish all our little boys and girls could do as well as this little girl has done." (This little sister deserves much of God's love for her good work and we are sure that she has been wonderfully blessed.)

Let every Sunday school start the very first Sunday of the new year to do their best for the offering in 1919, and may God bless and direct all efforts, is the prayer of

Your sincere coworker,

ARTHUR W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

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### THE JEWISH CONGRESS

(Continued from page 4.)

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In the final session nine delegates were appointed to present the aim of the world Jewry at the present conference at Versailles; and to set in action the plan of organizing a Jewish world congress. The delegates were chosen so as to represent all of the different interests among that people.

The *American Hebrew* for December 20 contains a more detailed account, session by session, and states that Judge Julian W. Mack pronounced a program on which all shades of Jewish opinion in the country can and will unite.

It states further that had the various organizations issued some such statements months ago it would have been acceptable, even to those who have most openly opposed the Zionist program.

Judge Mack said:

The misconceptions that have clung about the Zionists' aims have been cleared away. No one believes any longer

that the renaissance of the Jewish people and the reestablishment of the Jewish commonwealth is a movement to drive all Jews into Palestine, or in the slightest degree to impinge upon their exclusive loyalty to the country of their birth or naturalization. No one expects or desires that all Jewry shall be gathered together in that small land. . . .

President Wilson is at the peace conference. He stands for all that the Jewish people desire. His voice will be potent in the realization of their hopes. When this gathering of the world powers shall have eventuated into a league of nations, the reestablishment of the Jewish nationality will be accomplished. An independent statehood at this time is an impracticable and impossible dream. Palestine must be placed under the trusteeship of one of the great powers, a power that stands for fundamental liberty and democracy. And if it shall be determined that Great Britain, whose armed forces have led in the liberation of the Holy Land from the oppressive rule of the Turk, shall exercise on behalf of the league of nations the trusteeship in Palestine, then surely the aspirations of the Jewish people will find full and complete recognition.

Among the resolutions passed at the second session was the following:

The American Jewish Congress, speaking on behalf of the Jews of America, express their joy in the great victory of the forces of the United States and our coreligionists of the entente countries.

We greet the President of the United States and desire to convey to him and to the American Government the profound gratification felt by the Jewish people in his exalted leadership during the course of the war which has resulted in the recognition of the principle of self-determination of small nationalities and of the right of all men to live in freedom and to enjoy equal opportunities in the pursuit of happiness. We extend to him the best wishes of the Jewish people in his high aims and purposes and in his efforts to secure a just and lasting peace through the instrumentality of a league of nations in order that righteousness and justice may be established and may prevail among nations.

Then on December 25 there was opened a conference in New York City of the American Jewish Orthodox Ministers, in other words the rabbis, who in their own special conference again approved of this plan of a Jewish state under the trusteeship of Great Britain.

Thus step by step we find unfolding one of the great historic events of the world, and one for which careful Bible students have long looked.

S. A. B.

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### PEACE ON EARTH, GOOD WILL TO MEN

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[The following is part of a letter from Bishop B. R. McGuire. It may fairly be considered Christmas greetings to the church and for that reason, we are extending it to our readers. Unfortunately it reached us too late for last week's issue but is still timely in its goodly wishes for the New Year.—THE EDITORS.]

This Christmastide these words have a broader and deeper significance than ever before. Wars, pestilences, lo here! lo there! through it all, by the

grace of a loving Father, we are permitted a clearer vision of the divine plan. A finer sympathy obtains for us a better appreciation of the words of the angelic chorus, a more perfect response to the love of God.

In reviewing the work of the past year we are able to discern a deeper Christ consciousness among the children of God. Without this, as a church, we would not have been in position promptly to supply every need and also make substantial progress in material achievement.

The approaching New Year brings new problems, the solution of which challenges the best we have to offer. The past has verified our trust and confidence in God. We therefore participate in the festivities of these holy days with a pureness of mind, a gladness of heart, and a richness of spirit; assured that our joyous celebration of the advent of our blessed Lord will be a song of praise, a glad hosannah to the Most High God.

BENJAMIN R. MCGUIRE.

**MISCELLANEOUS DEPARTMENT**

**Conference Notices**

Pittsburgh, Sunday school and Religio, at Lock No. 4, Pennsylvania, January 18 and 19. Business sessions Saturday at 7.30 p. m. Institute work on Sunday. All should try to be there as a good educational and musical program is being arranged. J. A. Jacques, district president and superintendent.

Central Nebraska with Inman Branch, February 14, 15, and 16. Please bring or send all reports. W. M. Self, president, Council Bluffs, Iowa.

Western Nebraska Sunday school postponed until further notice, on account of influenza. William F. Godfrey, superintendent.

**The Presidency**

LAMONI STAKE PRESIDENCY

Notice is hereby given that President John F. Garver, having sufficiently recovered his health to resume his active work as president of the Lamoni Stake, will take up that work the 1st of January, 1919, and that Elder R. V. Hopkins, who has been acting president of the stake for some time past, is hereby released from that responsibility.

ELBERT A. SMITH,  
For the Presidency.

**The Bishopric**

To the Saints of the Owen Sound District; Greeting: As we near the close of the year 1918, we are wont to take a retrospective glance over the past year to see what we have been able to accomplish. In going over our books, preparatory to making out our annual report to the Presiding Bishop, we find in almost every branch in this large district, a great number who do not contribute towards God's cause. In fact, the returns from the different branches show that it is the same faithful Saints who have in the past so nobly stood by the cause whose names appear regularly on the books. While it is true some have said, "We have our tithing all paid," yet is it not our duty to give unto the Lord a thank offering? He who has cared for us and blessed us. Our homes and loved ones have been protected, our country has not been devastated by shot and shell, and we have had plenty to eat, even if it did cost a little more than formerly. When we consider these many blessings should we not remember Him who gave us these blessings? For in nothing doth man offend God save wherein he doth not acknowledge his hand

**THE SAINTS' HERALD**

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in all things. Out of a membership ranging from 35 to 100 in the various branches in this district, less than one fourth are paying tithing. Can you wonder that we hear complaints somewhat like this? "Our meetings are not as spiritual as they used to be. Can't see what is the matter." God has said, "This is the day of sacrifice, a day for the tithing of my people until the Son of Man shall appear," and if we withhold our substance, or give grudgingly, the manifestations of the Spirit will be withheld. May this not be at least one reason why our meetings are not as spiritual as formerly? In reading the statement made by the Presiding Bishop in which he stated that by the next conference the church debt would be paid, we asked ourselves the question, "What part did we play in the paying of that debt? Did we do our fair share?" I fear not. While I have not been able to visit as many of the branches as I would like to owing to circumstances over which I had no control, we hope and pray that each Saint may feel it his duty to do his part in the redemption of Zion. There are solicitors in nearly every branch who will issue receipts for funds, great or small. Those not residing near branches, send to undersigned who will promptly issue receipt.

Thanking the Saints for their assistance and cooperation in the past, and trusting that we shall continue to merit it in the future, I am,

Your servant in the Master's cause,  
J. A. MORRISON.

OWEN SOUND, ONTARIO, 426 Twelfth Street West.

**Book Reviews**

GENERAL CROOK AND THE FIGHTING APACHES.—By Edwin L. Sabin, illustrated, net \$1.25, decorated cloth, J. B. Lippincott Company, Philadelphia. Jimmie Dunn, after a year of captivity among the Apache Indians, escaped and joined the American troops who were fighting the Indians, under General Crook. It is a wonderfully fascinating story; especially so in that in all essentials it is absolutely true. This

is a great advantage to the average boy who enjoys history only as it is portrayed in this manner. We are pleased to recommend this latest addition to the Lippincott Trail Blazers series. Send orders to this office.

**THE WATERBOYS AND THEIR COUSINS.**—By Charles Dickens Lewis, cloth, 75 cents net, J. B. Lippincott Company, Philadelphia. A fascinating book that explains the mysteries of the field, garden, and plant. Profusely illustrated, and invaluable as a text on the great outdoors. The book is in story form and tells its message in a most pleasing manner. Order of this office.

**THE RECKONING.**—James M. Beck; \$1.50; Putnam's Sons, 1918; 225 pages. This book is the third of a series. The Evidence in the Case considered the responsibility for the great world war. The War and Humanity considered the conduct of the war and what could fairly be expected. The Reckoning is the reckoning that must be made with Germany. The book considers first the higher law, then the violation of the higher law by the house of Hohenzollern from Frederick the Great to date; the reconstruction of Germany and its possibilities; for the reparation of the German people. Also urges that all of the German states except Prussia should be encouraged to form a separate republic and given more favorable terms; but that Prussia, and especially her ruling class, should be punished. The final chapter is concerned with the terms of peace and a discussion of Wilson's fourteen points. It is well written and completes the work begun in *The Evidence in the Case*.

### Our Departed Ones

**TERRY.**—Elizabeth Ann Terry, wife of George T. Terry, died at her home in Ogden, Utah, November 5, 1918. Born July 19, 1846, at Chicago, Illinois, baptized by James Burgess, November 15, 1863, at Nauvoo, Illinois. Remained steadfast to this faith to her death. Besides her husband she is survived by 6 children. Services held at Clinton Cemetery, in charge of A. W. Bogue, sermon by B. L. McKim.

**FETTY.**—Esther Judge was born at Sheffield, England, April 17, 1854. United with the church in 1866. Married John Perrin in Kendall County, Illinois. To this union were born 3 children. He died in 1873, and in 1876 she married George Fetty. Eight children were born to them. Her husband and 5 children survive her. Buried from her home December 11, 1918. Sermon by Heman C. Smith, interment in the old cemetery at Andover, Missouri.

**MOORE.**—Frederick Moore, beloved husband of Edith Moore, died December 23, 1918, at his home, 168 Bruce Avenue, Windsor, Ontario, from paralysis. Leaves besides his wife, 3 little sons, his father, mother, and a host of relatives and friends. Was born at Chatham, Ontario, June 23, 1888, baptized at Detroit, Michigan, July 5, 1902, by George Shippy. Funeral services at the family residence in charge of the Masons, Leslie Brown officiating. Interment in Windsor Grove Cemetery.

**BELL.**—Helen Blanche Bell, daughter of Henry and Ida Bell, was born in Dow City, Iowa, September 1, 1888, and died of pneumonia at the parental home near Dow City, December 2, 1918. Baptized August 23, 1918, by Charles E. Harp, and became a member of the Dow City Branch. She manifested faith in Christ and his power to save to the last, and died in hope of a glorious resurrection. Owing to the nature of the disease there was only a short service at the grave, conducted by Charles E. Butterworth.

**COY.**—Sarah Coy, wife of Robert Coy, died of influenza at her home in Ogden, Utah, December 9, 1918. Born September 1, 1846, at Hull, England. Baptized October 23, 1888, at Plain City, Utah, by R. J. Anthony. She was among the emigrants that came to Utah in an early day, and later united with the Reorganized Church. To this faith she remained steadfast to her death. Leaves to mourn, a husband, 5 brothers, one sister, and 7 children. Services at Plain City Cemetery, in charge of C. E. Bogue, sermon by A. W. Bogue.

**BAKER.**—Nora Sarah Whitman was born October 13, 1868, at Grafton, West Virginia. Died at her home in Holden, Missouri, November 11, 1918. Baptized June 4, 1905, by Joseph Biggs, at Adamston, West Virginia. Married to George F. Baker, December 21, 1890. To this union were born eight children, one dying in infancy. She leaves to mourn, husband, seven children, an aged mother, 3 brothers, and 3 sisters. Sister Baker was highly regarded by the Saints and neighbors. Funeral at the residence, November

12, sermon by D. J. Krahl. The remains were taken to Grafton, West Virginia, for interment, according to her request.

**HUDSON.**—Sarah Ellen Hudson, born January 15, 1833, at Portland, Maine. When 14 years of age she moved with her parents to Boston, Massachusetts. Married Thomas N. Hudson at Charlestown, Massachusetts, in 1880. Joined the Utah Church in 1857 and came to Utah in the spring of 1861. Dissatisfied with Utah Mormonism, received with gladness the gospel as taught by the Reorganized Church, and was baptized June 14, 1870, by E. C. Brand at Salt Lake City. Her husband, T. N. Hudson, died September, 1885. There were 8 children, 6 of whom survive her; 28 grandchildren, and 13 great-grandchildren. Died December 19, 1918. She was an active, staunch, and faithful member of the Reorganization, having spent a long life of usefulness, kindness, and charity. Funeral in charge of B. L. McKim, C. A. Smurthwaite being the speaker.

## FROM HERE AND THERE

Graceland College is taking a week's vacation during Christmas week but will resume work with almost normal conditions on the 30th. By keeping up their classes under great handicaps, they expect now to be able to continue under more favorable conditions and complete their year's work as usual. A baby son has recently arrived at the home of President Briggs.

The editors and other employees about the office here are all back on duty now after the most of them took a turn each at the sickness from influenza epidemic. They hope to soon be able to assume all their normal duties, blessed with vigorous health and clear minds. That such may be the lot of all our readers at the beginning of the New Year is our united prayer.

### BAN LIFTED IN LAMONI

As we go to press (a day early on account of New Year holiday) preparations are being made for church services in Lamoni on the 29th, the first since the first Sunday in October. The sacrifice has been a real one, in addition to the suffering and mourning incident to the plague of influenza suffered here as well as in practically every other part of the world. The Saints are thankful that the toll levied on them has been light, and will no doubt take up their responsibilities incident to church services with renewed vigor and determination.

We have this letter on our desk, which we pass on to our readers: "A lonesome young 'leatherneck' (marine) who has scarcely seen or heard from a Latter Day Saint, except relatives, for nearly a year, would appreciate a letter from some of the younger members of the church, either sex. Harry W. Ellison, U. S. Marine Corps, Box 60A, Charleston, Washington."

### LOCATING LOST MEMBERS

Arrangements are rapidly being perfected to inaugurate an extensive campaign throughout the church to list and classify the information available concerning members whose whereabouts are unknown. Headquarters are being established at Independence, Missouri, where access may be had to the Church Recorder's books, and under the direct supervision of Presiding Patriarch Frederick A. Smith the information will be secured, collected, and made available as early as possible. Detailed announcements will be made later, which are bound to be of great interest to many branches whose list of scattered members has been the source of much worry in the past.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, January 8, 1919

Number 2

## EDITORIAL DEPARTMENT

### CHARACTERISTICS OF JESUS

(Sermon by Elbert A. Smith, delivered at the Stone Church, Sunday, December 21, 1918. Mrs. M. Morgan reporter.)

I desire this morning to talk of some of the characteristics of Jesus. This is a subject of perennial interest, and should be appropriate at this season of the year, when all of the civilized nations are preparing to celebrate the reputed day of his birth. We might consider Jesus first as a man. In Hosea 11th chapter and 4th verse, there is a very significant text which says: "I drew them with the cords of a man, with bands of love."

#### JESUS AS A CHILD

There are three periods in the life of our Lord and Savior which are filled with human interest. The first, of course, was when he appeared among us as the babe of Bethlehem. He had all the appeal of helpless innocency. Yes, Jesus was once a child. The wise men came and bowed at his feet and brought their gifts. The angels sang, and the star of Bethlehem shone over his cradle.

Jesus, becoming a child, consecrated all childhood. He took all children into his fellowship. One of the greatest cartoons, drawn by the celebrated cartoonist Raemaekers, represents the Kaiser as standing on the fields of Belgium, and behind him are the bodies of thousands of little children that have been slain. Jesus appears and touches him on the shoulder and says to him, "Where are my children?" All children belong to Jesus. Of such, he says, is the kingdom of heaven.

Jesus as a little babe reposed on the breast of his mother Mary, and by so doing he also consecrated womanhood. There was a significant statement that Simeon made to Mary concerning Jesus. He said that because of him a sword should pierce her own soul also. If it is true, as the old proverb says, that a babe in the house is a wellspring of pleasure, it is equally true that every child is to its mother a potential crucifixion. One of the greatest paintings of the

Master in his childhood represents him as standing facing the morning sun, with his arms outstretched on either side, and his mother is startled to see that his shadow, falling across her pathway, forms a perfect cross—a prophecy of that which was to come to him and to her.

#### JESUS AS A MAN

Later in the life of Jesus there came a time when he was the triumphant God, resurrected and ascended upon high, and he was able to say, "all power is given unto me in heaven and in earth." But between the cradle and glory there was a period when he was a man; simply a man, the man of Galilee, and thus he consecrated all manhood. It is said of him that he was tempted in all things as we are, yet was without sin. With no more help than you and I may receive, he met the temptations that came, and overcame them. Also he suffered the various trials that come to us; the pains of the body, the sorrows of the spirit, and the depressions of the mind. He passed through all of them, and yet retained his faith and his consecrated purpose.

I do not think that it was necessary for God to come here and take the form of a man and pass through all of those things in order to understand what we have to pass through, because God knows all things. But perhaps it was necessary for him to come here and pass through those things before *we* could understand that *he* understands. We sometimes think that God himself cannot appreciate or understand what we have to meet in times of sorrow, but when we read the history of Jesus it is a standing testimony to us that God understands. And to my mind, while we are discussing the question of atonement, we will find that the whole plan was designed with a view to the effect it would have upon men, and not to its effect upon God. In other words, I agree with Paul, who says that Christ came to reconcile *man* to God; and I disagree with the old Methodist discipline which says that Christ came to reconcile *God* to man.

#### JESUS DREW ALL CLASSES

As a man, passing through these trials, Jesus drew men and women to him. All classes—particularly the common people, we are told—received

him gladly. He drew to him the pious and virtuous Mary, the sister of Lazarus, but equally he drew to him Magdalene, who at one time harbored seven devils. He drew the mild and loving John, also the impetuous and sometimes profane Peter—and he said that if he should be lifted up he would draw all men to him. But perhaps, this morning, I am especially interested in noticing that he drew to him the common people.

Once in a while one of the ministry gets into his head the mistaken idea that he has developed so wonderfully along intellectual lines that he is above the common people. They cannot reach him. He cannot reach them. I believe that nine times out of ten the individual who cannot reach the common people cannot reach anybody. He may soar around at a great altitude, interested in impressing a few very intellectual people; but while he is doing that, they are interested in impressing him, so nobody is reached. How wonderfully in the character of Jesus were mingled and blended the cords of a man and the bands of love; as Hosea says, "I draw them with the cords of a man, with bands of love."

#### HIS CONSECRATED PURPOSE

Let us consider for a moment the great purpose of Jesus. Do you believe that Jesus was poor from necessity? No. Jesus was poor from choice. It was a part of his program. He was in a way like Saint Francis, of whom it was said he was born of wealthy parentage, but as he reached young manhood he became imbued with the idea of ministering to the poor, and because of that his father took him to the bishop and disinherited him. Saint Francis threw off his robes and cast them at the feet of his father, and stood forth naked, declaring, "Now I can say, 'My Father who art in heaven.'" He borrowed robes from the bishop and went forth to minister to the poor, and so founded the order of Franciscans—men who did not claim to own even the clothing they wore.

Jesus, when he gave up his potential wealth, made as great a sacrifice as a man who gives up the actual wealth he possesses. If there are in the congregation men who have come into the church and made money, and now find it hard to make their consecration, let them recognize that their sacrifice is no greater than that of the young missionary who gives up hope of home and wealth and borrowing a suit of clothes, perhaps, from the Bishop, goes out to preach the gospel.

Don't you suppose Jesus would have appreciated a home? If you do not, read his homesick lament, "The foxes have holes, the birds of the air have nests, but the Son of man has not where to lay his head." His life was one long sacrifice, and he did not permit anything to come between him and his Father

and his duty. The Devil showed him the cities of this world, the kingdom, honor, glory, and power. Don't you think it tempted Jesus? If it did, he put it to one side and went on with his mission.

#### HIS COURAGE AND DEVOTION TO PRINCIPLE

I want you to consider the personal courage of Jesus; his devotion to principle. He was kind and charitable, but that did not prevent him from being fearless in his denunciation of that which was wrong. He had an intense love of right, and he had an intense hatred for wrong.

The Scripture lesson I have read, declares, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." We believe in exaltation, but the only exaltation we believe in is won by those who love righteousness and hate iniquity, and not merely by those who yield obedience to mystic forms in a temple. It is the fruit of a love of righteousness and devotion.

Jesus made no compromise. Too often we compromise. One man compromises with this, and the other man with that, and another man with another thing, until in many places the church is compromised and the work is defeated.

Personally, I have an admiration for the Puritanical spirit, with certain qualifications that I will state immediately. I admire the man who applies the Puritan spirit to himself, and according to the light that he has received, says, I will walk the straight and narrow path without deviation, with an eye single to the glory of God. I will not compromise with the world, the flesh, or the Devil in any way. That man may be wrong in his judgment on some questions; he may be a crank and a fanatic, but still I have an admiration for his spirit. When he is right, and also has the common sense to balance his devotion, then you have a Christian, and that is what we have in the person of Jesus Christ. But I do not admire the Puritanical spirit when the person seeks to apply it to the life of others, putting all into his own strait-jacket, and tries to cast out of the church every individual who makes a mistake, or is not walking according to his idea of the straight and narrow path.

Thus Jesus was loved by those who loved righteousness and hated iniquity, and was destined to draw after him an ever-increasing multitude of kindred spirits who love righteousness. There is the dividing line; there is the distinction.

#### HIS HUMAN SYMPATHY

Consider next the human sympathy of the Master. One of the first incidents in his missionary life is that when we find him at the wedding feast at Cana. We imagine him smiling with the happy bride and groom, and possibly there he perceived the

simile he used later, and said to himself, I am the bridegroom and the church is the bride. He rejoiced with those who rejoiced, and wept with those who wept.

A little later we find him coming into the city of Nain; and as he approached it a shadow fell across his path—a thing that so often darkens our view as we go out to walk, a funeral procession; and when he came to inquire about it he was told that the man who had died was a young man, and that he was “the only son of his mother, and she was a widow.” The heart of Jesus was touched. He would not have been Jesus if his heart had not been touched, and with this widow who had lost her only son he shed the sympathizing tear. Exercising his power, he restored this son to his mother, and the light of heaven broke through on that little hamlet, and not only that, but upon all hamlets all over the broad earth, because we realize that Jesus can weep with those who weep, and that he had sympathy and compassion upon them.

Do you remember the answer that Jesus gave to John when John sent a messenger to him asking, “Art thou he for whom we look?” Jesus said, “Go tell John that the sick are healed, the lame walk, the blind see, and the poor have the gospel preached unto them.” (I quote freely.) There was a wonderful philosophy in that answer; and we are told also that when Jesus saw the multitude, and perceived that they fainted and were as sheep without a shepherd, he had compassion on them. When we see the multitude, the submerged multitude, the blind, voiceless, leaderless multitude—you will see them in Kansas City and Chicago and London—the multitude without shepherds that is turning Russia inside out, we say, “The poor fools.” Where the world has contempt, Jesus had compassion. He had compassion on them and sooner or later he will reach every one of them with the message of his life and give them a chance, because Paul tells us that neither life nor death can separate us from the love of Jesus. He is going to search out every one of that multitude, and find them either in this world or in the world to come.

#### THE MANTLE OF CHARITY

Out of all these experiences, and born of this sympathy, there came his great invitation, “Come unto me all ye that labor and are heavy laden and I will give you rest.” I believe that we ought to learn a lesson from him and make broad the mantle of our charity. Too often we cut the mantle of our charity after the prevailing style: scant, narrow, cramped, circumscribed—but we ought to cut it after the pattern Jesus set. Make it so broad that we can throw it around the brother who may be in error, bear with him until he has time to correct

his error, because we pray every night, or if we do not we ought to, “Father, forgive us our sins as we forgive those who sin against us.”

Jesus Christ left the immaculate courts of glory and the presence of just men made perfect, and came down here to consort with imperfect men and women like you and me, and if he could bear with those who are in error, sojourning here, separated from his natural element, cannot we, who are imperfect, also bear with those who are imperfect?

#### JESUS AS A FRIEND

Last of all, I want to call your attention to Jesus as a friend, and this, to my mind, is one of the finest ideas among all those that I have endeavored to bring to your attention this morning.

Jesus as a friend. In that hour when the angels waited for the revelation of the Son of glory, they condensed the wisdom and poetry of the ages into a song, and it was a song of friendship, “Glory to God in the highest; and on earth, peace and good will toward men.” That was a splendid message to accompany the birth of our Lord and Master, who was the personification of good will toward man. He was the embodiment of the good will of God, who loved the world to the extent that he gave his only begotten Son. He came with good will towards all men. He was willing to become the friend of man. While Jesus often denounced sin, he seldom denounced the sinner. He stood between the woman taken in adultery and her accusers, and while he denounces her sin he shielded the woman, and it happened that there was not a man in that congregation without sin who could cast the first stone, or if there was one, he did not care to cast it. Those who are sinful are forbidden to cast stones, and those without sin, as a rule, do not care to cast them.

So Jesus came as the friend of man. We sometimes rebuke the world because they seem to neglect the doctrines Jesus brought, and say that they should not slight doctrinal principles, that they give all their attention to Jesus himself and do not include these principles; but I sometimes think that we make the mistake of giving our attention to doctrine too exclusively and do not think enough about Jesus as a personal friend.

You know what it is to have a personal friend. If you have a friend, you can talk with him or you may remain silent as you feel disposed, because he is your friend. There is no constraint. He is your other self. You do not have to parade your virtues; he knows all about them. You do not have to hide your faults, because he knows all about them, too, and loves you in spite of your faults. He is your friend. You trust him, depend on his sympathy and assistance.

Friendship is about all that makes this earth

tolerable. It outlives passion, even in the family. Passion dies with the passing years, but the husband and wife who are friends will remain happy together until death shall part them. But back of every friend that we trust and admire we must look to Jesus, because other friends fail us. They grow old. They pass away. Their judgment fails. But Jesus is the same yesterday, to-day, and forever. All power is in his hands, and the sweetest words that ever greeted mortal ears were those that were uttered when he said, "Henceforth I will call you no more servants, I will call you friends." So if we are included in that circle of his friends, we may indeed count ourselves fortunate. He said, "Father, I pray not for the world, but for those whom thou hast given me." That is wonderful—to be the friend of Jesus, and have him as our friend. So I am an admirer of the old hymn that the Salvation Army people sing so much:

I've found a friend in Jesus,  
He's everything to me,  
He's the fairest of ten thousand to my soul;  
The Lily of the Valley,  
In him alone I see  
All I need to cleanse and make me fully whole.

So Jesus in his life as the babe of Bethlehem consecrated childhood. When he was born of the Virgin Mary he consecrated womanhood. When he walked along the shores of Galilee as the man of Galilee he consecrated manhood. And his life has the greatest message in the world for every man, every woman, and every child.

### "NO EMPTY STOCKING"

On account of the war and high prices many poor families have suffered severely. It is quite a common thing at this season of the year in the large cities that a collection is taken up to provide for poor children. In the Ottawa Evening *Citizen* of December 19, we note such an item under the heading "No empty stocking," and also the following letter from our Sunday school in that place helping this worthy cause.

*Dear Citizens:* It is a real pleasure and we count it a great privilege to assist you in your most worthy undertaking—the no empty stocking fund—to supply many of the poor of the city with Christmas presents, and Yuletide cheer.

How many little palpitating hearts will not your kindness set in motion with the real emotion of divine pleasure? He knows.

You will bring into their lives and experiences the joy which at this season above all others is looked forward to with such great expectancy, but to them with such little hope were it not for your thoughtfulness. We want to share our little mite with you in the more blessed experience of giving than receiving and pray God to bless you in all such efforts.—Latter Day Saint Sunday school, 1091 Wellington Street.

### GAMBLING

The following letter has just been received from C. L. Hobart editor of the *Holden, Missouri, Progress*:

*Editor Saints' Herald; Dear Sir:* I was greatly interested in Charles Fry's article on gambling in the December 18 issue, but pained to read the closing sentence of the paragraph headed "buying chances": "To keep *within the bounds of the law* which prohibits gambling devices, a trifling article is given in return for each 'purchase.'"

In a journal of such commanding influence as the *HERALD*, this is a most unfortunate utterance. This "giving of a trifling article" *does not keep within the bounds of the law*. It is only a flimsy subterfuge that cowardly prosecutors seize upon to justify their failure to attack this form of gambling which has such an iron grip because the so-called best people sanction it.

I would respectfully call to your attention and serious study a "Memorandum of the Assistant Attorney General for the post office department concerning the elements of a lottery," issued by the Government printing office in 1912. Based on that, I have for years been conducting a fight against this insidious form of gambling. My last "broadside" was fired on June 6, 1918, a clipping of which is herewith inclosed. For my part, I am violently opposed to prosecuting the poor, ignorant lowbrow for shooting craps in the alley and then letting go scot free the highbrows, who provide drawings for diamond rings, automobiles, and other things of value, for their "respectable" customers.

Respectfully yours,

C. L. HOBART.

We have read Elder Fry's article and note there is a possibility of ambiguity. He evidently was referring to the way in which these things are sometimes urged, but as we read his article he condemns such procedure.

In fact the giving of a trifle in return for each "purchase" does not keep it within the bounds of the law. Mr. Hobart is right in this. Church raffles, grab bags, fish ponds, and lotteries are also within the prohibition of the law.

The giving of an article of full value for the sum paid does not take it out of the prohibition of the law, when there is attached to it the possibility of securing something more than you have paid for. Slot machines, punching boards, or any other device does not change this. It is true that prosecuting officers do not always prosecute. But all of these games of chance in which there is a possibility of getting something more than you have paid for are prohibited.

If any of our readers have been misled by this sentence we are more than pleased to correct it. Mr. Hobart gives a number of cases in an editorial printed June 16, 1918, from the Missouri supreme court decision. But such is the law elsewhere. These slot machines, punch balls, and the like are within the prohibition of the law. Their principle is clearly stated as given by Mr. Hobart in the

(Continued on page 45.)

## ORIGINAL ARTICLES

### IN THE PULPIT--AND OUT OF IT

(This paper was written and read before the Saint Louis District Quorum of Elders at their regular meeting held on January 20, 1918, by Elder J. M. Hampson.)

First. As to mannerisms in the pulpit, I will mention that most reprehensible habit, to which, I regret to say, our men are almost universally addicted, that of putting their hands in their pockets while preaching. A most useless and unbecoming practice, detracting as it does from the dignity, the sacredness of the office or priest, and partaking, to a very great extent, of the boldness, effrontery, and undesirable familiarity of the political stump orator. It is a most slovenly habitude, and should by all means be eliminated.

Second. Slang should be absolutely avoided in the pulpit. The employment of slang phrases very much impairs the effect of a sermon, however good the sermon may otherwise be. It is a very undesirable accomplishment in which some, however, seem to take great pride, and is often resorted to with the object of bolstering up a defective vocabulary or a very weak thought. It quite materially lessens the confidence in and respect for the minister, on the part of the congregation. Its habitual use tends to decrease a man's self-respect, causing him to become flippant, careless, and inaccurate in his statements. The use of slang has its defenders, I admit, but their arguments are defective and without weight. Slang tends to lower, not to elevate, and, linguistically speaking, the constant user is on the down grade.

The minister should endeavor to use as good language as he is capable of upon all occasions, in private as well as in public. It will very much increase the respect had for him by the people.

Third. A very undesirable mannerism is that of unnecessarily loud and boisterous speaking. Some work themselves up to a state of undue excitement, growing louder and still louder, until as Shakespeare had it, they actually "tear a passion to tatters," as they apparently become more and more angry. This is much to be regretted.

It is, of course, a conceded fact that the emptier the vessel the louder the noise that can be extracted from it. The power is not in the deafening peal of thunder, nor in the roar of the huge cannon; nor yet in the mighty wind, but in the still small voice.

The wonderful forces of nature are irresistible

but noiseless. I am well aware that many of our best and most eloquent preachers are addicted to this fault; but we men of lesser ability should acquire their virtues, not their defects. Of course, it is quite necessary to speak sufficiently loud so as to be plainly heard by all; but this does not imply that one must rant and roar, and then suddenly drop the voice into a whisper; this seems insincere and stagy.

Paul's defense before Agrippa is considered by all capable of giving an intelligent opinion, to be a masterpiece of special pleading full of power, forceful and eloquent; and although he was arguing against the accusations of his enemies and pleading for his liberty, aye, for his very life, yet we cannot imagine him as being noisy, turbulent, tumultuous, and making wild and ungainly gestures; but rather as using the proper tone of voice suitable to his surroundings, and with gestures subdued and graceful to give added emphasis to the point he was making. We see him, in imagination, speaking earnestly, positively, yet persuasively, so as almost to persuade Agrippa to be a Christian.

Fourth. One other very disagreeable fault to be shunned is that of telling stories, some of them rather coarse, with the obvious purpose of creating a laugh. It borders on the theatrical, and has a tendency to lessen respect for the minister and for the sanctity of the church. These stories are not intended to "adorn a tale or point a moral," but merely to cause mirth, and enable the servant of God to acquire a reputation as a "funny man," please the young and find favor with the thoughtless.

In Doctrine and Covenants 119, the admonition is to "lay aside all lightness of speech and all lightness or manner." Now, it is quite proper and sometimes necessary to relate a circumstance, or an anecdote to illustrate a point; that is always permissible, and when judiciously used is a splendid adjunct to a sermon. It rests the mind of auditor and frequently awakens new interest in the sermon.

Fifth. Another failing of many of our men is that they give so little heed towards acquiring the art of graceful gesturing. Some men employ none whatever, and others shake their fists, and swing their arms as though they were taking a course of "setting up exercises" with a view of going into the trenches; and again they will race up and down the rostrum like a caged lion, glaring fiercely and ever and anon, shaking their fists at the people as though to intimidate them, and give them an idea what to expect if they do not obey the gospel.

Again Shakespeare says: "Do not saw the air too much with your hands, but use all gently"; for in the very torrent, tempest, and, as I may say, the

very whirlwind of passion, you must acquire and beget a temperance that may give it smoothness.

Sixth. I am pleased to say that it is seldom that our men offend in the matter of dress; but it is done occasionally, and so I think it well to say a few words upon that subject.

Doctrine and Covenants says: "Men of God let your garments be of a sober character, and free from all excess of ornamentation." The man in the pulpit should always dress so as not to attract attention to his attire, which should be clean, neat and preferably of a dark color. Jewelry, if any, should be very inconspicuous.

"He was so well dressed," said a person to Beau Brummel, "that everybody turned to look at him." "Then," said Beau Brummel, "He was not well dressed."

Seventh. I think it well to call attention to the fallacy of preaching long sermons, which tire and weary a congregation, who, by trying in a dull heavy way to grasp the latter half of the sermon, forget entirely what the first half contained, and so lose the good of the entire sermon.

Bulwer Lytton, the great student and novelist, maintained that a man could not advantageously study more than three hours a day; because the mind cannot retain more, and what he learns after the three hours will drive out of his mind that which he acquired in the first hour; the sum total remaining the same. So on this theory, what a congregation hears in the first half of a long sermon, is driven out in the effort to retain the latter half. Now it requires much more effort, and the brain fag is much greater, to listen to some one else talk, than to the dulcet tones of one's own voice, and so the preacher has the advantage. Sharp, brisk, quick sermons, full of life and vitality, lasting about a half hour, are far better, and the people will rise up and bless you.

Eighth. What has been said with reference to long sermons applies with equal force to long prayers. The minister should remember that not many are trained, nor have they acquired the power of great concentration, and, beyond a certain point they cannot go, and so are not benefited by long prayers.

An unusually lengthy prayer always brings to mind the soliloquy of Cardinal Wolsey on his prayer in which he says: "My words ascend, but my thoughts remain below"; for I always imagine the individual praying is thinking, not of the Father to whom he is praying, but of what to say next, and how to phrase it. So there is frequent repetition and a long drawn out prayer, in which little interest is taken. The too frequent use of the name of the

Diety should also be avoided; for it seems almost sacrilegious the way the name is used by some of the ministers.

Ninth. A rather disagreeable mannerism into which some of our men have fallen is that of using some favorite phrase or word so often in the same sermon as to attract the attention of the congregation, who, forgetting the sermon, will concentrate on that one word or phrase. In one instance, a young girl became interested in keeping account of the number of times such a word was used by one of our men in a forty-five minute sermon and found he had used it fifty-five times.

Now, this is absurd; yet it does not necessarily imply poverty of language, but rather carelessness, sheer heedlessness.

Tenth. Above all else the one thing from which a minister should refrain is that of sarcasm, because it springs from that which is the opposite of love. The broad, liberal, charitable man will not speak unkindly, or sarcastically of other denominations, or systems of religion.

Sarcasm is of evil origin, and no man of our church can possibly afford to indulge in it.

The church of Jesus Christ is a church of love, and it is our bounden duty, as ministers of that church, to cultivate, to the very best of our ability, that most wonderful attribute—love.

This can only be done by constant practice or effort, and the total elimination of all that is contrary to it.

Eternal watchfulness is required to avoid mannerisms.

Check the growth of mannerisms, yet preserve individuality.

Briefly stated the points to be observed are:

First. To keep the hands out of the pockets.

Second. To eliminate slang entirely.

Third. To avoid speaking too loudly.

Fourth. To refuse to tell stories merely to cause a laugh.

Fifth. To acquire a few graceful gestures.

Sixth. To give particular attention to dress.

Seventh. To preach short sermons.

Eighth. Short prayers.

Ninth. Avoid repetition of word or phrase.

Tenth. To eliminate sarcasm.

#### DECORUM

Decorum in the pulpit is attained when a minister attracts attention not to his personal appearance, or idiosyncracies, but rather to the subject matter of his discourse, for then the minds of the people are concentrated on the message he has to deliver to them, and not upon his eccentricities of dress or

manner; for they to a degree will have been eliminated and a quiet, graceful, yet forceful delivery will have been acquired. In the matter of emphasis, a whisper is frequently more emphatic than a yell.

Proper deportment in the pulpit is of the utmost importance and should be assiduously cultivated; for a good sermon is often marred, and its effect lost upon a congregation through the lack of decorum on the part of the minister.

Appropriate demeanor in the pulpit is indicative of a man's education, general culture, and refinement, and its effect upon his hearers is of a most salutary character.

The honest, sincere man cannot pose; he cannot be one man in the pulpit and another out in the world; and that being the case how necessary it is that his daily life should be clean, pure, free from the contaminating influences of the world; for otherwise the careless and evil habits that he may acquire, will surely follow him into the pulpit, and to an extent, diminish the good he might have done; for they will warp his judgment, cloud his God-given attribute of wisdom, and so undesirable mannerisms will be his in the pulpit.

I sometimes think that many of our men fail to realize and appreciate the wonderful honor and great privilege that became theirs when they were ordained into the Melchisedec priesthood. I fancy they do not see that, consciously or unconsciously, they are influencing the lives of those about them for weal or woe; that upon them rests a great responsibility. Their conduct is being closely observed, especially by the young who will in many instances shape their lives after the pattern set them by the elders of their church.

It is well for the elder to remember that he is set apart for a special work of a truly spiritual character, to which his life must conform; that his life must be clean, pure, and, like Cæsar's wife, above the faintest taint of suspicion. He should pray often, and live close, very close to God, so that like Saint Assisi of old, his very presence will radiate sunshine and happiness, and his life be an eloquent sermon to all who know him.

Saint Assisi on one occasion approached a young priest who was always anxious to preach and said: "My son, let us go out into the city to-day and preach to the people." "Very well, father," replied the young man. And so they went out into the busy marts of trade, alleys, and slums; and again into the byways and highways, counseling here and advising there, praying elsewhere, and shedding tears of sympathy with those suffering from some great sorrow, and always manifesting love, kindness, gentleness, compassion upon all.

And all the people loved him and revered him; and some of the simpler ones desired to walk in his shadow that haply they might be healed of their afflictions. So the day wore on, and as the shades of evening approached, the young priest said: "When do we preach, father?" "My son," said the old Saint, "we have been preaching all day."

And so it is with the elders of our church; their sermons need not, and, in fact, should not be confined to talks from the pulpit, but by their lives, they should be constantly preaching to the people.

They should, on all occasions, conduct themselves with a kind and gentle dignity in the presence of others, manifesting love and forbearance, not critical and fault-finding, and when necessary to chide others, or even those of their own loved ones, they should do it with a gentle firmness which is not incompatible with a Christian character. The elder should ever keep in mind the life of our dear Lord, who is our pattern, our ensample, and endeavor with all his power to emulate it. Let him ask himself frequently when tempted: "What would Jesus do under similar conditions?" and then try with all his strength to do that which he feels that Jesus would do.

In the business meetings, the elder, the man of God, should be the restraining influence, when others become overwrought and show much heat and anger, setting them a good example by his patience and forbearance. God has called him to a great work and he must not fall short by giving way to the weakness of the flesh; but should so live as to endear himself to the people who will love him and speak of him affectionately as "our beloved elder," He should pray much.

Unless a man is prepared to strive with all his might and main to live the Christ life, it were better by far that he had not accepted the eldership.

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## RECONSTRUCTION

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To beat to submission the proud and cruel power that has threatened the world, and establish at least a temporary peace has been an achievement of epoch-making significance. This stupendous task has brought into action the mental material and scientific forces, and their work was so complete that the enemy is pleading for mercy and begging for a morsel of food from our hand.

This being the state of affairs, it is good statesmanship and good Christianity for us to avoid the sentimentalism of the advocates of revenge and the sentimentalism of the pro-Germans, and seek to establish a peace in righteousness and justice. Germany should be fed. It is good business, and if it were not,

she should be fed anyway—we must live in the same world with Germans, and we should be sincere in seeking to promote peace and good will in our relations with all mankind.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.—Isaiah 58: 6-8.

Man's chief end is to glorify God. This is the spirit of our Lord and Savior. It was his mission on earth to glorify God, through the redemption of man. General Foch was right when he said, "We cannot maintain the ideals of liberty and justice, whether in war or in peace, without faith in Christ."

The word *reconstruction* is in lavish use at the present time. The world is holding high carnival with it. Lightly it is made to span everything that a distorted imagination can conjure. I am reminded of the small boy who said, "Daddy, if I dist had that big bass drum, I would beat it till it busted." A few men are talking and working practically on reconstruction as it applies to the readjustment of commerce and industry. Such men know they are up against a tremendous problem that cannot be solved by neat-fitting generalities nor theories of cloistered economists. They know that the problem is not of the future, that it is here now.

Just so with us as a church—the problems that confront us assume gigantic proportions, but not too great to be solved, if we all work coordinately for the consummation of the great work that God has called us to do, viz: the preaching of the restored gospel to all nations, and the establishing of his Saints securely in his appointed place.

Let us look at reconstruction from the standpoint of people who have prayed for many years that God would open the way for the preaching of the gospel to the nations of the earth. Largely, those prayers have been answered. God has used the powers of the earth to tear the gates from many nations, and cast them aside, we hope, never to be barred again. How many of us have prepared ourselves by becoming conversant with some one of the many languages, and a godly life, to move forward now and carry the joyful news of true salvation to the people of those nations? Sad to say, many of our lives have not been consistent with our belief and prayers.

Thanks to our worthy leaders, the work of reconstruction has not been delayed to this juncture, but was begun some time ago in the readjustment of the working forces of the church, with very gratifying

results. Before we undertake to reconstruct the religion of foreign lands, let us see that our own ranks are in proper order. How many of us as officers and privates can pass inspection?

Our plans for action are God-given, even to finances and equipment—how could they be wrong?

Our officers are commissioned of God to serve us in this greatest work that was ever done by man. Then shall we not give to them our unfailing, unhesitating support?

Our commands (the commandments incorporated in the gospel) are as old as the gospel, yes, as old as creation, and we should all of us be familiar with them, and know just how to give attention where it is needed.

We see then that reconstruction is not necessary in our organization nor principles, but will apply very fittingly to individuals. I think I am safe in the statement that every individual life has the capacity for reconstruction. It is my duty to see that I am ready to "pass muster." Just so with everyone in the church—not that we are to go out on dress parade with blaring trumpets, but that everyone adorn himself with righteousness, and shall have proven the instruments that God has given us for this warfare. Then shall we be able to establish that peace that passeth all understanding.

JAMES E. SMITH.

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### SONS OF GOD

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And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—Galatians 4: 6.

Who can grasp in thought the true dignity and nobility of such relationship? Surely none of us may, without careful attention, to say the very least. Can it be that this royal heritage of kinsmanship with God is merely some fanciful story or is it a profound reality?

What are the evidences? If by the most remote possibly of unlikely and improbable chance, the representation that men are the sons of God should be merely a figurative story, suited to the imagination and admiration of men, it would still be effective for good wherever given place in the thought; for men unconsciously seek to become like that which they greatly admire. But the facts and the evidence that may be drawn together by observation and meditation, together with the testimony of the Holy Spirit, all witness, in a oneness of unity, that men are in very reality the offspring of God.

We are informed by the written word, very clearly, that God is the Father of spirits. All men possess certain well-defined qualities of Godlikeness, or characteristics which distinguish them as

sustaining a kindred relationship with the divine. These characteristics and qualities are ours by right of the royal inheritance. The nature of these God-like qualities are such that they may beget of their kind within the soul, and be multiplied, strengthened, and increased many times over, under the proper nurture, culture, and care. Upon the other hand, they may be dwarfed, stultified, and deformed, by the improper care, and vicious treatment of a sinful life, to that extent that the relationship with the divine is scarcely discernible at all. These become, in a sense, the children of the Devil, because they yield themselves to be fashioned over again in their spiritual life and interest, according to the desires of carnality and wickedness, which things are the distinguishing qualities and traits of the wicked one.

Also, those having received their individual endowment of God quality within the soul (which quality is distributed to all, according to the divine wisdom and justice, severally as he wills), and who improve upon those talents through the proper exercise of them, become sons of God in a fuller, and more special sense, because by obedience to the good and wholesome rules of life which are set to govern the royal household of God, they are not alienated at all, but become more and more in the likeness of the heavenly Father. They are therefore qualified, not only to be called his sons, but what is more, to deport themselves upon all occasions as such.

The written word which declares that man was created in the image of God, cannot with reason be taken to mean that the physical only was formed in the image of his Creator, for having received a revelation of the character and attributes of God, we may see that man possesses, even though in an infinitely much less degree, yet sufficient of the divine attributes to render him decidedly in the spiritual likeness of his heavenly Father.

In the matter of free moral agency, having the privilege to choose between doing that which is good and that which is evil, men are like their Creator. They are sons of God. In the exercise of the passions of love for the good, and the true, and the beautiful, and of hatred for the evil and the ignoble, men may become like God. Why? Because in very truth they are his sons. In matters of justice, mercy, long-suffering, compassion, and kindness, men may become like God to the extent that these virtues are exercised. A character which is strong and beautiful in such virtues, is an active witness of the fatherhood of God, and that they of such character are sons of God.

Going one step farther, let it be observed that God is essentially a creator; so also we, as his sons, are; though in this matter, as in all else, we are under

certain limitations. But by using such material as *the Creator* has supplied, man is privileged to act as *a creator* in his own right, and by the diction of his own individual genius.

Thus an almost limitless world of mechanical things have been created by man for his own use. When the divine sonship of man thrust him forward as the superior above all the beasts, and of every other living creature upon the earth, and he, by reason of his royal heritage began to discover his needs and the infinite possibilities within his reach, he began at once to act his legitimate part as a creator, in supplying these needs.

So, when he wished to convey his thoughts by other means than the word of mouth, he created an alphabet writing system. Later, when he desired to preserve his history and certain acquired knowledge to his posterity, he created a printing press and published books.

When he needed an accurate register of the passing of the moments and hours, he created clocks and watches. In order to explore the extent of the face of the earth he created ships. At a later date, when he wished to ride rapidly, and to convey goods from place to place within his domain, he created railroads and mighty engines of traffic.

When he grew envious of the majestic flight of the eagles, he created engines of the air which easily outdid every bird of feather.

When he yearned for the services of a power which would in some small degree approach to the luxury of service which he may have formerly known in his Father's kingdom in the spirit world, he harnessed the lightning; and with his inherent qualities of Godlikeness he sits in his royal palaces and bids this fiery servant bear his messages around the world, and in a flash so marvelous that none but God can understand, it is done.

The wonders of material things which prove man to be a mighty creator under God, have increased in the world to that extent that the most rapid writer could not describe the thousandth part of them if he should devote all his days to the task. Before the creations of God, the mind stands transfixed in awe, mingled with reverence and boundless admiration; but the under-creators, the sons of God, have also wrought marvelously.

But, wonderful as all these inventions of men are, the things created are, in themselves, not nearly so great as that which they represent, or that which they give evidence of, namely: the living genius that created them.

The grandeur of the whole created universe is best signified, in that it speaks with a mighty voice of one whose matchless might and splendor is, by this very creation, proven to be the one eclipsing

all, namely: God the Father, by whose power all things subsist.

The creations which man produces also, wonderful as they are, signify by their very existence, that which by far supersedes the works, and that is the workman. This is one feature of the distinguishing ego of the sons of God. The ships, the engines, the wires, the "wireless," the air craft, and all the marvels of industrial machinery are all, the creations of men as the sons of God, in their own right and initiative.

Yet, if it were possible to describe all of the far-reaching variations of man's achievement in the use of his inventive genius, the half of what he has brought into being as a creator would still remain untold. For men are privileged to create, in a very definite way in matters that pertain to spiritual welfare also. Ministers of the gospel, lecturers, writers, and others, are said to *create*, or help to create public opinion. And that is evidently true. All persons may exert a certain influence, great or small, upon the thought and activities of domestic, social, or community processes, and these influences introduced by individual men and women, soon are translated into terms of actual life, and thus become very definite creations, even in spiritual values, to the credit, or discredit, of the participants, as the spiritual complexion of the activities being either good or bad may determine. These creations that vitally concern individual, political, and spiritual life are at the command of men, sons of God.

What a vivid contrast may be drawn between the general conditions of life in a civil and Christian community, and that of the slum districts of sin and degradation! Can it be possible that this wide difference between those who regard moral and civil law and those who regard it not, is due to physical conditions alone? Evidently not. The life of the slummer, and of the criminal and the sinner, is a spiritual creation of his, or her, own making.

Others may assist, it is true; but they weave with the same evil fabric, and the unsightly result is a created product which is a stench in the nostrils of good people, and a perpetual grievance in the sight of God.

If any would challenge the idea that men do really create spiritual conditions and effects that are good or ill, let them answer whether they have ever known anyone to *create* a "fuss." Do not men have power to *make* a disturbance? The Kaiser of Germany created one. It does not seem to have terminated to his credit, however, but all the world charges him with having created a most hideous thing. Who may measure the extent that such creations as the late disturbance of the world, may wield, for time and eternity upon the very souls of men?

When Jesus said "blessed are the peacemakers" he pronounced a blessing upon those who were to make, or create something. What was that something?

It was a spiritual condition, evidently. As men by constant practice in creating material things acquire an art in producing them, so it is with things spiritual; and there are men and women in private and in public life whose ability to create a disturbance, or a discord, or an embroilment of evil in every matter in which they have a part, proclaims them professionals, or experts in producing an article of such quality. Other people create an atmosphere that belongs with Godliness wherever they are. They are of a good spirit themselves. They carry a good spirit with them as an accompanying guardian angel. They draw out the best there is in all whom they meet, and the union of such holy forces literally creates a condition where holiness may thrive the more. These are sons of God who are exalted to a blessed association with the Lord.

The disposition to create evil dominates the life of the ungodly. The genius to create good is hidden in the life that becomes free from sin.

These creative powers witness that men as sons of God may be alienated from him, or exalted to more intimate and glorious association with him.

Keeping this great truth in mind will enable man to refrain from underestimating his own possibilities and powers. It will also guard him against the assumption born of flattery, that his own importance is so much greater than that of other men; for he will be constrained to the view that one man is as good in the sight of God as another, if he does as well.

Some corrective, for the victim of the flatterer is quite in place, too, when treating upon the needed correctives contained in the gospel; for there is a common folly among men, wherein, because of the flattery of others, and the self-flattery of their own wits, they overestimate their own importance as compared with other men. Others underestimate their own powers, and this also is an impediment. But with the consciousness that all men are sons of God in a sense, and more acceptably so when they work righteousness, a fairer estimation of oneself is possible.

A limited knowledge of the truth permits one to exalt himself in his own ignorance and littleness of opinion, insomuch that all possibilities for his mental and spiritual progress are effectively blocked by his own towering conceit, and even his best qualities shrivel and die the while he, under the hallucination that he has arrived at the standards of wisdom and excellence, is merely an object of pity in the sight of God and in the view of persons of right understand-

ing. But the knowledge of the simple truth concerning our relationship with God the heavenly Father, and with Jesus Christ our "Elder Brother" retards our notions of over self-importance, and at the same time gives a clear view of the limitless possibilities lying open to all the sons of God; and also furnishes the stimulus to press forward in pursuit of the same.

Charity for the failures and follies of one's fellow laborers is also born of the knowledge of our common origin with God, our besetting impediments, our kinsmanship of desires, and the common destiny of all those who do good or ill. Praise God who hath sent forth his Spirit into the hearts of his sons upon earth, by which they may look up to him and cry, Abba, Father, in the Spirit and with the understanding thereof.

The river's songs are of our God,  
The mountains speak his praise;  
The ocean's ceaseless ebb and flow  
Proclaim his endless days.

The heavens declare thy handiwork  
O Lord, our God and King,  
Time's onward swinging pendulum  
Strokes but thy grace to sing.

With majesty thy throne is graced  
While Eon's river runs,  
And thou hast favored men on earth  
To be thy very sons.

Arise, my soul, on wings of joy,  
And let my heart proclaim!  
Our Father is the King of kings,  
His power a living flame.

Though earthly be the bivouac  
We have on earthly sod,  
Yet praises be to God on high,  
We are the sons of God!

JAMES E. YATES.

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### MUSIC

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"Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that Saints should be cheerful in their warfare that they may be joyous in their triumph."

Music is a wonderful art. The impression made through this medium, if wisely used, will unlock the hearts of the people of God to assist in bringing about the salvation of Zion. Life needs to be toned up musically, for music enlarges the growth of the soul, and nourishes the finer and nobler feeling. It makes the daily work easier of accomplishment;

it inspires and arouses patriotic sentiment, as well as affords relaxation to the people who have been strenuously engaged in their various lines of work.

Music is nature's necessity, an active force. It is more than a pleasing pastime. It keys up the wornout to another effort, and after toil, rests and refreshes. It puts resolution into a man's heart and fires his soul. Music is nearly a universal passion. Announce a fine band concert in any of our towns, and how the people do stream in to hear it!

A. JENSEN.

## OF GENERAL INTEREST

### SOCIETY ISLANDS SCOURGED

Influenza has turned the island of Tahati into a charnel place. At the crest of Papeete burn great pyres, with the stark, sheet-covered bodies of many natives waiting to be thrown into the glowing ashes of those who have been consumed by the flames.

The Associated Press correspondent has learned that fully one seventh of the population of Papeete are dead. In almost every native home families are with no medicine and little attention, while the fever consumes their lives. They beg in vain for food.

Those Europeans and Americans who escaped the disease formed a volunteer corps to carry food and medicine to the sick and to take measures for the disposal of the dead. But the situation grew enormously, and soon got out of hand. The deaths became so numerous in the last week that to bury the victims was impossible. Only the pyre was left.

The start of the epidemic has been traced to the arrival of a steamer here on November 17, with many cases on board.

Attempts to keep the epidemic from spreading have failed. It has reached the island of Moorea, where there are no doctors, and is exacting enormous toll there.

In Papeete the victims of the plague are everywhere surrounded by the dying. Day and night trucks rumble through the streets filled with bodies for the constantly burning pyres, which seem never to want for their human fuel. The three doctors, authorities, and volunteer workers have been unable to control the epidemic. Two public meetings and other gatherings were held after the arrival of the steamer.

Quarantine regulations proved unavailing.

Medical authorities here stated it was the most widespread destructive epidemic in the history of the islands. As Papeete is the only port of call and departure in the islands, the epidemic naturally started here. The spread of the disease to the other

islands is looked upon with alarm because of the lack of medical attendants or any other combative agency.

The disease has practically wiped out the elder generation of the Tahitians, noted for their hospitality and charm. Reports from other points say that the mortality is appalling.—*Rocky Mountain News*, Denver, Colorado, December 25, 1918.

## INFLUENZA---DESTROYER AND TEACHER

A GENERAL CONFESSION BY THE PUBLIC HEALTH AUTHORITIES  
OF A CONTINENT

It is but natural that influenza should have been foremost in the thoughts and in the discussion of the more than one thousand health commissioners, administrators, officers, and workers of the country who gathered last week in Chicago for the meeting of the American Public Health Association. These health workers, "The greatest life-saving crew in the civilized world," as President Hastings of Toronto designated them, had gone to Chicago for light on the subject of utmost interest to their communities, which include not only the great cities, but the villages of the whole United States. They were all eager to find out "if the influenza epidemic should be repeated next year, shall we be able to face our people and say we are ready?" They came to organize themselves against the invisible foe—the plague that has within less than twelve weeks carried off over four hundred thousand persons in death in this country, has caused a national loss of ten million years of life, and an economic waste of more than three billions of dollars. Nor is the danger over. The epidemic has not entirely passed, and recrudescence may be expected at any time in many communities and in different parts of the country. The opinion was current that we may surely expect next year a repetition in a form more or less severe; there were some who predicted that next year will be much worse than this and may cause three quarters of a million deaths in this country from influenza and the ailments which it induces. . . .

In discussing the causes of influenza, the doctors one and all have, with becoming humility, recognized and freely expressed the fact that the cause is unknown, that we are in the dark as to the invisible germ causing the disease, and that we may as well admit it and call it the "x" germ for want of a better name. The Pfeiffer bacillus of influenza has repeatedly been found in the respiratory secretions, but it cannot be said to be the sole cause as it is frequently absent; and there have been found, according to Park, seven distinct strains of microorganisms, each of which may or may not have been the causative factor of the disease. "The saddest

part of my life," said Colonel V. C. Vaughan, of Ann Arbor, "was when I witnessed the hundreds of deaths of the soldiers in the army camps and did not know what to do. At that moment I decided never again to prate about the great achievements of medical science and to humbly admit our dense ignorance in this case."

What are the known methods of transmission? How is the disease carried from person to person? What are the vehicles by which it travels and affects one community after another? More positive data were presented in answer to these questions and a definite stand was taken by those present as to the mode of transmission. The consensus of opinion was that, whatever the cause of the disease, it is to be found in the respiratory secretions of the nose, mouth, and throat of those who are sick; that the infection is spread by droplets diffused by sneezing and coughing, and that it is a hand-to-mouth infection which travels by direct contact from person to person. So sure was Doctor Maloney, of Fall River, Massachusetts, that we have to deal with a purely hand-to-mouth infection, that he announced to the convention what he considered as the only solution of the problem of the prevention of future epidemic, viz, "put each diseased person in a diver's suit and provide him with a pair of handcuffs."

It was likewise agreed that the disease confers a certain immunity upon those who recover from it, and that the reason why so many persons over forty years of age escaped the infection was because they must have passed through the epidemic of 1889. A valuable proof of this contention was given to me by Vilhjalmur Stefansson, the well-known Arctic explorer, whom I met on the train coming from Chicago. He informed me that influenza was especially fatal among the Eskimos in Alaska; that according to his own knowledge, out of 300 Eskimos at Nome, Alaska, not less than 176 had died up to two weeks ago and that in all probability an additional number have succumbed since then. Of the eight Eskimos whom he brought with him from the Arctic region to Alaska, seven died of the disease. He ascribes the susceptibility of the Eskimos and the fatal results of their infection to the fact that this is the first time that they have made the acquaintance of influenza.

### "WHEN DOCTORS DISAGREE"

The most heated discussions were of course devoted to the paramount questions of how to control the disease, how to treat it and what steps to take for the prevention of its spread and recurrence. It was in the discussion of these questions that the total bankruptcy of the present health administrations in the country appeared in full light and was

admitted over and over again. In a general way it was freely confessed by all that we are at sea as to the proper methods of treatment, cure, and prevention; that we do not know as yet how to prevent and control the spread of the disease, and that most of the methods employed in fighting it, though pronounced efficacious by some of their adherents, have been held of little value by others.

Again and again was it admitted that the epidemic seemed to care little for authorities, showed no respect for its human opponents, that it spread in spite of all methods used to prevent it, that it increased in spite of the precautions undertaken and the means employed to combat it, and declined seemingly without any regard to measures used against it. Listening to the testimony of many health officers that their efforts to combat the disease seemed of no avail, no matter what they did do—one almost came to the conclusion that our struggle against the epidemic is futile.

The methods employed against influenza may be roughly divided into two groups: methods of individual care and prophylaxis, and community health control.

Of the measures of individual care and prophylaxis, the following were mentioned as important: isolation, medical treatment, the wearing of masks, and vaccine therapy.

The isolation of every person suffering from influenza was regarded as one of the best methods of guarding the patient against the subsequent infection by the pneumococcus germs and a means of controlling the spread of the disease to a large number of persons with whom he would have come in contact were he not isolated.

The best method of treatment is to keep the patient in bed for several weeks—indeed for a number of weeks after apparent recovery. This was considered essential for the prevention of the most frequent complication of influenza—pneumonia. It was pointed out by many that they have yet to know of a death of an individual who, as soon as he felt the symptoms of influenza, took to his bed and stayed there. On the other hand, the ordinary medical methods of treatment and therapeutic agents employed were admitted to be without much value, and, as President Hastings expressed himself, he felt like saying with Shakespeare, "throw physic to the dogs," as the most approved art of healing, at least in the cure of influenza. The best thing that the physician can do for the patient is to leave the patient alone.

The value of masks was the subject of heated debates but no conclusions were arrived at. "If the mask was a preventive," said Colonel Cummings of the army, "it was more as a barrier between the

hand and the mouth than a protection against direct contact." The ordinary gauze mask was characterized by many as a snare and delusion and as giving a false sense of security. As worn in the epidemic, the ordinary mask could not prevent the spread of the droplets and was totally inadequate for the purpose. However, the value of the mask as a protection against fear was repeatedly admitted and, as Doctor Robertson, health commissioner of Chicago, expressed it: "It is our duty to keep the people from fear. Worry kills more people than the epidemic. For my part, let them wear a rabbit's foot on a watch chain if they want it and if it will help them to get rid of the physiological action of fear." A number of cases were cited where physicians and nurses were infected in spite of their wearing masks. Doctor Kellogg of San Francisco said that he had started out with a great confidence in the mask, but, to his chagrin, he found that the death rate increased after the adoption of the mask; in Los Angeles, where no masks were used, the death rate from influenza was 3.3, while in San Francisco, where masks were used, it was 4.7. Doctor Woods Hutchinson, however, claimed that the mask did some good in San Francisco.

As we have to deal with a disease germ which is unknown and, in all probability, with a string of germs of various characteristics, there does not seem to be any scientific basis for proper vaccine therapy for the disease. As Doctor Park, of New York, expressed it, "One cannot fight an unknown germ by means of known germs." On the other hand, many of the health officers testified that the use of vaccine had an appreciable effect upon the disease, not as a curative agent but as a prophylactic measure. Doctor Lipman, of Swift & Company, said that out of 4,000 employees whom he vaccinated, not one contracted the disease, while among a smaller number who were not vaccinated, several cases occurred. All the various and conflicting testimony, however, was declared to be unreliable by no less an authority than Frederick L. Hoffman, who remarked that statistics were never so much abused as by the doctors and health officers in the epidemic and that most of the statistics were worthless. Most of the experiences with vaccine therapy was with the vaccine made by Doctor Rosenow of the Mayo Foundation, at Rochester, Minnesota. The greatest value of vaccine therapy was in the fact it reduced *fluophobia*, as it has been clearly demonstrated that worry and fear had to be controlled during the epidemic. . . .

Prevention of overcrowding was regarded as the most important measure in the jurisdiction of health officers. It seems reasonable to think that if the disease is spread by contact and by coughing and sneez-

ing, the surest method of control is by the prevention of overcrowding and community congestion. The testimony of various health officers as to this measure of control seemed to vary greatly. No decision was arrived at as to the value or lack of value of the methods adopted by the various health commissioners. One after another of them testified that the effect upon the epidemic was negligent whether the theaters, stores, or schools were closed, or not; that some communities, for instance Detroit, had suffered less without a closing ordinance than others, like Buffalo, where everything was closed tight. It was also cited that in Philadelphia the explosions of the disease increased by leaps and bounds right after the closing ordinances and orders, and that in many other communities the closing of schools, recreation centers, and other places was followed by a great increase in the number of cases. . . .

Professor C. E. A. Winslow of Yale presented a resolution to the effect that school closing should depend on the size and educational standards of the community; that in large cities, with a dense tenement-house population and where effective measures for school inspection exist and the schools could be used for health propaganda, they should be left open, while in rural communities and wherever there is a lack of proper inspection and educational facilities, the schools should be closed.

There is, of course, no question as to the value of proper provision of medical facilities and of a thorough organization of general relief. The need of hospital facilities, the organization of the medical profession, the mobilization of nursing resources and a concerted, intelligent, unified attempt to furnish medical aid to each individual in the community during the epidemic, were declared to be essential. The same applies to provisions for general and special relief which are so needed and were so lacking during the past epidemic.

The greatest method of prevention and control of the influenza epidemic is in public health education in its broadest sense. The most important measures, however, in the control of influenza as well as of other diseases is the reorganization of the health activities of communities, the placing of health control under unified command, a better coordination of public health agencies, a cooperation of private and community institutions and a thorough accord of municipal, state, and federal health authorities. In other words, perfect team play in public health work.—George M. Price, M. D., in *The Survey*, December 21, 1918.

Can he truly love God who worships him through fear of the Devil?—J. S. Roth.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5820 California St., Omaha, Nebr.

### The Senior Woman: Her Field of Usefulness Outside Her Home

The time has long passed when a woman must consider herself "shelved," or unfit for active participation in the affairs of her world, when she shall have passed her fortieth or fiftieth birthday. A glance about to-day will convince anyone that much, very much, of the most worth-while work of the world is being carried on by women whose hands and brains are no longer occupied altogether with the usual routine tasks of their homes and families.

Once upon a time, when my own hands were most bewilderingly full of home duties, and there was impressed upon my mind the crying need of great activity in some other directions, I expressed, to an older and much more experienced woman, my impatient desire to help in these matters. I shall never forget the counsel contained in her reply, "My dear child, this care of home and children which you now have, is the most important in the world! Do it with all your heart, and find the great joy in it! The time will come when your children will need you no longer—when your hands will be empty of these loved tasks. Then you can turn your attention and energy to those things outside your home!"

Let us add, if possible, further emphasis to the fact that no work given to woman in this life is more important than that found in her home. To make it all it should be before God—to rightly care for the bodies, the intellects, and the spiritual life of its inmates, is indeed a task which will tax all the higher powers and possibilities of any intelligent and conscientious woman, and blessed is she who sees this, and who bends all her forces to its righteous accomplishment.

All must have observed, however, that many women in the world find themselves without these natural and much-desired ties. Death has perhaps taken from them the loved ones for whom they would gladly have labored. Or perhaps the family has grown up, and become happily situated elsewhere. What place has such a woman in the useful work of this work-a-day world? A few decades ago, the answer would have been: "Let her find a home in some charitably-inclined family, and help to do the housework, darn the stockings, or nurse the sick." To-day, however, even the most casual observer will reply: "Her opportunity for service is unlimited, and embraces practically every avenue of human activity."

Reducing the statement to practical issues, we must take the stand that a woman's natural gifts must determine, largely, the trend her contributions to the world's work shall take. Is she musical? In every neighborhood there is a great demand for women who can lead singing, conduct a children's orchestra or chorus, teach the rudiments of music, conduct harmony classes, accompany soloists, compose hymns, Sunday school songs, or anthems for choirs, outline programs for Christmas entertainments, or write memorials for honored people.

Is she literary? Daily papers pay well for articles alert and bright in commentary or observation. Magazines await those who can write well of that which interests the public; church circles need stimulation by way of the "written word"; clubs feed upon papers calculated to put valuable information in condensed form before its members. Sunday school papers are eager for stories which will entertain

and instruct at the same time; many heart-stories lie all about, waiting the gifted pen to be immortalized into books which shall live to bless.

Is she interested in public improvement? Civic clubs need her activity. There are unsightly spots in every town and city which need eradication, whether they be of a physical nature or otherwise. A dump heap and a polished saloon equally need woman's purifying housekeeping. Improper sewerage as well as improper morals in her environment will benefit by the interested activity of the woman of mature mind and experience. She is ideal upon a welfare board, where the safety of young girls and boys is of primal importance. To make her town a good place to live in, is an aim worthy of any woman, whether she have children of her own to profit by its cleanliness or whether her efforts but reflect uplift for the mass. So many are blind, plodding along in daily toil routine, unheeding the conditions which might so easily be improved by concerted action and thought. Laws which imperil the health and entire life of childhood and womanhood, are still upon our statute books, but even the improvement which has been made in this direction can largely be traced to woman's efforts and influence. A woman was responsible for a general clean-up in the stock-yard district of one of the large cities, where many people had been living under conditions almost unspeakable, through inadequate sewerage system.

A woman who has the gift to nurse the sick, has a wonderfully beautiful field of service before her. Not alone in the past year or two, when war and its attendant conditions have placed nursing in a high place, but always, in the home, and the neighborhood, have people been called upon to bless some sympathetic woman who has come at the call of sickness, stayed through the night, comforted by her presence and courage, ministered in countless ways to the sick and the well of a stricken home, and has seemed, by just such ministry, to represent in very deed the sacred person of the Christ! No work is more fitted for a woman's hand, and none in which her natural endowments find higher expression. The need is ever-present. Hardly a week passes but what such a woman finds an outlet in this way to her Godlike instinct to relieve suffering and want.

Akin, and closely allied to the care of the sick, is the beautiful work which women may do among the soul-sick. In the poorer walks of life many are to be found who need gentle ministration and comfort, a clear pointing to better and safer ways. When we consider that most sin is the result of ignorance, we realize that whoever carries the light of knowledge into the soul of another, is lifting by just so much, the dreadful weight of the world's sin. Just now a great work is being attempted by the Government in educating the foreign-born people who have found in our country a refuge from the oppression of the old. They are not evil-minded, but they are handicapped in making an intelligent race by their ignorance of our country, its speech, customs, and standards of various kinds. Through this ignorance their children, being reared according to perverted ideas of freedom, may become, and in many instances do become lawless—the "sin-sick" of our Nation. In this effort to educate the foreign-born, to acquaint them with our standards, our ideals, we put into their hands the weapons with which they can more successfully fight the unequal battle. This is a work peculiarly adapted, again, to the natural gifts and acquirements of the matured woman, the one who has measured life through years of contact and experience, and who is able to clearly see the path humanity should take in its upward progress towards divinity.

Then there are the study classes. Who is more naturally chosen to lead such groups than the senior woman? No

matter what her tastes or in what direction her studies have turned, she may always find those who need her in just that line, and whom she can greatly benefit and stimulate. Added to this, there are the numerous ways in which the older women can help the younger. In our church, particularly, we have great need for older women who are willing to take upon themselves the truly wonderful and inspirational work of leading the Oriole girls, or acting as sponser or guide to the older ones called Temple Builders. One reason this work suffers in some of our locals is because so few of our senior women have seen the vision of the beautiful and enduring nature of the work with girls. Girls are so enthusiastic—so invigorating! They respond with such avidity and zest to suggestion, and go at things with such spontaneity and undaunted courage, that it is indeed a real treat to work with them. Then, too, they idealize everything so, and their leader becomes to them a pattern of all that's most worth-while and womanly. Is not that something to covet? I once heard a primary schoolteacher say, "One wonderful thing about teaching primary children is that they have no former teacher to compare you with, and therefore they set you up on a pedestal! It is pleasant, but it also makes you try pretty hard not to disappoint them! Likewise a leader of girls has a great but pleasant task—to strive herself to embody and illustrate all the beauty and nobility she would set before her girls.

In connection with this subject I must not forget to mention the very great demand there is in every city for mature women to act as leaders of the industrial groups of girls. Employees of most large business concerns form clubs among themselves, and these groups are recognized as being important units in the welfare efforts of the city. They meet once or twice weekly, and combine work, recreation, and social activity, in healthful and stimulating manner, under the direction of an older woman, who can thus mold as she chooses, perhaps unconsciously to the girls themselves, their tastes and habits along lines most beneficial to them. The Young Woman's Christian Association provides instruction of an expert nature, for leaders of such groups, and no work is more worth while for a woman to seriously undertake.

The activities heretofore mentioned have partaken more or less of the nature of recreational work, work that a woman could undertake and still be discharging most of her home duties. Professionally, for women who want to enter the commercial world, the field is, as all must see, practically unrestricted in any direction, and her choice must be made in accordance with her previous education and opportunity. But, whether professionally employed, or whether she interests herself in things outside her home from purely altruistic motives, a woman must always allow some time each day for her own development, a quiet communion with divine forces, and a conscious "squaring up" with them as she recognizes them. Only a life so ordered can be truly happy; in no other way can real poise be obtained. Pity it is that the tendency of modern times, with its helter-skelter rush and roar, crowds out the desire and opportunity for such introspection and discrimination. It is only by quiet, firm determination that we are able to get these few moments alone with ourselves and God, but the results will pay well for the effort. Out of this communion will grow the desire, most likely, to identify oneself with one's church life in an active way. Service to others results in development for self; likewise, an effort to explain or demonstrate to others that which we believe, often helps us to see it more clearly. Thus the mature woman finds great recompense in sharing the work of Sunday school or Religio, not only because it enlivens her intellectually and spiritually, but

because she widens her sphere of influence by coming in such contact with others.

We realize we have only touched upon the outskirts of the topic assigned to us, but we hope what we have offered may, by way of suggestion, start the "thought-buds" growing in other brains, and thereby some real good may follow.

AUDENTIA ANDERSON.

**The Woman's Auxiliary Work in Canada**

Mrs. Frederick M. Smith, honorary president, has just returned from over three weeks of educational work for the Woman's Auxiliary in Canada. She consented to accompany President Smith at his request and as is the custom when a member of the general executive does field work, arrangements were made with the organizers of the districts which Sister Smith planned to visit. Sister Inez Davis of the Toronto District was unable to meet with Sister Smith owing to the prevailing sickness, but Sister Rosa Tier of the London District and Sister Rose Glazier of Chatham District were associated with her.

Sister Smith met with many of the women both in public places and in their homes, and was much pleased with the earnestness with which they discussed with her the plans and purposes of the Auxiliary work. She was loyally received, the Oriole girls and Temple Builders assisting the women of the auxiliary in their entertainment. Their appreciation of both President and Sister Smith's visit was expressed at the receptions given and in gifts.

Arrangements were made by the women and girls for special meetings and several public addresses were given, followed by brief talks by President Smith and Bishop McGuire. Sister Smith, with President Smith, visited Toronto, Niagara Falls, Saint Thomas, London, Bothwell, Chatham, and Detroit.

The Woman's Auxiliary work has received an encouraging stimulus through the work done by Sister Smith, and we congratulate the sisters in these districts that they have had this opportunity for closer association with one who is so vitally interested in the women of the church.

MRS. J. A. GARDNER,  
Secretary.

**To All Organizations of Women in the Church**

Report blanks are being mailed now to the district organizers for their report to the general association. The following suggestive form is given to assist the local organizations in making their report to the organizers that they may have this information upon which to base their report. Please fill out a blank of this kind or a similar one and mail to your organizer at once unless you have already heard from her. If you are in a district which is unorganized or where there has been no organizer appointed please answer the questions given below and mail to the general secretary without delay. A report in this form or a similar one is required of every club, circle, society, or class in the Woman's Auxiliary. We have no printed form.

REPORT OF LOCAL ORGANIZATIONS

Name of organization .....  
Town and State .....

State which of the following lines of work your organization is carrying on.

|                    |       |            |       |         |
|--------------------|-------|------------|-------|---------|
| Educational        | ..... | Enrollment | Ave.  | Attend. |
| Relief and Service | ..... | .....      | ..... | .....   |

Home and Child Welfare.....  
Young Woman's .....

(The Home and Child Welfare and the Relief and Service are concerned with the active work done and every class organized for educational purposes should report under Educational Bureau.)

Explain in detail what line of study is being followed, what books are used or what actual work is being done in your organization .....

Have you a local council consisting of the officers of each organization of women within the branch?.....

Has your branch president been invited to meet with this local council? .....

Do you hold an open meeting once a month? .....

If so, do you confine your programs to one subject, or do you vary them to meet the needs of different women? .....

Have you paid your annual assessment to the general treasurer, Mrs. E. H. Esgar, 700 South Crysler, Independence, Missouri? .....

Do you report to the branch regularly (quarterly) either through your local council or, if you have no local council, as an organization? .....

Date of organization .....  
..... Pres.  
..... Secy.

You will greatly assist in making a complete and accurate report to the general association if you will:

1. Send in the report requested at once.
2. If you encourage other Women's organizations to do so.
3. Send your annual dues to the general treasurer.

If you do not have a Supplement to the Year Book you should send 15 cents to the general treasurer, secure one and study it. You will have a more definite idea of the methods of carrying on the work and the purpose of it.

Sincerely,  
MRS. J. A. GARDNER,  
General Secretary.

**LETTER DEPARTMENT**

**Course in Public Speaking**

I have been receiving letters from different parts of the country making inquiries in regard to the correspondence course in public speaking. To all such inquiries let me say:

This course of lessons in public speaking is the result of an insistent and increasing demand within the church and is adapted to the varying needs of the membership. It will prove specially helpful to the ministry of the church.

An attempt was made last year by the executive of the Woman's Auxiliary to provide a department for public speaking. Following some preliminary work and the testing out of a suggested course, I was asked to prepare an outline of study. The course of lessons now in use and preparation is the outcome. We had hoped to complete the preparation of the course months ago, but pressing demands along other lines have delayed. We will now go right ahead until the entire course of forty lessons is completed.

Under this course we discuss public speaking, oratory, art of conversation, common errors of speech, increasing the vocabulary, the choice of words, memory training, breathing, use of the voice, articulation, gesture, delivery, style,

mannerisms, construction of a speech, in fact, we cover the entire range of public speaking.

We do not claim originality. Our purpose has been to gather material from the best authors. This is supplemented by personal experience and observation. Reference texts are supplied with each lesson. An outline for supplemental reading is also supplied.

The course covers one lesson each week. A list of questions accompany each lesson together with the series of suggested exercises. A mastery of the course will benefit anyone. This is indispensable to the man or woman who desires to appear to the best advantage before the public. There is no tuition fee. Students will be expected to meet the expense of postage only. We ask the cooperation and support of the traveling ministry, the local officers of the various churches and the general membership.

Write to Mrs. J. A. Gardner, secretary of the Woman's Auxiliary, Independence, Missouri, and make application for enrollment as a student. You will then be furnished with the first lesson, together with necessary instructions. Enroll now.

Where there are several students in one place it will be well to form a class and study and work together. This gives opportunity for class drill and discipline.

Yours very truly,

T. W. WILLIAMS.

TORONTO, ONTARIO, 109 Fermanagh Avenue.

### The Bishop's Prayer

O God, our father and our friend, thou hast greatly blessed us as thy people, sending forth the sunshine and the rain by which we have reaped an abundant harvest. Thou hast stayed the destroyer's hand as thou didst promise, and many have marveled at our prosperity. Our flocks have yielded their increase and none have cast their young before their season. Thou hast taught us how to live by which we have enjoyed unusual health, and while many have been idle because of sickness we have lost but little time at our daily toil. Through the ideals of thrift, honesty, sobriety, cheerfulness, and truthfulness, which have been made a part of us by contact with the teaching of thy Son, our services have been in constant demand.

Our employers know not, O Lord, why we are as we are, but we know, and to thy great name be praise and honor, for to thee do we trace all our earthly blessings. And now, O God, having been thus so richly blessed may we not forget our solemn obligations to thee and to our fellow men. May we not look upon these earthly possessions as the miser looks upon his hoarded gold, nor with souls cankered with a greed for more, but may we consider them as God-given tools placed within our hands with which to shape our destinies. May we strive diligently to earn much and study carefully to spend but little, that we may give plenteously to build up thy kingdom and aid in establishing Zion wherein is equality. So help us Lord to dedicate our lives and all that we accumulate beyond our just needs to the accomplishment of righteousness.

We ask in the name of our Lord and Master, Jesus Christ. Amen.

INDEPENDENCE, MISSOURI, December 28, 1918.

Fewest words, greatest patience, gentlest manners. Work wisely, serve quickly, win gratitude, add new grace to be more truly courteous.—John Wanamaker.

### The Passing of Prejudice

An evidence of the passing of prejudice was recently manifested in the Methodist Episcopal Church at Plainville, Massachusetts. The Saints residing in the town have borne in a forgiving spirit some of the deep-rooted prejudices that have now and then cropped out. Their Christlike spirit in patient endurance has made them victorious. There is not a citizen in the town of Plainville to-day more highly respected than Elder C. C. Coombs.

To train prejudiced minds to a right understanding of the restored gospel is a task more formidable than converting the toughest of the publicans and the trickiest of the sinners. If Elder Coombs conquered the prejudice against the Saints in Plainville, he conquered by the way of love, which is the only true way to conquer. He did not set out to malign those who differed from him, and in defending the precious restored gospel; he did not trample the "new commandment"—"that ye love one another"—under his feet. How explicit Jesus is on this point: Worship must wait on reconciliation. Get right with your brother, says the Lord of love, before you set up your own altar.

That will be a great day in our church when the Saints begin to realize the power of the social apostolate. The church of Rome has used it with marvelous results. It is her one great attraction in winning converts to-day. There is nothing in it that conflicts with the methods of Jesus. Indeed, it is one of his methods. Social intercourse is a means of grace as truly as prayer is, and is of equal rank with it.

The finest and deepest powers of the soul are called into play only by special contact. Every point of contact, or as Paul puts it, "every joint" is a channel of divine grace. The gospel can flow freely through social bonds. We save one another. It would bring about wonderful results and many conversions if our Saints in every branch, in the workshop, in the home, in business relations, should strive to win outsiders in a social way, and prepare them for a reception of the gospel. In the town of Plainville to-day some of its people have a reverential awe for the beauty of the restored gospel as they have seen it exemplified in the lives of some of the Saints.

During one whole week the influence of the Saints became ascendant in the town by the lectures given in the Methodist Church by Brother Augustine Dwyer. Brother Dwyer was introduced to the community as a member of the Reorganized Church of Jesus Christ of Latter Day Saints, a fact of which he is not ashamed.

The lecture course opened on a Sunday night with a crowded house. The interest held out the entire week. The church is a beautiful structure, with golden pipe organ, and a fresh, new, green carpet covering the entire floor of the auditorium.

On the third night the chaplain of the United States Base Hospital of Wrentham, with three officers, attended the lecture, in their dress uniforms. After the lecture, Brother Dwyer introduced the chaplain to the large audience. The chaplain responded to the introduction by describing the work done in the base hospital for our boys. The closest attention was given the chaplain during his remarks. During the day Brother Dwyer was entertained at the hospital by the chaplain and officers.

On the last night of the course Brother Dwyer prefaced his lecture by a sacred talk on the message of the hour. He said in part: "There is a feeling in the very air about us at this season which makes us realize that Christmas of 1918 will be a different Christmas from any we have known. The

joy and peace of Christmas will be felt more deeply than ever before. The prophecy of Christmas will seem less distant. As I stand here before you, I cannot help thinking of the fresh meanings with which the prophecy of the Psalmist is fraught as we approach the Christmas festival, not forgetting the terrible events which have transpired the past year: 'He hath showed strength with his arms: he hath scattered the proud in the imagination of their hearts. He hath put down the princes from their thrones. He hath exalted them of low degree. The hungry he hath filled with good things and the rich he hath sent empty away.' Never perhaps in human history have the words of this psalm been given the dramatic illustration 1918 has given it. We can look back over the past twelve months and behold the spectacle of the gigantic overturn of world empires, the falling of thrones and crowns in bewildering confusion. We saw the great dynasty of Russia, and the imperial dynasty of Germany, both of which seemed as impregnable as Gibraltar, crumble into dust. Who can contemplate all this without believing that the Lord God Omnipotent reigneth, and that he shall reign forever and ever? Who can contemplate the surrender of Palestine into Christian hands without feeling the Lord is mindful of his own?

"What rapid changes have come over the world! Only six months ago the enemy long range guns were bombarding Paris! Going back farther in time, who of us can ever forget the feelings of dread and foreboding with which we looked into the future after the sinking of the *Lusitania*? Who can forget the fear with which we opened our morning papers to read with dismay of some fresh objective that had been reached by the adversary? And now victory has come to us from our enemies so swift, so sudden, so overwhelming, that our minds are still dazed by the wonder of it all. Nicholas of Russia, Charles of Austria, William of Germany, have gone the way of Nebuchadnezzar, Nero, and Napoleon. Surely, the eyes of all peoples have seen the coming of the glory of the Lord as no eyes in past ages have seen it. It thrills me when I think of how thousands of Saints, apostles, prophets, and martyrs, have lived and died in darkness; of how the heroes and heroines of whom the world is not worthy, longed and yearned to Palestine wrested from the heathen, but did not see it.

"This dreadful war has made us realize the value of a soul in the eyes of God. For four years now our eyes have been blinded by the brightness and the glory of the souls in khaki, which have shone forth from the dirt of the trenches, the blood-stained battlefields, the waves of the sea, and the terrifying heights of the air. When I think of what I have seen of our boys in cantonments and in base hospitals, I cannot feel it any wonder that the Lord of glory came down to seek and save such as these. No wonder that he sold all that he had that he might purchase to himself these, his pearls of greatest price.

"We are all watching now the great doors of the peace conference as they swing open to let the Prince of Peace enter in. It will be the first time in the history of the world that the nations will ever have seriously tried the Master's way of friendship and good will. God grant that it may mean forevermore: 'On earth, peace, good will toward men.'

"And now, my dear Methodist friends and citizens of Plainville, I want to thank you for the welcome you accorded me and the generous support you have given my lectures. I owe much, indeed, to the Methodist Church. By the generosity of one of your members, Mr. John S. Huyler, I was privileged to tour all Europe, with your Bishop Burt, now of Buffalo. I can never forget my association with that noble man. We traveled over Russia together, and went as far within the Netherlands as Helsingfors. I had the privilege

of delivering several lectures in the beautiful Methodist church in Rome. It is pleasant upon such an occasion to recall these things. From my heart I thank you!"

At the close of his remarks the pastor of the church arose, asked Brother Dwyer to keep his place in the sanctuary. He then turned to the audience and paid a glowing tribute to the great good accomplished in the town by the lectures. The Saints in the community are rejoicing over a victory for the restored gospel, by the crumbling of long existing prejudice.

CORRESPONDENT.

### An Instance of God's Blessing

There are a great many very heartening letters that come to the Presiding Bishop's desk, indicating the splendid spirit of consecration which is constantly growing throughout the church, and indicating also the favor and blessings of our heavenly Father. It is our privilege to here print an excerpt from a letter which to-day reached us.

Sincerely and respectfully,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

"The first of this year my wife was taken sick and was sick for several months before she died, so that left me with about \$200 doctor bill to pay, besides the extra expense of boarding myself and children. But I never lost faith in God; I prayed faithfully to him to help me. In my mind and heart I am confident that God has blessed me most wonderfully. I went to him in prayer, and asked him to give unto me *life, health, strength, and wisdom* that I might be able to perform my duties to my fellow men in my everyday work, thereby making means to pay off all of my debts. I feel that he has more than answered my prayers, as I have paid off all of my debts and bought Liberty Bonds and War Savings Stamps liberally. I am inclosing \$100 which I want to give to the church."

### Graceland and the Soldiers

The United States Government is making special effort to interest all soldiers who are now or soon will be discharged to enter college and better equip themselves for the great problems of reconstruction. College education has so thoroughly justified itself during the period of the war that the Government regards its duty only partly performed if it does not call to the attention of its discharged soldiers the great opportunity that lies before them.

Many of the soldiers will return to the college from which they entered the Government service. Already several have returned to Graceland, and the President is in receipt of letters from others indicating their expectation to return as soon as released by the Government. There are, however, many men not regularly or formally prepared for college who are of exceptional intelligence and who now, as a result of their army contacts, aspire to a more advanced training. Some have had valuable trade or business experience. Some will have had foreign travel and the tremendous mental and moral experiences of active service at the front. In any event, all have had the intensive training of the camps. In maturity of mind as well as natural capacity many of them are excellent college material.

In view of the above facts the Government is urging, and Graceland College is responding to the call to meet the needs of these men. Graceland is especially fortunate in being able to meet their needs in a larger way than many other institutions of learning, due to the fact that besides the college proper, which is a fully standardized and officially

accredited institution, its other departments: the academy, the school of commerce, the studio, the radio institute, are all fully equipped and able to meet the various requirements of the soldiers.

Graceland is prepared to admit all soldiers, honorably discharged from the Government service, on a special basis, whether their academic training fully prepares them for college entrance or not. This will in no wise entail a lowering of standards; on the contrary it will bring into the college a class of young men of maturity with mental equipment of the highest order, due to the training they have received in army camps and through travel and contact with other peoples.

These men will be enrolled as "war specialists" or some other convenient designation and will be admitted to and permitted to continue such college courses as they can follow with profit. Those who do not attain regular standing will be furnished, upon leaving, a certificate indicating the work actually accomplished.

It is believed that there should be a considerable number of our church young men who will desire to avail themselves of this rare opportunity. The church and the auxiliaries have provided scholarship and loan funds for all worthy young men who desire to take advantage of this plan.

It is requested that all discharged men interested, their parents, or friends, write for catalogue and full information, and that anyone knowing of young men who should be interested and who should know of this exceptional opportunity, advise the president, Graceland College, Lamoni, Iowa.

### Independence Items

We are having Christmas weather with snow, good and plenty. Sunday, December 22, was somewhat cloudy and chilly; but at the early prayer meeting about the usual number of both old and young flocked to the church, and at the morning service the upper room and the balconies were filled with an appreciative audience.

Brother E. A. Smith preached to the Saints in his usually forceful way. *At night, W. W. Smith preached.*

On account of the influenza the number of those who generally attend church is somewhat lessened, some having been victims of the dread disease, a few not having recovered.

The afternoon prayer meeting and the priesthood assembly in the upper auditorium were attended by a goodly number, and very earnest words by way of exhortation from Brother Joseph Luff at the prayer service served to arouse the hearers to greater diligence of work for the Master.

From time to time the Saints continue to bear strong testimonies to the divinity of the work and quite a number from other branches are gathering in. Also baptisms are solemnized occasionally, which give zest and cheer to the spirits of all.

That which also lends encouragement is the witness that our young brothers returning home from the service of their country are upright and clean, and still faithful in the discharge of their duties due to home and the church they love. They offered their sacred lives for honor's sake and we now desire to pay tribute to their loyalty, not only of our loved brethren, but of our fair young sisters, who have shown their willingness and desire to enter into a service of self-sacrifice, and in so noble a cause.

Much has been said and written about the sacrifices made both at home and over the seas, and, as one has said, one of the greatest services we yet can render is the saving of untold amounts of food for the starving people of the world.

Many have heard the call. There are great and serious crises yet before us and let us meet them, before God, with hearts devoted to prayer and works of love.

Forevermore let us as the chosen people among the nations vindicate the principles of righteousness and may we live to see them established in our day as the principles of the world.

Brother John W. Rushton's excellent letter of "Peace and good-will" in the *Ensign* of December 12, on the ideals of the church, expresses very uplifting thoughts: in it he tells the Saints they are engaged in the "passionate work of building up the highway of the Lord."

His service series, number four, also the Thanksgiving discourse by Brother W. W. Smith, are both well worth a careful, critical reading over again.

Our elders, both on this side and the other side of the big waters are doing a glorious work for the Master and the honest seekers after the truth throughout the land.

They are scattering the seeds of truth through the gospel and we hear through the church papers of how much good they are doing. Brother Hanson tells us "the world is suffering from a lack of the knowledge of God, and with this one can see marvelous movements directed by his hand."

Wishing the Saints every blessing and among them a happy New Year,

Your sister in bonds,

ABBIE A. HORTON.

FRANCE, October 16, 1918.

*Editors Herald:* Will you please grant me a little space for a few lines in your weekly messenger? What a great amount of comfort and help I have derived from its pages, especially during the last nineteen months spent in this war-stricken country!

By the way, those of the Saints who do not take the *HERALD*, I should advise them to get it. You have no idea what blessing you are allowing to pass you by.

Those of my brethren who have had army experiences know how hard it is to maintain a good degree of spirituality. Quite a number of the men are altogether indifferent on the question of religion. The sickening sights of war and the hardships one has to put up with no doubt has a tendency to harden the hearts of men. However, they watch very keenly those who are endeavoring to lead a good life, and show respect for them.

I have frequently heard it said that Christianity has failed. We have always tried to point out where the failing has been and that Christianity can never produce an opposite effect now to what it did in the first place. I believe one outcome of this great war will be that many will be seeking for something more satisfying to the soul. There is a great future for us as a church and much to be accomplished.

I hardly know how to express my thanks for all the blessings received since I have been out here. My health has never been better in spite of a little roughing now and then. It is surprising what flesh and blood can stand.

The promise of protection has been more than once realized in my case. On one occasion I was standing near to two men when both were killed. Those who witnessed the incident admit it was a miracle that I escaped. No matter what has been my particular duty and the circumstances prevailing I have always felt that confidence and assurance which is born of the Spirit. I miss very much the church privileges. When Sunday comes I think of the Saints assembling and offer up a prayer that I too may share in the blessings. Truly the Saints' prayers in my behalf have been answered.

Back in July I spent thirteen days of the happiest days in my experience at home with my dear wife and our bonnie

girl; during that period I was enabled to attend several meetings of the Gloucester Branch of which I am a member.

Only those who have been denied the fellowship of Saints for any length of time can realize my feelings then. I had been away sixteen months to that time. Since I left in the first place the hand of death had taken away Brother Mac-Ray, one of our branch teachers. We missed his cheery countenance in the meetings and that rich testimony which he was always ready to bear. Brother E. J. Trapp, together with Brother P. R. Sims, J. Smith, P. Miles, E. Meadows, and J. R. Harris, were doing their best under the trying circumstances to keep the flag flying.

I trust soon the time will come when we shall all be reunited and peace shall reign again. I am hoping yet to meet some of the brethren in Uncle Sam's Army. Nothing would give me greater pleasure; my address is Twentieth Light Railway Train (Crews) Company, Royal Engineers, British Expeditionary Force.

My desire is still to go on in the conflict against sin and do all that lies in my power to uphold the banner of Jesus Christ. Pray for me that I might remain steadfast in the faith.

Your brother,

A. T. TRAPP.

SHAMROCK, OKLAHOMA, December 22, 1918.

*Editors Herald:* It has been some time since I wrote a line to your columns, but you are the only preacher we have now, and we are very lonesome since we are away from the Saints, and this awful disease has taken my dear husband, also. He died October 29.

He was a true Saint and a loving husband and father. Our little three-year-old girl cries for Jesus to let papa come back. It is very sad, and I wish we lived near some of the Saints in the West while we are passing through this great trial. But still I know that the Lord is good and merciful and I try to live humbly and do my duty in bringing my little girls up in the true faith.

The Saints in Tulsa are good and kind to us as they always are everywhere. We surely would like to see an elder come this way. It has been some time since we heard a sermon. Elder J. C. Christiansen came to visit us in Sand Springs and preached and baptized seven while he was with us. But we are the only Saints in this little town, but I think there could be some good done, as I find people anxious to talk about the gospel. We would be glad to see an elder at any time, for we are so hungry to hear a good sermon once more.

To live where we can meet with the Saints for so long, and then to be where we cannot so much as see one, and when one has sickness and death in the home, it surely makes one long for the Saints, for our only hope is in the gospel.

I ask the Saints to remember us that we may always remain faithful until the end.

STELLA PHILLIPS.

MOUNT VERNON, ILLINOIS, December, 22, 1918.

*Editors Herald:* The scourge of influenza is on the wane here sufficiently to enable us to go ahead with our meetings, while in other places the disease is still raging. It has been very terrible in some places and many have gone down in death from it. We are thankful that our people as a rule have escaped, but while the ban was on I felt the handicap keenly in not being permitted to hold public meetings. However, I kept as busy as possible under the circumstances, visiting from house to house as I had opportunity, encouraging the Saints and doing what I could to advance the work.

During these times of great distress of nations and while this great scourge is slaying the people by the thousands and so much perplexity in the world; when even the great men of the world seem to be embarrassed or puzzled over the conditions with which they are confronted, the Saints should not be discouraged or feel cast down in the least, but observe the word of wisdom and keep all the commandments of God to the church in order that they may not suffer or lose faith in the gospel. I know of nothing that would be of greater harm or loss than to lose faith in this great work.

The Saints everywhere should earnestly pray for those who are called of God to lead the church, and for all the ministry that they and all the members may be one according to the prayer of Jesus as stated in the seventeenth chapter of John in order that the work may not be hindered. I hope to be one of that number who will endure faithfully to the end, but it will require great faith to endure. The Lord will have a tried people. We are told, "The fire shall try every man's work, of what sort it is." I am earnestly praying and working to be fully prepared to stand firm at the post of duty all along the way, while everything will be shaken that can be shaken.

We are told in the sixteenth chapter of the book of Alma that he that truly humbleth himself and endureth to the end the same shall be blessed, yea, much more blessed than they who are compelled to be humble."

Those who truly humble themselves because of the work and the great love they have for it, and to serve God, will be blessed more than those who are compelled to be humble by reason of great chastisement. We read in the one hundred and forty-eighth verse of the above chapter as follows:

"There are some among you who would humble themselves, let them be in whatsoever circumstances they might."

This is the class of people that we can depend on from first to last and they will carry this work on to success.

There is a little band of Saints here who are trying to keep the work moving and the outlook for the work is encouraging. The daily papers have given our meetings free advertisement right along and the people are deeply interested in the preaching of the word. We are grateful for the Lord's help and his protection over his Saints in these perilous times. I wish all the HERALD readers a merry Christmas and happy New Year, and that they may be given greater power in spreading the angel's message the coming year than ever before. I lately baptized four excellent people here.

In gospel bonds,

F. M. SLOVER.

STOCKTON, CALIFORNIA, December 22, 1918.

*Editors Herald:* In spite of being deprived of church services for five weeks and having many sick, the Sunday school has sailed majestically over the per capita required for a place upon the roll of honor and only lacking a dollar or two of the amount we placed as our goal for this year, with Boys' Day to hear from yet.

Stockton shed the "mask" for a week or more, and donned it again. We are allowed to hold church services however. We were wonderfully blessed in the matter of deaths because of the epidemic. None of our regular membership were taken.

We have been making some much-needed improvements upon our church which left us a little in debt, but the sisters are having a lovely time in unanimously working to pay off that debt, which will no doubt soon be accomplished.

I was much interested in R. W. Farrell's late article on "Passing the plate," as well as in the later comment. While everybody may not agree in every particular with the broth-

er's position, yet upon the whole it was too good not to be read by the entire church membership. Unfortunately, the ones who might profit by it are those who may not see it at all.

Here is a pointer for gospel literature officials to work on: It always did keep me guessing to see church members who enjoy all the blessings of church privileges and expect to be saved by their religion, sit complacently by and let perhaps poorer people than they pay for the upkeep of the church and running expenses generally. As a rule we are not affected that way in our branch. [Just why the brother turns this over to the literature workers is not clear.—EDITORS.]

"The crucial test of prophecy," in the *Signs of the Times* will strike some Latter Day Saints as a strange thing. Strange that the one plain, straight, obvious line of national prophecy that runs through the Old and New Testaments cannot be seen by that people. One of them once said to the writer: "You cannot find in Scripture one beast symbol, or symbol of any kind, representing the Jewish nation in the closing up events of the world."

"No," was the reply, "nor can you find one nation spoken of in plain, direct language, clear from any symbol in the closing up events of the world, as is the Jewish nation. For instance, Ezekiel 37: 21-28: 'And say unto them, thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt. . . . And will set my sanctuary in the midst of them forevermore. . . . And the heathen [also our good friends of the *Crisis*.—AUTHOR] shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.'"

By reading the entire chapter it is still plainer if possible. A score or more equally plain passages could be cited. The Bible is a Hebrew book primarily and we should not look for symbols representing that nation as with other nations.

Some seem to think that because symbolic language must be translated into plain English that plain English must be translated into symbolic, hence all these plain, prophetic statements are "spiritualized" or symbolized.

National Israel means spiritual Israel, etc. The writer once heard a representative man of a certain church challenge one of our elders upon this very question. The challenge was accepted, giving the challenger double time, well knowing that the longer he talked the weaker his position would appear, and the easier it would be to overthrow his whole argument. The elder being familiar with the opponent's standard books the debate came off. The "Gibraltar" of the whole argument produced was that symbol of the broken bottle found in Jeremiah 19. In the 11th verse it says: "And thou shalt say unto them, Thus saith the Lord of hosts, Even so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again." So he staked his all upon that utterance. The elder smiled.

Afterward when his turn came to speak, he simply read the third verse of the chapter, showing that "this" people referred to Judah only. Then he said the Bible does not contend that Judah will ever become a nation alone but Judah

and Israel shall become one nation, then went on for an hour reading passages to prove it.

About a year afterward the challenging gentleman was asked if he were still preaching for that people. He replied: "No; I have left it. I cannot stay with a faith that I cannot defend." We are wondering what his brethren will do when they meet similar conditions.

Of course we as a church have never said that this is the time in which it will be done, although it looks as though it were near at hand. There is no doubt but Bible prophecy will stand the crucial test all right, although many man-made interpretations will have to go by the board.

In the conflict,

622 East Jackson Street.

H. J. DAVISON.

## GAMBLING

(Continued from page 28.)

following extract from a decision of the Supreme Court of Missouri:

The chief element of gambling is the chance or uncertainty of hazard. It is not essential that one of the parties to the wager stands to lose. The chance taken by the player may be in winning at all on the throw or in the amount to be won or lost, and the transaction should be denounced as gambling whenever the player hazards his money on the chance that he may receive in return money or property of greater value than he hazards. *If he is offered the uncertain chance of getting something for nothing*, the offer is a wager since the operator offers to bet that the player will lose and in accepting the chance the player bets he will win.—*Moberly versus Deskin*, 169 Mo., p. 672.

Another decision holds that it makes no difference if tickets were sold or were given to subscribers.

In other cases it has been held, that even if all of the articles are equal in value and are fair value for the amount paid and no one receives more than that for which he has paid, but there is a chance whether he will get a plow, gold watch, or a sewing machine, this constitutes gambling or a lottery and so is within the prohibition of the law.

There are cases that carry the prohibition to exactly that extent that where it is uncertain in any extent what one will receive in return for his money, it constitutes either a lottery or a form of gambling and is prohibited.

S. A. B.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

AUSTRALIA.—At Saints' Church, Richmond, commencing Saturday, November 2, at 2 p. m., and continuing over the following day. Delegates and visitors were present from all the Victorian branches, and Adelaide, South Australia. The statistical report of the year showed a steady increase of membership now totaling 501 inclusive of Adelaide Branch. (The latter has since been separated from the Victoria District.) The number of Saints and visitors at this conference exceeded the number at any previous conference gathering in Victoria. Some were even obliged to stand in the porch during preaching and sacrament services. The discourses throughout were animated and inspired and all felt amply rewarded for their sacrifices and efforts to be present.

# THREE TRACTS

BY APOSTLE JOHN W. RUSHTON

Apostle Rushton has written three short tracts which have been published by the Herald Publishing House, Lamoni, Iowa, and are on sale at 75 cents per hundred. They are printed on the best quality of white paper, in attractive form, and they are a credit to the publishers and to the church because of their neat and substantial appearance.

## THEIR SUBJECT MATTER

*A Nineteenth-Century Prophet and His Work* is the title of the first, and is a splendid piece of literature with which to introduce the latter-day restoration. It sets out the demand for the existence of the church as founded by Joseph Smith; his claim that God had spoken to him; the reason for the revival of the Bible idea of Zion and a literal kingdom of God on the earth. This little piece of literature is a pleasing introduction of the Reorganized Church of Jesus Christ of Latter Day Saints and its ideals, and any Saint with a missionary spirit should possess a good supply. It and the other two of the series are the right size for use in a number 10 envelope.

*The Latter Day Saints—A Question of Identity*, another of the trio, makes clear the contention of the Reorganization that it is in fact the original Church of Jesus Christ of Latter Day Saints, and brands the Utah apostasy out of evidence contained in its own standard works. A good tract for use where the issue as to which is the true church in succession from Joseph Smith the Prophet has been raised. This work is especially clear on the secession or apostasy of Brigham Young; on the law of marriage and the history of polygamy; and on the law of tithing—contrasting the views of the two churches on these subjects.

*The President of the Church* is an eight-page treatise on the law of succession in the presidency, designed to be used in meeting the Utah people and others who have heard their fallacious theory. It quotes the law of the Doctrine and Covenants, shows the Utah faction to be out of harmony therewith, and also quotes declarations by Brigham Young, B. H. Roberts, and Joseph F. Smith, and other testimony in the establishment of the true succession in the presidency of the church. The Utah 1906 edition of Doctrine and Covenants is used for reference and makes the case against the apostate church strong in that they are shown to be condemned out of their own mouths.

For the subjects treated we know of no superior literature to these three tracts, for they are fair, concise, and full of history and evidence. Invest \$2.25 and have 100 of three good tracts on hand for emergencies; then use them freely in your work. You may be surprised and gratified at the results.

ORDER FROM YOUR NEAREST HOUSE

HERALD PUBLISHING HOUSE, Lamoni, Iowa  
ENSIGN PUBLISHING HOUSE, Independence

The Sunday afternoon sacrament service was one which will be long remembered by those who were present. The Spirit of God rested upon his people in calm assurance and power while many spiritual messages were given through his servants and handmaidens. We were forcibly reminded that God is still the same unchangeable Being, who is pleased to bestow the same gifts and blessings upon his people now as in former days. Our next conference will be held in Richmond during Melbourne show week of next year. With every good wish for the advancement of this great work. H. I. Velt.

ALBERTA.—At Calgary, December 13 to 15. Owing to the prevalence of influenza the attendance was small, but a good spirit prevailed. We had three visiting missionaries with us, William Osler, Daniel Macgregor, and J. D. Stead, who supplied us with a goodly amount of spiritual food. The district business was transacted with a good spirit, a committee being elected to arrange with the other Western Canadian districts for a district monthly publication. One was baptized, and was gladly welcomed into our midst. Elder Daniel McGregor preached a powerful sermon on "The second coming of Christ," taking his text from Doctrine and Covenants 45, warning the Saints against the coming famine and pestilence that would precede Christ's second coming. On Sunday Elder Stead preached with great power, pointing out the necessity of keeping ourselves apart from the snares of the world. W. H. Chandler, secretary.

**Conference Notices**

Pottawattamie, at Council Bluffs, Iowa, January 12, 1919. P. H. Heuermann, secretary.  
Southern Wisconsin, which was to have been held on December 14 and 15, but postponed on account of influenza, will be held at Madison, January 25 and 26. B. C. Flint, president.

**Convention Notices**

Central Oklahoma Religio and Sunday school, and conference at Oklahoma City, February 14 to 16, 1919. Church located on the corner of Seventh and Lottie Streets. Take the Fair Grounds car. Edward Rannie, district president.  
Pottawattamie Sunday school and Religio, at Council Bluffs, Iowa, January 14. A program will be given on Monday evening, January 13. Ruth Timm, 804 East Pierce, Council Bluffs, Iowa, Sunday school secretary; Lida Dempsey, 724 Madison Avenue, Council Bluffs, Iowa, secretary Religio.

**Addresses**

Mrs. Josephine Anthony, 1532 South Lincoln Street, Denver, Colorado, district normal superintendent for Eastern and Western Colorado and Utah Districts.

**Marriages**

SHUMARD-ROURKE.—On December 25, 1918, at the home of the bride's parents, Brother and Sister S. A. Rourke, of Biggar, Saskatchewan, the youngest daughter, Isadora Emily, was united in marriage to Brother James Leroy Shumard, by Elder A. James Cornish, of Senlac, Saskatchewan. The bride, charmingly attired in a white silk dress trimmed with pearls, and a veil, was attended by Mrs. O. L. Newcomb. The groom was attended by S. J. Rourke. The home was decorated in Christmas style, and a fine supper was enjoyed by a few relatives and friends. The groom is highly esteemed as a new church worker, as well as a loyal citizen. The bride is equally honored, and they have a bright-looking future. They reside on the farm of the groom, near Rutland, Saskatchewan.

**Our Departed Ones**

KECK.—Merrill B. Keck, eldest son of Adam J., and Agnes E. White Keck, was born in Plano, Illinois, June 26, 1896. Baptized by Myron A. McConley, April 19, 1908, at Denver, Colorado. Entered his Country's service August 4, 1918. Died at Camp MacArthur, Texas, October 15, 1918, of pneumonia. Funeral service at Crown Hill Cemetery, conducted by E. J. Williams. Merrill was a young man of sterling qualities, true to his God as well as to his country. He left an unswerving testimony of faith in his Creator and devotion to the gospel, the principles of which he applied in his daily life.

CHARLETON.—Susan Jane Rogers, born November 25, 1855, at Danville, Illinois. Married Fietha Conkey, December 20,

**THE SAINTS' HERALD**

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1874. Of seven children, four survive her. After the death of Mr. Conkey, married Charles Charleton, December 1, 1895. One son was born, who is now with the American Expeditionary Forces in France as a volunteer. She was baptized in 1889, at Rich Hill, Missouri, where she resided until her death. Died December 12, 1918, of influenza-pneumonia, aged 63 years, 17 days. A loving husband, three sons, and two daughters mourn her. Funeral by H. E. Moler; burial at Rich Hill. She was a true, devoted, consecrated Saint.

PERCHIE.—Frederick Perchie was born November 15, 1844, at Denemosh, Cantonargon, Switzerland; baptized July 5, 1894; ordained an elder July 19, 1903. Died October 3, 1918. He gave of his best service to the church. Members and non-members speak the same of his influence for good. Sermon by Wilfred Gordoff. Buried at Ambrose Cemetery, Swanson, Saskatchewan, in the presence of a large number of friends and relatives.

BALL.—Cynthia A., daughter of Thaddeus and Catherine Ball; born February 7, 1845, in Quincy Township, Branch County, Michigan, where she spent her girlhood days. Married Francis Granger April 4, 1869. Their one son, Ralph, preceded her, November 4, 1892, at the age of 8 years. Baptized November 13, 1881, by William H. Kelley. She lived a consistent life, believing she would come forth in the great resurrection of the just. She departed this life December 19, 1918. She leaves to mourn her, a faithful husband, one brother, many relatives and friends. Funeral at house, sermon by G. A. Smith.

YOUNG.—Jennie P., second daughter of Mrs. Charles Young, was born February 12, 1898, at Owendale, Michigan. Baptized June 22, 1913, by O. J. Hawn at Port Huron, Michigan. Passed from this life December 11, 1918, at Detroit, after a brief illness of influenza and pneumonia. The remains were brought to Owendale to rest in the Grant Cemetery. She leaves to mourn, her mother, one sister, one brother. Her father and infant brother and sister preceded her. Service in charge of Myron A. Carr. A place is vacant in her home which cannot be quickly filled.

BRADT.—John R. Bradt was born in West Glenville, New York, July 30, 1843. Died December 9, 1918. Baptized in Boston about 32 years ago, remaining with Boston Branch until September, 1918, when he came to East Syracuse to make his home with a married daughter, uniting with Sherrill Branch. He was a veteran of the Civil War, and a

member of the G. A. R. Services conducted by Frank Mesle at the home of his daughter. The G. A. R. held their services at the conclusion of the church services. He leaves wife, 2 daughters, and many friends to mourn.

NEVILLE.—Thomas George Neville, jr., the third son of Thomas George and Bessie Neville, was born June 28, 1913, at Akron, Ohio; died at Akron, Ohio, December 6, 1918. Had been sick with influenza about a week when called home. Besides his father and mother, he leaves 3 brothers to mourn his loss. Sermon by A. R. Manchester. Interment in Mount Hope Cemetery.

LOGAN.—Sarah Ellen Logan, daughter of Mary Ann Quick, deceased, born at London, Ontario, July 26, 1874; died of pneumonia in Detroit, Michigan, December 5, 1918. Leaves to mourn, her husband, John W. Logan, 2 sisters, Mrs. T. F. Turcott, of Rochelle, New York, and Sister William Fligg, of London, Ontario. Baptized April 24, 1884. Funeral services conducted by William Grice. Interment in Woodland Cemetery, London, Ontario.

GRIFFITH.—James Griffith was born November 22, 1885, at Renick, Randolph County, Missouri. Baptized July 4, 1897, at Higbee, Missouri, by M. M. Turpen. Died at Taylorville, Illinois, November 12, 1918, from injuries received in the mine. Married Miss Fay Hodson about 9 years ago, who, with 4 small children, father, mother, brothers, and sisters, survives him. Funeral at Saints' church by Luther Simpson.

CHRISTIANSON.—Mildred Christianson, born September 6, 1914, at Marchant Grove, Saskatchewan, Canada, died December 12, 1918, of pneumonia. Though her life was short, she will long be remembered. Leaves to mourn, father, mother, and baby brother, grandparents, aunts, and uncles. Funeral in charge of Reverend Khandall.

JENKINS.—Lulu Claire Jenkins, of Thamesford, Ontario, was baptized at the age of seventeen. Last fall she started a normal course in London, where she took ill on December 3, and died December 5, in Saint Joseph's Hospital. She was considered an exceptionally bright student, and was progressing well when the summons came. She leaves to mourn, mother, father, a sister, and one brother. Funeral services on Sunday, December 8, from her home in Thamesford, Frank Gray, of London, in charge. Discourse by William Grice.

ROBERTS.—Henry Roberts was born at Dowlais, Wales, January, 1847. Baptized April 4, 1864, at Blue Ridge, Saint Louis, Missouri. Ordained an elder August 30, 1891. Married Margaret Lewis in 1867, who still survives him, together with one son, 2 daughters, and 8 grandchildren, who mourn his loss. He gave long and faithful service to the church and passed peacefully to rest at Saint Louis, Missouri, October 16, 1918. Funeral services conducted by George Barraclough. Interment in the O'Fallon Cemetery at O'Fallon, Illinois.

SAMPSON.—Martha Elizabeth Sampson was born in Rochester, New York, August 31, 1854. Married Matthew Williams Sampson at Green River, Wyoming, January 29, 1873. She became identified with the church in 1879, having been baptized by Mark Forscutt at a semiannual General Conference at Gallands Grove, Iowa. Since the death of her husband over two years ago, she has gradually failed in health, and passed away October 23, 1918, at Denver, Colorado. She leaves 3 daughters, all faithful gospel workers. Funeral service in charge of E. J. Williams, interment at Crown Hill.

HOLMES.—At Clay Cross, Derbyshire, England, Lillie Holmes died at the home of her parents, Simon and Rachel Holmes, November 20, 1918. Born July 25, 1899; baptized January 7, 1914. Died from pneumonia, preceded by influenza. Was bright and intelligent and loved by all. Was an earnest church and Sunday school worker. Interred at Clay Cross Cemetery, November 24, Abel Hall officiating. Funeral services December 1, at Clay Cross church, sermon by Abel Hall.

KEARNS.—William H. Kearns, born July 28, 1900, at Neola, Iowa, died December 16, 1918, of influenza and pneumonia. Baptized by W. E. Haden. Leaves to mourn, his parents, 2 brothers, and one sister. Brief services at the home and at the cemetery by H. N. Hansen, assisted by Joshua Carlile.

CLARK.—Clara Lovina Lane was born at Neola, Iowa, December 19, 1882. Died near Geneseo, Illinois, December 25, 1918. Married William Clark, October 11, 1902. Was baptized near Lamoni when quite young. Sister Clark leaves many relatives and friends to mourn, among whom are a

devoted husband, 3 sons, one daughter, mother, sister, and brothers. Services at the home near Geneseo, Illinois, December 27, 1918, by Columbus Scott.

## FROM HERE AND THERE

Beginning with the issue of January 7, *Stepping Stones*, the most popular Sunday school paper, begins a series of "Missionary storiottes," to continue throughout the year, one in each number. The first one is by Elder T. W. Williams, and the second by Elder R. V. Hopkins. A short biographical note accompanies each and we are confident that it will be one of the most appreciated features of the year. Those who do not receive the paper in the Sunday school would do well to subscribe for a year at fifty cents, for in each number there is much of value, and during the year will be some especially valuable stories and articles.

In a personal letter to one of the brethren, J. A. Matthews, of Columbus, Ohio, says: "Influenza was quite prevalent in our city, and there were many deaths. I administered to twenty-eight in one week. All the Saints got along fine, thanks to the abundant mercy of God."

A letter from C. L. Crow, of Logan, Iowa, tells of a successful fathers' day program in our church at that place. An appropriate program was rendered, including an appropriate poem written for the occasion by Frank Hill, as captain of the soliciting committee for the "fathers." These special days are planned as a climax to special efforts to increase the Christmas offering fund. In this instance \$210 was contributed to the fund, making \$434.10. The girls' day program on the previous Sunday (December 22) raised \$224.10. These occasions are given considerable time and special preparation and as a result they draw big crowds and are a rousing success from every standpoint. Mrs. Rose Adams, Mrs. Frank Hill, and Miss Ollie Derry were the recipients of many compliments for the work incident to the girls' day program, we are informed by our correspondent. Logan's successful special days might well be an incentive to many other communities.

Each year we receive special Christmas contributions for publication and are compelled to forego the pleasure of printing them because they reach us too late for the current season. While we are not so limited as to time as monthly publications, yet we cannot do as the daily does. Then during the holiday season we usually go to press a day earlier in order to send out the papers on time and still observe the customary holiday. This little explanation will be helpful to those who have favored us this year and failed to see their contributions in print, and should be a hint of value to others who would similarly contribute in the future. Let us have as much time as possible to make our plans and arrange our space.

The choir at the First Detroit Branch is making ready to provide a musical program for Sunday evening, January 22. They have been commended of late by men of the church who are in a position to judge the value of their work. The Sunday school and Religio of the First Branch have gladly accepted the pastor's nominations for the presiding officers of their respective departments, falling in with the movement to coordinate in harmony with the action of the branch last July. Brother Gillen complimented them on the splendid organization throughout the branch. Coordinated effort brings success.

# THE SAINTS' HERALD

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

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

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

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Lamoni, Iowa, January 15, 1919

Number 3

## EDITORIAL DEPARTMENT

### FORGIVENESS

Matthew informs us that when Peter asked how often should one forgive a brother, "till seven times?" the Master answered, "I say not unto thee, until seven times; but until seventy times seven." (Matthew 18:21.)

This theme is discussed at some length in Doctrine and Covenants 95, covering not only the case of a brother, but of one not a brother, cases of repentance and cases of no repentance; the case of a people as well as that of an individual.

The theme of forgiveness by us is emphasized many times in the gospel. In Luke 17:3, 4, we are commanded to forgive our brother, seven times in one day, if he turns and repents.

To many, as a commandment, it is sufficient, however hard, however little it appears at times to appeal to humanity. There is a natural tendency to retaliate, to wish to give hurt for hurt; or to wish by ostracism to continue or return injury. Those who do the latter often think themselves superior; they will not "stoop" to pay back in kind but say, "I have no use for him and never will have." They forgive not, but pass by on the other side, and by action, and often by words, continue an injury.

There is a natural tendency at times to ask, like the little boy did, who was saying his prayers, when his brother took a straw and tickled the bottom of his foot, "O Lord, please excuse me for a few minutes, while I lick Jimmy!"

But our Father cannot do that, for the reasons lie deep in our own natures. He cannot excuse us and not count it, for a wrong act leaves its impress on us.

So we read:

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your father forgive your trespasses.—Matthew 6:14, 15.

Verily I say unto you, I, the Lord, forgiveth sins unto those who confess their sins before me, and ask forgiveness,

who have not sinned unto death. My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.—Doctrine and Covenants 64:2.

Our sins punish us, as they leave their impress on our character and we have to live with ourselves and our own meanness.

As we all make mistakes, though not equal in degree, it is true, we should be the more ready to forgive others' mistakes. And if the wrong is deliberate, all the more is there reason we should pray, "Father, forgive them; for they know not what they do." (Luke 23:34.)

Certainly an offense against one of us will be much less in degree than that offense against God which Jesus asked to be forgiven his persecutors. But it is doubtful if so many would sin if each one could clearly realize the consequences in self-injury.

So we are commanded to pray for those who despitefully use us. (Matthew 5:44.) Nor is the reason for their good alone, but principally for our own moral development. "That ye may be the children of your Father which is in heaven."

He who preserves an ancient injury, prolongs the original wrong, and so is guilty of a greater sin than he who first gave offense. He not only repeats and keeps alive the ancient wrong and injures in return and receives further injury by way of snubs, but he limits his own self-development, and is henceforth cast in smaller mold.

What I think and say of another is often only a measure of my own character, and moral and spiritual outlook.

The evil we do not only hurts others, and often

still others beyond the original intent, but reacts and leaves its living mark on us.

This which is emphatically true of individuals, since light and truth forsake the evil one, has also its application when nations are under consideration.

It is for this reason the allies could not follow the violations of international law and of human rights, and retaliate in kind in like destruction and vandalism. We learn now of warships sunk by British submarines, but of no passenger ships, of no drowning children and women. Airplanes bombed military posts, but did not seek out open cities, women and children, hospitals, and doctors and nurses for wanton destruction. Nor in many other ways did the allies retaliate, and gas civilians or attack civilians, especially women.

The allied armies are now directed to show Germany, by example, the difference of conduct in an occupying army, by courtesy and right behavior. President Wilson, Premier Lloyd George, Premier Clemenceau, all urge no spirit of hate, but a just peace.

This may be taken as weakness by their opponents. It is the Christian, civilized manner of conduct.

But the allied nations cannot afford retaliation because of what it would mean, reacting on their national character. A portion of the punishment of the central powers rested in this narrowed vision and concept of ethics, and the added fact that they have to live with themselves.

This does not mean that all individuals are or should be joined in condemnation, but it is a national catastrophe to hold as ideals such concepts of frightfulness.

Nor does the plea for no retaliation, no hate, mean the whole series of crimes are eradicated. We do not have to copy the methods of a defective, nor pay back a criminal in kind; yet justly moral wrong should be, and is, punished, and the paranoic, relieved of possibility for further injury.

So should the individual and collective criminals be sought out and punished, the wanton destruction and looting of property paid for, and the power to repeat such a violation of human rights limited. It is only justice that there should be such curtailment and punishment of those guilty.

But there should be no spirit of hate, but only a spirit of helpfulness. The surgeon and psychiatrist are not actuated by hate, but by a desire to cure and correct human ills.

It should also be clearly recognized that not all individuals in any nation are actuated by like desires and motives. Many are not blameworthy. In this broader field the spirit of forgiveness should be manifest, and reconstruction for the best good of all

mankind, including our former opponents, be made.

The Christian teachings of forgiveness rests on clear, logical reasons, for sin causes its own punishment. In the individual and in the Nation.

S. A. B.

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### ATTENDANCE AT PICTURE SHOWS

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A brother writes:

Nothing out of the ordinary transpired during the week. The mid-week meetings were not so well attended, especially noticeable at the young people's prayer meeting. By taking a few observations, I found the cause to be an extra show in town. It is really remarkable the number of people (old as well as young) who attend the shows regularly. Some of the people here hurry away from prayer meetings on Wednesday evenings, hardly giving one time to shake hands with them. And I learn that they go to the show for the second act. The chorister came to me Sunday with the tale of woe that her singers would not come to the song practice until almost eight-thirty, and because of going to the show at nine did not have time to practice, neither were their minds on their practice for thinking of the show and watching the clock for fear of not getting away on time. When I attempt to discourage the thing, I am met with the defense that some of the leading men in the church indulge in such pastime. One remarked to me, "Since the big men of the church say nothing about such things, why do you try to make yourself conspicuous by doing it?"

To the foregoing letter reply was made, as follows:

Your letter of September 17 was referred to me for answer, after consultation with President Frederick M. Smith. The church has taken a very definite stand by General Conference resolution against the practice of theater going.

So far as moving picture shows are concerned, a certain amount of individual latitude and discretion must be allowed. There are picture shows which undoubtedly are educational. Members of the church ought to be free to attend such shows, within reason, under proper conditions; but such shows are probably few by comparison with the many cheap, unprofitable, and sometimes immoral exhibitions, and they ought not to be made an excuse to waste time, money, and physical and mental health and strength in constant attendance at inferior picture shows.

The practice of persistent, indiscriminate theater-going and attendance at picture shows is to be discouraged. Observation indicates that those who attend picture shows habitually as a rule lose their interest in the church. There may not be complete backsliding, but spirituality is reduced to a low ebb. Your own observation, contained in your letter, as to conditions in your branch confirms that opinion.

It may be true, as these individuals urge, that some of the so-called "big men" of the church attend these exhibitions and say nothing against them. If so, then there are two very important lessons to be learned from that matter. If these men only occasionally attend educational shows of a high character, the members ought not to seize upon their example as an excuse to run constantly to shows of an inferior grade, more especially when that makes them neglect their church duties and services to do so. If, on the other hand, these "big men" themselves are guilty of indiscretion and excess in such matters, they may very well learn a lesson

from the condition obtaining in your branch as a result of following their example in such things.

Very sincerely yours,  
ELBERT A. SMITH.

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### THEY PREFER ONE ANOTHER

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It is interesting to note, not only now but during the past few years, the effect in Europe especially, along with all the devastation and horror of war, of a religious revival. This is especially notable in the countries close to the battle front. In western Europe there is a devoted purpose, as of a crusader, with the French and the English, as well as with the American soldier; and that for the accomplishment of a right purpose, and the ending of the horrors.

We have noted with interest several stories in *The Literary Digest*, and elsewhere, concerning the attitude of the soldiers at the front who have been wounded, how they regularly prefer one another. One who is slightly wounded insists that he be passed for the time being, and that they give attention to those who are seriously wounded; that he can stand it all right and will pull through, and that they go to those poor fellows who need their help right away.

Then there is the man very gravely wounded who insists that there is no hope for him, so "please give attention to some fellow who can be helped and restored."

There is this spirit in addition to the heroism and courage—something more than has ordinarily been understood by the word "charity." Yet it is a preferring of one another. Such instances, we are assured, are by no means uncommon.

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### THREE NEW TRACTS

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Last General Conference Elder John W. Rushton of the Quorum of Twelve submitted three tracts to the First Presidency and Joint Council. They were all approved and have recently been printed and are now on sale by the Herald Publishing House and Ensign Publishing House, at seventy-five cents per hundred. They are printed on a good quality of white paper in an attractive form, and are short and to the point, being six and eight pages each, and folded so as to be easily read. They are the right size to mail in a number 10 envelope without folding.

A Nineteenth Century Prophet and His Work, is a splendid tract for introductory purposes. It sets out the need of such a work as that which was done by Joseph Smith; his claim that God spoke to him and the reason for the revival of the Biblical ideas of Zion—a kingdom of God on earth. It is a good tract for a missionary, and this means for young people,

men and women, as well as the Quorums of Seventy, to use in introducing our work.

The President of the Church—The Law of Succession, is an eight-page discussion useful in calling the salient points to the attention of the people of Utah. It quotes the Doctrine and Covenants showing the Utah faction to be entirely out of harmony therewith. It also refers to the statements of Joseph F. Smith, Brigham Young, B. H. Roberts, and others in pointing out the difference between the human plan and that which God laid down.

The Utah edition of Doctrine and Covenants, 1906 edition, is used for references, and makes the case against that church strong in that they are condemned by their own written record.

The Latter Day Saints—A Question of Identity. This tract proves the Utah apostasy by the evidence in their own standard works. It shows that the Reorganization is in fact the original Church of Jesus Christ of Latter Day Saints. It is a good tract for use wherever the question is raised of the true church, that which continues the teaching of Joseph Smith the Prophet. This tract is especially clear on the apostasy of Brigham Young, the law of marriage, and the history of polygamy, and the law of tithing—contrasting the positions taken by the two churches on each of these topics.

These tracts are fair, even lenient, concise, yet full of historical evidence. They are three good tracts to have on hand to be used freely for general distribution for the difference between the two churches and the reasons therefore are needed not only in Utah, but practically everywhere, as those who are ignorant of the facts are prone to confuse them wrongfully.

They may be ordered from either of our publishing houses.

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### GRACELAND AND THE SOLDIERS

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We desire to call your attention to the article appearing in last week's *HERALD* and *Ensign* from President George N. Briggs of Graceland College. We desire officially and personally to urge the boys of the church who have been with the colors to take every advantage of the educational opportunities offered. Surely the experience of the men with the colors and the Government in seeking trained men for officers has emphasized the necessity and value of college training, and the boys of the church who are contemplating taking up educational work will do well to look into the equipment of Graceland and consider the advantages it has for those of our faith.

FREDERICK M. SMITH,  
President of the Church.

## JOSEPH SMITH DID NOT SANCTION POLYGAMY

In *The Outlook* of December 4, there appeared an item concerning the death of Joseph F. Smith. It contains inaccurate statements about Joseph Smith, the seer.

Another statement in many papers is decidedly incorrect, as they state that Joseph and Hyrum Smith were taken to Carthage jail shortly after presenting the doctrine of polygamy.

We have received a number of papers from all over the United States and Canada containing this misstatement. At first we thought that they were possibly copied from some one original, but if so, credit has not been thus given, while similarity of form and language would lead one to believe that they were prepared and issued from Salt Lake City. In fact, many of these clippings so credit the item. They have been sent broadcast and simultaneously to many newspapers all over the country.

Some of them contain also a statement that the claim of Joseph F. Smith to be the head of the church was, "disputed by several apostate organizations, including the Missouri Branch."

It seems strange after all these years, that so many will continue to make these unjustifiable assertions. It has been distinctly before the courts on two occasions when property was involved—before Judge Sherman in the Common Pleas Court for Lake County, Ohio, concerning the title to the Kirtland Temple, and before Judge John F. Philips, in the United States District Court for the Western District of Missouri, affecting the Temple Lot. In both cases the Reorganized Church of Jesus Christ of Latter Day Saints was found to be the true successor, identical in doctrine with the original church, and the church in Utah to be apostate. In two other cases the distinction of the two churches has been recognized. Also in the Reed Smoot case the distinction was recognized, and Senator Burroughs in particular referred to the fact that the Reorganized Church has been recognized repeatedly by the courts as the legitimate successor.

To this we may add the fact, unknown perhaps to some of our readers, that every person belonging to the church in Utah was rebaptized and reconfirmed in Utah; and those claiming the priesthood, before being permitted to exercise in their office were reordained. They were already members of the church founded by Joseph Smith. Pray into what church were they then baptized?

The Reorganized Church, upon the other hand, has received many of the old timers on their original baptism, and in fact, have taken over whole branches that have never been disorganized.

If those who have noted this article and have not had it corrected will call it to our attention, we shall be glad to see that proper steps are taken.

While we do not attempt to reply in these columns to every attack, we are glad to have copies for our file, and for us to take such action as may appear advisable in the interest of the work.

Judge Philips also found as a matter of evidence that polygamy was introduced by Brigham Young, and that the evidence is altogether insufficient to show Joseph Smith ever taught any such doctrine.

At this time when efforts are being made to confuse the public mind we are pleased to notice so clear-cut a statement as the following from the *Free Press*, London, Ontario, November 20.

The local Reorganized Church of Jesus Christ, of Latter Day Saints, whose beautiful new edifice on Maitland Street was recently used for an emergency hospital, wish the city of London to distinctly understand that it has no affiliation or any connection whatever with the Utah Mormon Church, who call themselves Latter Day Saints, the death of whose leader was announced yesterday.

The original church which the local body represents was organized in 1830 and remained intact until 1844, when its leaders were shot in Carthage gaol for proclaiming to the world that an angel had appealed to the Prophet Joseph Smith, commanding him to organize a church according to the divine pattern as founded by Jesus Christ in former days. This is the real cause which precipitated the death of the Martyrs Joseph and Hyrum Smith and not for preaching plurality of wives, as stated in a recent account, Elder Gray states.

The Utah Mormon Church was organized by Brigham Young in Salt Lake City, Utah, in 1852, eight years after the assassination of Mr. Smith, there introducing for the first time a doctrine of plurality of wives, Adam God worship, blood atonement, thus apostatizing from the original church.

The original church remained unorganized owing to the death of its leaders until 1860, when a son of the prophet who had been previously ordained prior to his father's death, reorganized the church known at the present day the world over as the Reorganized Church of Jesus Christ of Latter Day Saints, by the apostasy of Brigham Young and the Utah Church the prophecy of Jeremiah, chapter 17, verse 5, was fulfilled.

"Thus saith the Lord, cursed be the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord, for he shall be like the heath in the desert and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."

Did you ever think that while the preacher's mind is filled with the Spirit of God, and he sees in the countenances of some of his hearers that they rejoice in that light, that he would be excusable for preaching long? Did you ever hear of a real, genuine kicker, grumbler, and faultfinder, that could not find fault with most anything under the sun?—S. K. Sorensen.

## ORIGINAL ARTICLES

### THE REDEMPTION OF ZION

(Sermon by Bishop B. R. McGuire at the Stone Church, Independence, Missouri, December 29, 1918. Reported by Howard W. Harder.)

I am pleased to have this opportunity to address the Saints of these latter days in the closing day of service of this year. About sixty hours more and the year 1918 will slip down the ways of time into the vast ocean of history. Volumes have been written and still more volumes will be written of the ravages of a war such as this world has never before known, of the suffering endured, of the achievements wrought, of the wreck of nations, of the work of the agencies of mercy. They will tell how, out of this awful holocaust, there was revealed, unveiled, or discovered the Spirit of him who came to give his life that men might be saved. They will tell that while thrones tottered and nations were dissolved, while all the force and might that men could gather together were assembled in battle array, still that which prevailed through it all was that which the apostles of him who gave his life that we might have life and have it more abundantly thought was lost when they witnessed him nailed to the cross of Calvary.

While we this morning may speak of what is great to the world at large, the momentous events that have transpired, as those who have seen a vision—and where there is no vision the people perish—we are engaged in devoting our best that the suffering and the pain and the grief that has been undergone by the people of the earth these past four years shall not be without avail. We are interested in seeing that the ideal that is set before us as a people shall mean to the peoples of the earth what it means to us.

#### ESTABLISHING ZION

There has been a great deal written and there has been much spoken from behind the sacred desk regarding the hope of the Saints of latter days in the establishment of Zion. In the 36th section of the Doctrine and Covenants is the statement, "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." By the statement that they were of one heart, your speaker understands that the people experienced that impulse of their souls which our Savior referred to when asked the question, "Which is the greatest commandment?" and he answered, "Thou shalt love

the Lord thy God with all thy heart, might, mind, and strength. And the second is like unto the first, Thou shalt love thy neighbor as thyself." He understands that the people of Zion, the Zion of God, will respond to the love of God, such love as was exemplified when he gave his only begotten Son that whosoever believeth on him shall not perish but have everlasting life.

Last Sunday evening we listened to a sermon delivered here in elaboration of the thought that the mind that was in Christ Jesus should be in us; and when the Lord here speaks of the people being of one mind, my conception is that this people will have the mind that will give them the understanding and will give them the judgment which was exercised by our Lord and Master. "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness." The Apostle Paul says, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation; from faith to faith, and therein is the righteousness of God revealed." And *therein* is the righteousness of God revealed.

The gospel of Jesus Christ is the "glad tidings of great joy" that he brought to the world; and while oftentimes we restrict the meaning of the gospel to those fundamental principles of it—of faith in God, of repentance of past sins, of baptism for the remission of sins, of laying on of hands—I understand the gospel as here used to be that which our Savior referred to when he said, "My father gave me a commandment what I should say and what I should speak, and I know that his commandment is life everlasting." And on another occasion, when Satan would have him use his power to appease his hunger, he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

#### NO POOR AMONG THEM

"And there was no poor among them." From what we hear from time to time, and from the letters received, one might get the impression that the Saints of God were particularly interested in the accumulation and possession of this world's goods, the material things. And it appears from the statements we hear and the letters we read that some are of the opinion that poverty will be overcome by a distribution of material things. I do not understand that the gospel of Jesus Christ teaches that Zion conditions will be brought about through following any such method; but if I understand the text which I have selected this morning, "And they were of one heart and one mind, and dwelt in righteousness," and "there was no poor among them," the condition of poverty was removed, not because of a distribution of wealth only, but as a consequence of the manner in which the people lived.

We can be poor, not only in our lack of this world's goods, but we can be poor in physical strength, in physical vitality; we can be poor in mental strength, in mental vitality; we can also be poor in spirituality; poor in the response of our soul to the soul of Him who gave himself that we might be saved. And if we would remove poverty, we *must*—and I feel this morning to emphasize that word just as strongly and in the same way that our Savior emphasized the word when he told Nicodemus that he *must* be born again—we must perceive, we must understand and make application of the principles of life in every condition and in every phase and situation of life. Unless we do this, we cannot hope ever to evolve that condition which we refer to as Zion, which we hope will be of such power and force in this world as not only to bring blessings to us, but to alleviate the pain and suffering of our fellow men the world around.

#### SOON DEBT-FREE IF WE DO NOT SLACKEN

During the past year, during the past two years, the Saints have made wonderful strides in relieving this church from the bondage of debt. As I said a few weeks ago in Kansas City, and I believe I reiterated it from this stand, the indications are that by the time we convene again in General Conference, if our efforts are not slackened, we will be free from the shackles of debt and be in position to devote our time and attention to some real constructive work looking toward the accomplishment of the purposes and designs of God through his church.

While the Saints should rejoice, while they should feel glad because they have achieved so much in this regard, I am becoming more satisfied—if it is possible for one who is satisfied to be more so—that Zion cannot be redeemed by dollars and cents. I believe as I have before stated here, at least I have stated it somewhere in the past month, that the gospel will be reduced to the language of those who speak other than English, and will be carried by our missionaries to those nations who have before prevented the preaching of the gospel within their borders; but I want to say that I believe, and I think that the brethren of the ministry in general feel the burden of this thought, that no matter how eloquently the gospel is preached, no matter in how many languages it is spoken, unless it is spoken in that way, unless it is taught in that manner, impelled by that spirit which prompted our Savior to give himself as a ransom for us, we shall not be able in this day of opportunity to find that point of contact with the people of the earth who are so much in need of the gospel and what it means as to carry these "glad tidings of great joy" to them.

#### REVELATION OF GOD

We hear from time to time and we read from time to time that the people of the church in places other than Independence are looking this way for a revelation of the gospel of Jesus Christ. I was talking yesterday with a brother who thought—and he holds this thought in common with many others I know—that we should have something in the nature of a revelation to tell us how to organize Zion. If the scales have not been taken off our eyes, if we have not been able to read with understanding hearts the revelations of God that have already been written and handed down to us and from time to time explained to us, can we hope that if the Lord again speaks we will have any clearer conception of his truth? The Lord desires that we may obtain the understanding by the application of the gospel, so far as we know it.

We say to those who are not of the church, he that will do God's will shall know of the doctrine. That is very wholesome teaching. That is truth. We may ask ourselves this morning, To what extent have we made application of the doctrine so far as we understand it? And if we have not made application of the doctrine as we understand it, could we hope, if the Lord through his prophet spoke to us again, that it would do us any more good than that which has already been spoken to us through the prophet? I believe, Saints, that there is given to us an opportunity such as man never before had. There is given to us an opportunity such as those who have lived in the past have longed to see; and I am satisfied that there has been prepared and is being prepared a people who will give expression in their lives to the principles of truth as enunciated by our Savior, that through their individual effort and collective effort that shall be reflected to the world that power, that force, that means which will bring to the peoples of the earth the knowledge of the fact that Jesus was the Christ.

If we are anything, and if we are what we claim to be, we ought to be the living expression in our several situations and positions in life, exemplification of the life and work of our Lord and Master.

#### WE HAVE PROGRESSED WONDERFULLY

We have made wonderful, wonderful progress. There lies before us opportunity to make still further progress. The general officers of the church are concerned about what will be done during the coming year, but no matter how many plans may be formulated, how many measures may be adopted, how many resolutions may be passed, unless these measures adopted and resolutions passed and these programs outlined find a response in the hearts and

minds and lives of the people, they will be of no avail.

As a department of the church, the Bishopric are initiating measures that will better provide for the collection of the offerings of the people. They have under consideration, measures that they believe, if put into operation, will bring about a more equitable distribution of the revenues of the church; they hope that there will be adopted measures that the means received will be utilized in a manner which will bring the greatest degree of good in all our various activities in and through the church.

What of gathering and the organizing of ourselves so as to more clearly and better express our views upon the economic question about industrial and business enterprises? We have undertaken in the past year and put into operation processes being carried on at the present time, the consequences of which we believe will be to give opportunities to the Saints as individual and as collective units, to manifest the principles of the doctrine of Christ in their business affairs. But the question comes back to us, What will be the use of evolving plans and methods of procedure if those that engage in these several activities have not the heart and the mind and do not conform their lives to those righteous principles through which these measures can be the means of giving expression to the power of God unto salvation? While we may say a great deal about gathering and establishment of Zion in a temporal way, back of it all and upon which it must rest in order to be a success is the fact that the people of God must be of one heart and one mind and dwell in righteousness or the result that there were no poor among them cannot follow. I am glad to say that, while from time to time we hear and read about those who seem to lack an understanding of what is necessary to bring about the conditions we are seeking to bring about, there are hundreds, yea thousands of members of this church who are willing to give as Christ gave, not only of their very lives as measured in dollars and cents, but they are willing to lay the best they have in the way of sacrifice on the altar, that the designs and the purposes of God may be accomplished. And all of these are not outside of the borders of Zion. I have found in Independence men and women and children—you have mingled with them and know them—who are like Nathaniel of old, without guile.

#### JUDGMENT AND SKILL ESSENTIAL

But right here let me say something: While I may be honest, while I may be charitably disposed, while I may be kind, that will not redeem Zion. As I remarked just to-day to a brother, while kindness and love and integrity of soul are necessary and fundamental, if we do not have a mind, an understanding,

a judgment, if we do not have the skill to carry into effect the means or the measures or the resolutions that may be adopted, the result will not be what we would have it to be.

So this morning, Saints, there is this lesson I would like to leave with you, there is this thought that I wish you would meditate upon: That the Zion of God must be of one heart and one mind and dwell in righteousness; if so, there will be no poor among them. I would like to leave this thought, too, in explanation of it, or to further emphasize it, that poverty will not be overcome by the distribution of wealth, the distribution of material wealth; we cannot have Zion by constant almsgiving; we cannot have Zion by forever and a day distributing to the needy, but we will have Zion—and we will have it—as an evolution, a development, a working through the people of the principles of the doctrine of Christ, the gospel of Jesus Christ as I have explained it, “every word that proceedeth out of the mouth of God.”

#### MAKE A NEW RESOLUTION

At the close of this year, then, let us as we are wont to do make a new resolution. “New resolution,” some say, “what is the use of making resolutions?” Well, suppose you do break them. It is better to keep on making them than never to make them. Every good resolution counts for just that much, even if it is afterwards broken. So let us before the new year opens resolve that no matter what somebody else does, no matter how this individual or that individual performs the task that has been assigned to him, responding to the love of God, having a clear vision of what our duty is, let each of us say, “I will do my part.” And if each of us will so resolve, there will be enough so that the Lord may be able to operate through them as a body for the accomplishment of his purposes. If, on the other hand, I become downhearted and discouraged, disappointed and depressed because of what I think somebody else does, or because of what I think somebody says somebody else does, and I do not do my part and others likewise do not do their part, we will not be able to accomplish the designs and purposes of God.

God is with his people to-day. You know it, and I know it. We have felt the promptings of his Spirit as we have conversed with those who have come to us for counsel and advice. We have felt the influence of his Spirit as we have read the letters that have reached our desk. We have felt his Spirit as we have visited among his people, not only in this city, but also in other cities. The Spirit of God is to-day striving with his people, and I am satisfied that God will make bare his arm of power though we can but see as through a glass darkly at the present time.

He will make bare his arm of power to accomplish his purposes and establish Zion of the latter days, which shall be an ensign to the people of the earth.

May we who are here this morning see to it that we do our part to help raise that ensign, that it may be a banner of liberty, a banner of love, a banner to alleviate the suffering and distress of the peoples of the earth; that it may be more than a dream; that it may be something lived out in the terms of everyday human conduct, that we may be able to make our teaching effective by our example. May this be our resolve and prayer for the year 1919.

B. R. MCGUIRE.

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### ON TO VICTORY

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(Memorial sermon of Lieutenant Lyman E. Case, September 29, 1918, at Lamoni, Iowa, by John F. Garver. Reported by Winsome Smith-McDonald. Brother Case was a pilot in the aviation department. On August 14, 1918, he was killed in action "Somewhere in France.")

It seems fitting that we meet to-day to commemorate the sacrifices we are making in the present great struggle for humanity. And we come not only to commemorate these things, but to gather courage for other like occasions which are before us in connection with this colossal, international struggle.

In the young life we have just given as a community, together with others given in the supreme sacrifice, we have reached the very acme of our devotion to the cause of right, the very zenith of our activity under service. And while we deeply deplore this situation, and regret the necessity for this occasion, yet it seems fitting that for a time we meditate upon the things which have brought us to this unhappy hour; and that from this scene we take new inspiration for the work yet to be performed in the world's liberation.

The passing of our young brother then is emblematic of the further efforts necessary on our part to wage successfully this war to its proper end. So we can hardly hope to enter upon the occasion without some brief consideration, at least, of the further task before us. And we may also review the fundamentals over which we are at war.

#### THE LOVE OF GOD

We turn to the sacred Scriptures as the man of our counsel. At such a time, with our hearts laid bare, we come for our bearings for the eternal truth of Almighty God:

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy

might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.—John 15: 8-14.

So reading we are enabled to comprehend that the children of light are only to receive for themselves the love and deliverance of God, but that they are also to become willing to minister that other men may be brought out of the conditions of darkness which have fallen upon the earth, and have laid before them the opportunities of redemption through the great light of eternal truth.

In this connection we remember the statement of our Savior as to the purpose of his own coming into the world, when he said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

There is for us solace in this great theme: God so loved the world that he gave his Son, to the end that men in darkness, that even we, might come to light.

And as men hearken to the counsels of his Son, so is there developed in their hearts the willingness to go forth if need be, and to die for their friends, to the end that the great truth, the purpose of heaven, may be carried to all mankind upon the earth.

#### A SIN-CURSED WORLD

Now, if we are to vision to any degree the love of God as expressed for us in the suffering and through the death of his Son, we must if we can, vision first the state of that world concerning which Christ spoke. He was speaking of a world of dire distress, crushed beneath the weight of sin, fallen away in darkness, and in evil. It was this fallen world, mankind lost, that God so loved that he was willing to yield even his only begotten Son to the end that through his ministering and sacrifice and example of life and of service, men might be won back to the Father. This was the world that God loved.

So Christ came as a mediator between heaven and earth, spending all that he had, not only his life upon the cross, but before that great sacrifice, all things he possessed he gave in sacred service. So he came that out of the terrible condition into which it had fallen the earth might be redeemed.

Now mankind is in bondage to this day because the purposes of God have not been carried forward as they should have been. Men and women are held in the shackles of darkness and of evil because other men and women as well as they themselves have sinned, rather than because God made the earth to be so. And it is out of this state God has purposes that—through Jesus Christ, by following the laws he enunciated, by observing the principles he laid down

—the earth may everywhere be delivered from bondage, receiving that degree of light and intelligence which he designed for men who would follow his counsels.

#### GOD'S PURPOSE EVER CONSTANT

We understand then that God's purposes are ever constant. They are with us, not only in the church, but in the world; and in his own due time it shall please him to rule and overrule, to the end that conditions shall not always continue evil upon the earth.

We note the operation of this God's immutable law in the history men have written. When a people has forgotten the ways of uprightness, when a people has left its first love and come to iniquity, that people has been cut off from its inheritances, swept from the face of the earth. On the other hand, to the degree that a people has observed the laws of righteousness, the laws of God, so has that people with its institutions continued upon the earth.

God's purposes then are one eternal round.

As we meditate upon this fact in connection with the occasion which brings us together, we are we think justified in the conclusion that those who align themselves on the side of righteousness, align themselves on the side of God; and that those who align themselves on the opposite side, align themselves with the forces of evil, forces which from the beginning have been exerted for the downfall of mankind upon the earth, and which to the end of time shall continue to make for the downfall of nations as well as of men. And we feel justified in the further conclusion that inasmuch as righteousness and evil are in this great international struggle arrayed the one against the other, surely it must be God's purpose that eventually righteousness shall prevail; and we believe it shall be so if those directing the allied cause direct it to the end of the ultimate deliverance of the oppressed of earth's children.

#### SERVING TO THE UTTERMOST

We serve God then if we serve righteousness; and we serve him not only that we ourselves may be liberated, but to the end that through our ministrations other men may be likewise liberated.

It is a goodly motive which actuates a man, and under which he comes before God in seeking the redemption of his own soul. But if that be the end of his devotion, he is a selfish man indeed. If his ear be open to the truth, if his vision be turned toward the light, that man may eventually perceive in fuller degree the redemptive grace of Christ. As he serves God under this divine inspiration, learning the eternal purpose of our heavenly Father, that man learns to love his fellow men. Loving his fellow men, he becomes willing to serve his fellow men. And eventually there may come to him that

degree of conception which enables him to love his fellow men even to the extent that he stands ready if need be to lay his life down for them, for those who are struggling toward the light, for these are also his friends.

It is a matter of comfort that our late friend and brother measured up to this standard. His life among us was as an open book. We knew him as a boy and as a young man. We knew his devotion to the truth; we knew his ready help in the family; we knew his clean life; we knew his every purpose, his every effort to better qualify himself for the battle of life. And we knew him to willingly offer his service that this great Nation might continue upon the earth, not only as it now exists, but as a light bearer and liberator, a peace advocate before all men and nations as it has never done before.

From whatever angle we may approach his life, we are glad to know that he measures up, and measures up to the uttermost. So, in his devotion to his country, in his reverence for the flag, and for the institutions for which that flag stands, he was willing to go out and to spend himself, even to the giving of his life, that these institutions might forever live among men. And so he loved and served his fellow men.

While he was with us, after his departure from us, and to the last moment of his life upon the earth, he served. I do not know of a greater tribute that could be brought to this young man than this: Having learned the ways of righteousness, having developed within his life a goodly degree of love for God and mankind, he followed the colors, spending his life in the interests of humanity. As thousands and thousands of other young men have done, he spent his life to the end that the world might be made free, and a fit place in which men may live.

#### A GOODLY CAUSE

I think we may be permitted to mention specifically some of the things for which this young man died. And it ought to be a comfort to his mother, to his sisters, and to his brother that he spent his life to this end. I speak dispassionately in this connection. I want only to vision for this community the significance of the things for which this man died. And then if there has been on our part the withholding of anything, let us take the example of this young man, together with like examples which have gone before, and which shall follow after, and let us from this moment never again hold a single thing too sacred to put into this titanic struggle for right and righteousness, for the oppressed of the earth.

For what did this young man die? He died that henceforth and forever this world might be free

from the bondage, the terrible chains of autocracy and of militarism and their attendant evils. He gave his life that never again shall a land be despoiled as was Belgium, and France, and Serbia; that never again shall a people arbitrarily rule the citizens of another country, outraging every international law, even to the murdering in cold blood of innocent men, women, and children; that never again shall a nation through organized effort maim the male children of another nation, severing the right hand from the body, so that these maimed sons of liberty may not in time strike back for freedom through a righteous self-deliverance. This young man spent his life to the end that never again shall a nation rape by wholesale the women of another country, as was done in France and in Belgium; that never again shall the fair young daughters of freemen be sold into Turkish harems, as have been the daughters of Serbia and Armenia. I say, this young man spent his life that never again shall this terrible thing dare lift its head among and against the sacred institutions of a peace-loving and law-abiding people.

He gave all he had, and he gave in a day when all was dear to him: in the day of youth, in the day of dreams, in the day of aspirations, with his life before him as an open book, upon the pages of which he had hoped to write, as other men have written, a record of usefulness and of service, a record of which posterity might be justly proud.

He gave all this to the end that his friends might be liberated. And as I verily believe—and as a minister for Christ I do not hesitate to raise my hand between this audience and high heaven and say—as I verily believe, as your minister and as his, he gave these things under God! in a righteous cause upon which God shall eventually smile. For as he has purposed and directed to the good and deliverance of mankind from the beginning, so shall he do now and to the end of all time. And surely our cause is good.

#### A VICTORIOUS PEACE

Let then our young friend's mother and his sisters and his brother and his friends be comforted in this, that he spent his all freely to the end that the world might be made a better place for other men.

And to the end that this better world may soon come, let us venture this suggestion: lend not your ear to the cunning seductions which come to you from time to time, with their slimy suggestions of an early cessation of war and of a generous and negotiated peace.

With the accursed institutions that have imposed this devastating war upon an unsuspecting and an unprepared world; with the fiendish conceptions

which have perpetrated in the midst of the lawful of these times this attempted reign of intimidation and of terror, to the sooner reach their ends; with these institutions and conceptions and all other like unto them, we shall never make peace! It is for us with other sons of liberty the world over to fight on, whatever the cost, until autocracy, militarism, greed for conquest, and all things else sinful, which are their sure accompaniments, are dashed to the earth, never to rise again.

Then may we, with peoples free, with peoples of restored vision, with peoples ready for the vocations of peace, I say, with such may we consider terms of peace. And with such may we hope for the better world.

Shall we make peace with this monster raging in fervid fury for power? Whose horny hands are yet hot and crimson with the blood of its victims? Whose ponderous feet are to this very moment crushing the life out of innocent women and children? Whose hellish passions have not even spared the sainted virtue of the aged and tottering grandmothers of Belgium and of France? No! A thousand times no!

Remembering the things we and especially these outraged ones have already suffered, let us make sure that we have not suffered in vain. Let us make sure that the life of the young man whose memory we now honor shall not have been given in vain; that the lives of his fellows already spent shall not have been given in vain; that the lives which must hereafter be spent shall not have been given in vain. Let us this day renew again the covenant of our pledged service. Having put our hands to the plow, let us here highly resolve that we will not turn back. Let us spend and be spent. Let us stand ready, each of us, if need be to die, to the end that our friends after us may realize the goal toward which mankind has worked. Let us—I say, let us press on to the final end of our great, our noble effort, to the victorious peace, to mankind's redemption.

#### WHERE HONOR IS DUE

So resolving and so executing our purpose, may we best honor the young man in whose memory we are coming together to-day. And we may honor him the more since his was a goodly sacrifice.

The sacrifice of Christ, the sacrifice of all sacrifices, was without blemish, divine in the spirit actuating it, and in the scope of its purpose—this for all time and for all men is the true type. True to this type, the offering of our friend was in its sphere a perfect sacrifice. His life's blood was poured out not only in a noble, and as we believe, in a divine cause; it was poured out clean and wholesome, charged with the vigor of youth, full of hope and of promise. So was his a goodly sacrifice.

We honor him as the son of one of our noble townswomen. We honor him as a good boy, as an exemplary lad, as a leader among our young men and women. We honor him for what he might have been had he remained with us. We honor him in his death.

We think of him not in the last struggle of death, shrinking from the pain of his passing. We think of him rather as calling before him a good life well spent; the example of a noble mother; the service of an enlightened community. We think of him as recalling the good cause in which his life was being given. I dare say he met the end without hesitation, without faltering, courageously and prayerfully. And had he distress at all, I dare say his only concern was that he did not have another life to give in the same way, and for the same cause.

Thus offered he represents the best we as a community have to give. And thus freely offering himself, his death inspires us to the giving of the best within us.

Let his family be glad in this: He lived a clean life, he died a noble death. He gave himself in an imperishable cause. And as we commend those who love him to the love of God, it is with the assurance that under the ministrations of the Holy Spirit they shall find comfort and consolation.

#### ON TO VICTORY

In conclusion then, the occasion which brings us together is not only in honor of this young man. For we are here to commemorate also other sacrifices we have made. To gather strength for further sacrifices necessary on the part of each of us. To pledge ourselves anew that we will see to a righteous end our just cause.

Having done all this, may it be the happy privilege of each of us to witness as we verily believe we shall witness, the cause of liberty, of justice, and of virtue among nations, the cause of self-determination, extending itself in the earth. For as it shall repulse every other force, so shall this divine cause fix its banners in lands now autocratically ruled. And so shall it plant these banners more firmly in liberty's lands.

To this end may God accept of our devotion and sacrifice and service.

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#### WILL OUR CHURCH BECOME PREDOMINANTLY JEWISH?

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In using the term *our church* I mean the Reorganized Church of Jesus Christ of Latter Day Saints.

The Jews are of the tribe of Judah, and it was that tribe that inhabited Palestine, except Samaria, when Jesus was living in that country, and the ones that

were scattered after Jerusalem was destroyed by the Roman army A. D. 70. In Matthew 10:5, 6, is found the following instructions given by Jesus, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

In John 1:11 is found the following: "He came unto his own, and his own received him not." It is a matter so well known to Bible students that the Jews as a people, as a nation, did not receive Jesus Christ as their Savior that it is not necessary to go into historic detail in regard to it. A few did receive him and rendered a great service as missionaries of his gospel. In the year 45, A. D., Paul and Barnabas were preaching in the city of Antioch, and the Jews took offense and manifested a spirit of persecution (Acts 13), and in Acts 13:46 is found the following words: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

From that time on the missionary work was vigorously prosecuted in the Gentile nations and the church became predominantly Gentile. The great preachers and writers in the early Christian church after the death of the first apostles were Gentiles. After the early Christian church had gone into apostasy there was a long period of spiritual darkness, and with the Protestant Reformation came light to bring men back to God and a fuller knowledge of his gospel. A preparation was going on to make ready for the complete restoration of the gospel.

In 1 Nephi 3:199, 200 is found the following words: "And after he has manifested himself unto the Jews, and also unto the Gentiles; then he shall manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last." Which means that in the time of Christ and the apostles the Jews would hear the gospel first, and then it would be taken to the Gentiles, and in the time of the restoration in the latter days the Gentiles would hear it first and then the Jews.

To learn what would happen when it was taken to them we will go to Doctrine and Covenants 45:4: "And when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; *But they receive it not*, for they perceive not the light, and they turn their hearts from me because of the precepts of men."

In 1830 the times of the Gentiles came in, from that day to this our missionaries have been preaching to them the fullness of the gospel, but they have turned their hearts from it and prefer the precepts of men. By decree of God the time is set when it is

to be taken to the Jews. Paul says the deliverer of Israel is to come out of Zion. (Romans 11: 26.)

The Lord says the Twelve are to take the gospel to the Jews. (Doctrine and Covenants 104: 12.)

Joseph Smith said the Twelve would take the gospel to the Jews when the Lord commanded them. (Church History volume 1, page 549.)

For what will happen when the gospel is taken to the Jews we will turn to the word of the Lord, in Doctrine and Covenants 87: 3, where he says that when the gospel is taken to the Jews the arm of the Lord will be revealed in power, and Jesus when talking to the Nephites (3 Nephi 9: 69), said, "And it shall come to pass that the time cometh, when the fulness of the gospel shall be preached among them, and *they shall believe on me*, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name."

"We have emphasized two things in the above quotations, first that the Gentiles would not receive the gospel, and that the Jews would receive it. It would be foolishness to think that Jesus Christ would have two churches on the earth at the same time, one of Gentiles and one of Jews. The Gentiles that accept the gospel and the Jews that accept will all be in the same church. In the time of Christ and the apostles the Jews as a people rejected the gospel and the Gentiles accepted it, and so the church became predominantly Gentile, and in the latter days the Gentiles as a class of people do not receive it, and the Jews accepting it, the church will become predominantly Jewish.

In the latter part of the ninth chapter of 3 Nephi, Jesus is talking about the Gentiles, and in the first part of the tenth verse he says they shall assist Israel in building up the city New Jerusalem, which will be built in Zion. (Doctrine and Covenants 83: 2.) There are a great many prophetic statements in the three books showing that the Jew is to be a prominent personage in the Lord's work in the latter days. It is a mistake to assume that the most that the Jew is interested in is making money. He is interested in everything that is good; in educational and benevolent work he takes special delight to encourage and assist.

In hospitals and for the poor his money is spent with a lavish hand. As doctors, lawyers, and educators they are found in the front ranks. Many of the great military men and statesmen in this country and Europe to-day are Jews.

EDWARD RANNIE.

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Energy will do anything that can be done in this world; no talents, no circumstances, no opportunities will make a two-legged animal a man without it.—Goethe.

## THE DARK SIDE

To be sure it is the dark side that brings out the high lights. We can't always look at the sun nor the stars, though it may be good policy to "hitch our wagon" to a star. We deal with facts, be they pleasant or disagreeable. The few words taken from the morning paper are but the history of other places besides the one described:

*Boston's fight on vice warranted by alarming facts.* Appalling conditions of young girls around in the streets of Boston and on the Common and Public Garden, and the consequent danger of the young men in the uniform of the United States, has caused District Attorney Pelletier to issue a statement urging all citizens to assist him and Major Wright in the vice crusade. Of 170 girls found on the Common alone, 108 were afflicted. Although an armistice has been signed, the war is still on. The extent of disease among women of the street is appalling. Mr. Wright urges that fathers and mothers who value the lives and virtues of their daughters should keep them off the streets at night.

And this on Boston Common! The place where Whitfield preached to 40,000 people, and where R. W. Farrell preached to 40 when the temperature was 105 degrees above zero in the shade! However, the situation is too awful to afford even a smile. For after all is said, we get to the common cause of the trouble—lack of self-control, unwillingness to live the temperate life. And the old question of sex discipline stares us in the face; and will continue to do so till the proper answer has been given.

We need to-day not only "light" but willingness to "walk in the light," that the blood of Jesus Christ the Son may cleanse us from all sin. The prophet said, "Find the old path," and added with common sense, "walk therein." The rich man cries, "What must I do to be saved?" And the answer comes, "Impart of your portion to the needy." The debauchee cries out, and is answered, "Clean up." The fallen woman is told to "Go, and sin no more." Each cry may require a different answer, just as different diseases require different remedies, the Christian Scientist to the contrary notwithstanding.

The soldier (as well as any other man) must not only possess knowledge of danger but also have sufficient strength of character to resist the evil. It seems likely, however, that a full knowledge of the consequence of falling into the clutches of a scarlet woman would strengthen a man's power of resistance. It is true that "fools rush in where angels fear to tread"; but the fool is a hopeless case anyway and only the reasonable can be reasoned with.

Let us look at the figures again. "Of 170 girls found on the Common, 108 were afflicted." Unclean! Reeking with disease and death! Setting traps for young men who may be ignorant of the fate which awaits them if they follow after the way of Core.

There is safety only in being virtuous. "The wages of sin is death." Because you and I know of these dangers, and because we may feel that others should be in a similar state of enlightenment, in nowise argues that such is the case. In fact the old false notions are as prevalent to-day as in the past. So many persons are willing to "take a chance," thinking they will escape the consequences of immorality. As a rule escape is impossible. God will sting with a hidden bee the foot that tramples on the flowers of virtue.

A man met me on the street and asked for money. He had just ended a prison term, having of his own free will and accord stolen that he might enter jail in order to receive treatment for a disease contracted as a result of immorality. He told me that his case was hopeless; that his tongue was rotting away and that his leg was a mass of sores. A young man and married. A type of countless hundreds. "As it was in the days of Lot so shall it be in the days of the coming of the Son of man."

I saw two little boys grow to manhood, receiving the superficial instruction that is generally given in our Sunday schools. In process of time they went to a large city and took separate rooms in the ever-present lodging house. Alone in the city: no stronger temptation can be pressed on them than that afforded by loneliness in a city. It was years ago, but one boy met the bad girl on Boston Common. He contracted that disease which is the result of sexual impurity and died a few years later in California. The other fellow "took a chance" and received his baptism of fire in the form of pain and unnecessary suffering; and his trouble is not over, because he knows not what the future may bring forth. Does it pay?

The logical conclusion of this must be the facing of our duty to properly instruct our young especially, giving them a clear understanding of what is on both sides of the picture. To be forewarned is to be forearmed. And this warning or, better be it said, plain teaching must be given before the "day of evil" cometh. It is too late to lock the door after the burglar has entered it.

Teach the child to be a Christian—a follower of Christ, and the hour of temptation will find him prepared. As it has been said: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation."

R. W. FARRELL.

I am heir to all that is passed, it is true. I glory in it. But I am myself the starting point of a new generation, and it is my duty, my privilege, and my religion to see to it that I shall commence rightly and continue properly in order that I may be crowned.—John W. Rushton.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Do You Tell Stories?

Our general president, Sister Krahl, compiled for reunion workers last fall, a list of stories she thought suitable for telling to the groups of children gathered at such places. These were selected from the National Daily Vacation Program, and mothers will find, in perusing the list, that it contains material most suggestive and useful to them in teaching and training their children.

The value of the story in education is universally recognized. It is a great pity that more mothers do not definitely plan to include stories in their daily home-training. Too many plain, fretful "don'ts" abound in our homes, where often the child would be more impressed, and the lesson in behavior, courtesy, truthfulness, etc., more quickly and permanently conveyed, by means of a well-chosen and gently-told story.

Mothers may with profit obtain some of the many valuable books available, which will help them to make themselves proficient in this beautiful art—an art which the Savior used almost exclusively in his teaching in Palestine so long ago. At any public library may be obtained the titles of the best books of this character, and the time spent in mastering their contents, or carrying out their good suggestions, will never be regretted by the true, wide-awake mother.

AUDENTIA ANDERSON.

### For Story-Tellers

Bible stories selected by Sister D. J. Krahl:

1. Story of the creation, Genesis 1.
2. Story of Eden, Genesis 3.
3. Story of Cain and Abel, Genesis 4.
4. Story of the flood, Genesis 6, 7.
5. Story of Abram's migration, Genesis 12.
6. Story of Abram and Lot, Genesis 13.
7. Story of Lot's rescue, Genesis 14.
8. Story of Rebekah at the well, Genesis 24.
9. Story of Jacob's deception, Genesis 27.
10. Story of Jacob's flight and dream, Genesis 28.
11. Story of Joseph's boyhood dreams, Genesis 37.
12. Story of Joseph's betrayal, Genesis 37.
13. Story of Joseph's good service, Genesis 39:1-6.
14. Story of Joseph in prison, Genesis 40.
15. Story of Joseph's rise to power, Genesis 41.
16. Story of Joseph and his brothers, Genesis 42-45.
17. Story of Moses' choice, Exodus 2, Hebrews 11.
18. Story of a desert caravan, Exodus 15-20.
20. Story of David and Goliath, 1 Samuel 16, 17.
21. Story of David and Jonathan, 1 Samuel 20.
22. Story of Jesus in the temple, Luke 2.
23. Story of Jesus' temptation, Matthew 4.
24. Story of the disciples' call, Mark 1, John 1.
25. Story of the tower, Matthew 13.

Bible selections to be used in devotional exercises for children's services:

- Exodus 20:1-18.
- Psalms 23.
- Psalms 103:1, 3, 8, 12.
- Isaiah 53:4-6.
- Matthew 5:3-11.
- Matthew 6:26-30, 33.

John 3: 16, 17.  
1 Corinthians 13: 1-7.

### Perhaps

Some day, when on exultant feet you come  
Back through the streets that blossom at your tread,  
My soul will thrill to hear the throbbing drum,  
And yet, perhaps, I'll stand with drooping head;  
Not caring, quite, to let you meet my gaze,  
Not daring, quite, to look into your eyes—  
Afraid, because a weary stretch of days,  
Each one a million years, between us lies.

My heart? My heart is ever yours to hold,  
And yet, while I have waited here for you—  
You have seen faith betrayed, and brave youth sold,  
You have seen meadows drenched in bloody dew.  
It may have changed you, and your eyes may be  
A little harder, when they look at me!  
—Margaret E. Sangster.

### Training Little Children

#### DIRECTED PLAY

Everyone knows that a normal child has an active mind, but many parents do nothing to strengthen or train this vital part of their child's life, leaving all mental development to the teachers in the schools. Those parents are indeed fortunate who have kindergartens in their town or city, for the kindergarten gives systematic mental training to children as early as the fourth year.

The easiest way to teach a child to think is through play. The mother can begin to sing Mother Goose rhymes to the mere infant-in-arms. As the child grows, he recognizes the words and often the tunes. Later, he will ask for his favorite songs or rhymes, and then begin to sing and recite, himself. Up to this point the mother has accomplished three things: Strengthened the memory, cultivated an ear for music and the ability to carry a simple tune, and enlarged the child's vocabulary.

Be sure to use only the best grammar when talking with a child. Baby-talk is funny for the grown-ups for a while, but the difficulty the child faces in overcoming this is tremendous.

As the child grows older, a story-hour should become a part of each day. This is really a lesson in language. The mother should begin with the finger plays when the child is eight or nine months old, such as, "This is the church and this is the steeple," "Pat-a-cake," and the counting lesson, "The thumb is one; the pointer, two; the middle finger, three; ring finger, four; little finger, five, and that is all you see." "What the child imitates he begins to understand." That is the great purpose of the finger plays.

As the child grows, other stories can be added to the story-hour. A normal child, from about two years of age on, loves the stories of "The three bears," "The three pigs," "Little half chick," "Little red hen," and other similar simple tales, a list of which will be found at the conclusion of this article.

In telling stories to children, especially to very young children, avoid the element of fear.

Children love best the stories they have heard before. A good rule is to let the child choose his own story. Mother can introduce a new story when she deems best. Another good plan is to have the child tell mother a story sometimes, as this will aid self-expression and be a lesson in language.

To teach counting, make use of the play spirit again. In bouncing a ball, repeat the old-time jingle, "One, two, buckle my shoe." You will be surprised at how quickly the little ones will begin to count. Again, in building blocks, make a game of counting by saying "Give mother one block," then, "Give mother one, two, three blocks," etc. It is unwise to teach a child under three, numbers higher than ten. They are well started if they are able to count as high as this correctly.

To develop the power of concentration, without which no human being can be successful in life, there must be a certain amount of directed play each day. Children are given this in kindergarten, and the mother can also give it to them in the home. When mother sews, the opportunity to direct play is at once afforded, by having the child sit close by and sew a piece of loose-woven cloth, such as canvas or scrim. A big, blunt-pointed needle should be chosen for the purpose and tied securely to a heavy thread. When the child shows evidences of fatigue, the work should be laid aside for another day.

Large, colored, wooden, kindergarten cubes and spheres, one inch in size, with a hole through the center to string on shoe-laces, are also fine for a lesson in concentration. This occupation should be permitted only when mother is close by to watch and help. (Kindergarten materials can be secured either from Milton Bradley Company, Springfield, Massachusetts, or from E. Steiger and Company, 49 Murray Street, New York.)

For a child of three or older, kindergarten sewing-cards which are perforated and to be worked in colored worsteds, are interesting and instructive. An economical way to procure such cards is for mother or father to cut squares or oblongs out of cardboard, lightly trace an apple, ball, or some other object on one of the pieces and then perforate the outlines every half inch, making the holes as large as the head of a pin. These outlines can then be sewed by the child in bright colors, working up and down in the holes. Be sure the outlines of the objects to be sewed are large, as small objects are too trying for young hands and eyes.

#### BOOKS TO HELP THE MOTHER IN TELLING STORIES

1. For the Children's Hour, Carolyn Bailey.
2. How to Tell Stories to Children, Sarah Cone Bryant.
3. Stories to Tell to Children, Sarah Cone Bryant.
4. Children's Book, H. E. Scudder.
5. Half a Hundred Hero Tales, Francis Storr.
6. Mother Stories, Maud Linsey.
7. More Mother Stories, Maud Lindsey.
8. Kindergarten Story Book, Jane L. Hoxie.
9. Firelight Stories, Carolyn Bailey.
10. The Children's Reading, Frances J. Olcott.
11. Three Minute Stories, Laura E. Richards.
12. Story-telling in School and Home, E. N. and G. E. Partridge.
13. Tales of Laughter, Kate Douglas Wiggin and Nora Archbold Smith.
14. The Talking Beasts, Wiggin and Smith.
15. The Story Hour, Wiggin and Smith.
16. Wonder Book, Hawthorne.
17. Tanglewood Tales, Hawthorne.
18. Just So Stories, Kipling.
19. Jungle Book, Kipling.
20. Nights with Uncle Remus, Joel Chandler Harris.
21. In Story-Land, Elizabeth Harrison.
22. A Little Book of Profitable Tales, Eugene Field.
23. Fairly Tales, Grimm, Andersen.
24. Æsop's Fables.
25. Peter Rabbit Stories, Beatrix Potter.
26. Index to Short Stories, Salisbury and Beckworth.

- 27. Myths That Every Child Should Know, Hamilton Wright Mabie.
- 28. In the Child's World, Emilie Poulsson.

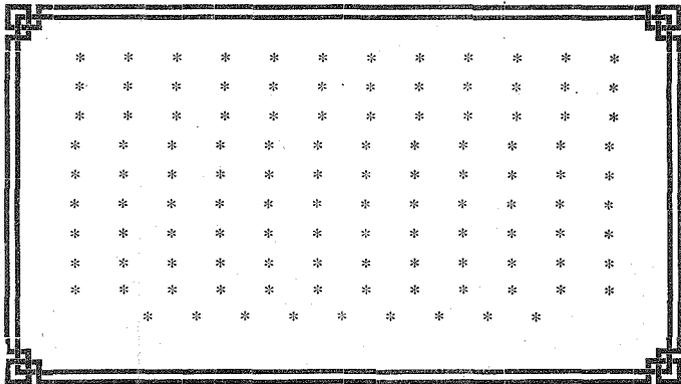
POEMS AND SONGS

- 1. A Child's Garden of Verses, Robert Louis Stevenson.
- 2. The Posie Ring, Wiggin and Smith.
- 3. Small Songs for Small Singers, Niedlinger.
- 4. Mother Goose, set to music, J. W. Elliott.
- 5. Finger Plays, Emilie Poulsson.

—Mrs. Lenore R. Ranus, in U. S. Bureau of Education Bulletin.

LETTER DEPARTMENT

*Christmas Offering Roll of Honor*



Correction. In a recent issue we credited a report to Bald Knob, Missouri. This was an error, and should have read Bald Knob, Arkansas.

We are starting this week with 117 already listed on the Roll of Honor, and we hope that we can start next week off with 150. We can if all the schools will only report to us. You may not be interested in seeing your school enrolled—but think of the encouragement it lends other schools—it will enthuse them to greater effort. Send in your report.

Have you started your offering for 1919? If not, why not get started to-day? If we had all started early in 1918 the influenza would not have hindered so much. Let us start early.

Brooklyn, New York. Brother Ephraim Squire, superintendent, reports: "We have gone 'over the top' with our offering. Our school numbers 130 and have something over \$300, so while we have not got ourselves into print our folks have kept your constant appeals in view and feel to share the pride which we may justly feel with the army of Sunday school workers who have so gallantly gone forth and made this the banner Christmas offering in the history of the Sunday school. Assuring you of the continued support of our school in whatever matters may be planned for this year."

Pasco, Washington. Sister S. George reports: "Our school was organized one year ago, and with our children we have six Latter Day Saint members. We are over the \$2 mark. Our school closed October 1 on account of influenza and we will not open until January 5. Trust we will reach the \$100,000."

Midland City, Illinois. Sister Mary Whiteside writes: "We are sending our offering. There are five in our family."

This good family is isolated from the branches but they have formed themselves into a home department, and are doing their "bit."

Lamar, Colorado (Wiley Sunday School). Brother I. N. DeLong reports: "I could not report sooner because we have been closed since October 1, on account of influenza, and we have lost the last quarter, but when we met to-day (December 29) we were able to put ourselves 'over the top,' and now have more than \$200. We are sure that we will be able to see \$100,000 offering this year."

The following list has been secured from reports sent to Brother McGuire, hence we have not letters to publish with them; these schools are all "over the top":

- Shellbrook, Saskatchewan.
- Marshall, Missouri.
- Edgerton Junction, Missouri.
- Scranton, Kansas.
- Cameron, Missouri.
- Riverton, Iowa.
- Nova Scotia Home Department.
- Moore's Junction Sunday School, Sterling, Michigan.
- Bellaire, Michigan.
- Evergreen Sunday School, Iuka, Illinois.
- Janesville, Wisconsin.
- Evergreen Sunday School, near Lamoni, Iowa.
- Blue Bell Sunday School (Artland Branch), Senlac, Saskatchewan.
- Beeton and Tottenham Sunday schools, Colgan, Saskatchewan.
- Spokane District Home Department.
- Sunset Branch, Findlater, Saskatchewan.
- Caldwell, Texas, Shady Grove Sunday School.
- Vanceave, Mississippi.
- West Branch, Michigan.
- Bartlett, Iowa.
- Purcell, Missouri.
- Hatfield, Missouri. (Lone Rock Sunday School.)
- Harriston, Ontario. (Drew and Harriston Sunday Schools.)
- Otter Lake, Michigan.
- Taberville, Missouri.
- Taberville Home Department.
- Ihlen, Minnesota.
- Myrtle Point, Oregon.
- Auburn, Iowa.
- Dow City, Iowa.
- Sedalia, Missouri.
- Gaylord, Michigan.
- Lowell, Arkansas. (Pine Creek Sunday School.)
- Corinth, Ontario.
- Chase, Michigan.
- DuBois, Pennsylvania.
- Evansville, Wisconsin.
- Evansville, Wisconsin, Home Department.
- Fisher, Arkansas.
- The Plains, Ohio.
- Scammon, Kansas.
- Deer Lodge, Montana.
- Middletown, Ohio.
- Belding, Michigan.
- Belding, Michigan, Home Department.
- Pine Rive, Colorado. (Bayfield Sunday School.)
- Levering, Michigan.
- South Tryon, Nebraska.
- Trout Brook, Ontario.
- Race Track, Montana. (Evergreen Sunday School.)
- Amherstburg, Ontario.
- Wellsburg, West Virginia.
- Delta, Colorado.

Delta, Colorado, Home Department.  
 Mount Pleasant, Missouri, Home Department.  
 Bay Port, Michigan.  
 Dennisport, Massachusetts.  
 Creola, Ohio.  
 San Antonio, Texas. (Zion's Hope Sunday School, First Branch.)  
 Columbus, Ohio. (Second Branch.)  
 Hazel Dell, Iowa.  
 Pryor Creek, Missouri, Home Class.  
 DeKalb, Illinois.

We are sorry not to have letters from the above-listed schools, but they evidence their loyalty in their acts as they are all "over the top" with their offering.

Maryland Heights Sunday School, near Saint Louis, Missouri. Brother A. H. Daly, superintendent for 1919, writes: "Our Sunday school is glad indeed to send in their offering to help with the church work and to pay off the debt. We have only 31 enrolled and send in \$68 for 1918. We hope to double this amount for 1919, for we know the money will be used for a good cause."

Oakland, California. Sister Julia E. Christensen reports: "Our Sunday school has gone way beyond its quota as we now have over four dollars per member, and the end is not yet."

Rich Hill, Missouri. Brother Merle M. Quick reports: "We want a diploma. We are a small school of about 25 regular attendants. We reached our \$2-per-member mark in June. We lost 8 weeks on account of influenza, but we are 'over the top,' for we have raised our offering to about \$4.50 per member. We are with you for \$100,000 and no less."

Lamoni, Iowa, Thompson Sunday School. Brother E. Green writes: "We have an enrollment of 25 composed of three families of Saints and two families of nonmembers; our offering is \$152.82. We feel sure that we will pass the \$100,000. We have started our offering for 1919." Note that this is over \$6 per member.

Freedom, Oklahoma. Brother Warren Dixon reports: "On account of influenza we have not been able to do as much as we would have liked. There are seven families in our school with an enrollment of 41. We now have \$97.76, with more coming in all the time."

Blythedale, Missouri. Brother Grover C. Sharp, superintendent, reports: "The Oland Sunday School has gone 'over the top.' It is pleasing to note the way so many of the schools are working on their offering."

Chariton, Iowa. Brother Ernest Watts, Christmas offering superintendent, reports: "The Chariton Sunday School has gone 'over the top.' Our enrollment is 100, and to date we have \$249.08. Regardless of influenza and the fact that we are building a church, our aim is \$300, and we expect to get it. We have gone through the year with a spirit of determination and we shall start the new year to 'go over the top' again." That is the way we like to hear our good workers talk, for it shows the right spirit—the spirit of willingness and a desire to do.

Far West Sunday School, Far West Stake. Brother S. H. Simmons reports: "Our offering to date is \$158.41 with an enrollment of 75, and we still expect more."

Sharon, Pennsylvania. M. Ahlstrom reports: "We have mailed our offering of \$230 to-day. We have 43 members. Our 1918 offering is more than 50 cents per member greater than in 1917. We start our 1919 offering the first Sunday in 1919, and are looking forward hopefully to do still better this year."

We have taken a great big jump this week, for we have 79 to list in the Roll of Honor; and next week 79 new stars will be added to the list of 117, which will make a total of 196. We hope every school will be enrolled on this honor list before we find it necessary to close for the year.

We will soon send out our blanks asking for full information that will enable us to give the pro rata of each school, and we trust that all schools will fill in this blank and return immediately so that we may close our records. We are wondering what school will head the list this year.

We are so very grateful for the splendid support we have received and for the excellent spirit that has been manifest in all the schools.

Remember, we are going to help you this year, and we want the name and location of every school, also the name and address of every Sunday school superintendent. Blank cards will be sent to your school asking for this information, these will go forward from the Bishop's office within the next ten days—if you do not get one of these cards please advise us immediately after the first of February.

Remember the aim for 1919 is \$150,000. Let us know what your aim will be. This will be asked for on the cards above referred to.

Most gratefully yours,

ARTHUR W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

(The following was received too late for insertion last week.—EDITORS.)

We feel just like calling for three cheers for the Sunday schools to-night, for we are starting this report with 80 schools already reporting and we have about forty to add to this for this week's report which will make us about 120 stars for next week.

Judging from the reports we now have on hand we are going way over the \$100,000, though we cannot, of course, be sure of this until reports are in. If we do go "over the top" with \$100,000 we surely have a right to be proud of the good Sunday schools who have worked so diligently for the success of the offering.

We will continue to publish the Roll of Honor for some little while so as to give all the schools a chance to get their report to us.

Please note the following:

Do not send money to A. W. Smith. Send all money, with proper report and explanation, to Benjamin R. McGuire, Independence, Missouri.

All reports for Roll of Honor should be mailed to A. W. Smith, 2903 Sullivan Avenue, Saint Louis, Missouri.

The following list of Sunday schools have reported to Brother McGuire on regular report blanks, but they have not reported to this office for Roll of Honor—however, we shall add their names to the roll as they are all "over the top."

Vera, Oklahoma, over \$3 per member.

Grandview, Missouri, almost \$3 per member.

Ellice, Ontario, \$2 per member.

Roslyn, Washington, almost \$6 per member.

Vida, Montana, over \$2 per member.

Mitchell, Ontario, over \$2 per member.

Mitchell, Ontario, Home Department, \$5 per member.

Vancouver, Washington, "over the top."

Walker, Missouri, over \$6 per member.

West Helena, Arkansas, Home Department, \$5 per member.

Dayton, Ohio, \$4 per member.

Mansfield, Washington, over \$2.50 per member.

Piper City, Illinois, over \$4 per member.

Dallas, Texas, over \$4 per member.

Stockton, California, almost \$3 per member.

Bethuna, Saskatchewan, over \$2 per member.

We are very grateful for the support of these schools and would have been pleased to have had letters from all of them to publish in the Roll of Honor, but the fact that they have gone "over the top" is very pleasing and gratifying indeed.

Dunn Center, North Dakota. Master Elm Anderson, superintendent of Christmas offering, reports: "We have 39 members enrolled and we are past the \$2-per-member mark. We expect to have more offering this year than last."

West Branch, Michigan. Mrs. L. McDonald reports: "West Branch No. 1 School has reached the \$2 mark and will be pleased to be entered on the Roll of Honor."

Pittsburgh, Pennsylvania. Sister Lucie A. Lockard, secretary, reports: "Here is another star to add to the Roll of Honor. The Pioneer Sunday School has proved itself in the running once more. With a membership of 39 we have on hand now over \$100, and more coming in every day. Here's hoping we make it \$4 per member instead of \$2."

DuBois, Pennsylvania. Sister Viola Raisbeck, secretary, writes: "We have a membership of 34 and we have gone 'over the top' with our offering. We have totaled \$80.35 and expect to have more before the report is sent in."

Quincy, Illinois. Sister E. Brown, secretary, reports: "Our average attendance is but 12 and our offering is now \$50.69. We want to see our school (Bright Herald Sunday School) on the Roll of Honor."

Stewartsville, Missouri. Brother E. J. Armstrong reports: "You have not heard from us for some time and I expect you think we have fallen by the wayside, but such is not the case. We have had our share of difficulties to overcome and things were beginning to look rather doubtful for us reaching our goal in the local Stewartsville school of \$400. Our school was put under influenza ban during the greater part of October and we had to postpone our Girls' Day until in November. It was a decided success and we were making arrangements for Boys' Day when we were again put under the ban, and to-day is the first session we have held in six weeks. This morning we lacked \$130 of reaching our goal, and only about one half of our members were present owing to bad roads. When the offering for to-day was taken up we still lacked \$66, and then the good Spirit began to work. One good brother offered to give one half of the balance if the school would put up the remainder. This was agreed to, and when we counted up we found we had a total of \$404. All the other schools in this stake are working hard."

South Rawdon, Nova Scotia. Brother Wilfred Wood writes: "Would like to report our home department for Honor Roll. We have membership of 9 and have \$46."

Independence, Missouri. Zion's Hope Sunday School, of the Second Branch. C. E. Mather, secretary, reports: "We have raised \$2 per member and over. We have an enrollment of 160 and our offering to date is \$524.26. We would have notified you before now but I sent my letter to Brother McGuire by mistake and we hope this will not be too late for Honor Roll."

Crescent, Iowa. Sister J. R. Lapworth, superintendent, reports: "We are glad to report to you that we, too, have gone 'over the top' with our offering. When the quarantine was placed on public meetings October 6, we did not have quite \$50, and the first session after the ban was lifted, November 22, we felt somewhat discouraged, but we went to work with a will. A contest was started, our aim \$400. The enrollment of the school is 74. Great was our surprise and rejoicing to-day when our treasurer told us that we were 'over the top' with a total of \$500. Our school is

hoping to receive the diploma promised to all schools who reach the \$2-per-member mark."

New Liskeard, Ontario. Sister Velma Shepherdson reported to the HERALD as follows: "Our school has a total enrollment of 38 and our offering up to December 22, was \$115.46, therefore we wish to be placed on the Roll of Honor."

Kansas City, Missouri, Second Branch. Sister Margaret Robertson, superintendent, reports: "Our enrollment is 53 and we have an offering of \$126.12, with perhaps more coming in. Our school is composed mostly of children of non-members. We trust we will reach the \$100,000."

Roslyn, Washington. Brother Frank Holmes, secretary, reports: "We are sending in \$100, and our membership is 17. We have been unable to meet for some two months on account of influenza, but we hope to be able to meet after the New Year."

Valley Center, Michigan. Sister C. E. Pearson, superintendent, reports: "Our school has passed the \$2 mark, and we are still moving. We were badly hindered on account of influenza, as our church was closed for nearly two months. Am quite sure the \$100,000 mark will be reached and passed."

Cameron, Missouri. Brother Archie Constance, superintendent, reports: "The Mount Pleasant Sunday School, near Cameron, has \$153.71 offering. Our membership is 47, including home department."

Jay, Florida. Sister Hazel McArthur, secretary, reports: "The Santa Rosa Sunday School has gone 'over the top.' We have 35 members, have \$100, and hope to have more."

Grand Valley, Ontario. Brother J. M. Clark, secretary, writes: "Our Sunday school has gone over the \$2-per-member mark. We have an enrollment of 49 and have \$122. We hope to do better in 1919."

Providence, Rhode Island. Sister Minerva R. Gates, treasurer, reports: "Our membership is 127 and our aim was for \$700. We are confident of reaching that amount and hope when all offering is received that we will go somewhat 'over the top.' This will mean over \$5.50 per member, which is doubling our offering for last year. We credit our success in reaching our goal to the fact that we set our aim on the first Sunday of 1918, and have worked steadily toward this goal all through the year."

Rhodes, Iowa. Sister Mattie Hughes reports: "Conditions have forced us to wait until almost the last day of the old year to send in our report, but the Rhodes, Iowa, school is 'over the top.' We have an enrollment in the main school of 50 and have \$114, including all we have something over \$130."

Waterford, Ontario. Sister Lucy Yerks, secretary, reports: "We have gone 'over the top.' Our enrollment including three home class members is 41, and our offering is \$141.02. The London District Home Class has given \$22. These are members not connected with any of the locals but directly under superintendent of district."

Dimondale, Michigan. Sister Malinda A. White writes: "I am too late to send my offering to the Branch Sunday school so am sending it in direct. I am among the scattered members."

Cedar Rapids, Iowa. "We have only 9 members in our Sunday school and our offering is \$45.75. We received some help from Saints who are not members of the Sunday school and have averaged about \$5 per member. It was a real sacrifice on the part of the members. We only have a private home in which to meet." God surely has blessed this little school because of their efforts.

Guelph, Ontario. Sister Eileen Cooper, secretary, reports: "We are sending \$34 offering from our school."

### *From the Lamoni Branch*

After almost three months of quarantine restrictions, with no public meetings allowed, from the first Sunday in October, the Lamoni Saints are rejoicing in the restored privileges of social and religious intercourse.

Many an earnest testimony is heard from the voices of those not accustomed to making public statements, but impelled by hearts overflowing with gratitude for the mercies shown in the recent epidemic which assumed very general and serious aspects for a time. Some have been miraculously healed by the administration of elders. One sister was so affected by the presence of the Spirit remaining where such healing had been manifested that she was greatly invigorated and evidently spared from the ravages of the disease. Others are rejoicing that they have so far been spared; while the universal testimony is that in this hour of tribulation God has been visioned more clearly and his nearness more appreciated. We believe there is a general tendency to express in terms of definite action the gratitude so universally felt. A number of individuals are offering their services and the consecration of their abilities to the service of God.

It may be that this season of the year is naturally fraught with optimism and that such feelings do not mean as much now as they might some other time, but we are convinced that the faithful are more faithful and the indifferent more self-condemned and becoming more interested than for some months. The field for service among the Saints in branches like this is remarkably fertile and is worthy the intensive efforts of a large number of intelligent and consecrated workers.

Under the order prevailing the past year by the division of the town and surrounding territory into districts of convenient size with an elder in charge, and associated with him a priest, teacher, and deacon, the priesthood have made their work a strong factor in the development of the Saints. It bridges the gap bound to exist between the executives of such a large organization and the units making it up. As this is further established and more greatly appreciated, we are confident it will do what no other system and division of effort could.

At the annual election of officers of the Religio the branch presidency was asked to nominate the presidency of the local Religio society. This was voluntary on the part of the society. The president has been Brother Allen Breakie, one of Lamoni's fine young men, but whom the pale reaper took from us in the recent epidemic.

Taking into consideration the broader scope the Religio should occupy under the new ideal expressed in the co-ordination movement, which says the society should devote its energies primarily to social and recreational features, they nominated Elder Floyd M. McDowell, head of the boy movement in the church, second vice president of the General Religio Society, and instructor at Graceland College. They suggested that there be associated with him Elder Paul N. Craig and Forest Roberts. These officers were empowered by the society to nominate the other officers. It is well to note here that in all cases, nominations from the members are in order and receive due consideration and vote.

With this nomination came the pledge from the branch presidency that in its efforts to properly extend and magnify the opportunities and responsibilities of the society the church officials would be constantly back of and with the young people. They hoped that there might be a happy fusion of the ideas becoming more and more definite, that definite provisions would be made by the church to provide for the

natural social and recreational needs of the young people of the community.

The situation thus existing is a most promising one, and should bring to its aid the entire community, for, as expressed frequently by those who think deeply on the problems of the church, there is no greater problem ahead of us than the one presented to us by our children and young people. We are glad to see this unison of the forces of the community to solve it.

In the report of the presidency of the branch—made by Brother J. F. Garver, who resumed his place as president after his disability from nervous exhaustion, covering a period of over a year—a number of interesting subjects were treated on. It was suggested that the branch might extend the operation of the district plan of labor by organizing for the coming year without the selection of a presiding priest, presiding teacher, and presiding deacon, in accord with the suspension of that provision in the Book of Rules by the 1918 General Conference. This was concurred in and will result in a division of labor among these branches of the priesthood, based on special qualifications of individuals and various demands of the work, the presidency, with due consultation, making the appointments.

Two priests were recommended for ordination to office of elder and their names referred to the coming stake conference: C. E. Wight and W. B. Paul. A previous meeting had taken similar action on the names of W. E. Prall and H. L. Barto, deacons, recommended for ordination to office of priest.

The Christmas offering has totaled \$2,034.11, just \$71.89 less than last year, but a good record considering the handicaps of the past three months especially. The enrollment is about 700.

The present writing finds us much inconvenienced from water shortage, the supply in the artificial pond from which the community is supplied in the water system being almost exhausted from increasing demands on it and unusually dry seasons the past two years. Various expedients for increasing the supply are being considered. All residences and business houses are without water service, only the electric plant which supplies this place and three surrounding towns being allowed to use it. A good rain would be a most welcome visitor just now.

Just an occasional case of influenza now prevails and we all entertain hopes that another wave may not sweep over and distress us.

E. D. MOORE.

### *Christmas Offering Testimonial*

Sister G. E. Wolfe, of Ihlen, Minnesota, a school of ten in number, of which only four are members of the church, raised their quota in the 1918 Christmas offering effort, and we quote from her letter to show that as we become interested in the Christmas offering, we also think of our tithing, and the Lord opens the way for us to pay this obligation to him.

"I want to say that the Christmas offering has helped me to pay my tithing instead of hindered. This is the way it came about. I figured if I wanted to do my share in the Christmas offering, I must first make out my inventory and pay it in full, and after that I would feel right in doing all I could for the Christmas offering. I did this last year and paid it all and over \$5 toward the Christmas offering. I earned it every cent myself and, oh, how God has blessed my efforts! My companion not being a member of the church, I have not always understood how I would pay my tithing, or make out an inventory. I talked it over with Brother

Keir a year ago when you and he were at my father's home in Minneapolis. He told me one half of all was considered my portion, providing my companion was willing. I have tried to be faithful in paying my tithing. I am not telling you this to boast. No, indeed. It is just bearing my testimony how wonderfully God has blessed me because I have tried to abide by his law."

BENJAMIN R. MCGUIRE.

[A letter from Brother Jack Potts to Bishop McGuire]:  
STILL IN FRANCE, November 23, 1918.

Dear Fanny and Ben: Received Ben's letter, with one from Earl inclosed, a few days ago and enjoyed both very much and of course thank both writers.

'Tis Saturday night, I've got money, but no place to go unless I want to walk through dilapidated towns in the pitch dark. I'm writing under very trying circumstances, very loud talking and arguing at this end of the table and a very noisy and peaceless card game at the other end, so please don't expect much of a letter this time. "Boche" mail just came in, another interruption, but none is from ma so I'm going to finish this letter first, then read. I had to stop, however, and read one from Hoxie for I knew it would be good, and it was. He mentions the fact that Charles H., now a second lieutenant, had paid him a visit. I'm glad to know that Charles has recovered from the attack of the influenza and also that he was successful at the R. O. T. Camp. I am also glad that the war ended before he was called "over here," for it sure was h—— in France, and when I heard of any friends of mine keeping out I figured, "Well, I'll have some old friends if I get back."

Just after the armistice took effect, there was a call in our battery for volunteers to go to a training camp to study to be infantry officers, but nary a volunteer stepped out, for we figured that we'd be home sooner if we stayed with the battery.

Well, Ben, the ban on letters containing news of our location and experiences has been lifted according to the *Mail* (published in Paris), so I can relate to you some of my narrow escapes. Last August 21, the day before we lost our dear friend and leader, Lieutenant Reid, I was sent out to guide three truck loads of shells through the pitch dark to our gun position. If the Lord was ever with me, he was at my side that night, for I was seated on the seat with the driver and we'd only gone two hundred yards from the ammunition dump when a star shell was dropped within ten or fifteen feet of us from an airplane, and it made the road appear as light as though it were noon instead of 10 p. m. on a cloudy night. Well, the drivers stopped the motors and jumped, after ramming the brakes on. They fell in the ditch, lost helmets, and were quite excited. I would have been just as bad, I guess, had I realized I was on a truck load of gas shells. I had been informed, however, but hadn't given it a second thought. I yelled to the drivers that we ought to go on, but their orders were to abandon the trucks if a light dropped near them, and this was *near*. Well, anyway, I jumped off and when I caught up with the rest of the men they were in an awful mess, all tangled up in a barb-wire entanglement. It took us about ten or fifteen minutes to get loose and then we ran on further for we expected a bomb to drop soon, and we found a trench which led us back to the road. We jumped on the trucks again, for the star shell was about extinguished, and put on full speed. We had gone but two hundred feet further when we saw the work of an aviator—a bomb hole with a truck lying in it, on its side. We didn't stop but learned later four men had been killed. The Huns gave us a grand reception as we passed through the little town of Chery Chatram, near Ba-

zoches, by giving us Bochy (much) gas in shell form. We donned our masks and went like the Old Harry, and it is a wonder we didn't hit something for no auto horns or klaxons were allowed, they only being used "over here" as gas alarms. Well, we finally reached the gun position, and after telling Lieutenant Reid my experience I was ready for a quiet, peaceful dugout and a sleep. Lieutenant Reid was feeling pretty bad himself, having been slightly gassed while at the observation post that day, but the poor man was killed the following day.

I will end here and continue my experiences in my next. I've not told ma anything to date of the dangers over here for you know how she worries. I am positive the war is over now, so I guess I will write her the truth, the whole truth, etc. (You're a lawyer, so can guess the rest of this oath.) I must admit I made ma believe the war was like a harvest home, but it was "justifiable." "Ask Day, he knows" about the arguments pro and con on the question, "Is a lie ever justifiable?" Remember that hot debate in the little church on the corner of Park Place and Schenectady Avenue?

At present, we are billeted in the little town of Marq near Grand Pre, on the Aire River. But a few weeks ago we shelled the Germans out of here, and they left hurriedly, for many things were left behind which no soldier would want to part with. I'll never forget that morning of November, for I was yanked out of my bunk at 3.45, which is not a very respectable hour for a young man to be out, but the Huns paid for it dearly, and we've never heard from them since except that they asked us to let up. Last week our battery commander took all of the sergeants out for a horse-back ride to see the damage we'd done, and oh, boy! No Iowa nor Jersey farmer could have done more upturning with a plow than we did with that 6-inch howitzer of ours. We made the towns, in which the Huns were living, like so much punk. An awful mess, I'll say. In this town of Grand Pre, there is hardly a brick or stone left unturned except those in the big church whose steeple still stands up boldly as if defying the German shells.

Lovingly your brother,

JACK.

[Excerpt from a letter to the Presidency, from Elder John R. Grice, Detroit, Michigan, December 19, 1918.]

The year is fast drawing to a close and soon will dawn a new one with its possibilities all ahead, and as we contemplate the things we may be able to accomplish we hope for good health and strength that we may be able to give our best.

The last week I have laid five persons to rest, besides attending to the numerous other duties devolving upon me so I need not say I have been busy. While others are suffering I am pleased to say that we have been spared thus far and sincerely hope God's protecting hand may continue over us. It is certainly a great blessing for which we are trying to show our appreciation.

Last Wednesday evening, before prayer meeting, I was permitted to induct two more souls into the kingdom. I expect to have baptism again Sunday morning. They keep coming in and I believe we have a good home for them to enter into, which is not to be found everywhere. Many branches are in such a condition, spiritually, that it is almost better that new members be not gathered in, on account of the lack of pleasant home surroundings. Spiritual death has resulted in the past, because the local arm has failed to function, and the missionary has been blamed because the members did not remain firm and retain their first love. This, however, is getting to be a condition which is not as prevalent as it used to be, and the past two years work, under the new regime, is bearing fruit. When the local

arm is brought up to the standard the missionary work will be carried on to better advantage and the church move ahead more rapidly. I am very optimistic concerning the future, not forgetting, however, that we will have to work and work harder than ever before.

All are busy here with the Christmas work and trying to make things pleasant for all concerned. Many a home will be saddened, not alone because the war has taken some from their midst, but that the deadly germ of influenza has entered in and removed loved ones. I have been made to exclaim, "How long, oh Lord, will this continue to prevail ere thy Son shall come?" And I remember it is but the beginning of sorrows. May God help his people to remain faithful is my prayer.

WINDSOR, ONTARIO, December 26, 1918.

*Editors Herald:* The Windsor Branch is progressing nicely, dedicating their beautiful brick church to the Lord, November 17, 1918. The church which was erected in 1913, Elder Arthur Allen being the architect, is at the corner of Pierre Avenue and Assumption Street. It was opened November 16, 1913, and while the branch was new, being organized in February of the same year the church was built, it has progressed nicely and a good number have been added. The debt is paid off and they have been wonderfully blessed at times in a spiritual way.

Elder Leslie Brown is the pastor, and is alive to the interests of all. Apostle Paul M. Hanson had charge of the dedication services. He was assisted at the 8.30 prayer meeting by Eders J. C. Dent and D. Snobelen. At 10.30 Elder Weaver preached, assisted by Cornelius Clifford. Apostle Paul M. Hanson and Elder Leslie Brown were in charge of the dedication of a service flag in honor of the boys who are serving their country, and those who have done their bit and returned. There are sixteen maple leaves and one star on the flag.

At 2.30 Apostle Paul M. Hanson preached the dedicatory sermon, using Ezra 1:1-7 as a basis for his address. He was assisted in this service by Elder J. C. Dent, district president, and Elder Samuel Brown of Stevenson offered the dedicatory prayer. Elder Leslie Brown represented the branch, and Bishop's Agent J. H. Tyrrell represented the Bishop, presenting the key of the church to the deacon, H. E. Bennett.

At 7.33 Brother Hanson again occupied, assisted by Elder Joseph Yeager. There were a number of visiting elders, and members from the surrounding branches. Regardless of the pouring rain on Monday evening, a supper was served in the basement, followed by a good program. Tuesday evening Brother Hanson gave his "Trip to the Holy Land," in a very interesting manner. Preaching on Wednesday and Thursday evenings.

Sincerely,

E. DEPEW.

ANDES, MONTANA, December 29, 1918.

*Editors Herald:* We have had a very open winter this year for northern Montana. Only slight snows and cars running everywhere until the last Sunday in the old year, when a heavy snow fell, which will probably give us good sleighing the rest of the winter.

There was the usual Christmas tree and entertainment at the church Christmas Eve; it was well attended and the children tried to tell the old, old story in songs, recitations, etc.

The influenza paid us a visit and almost every family

had one or more cases of it, but no deaths except the baby daughter of Brother Charles Lampier, an infant of fourteen days. The power of the Lord was made manifest in behalf of several of those who were sick.

Brother Eli Bronson is preparing to enter into missionary work and has moved his family into the former home of Brother J. M. Higgins so they will be close to the church, store, etc., while he is away.

There were no services at the church the last Sunday in December on account of the heavy snowstorm. We are trying to raise our part of two dollars per capita (or more), for Christmas offering, and without doubt we will succeed as we have nearly the amount promised.

Three soldier boys went to war from this branch in the late war: William Pfarr, who was killed in action, Maynard Minthorn, who is still in France, and Eber Minthorn, who is in Camp Kearney, California. We also have one sailor boy, Marion Bronson, who is in the navy yard at Seattle, Washington, and who was home on a furlough at Christmas time.

Our Religio is taking a new interest under the leadership of Ethyl Bronson, and the Sunday school and branch are alive and in good condition.

MRS. S. M. ANDES.

CENTRALIA, WASHINGTON, December 15, 1918.

*Editors Herald:* In my humble judgment we should have one or more books by our best and most talented authors, on the subjects of biology, evolution, geology, and Bible archaeology, as they relate to our work and teachings.

Very likely there are many good works on these subjects by students and scholars not of our faith, but they are not written with special reference to our belief, nor are they read as broadly by our people as our own books would be.

There are many questions which must puzzle others besides myself, such as, How far shall we take Genesis literally such as the six creative days? Is there scientific evidence that man was the "first flesh" on the earth, as per Inspired Version? Does the Inspired Version give an exact chronology of man, and if so, can it be made to harmonize with historical and archaeological discoveries? Are there geological and other evidences of "Noah's flood"? Are there evidences of the great ages attained by men before the flood? Are the proofs that history extends back nearly 7,000 years B. C. reliable, and if so, does the Inspired Version harmonize therewith? Which way does the preponderance of scientific evidence and opinion lean, favorably or unfavorably to our position? To what extent has the evolution theory been proven or discredited, and to what extent are these theories accepted or rejected? Is spiritual testimony scientific?

In my experience there are so many people skeptical because of questions along the above lines, and to them Scriptural proof of the correctness of our position is absolutely meaningless. It always seemed to me rank folly to do as the great majority of religious enthusiasts do, quote Scripture and solemnly warn of the judgment, to people of this class and expect to convert them. Rather give them logical and scientific reasons for accepting the Bible and God's word first.

Elbert Smith's tract on "Is faith in God scientific?" is a start in the right direction; but we prefer to know *why* certain scientists believe in God, rather than that they believe it to be scientific. We are glad scientists say faith in God is scientific, but why it is scientific is of greater importance.

Brother Stebbins has written some excellent articles for the HERALD on some of these subjects in the last year or so.

but I am sure they can be improved upon, and certainly they are far from being extensive enough. A book of three hundred pages would by no means exhaust the subject. If I only had the knowledge and ability—as I hope to have some day—I would have the temerity to attempt it.

I believe we ought to have more books on the pastor's work and problems. To-day I was looking through our catalogue for what I could find in that line, and I was impressed with how extensive were the books to arm and prepare the missionary for his work, and even the Sunday school, Religio, and Home Departments had leaflets of instruction, but all I could find for the pastor was Cruden's Concordance, Rules of Order, and duties of Branch Officers. Of course much has been written of late years in the HERALD on pastors' duties, but this is not handy for study or reference. Certainly the vast majority of our pastors are far from efficient. I am a pastor of limited experience and extensive ambition, and I feel keenly the need of the benefit of the experience of others who are experienced and successful.

LEONARD S. RHODES.

## MISCELLANEOUS DEPARTMENT

### Conference Notices

The Lamoni Stake with its auxiliaries will meet in conference at Lamoni, Iowa, at 7.30 p. m., February 13, continuing over Sunday the 16th. Amy Vredenburg, secretary.

Northeastern Missouri will meet at Bevier, February 1, at 10 a. m. Send reports to William C. Chapman, secretary, Higbee, Missouri, R. F. D. 3.

Des Moines District at Des Moines, Iowa, February 14, 15, 16. Send statistical reports to secretary by February 1. Bessy Laughlin, secretary, Rhodes, Iowa.

Eastern Oklahoma, at Haileyville, February 15 and 16, 1919. Sunday school convention meets the day previous. Send reports to undersigned ten days before conference. J. E. Kelsey, secretary, Wilburton, Oklahoma, Box 174.

Eastern Iowa, at Waterloo, February 15, 1919. All branch clerks are requested to have reports in not later than the 8th. Mrs. Cora B. Hart, secretary, 1416 Harrison Street, Davenport, Iowa.

Southern Wisconsin, at Madison, January 25 and 26, 1919. B. C. Flint, president, Evansville, Wisconsin.

Southern Nebraska District, at Lincoln, Nebraska, February 1. All are cordially invited to attend. Blanche I. Andrews, secretary, 2521 R. Street, Lincoln, Nebraska.

Western Colorado with Durango Branch, at Durango, Colorado, February 8 and 9. The ministry and branch clerks will please report promptly, February 1, so all reports can reach my office in time for tabulating before I start for Durango, February 5. M. L. Schmid, secretary, 326 Main Street, Delta, Colorado.

Clinton, at Fort Scott, Kansas, February 15, 1919. All branch presidents should see that proper statistical reports are sent to Zora Lowe, Eldorado Springs, Missouri, in due time. The ministry should send in their reports to same address. Let us have reports from all the priesthood of the district of what you are doing or expecting to do. Among matters to be considered is the election of delegates to General Conference, and reunion for 1919. Those expecting to attend please notify H. Ross Higdon, Fort Scott, Kansas, R. F. D. H. E. Moler, president.

### Convention Notices

Northeastern Missouri Sunday school and Religio, at Bevier, January 31. Ethel Harris, secretary, Bevier, Missouri.

Northern California Sunday school and Religio, at Saints' chapel, corner Danvers Street and Caselli Avenue, San Francisco, February 21, 1919. Religio at 10 a. m., Sunday school at 2 p. m. Mrs. L. Day, secretary, 3839 Clark Street, Oakland, California.

Central Nebraska Sunday school, at Inman, February 14, 1919, at 10 a. m. Send all reports to Mrs. J. H. Butler, Inman, Nebraska. Mrs. M. E. Rutledge, assistant superintendent.

Southern Nebraska Sunday school and Religio, at Lincoln, January 30. It is expected that the program of the conference and conventions will be arranged in accordance with the coordination idea. Arrange to come at the opening and remain till the close. Elva McWilliams, secretary, College View, Nebraska.

### First Presidency

Notice is hereby given of the release of Elder S. M. Reiste from missionary appointment.

FREDERICK M. SMITH,  
President.

### Church Secretary

The United States Railway Administration has provided to issue clergy credentials to pastors and missionaries devoting their entire time to religious work, having no other occupation or business whatever, at one half the regular railroad fares. To secure such rates applicants should obtain application blanks headed, "Application for Clergy Fare Certificate," with which will be found full printed instructions. Please notice all rules and regulations carefully and fill out all inquiries in harmony therewith. The usual remittance of \$1 must accompany each application and such application must be indorsed by local railroad agent, according to conditions stated. The rates apply from coast to coast, the territory being divided as follows:

Eastern Bureau: C. L. Hunter, Manager, Eastern Clergy Bureau, New York City, including the following States: Connecticut, Delaware, District of Columbia, Indiana, Maine, Maryland, Massachusetts, Michigan (Southern Peninsula), New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, West Virginia.

Southern: W. H. Howard, Manager, Southern Clergy Bureau, Atlanta, Georgia: Alabama, Florida, Georgia, Kentucky, Louisiana (East of Mississippi River), Mississippi, North Carolina, South Carolina, Tennessee, Virginia.

Western: Eben E. MacLeod, Manager, Western Clergy Bureau, Transportation Building, Chicago, Illinois: Arizona, Arkansas, California, Colorado, Idaho, Illinois, Iowa, Kansas, Louisiana (West of Mississippi River), Michigan (Northern Peninsula), Minnesota, Missouri, Montana, Nebraska, Nevada, New Mexico, North Dakota, Oklahoma, Oregon, South Dakota, Texas, Utah, Washington, Wisconsin, Wyoming.

General Conference Minutes of 1918 with lists of appointments contained therein have been filed with the bureaus named. Applicants should apply for credentials to the bureau in which they are located. One credential entitles the holder to tickets at reduced fare covering the territory named in all the bureaus.

Changes in or additions to appointment lists, to date, have been furnished the managers named.

No notice, yet, of any reduction granted by roads operating in Canada.

Further information, if needed, will be furnished on application.

R. S. SALYARDS,  
Church Secretary.

SAINT JOSEPH, MISSOURI, 517 North Twenty-second Street,

### Book Reviews

THE WAR AND THE BIBLE.—H. G. Enelow, New York, 1918, The Macmillan Company. One hundred and fifteen pages, price 60 cents. The scope and purpose is shown by the title and chapter headings. First, The Spiritual Problems of the War. Second, The Attitude of the Bible Toward War. Third, The Ethics of War in the Bible. Fourth, Some Great Wars of the Bible. Fifth, Heroes of War in the Bible. Sixth, The War Poetry of the Bible. Seventh, War Prayers in the Bible. Eighth, Parallels to the War in the Bible. Ninth, The Peace Ideals of the Bible. It is a book for students of the subject, and is in defense of war under some circumstances, stating that some kinds of war are not only sanctioned but even commanded; yet, that the great underlying theme of the Bible is peace.

CHRISTIAN INTERNATIONALISM.—William Pierson Merrill, New York, 1919. The Macmillan Company, 193 pages. \$1.50. The purpose of this book is to establish international ideals as vital to Christianity. Barbarism has been entrenched in our international relation; Christianity has been thus held back, thwarted and imperiled, so that internationalism becomes a vital part of Christianity. Considered with relation to Christianity in the world, the Old and New Testament, democracy and America, internationalism is discussed in a scholarly way. Constructive proposals are

set forth for international order to solve the problem confronting us. The latter part of the book considers Christian principles, the war, and the church in their relation to international problems. The writer evidently not only favors a league of nations, but considers a real, active league of nations with just principles of conciliation and international relation, essential, not only for peace but for the maintenance of Christianity.

**INDIAN HEROES AND GREAT CHIEFTAINS.**—By Charles A. Eastman, Little, Brown, and Company, Boston, price, net \$1.25. Since Doctor Eastman is a full-blooded Sioux, he can interpret, better than most anyone else, the Indian character and traits. In this volume he tells the stories of fifteen Indian chiefs, many of whom, like Sitting Bull and Rain-in-the-face, are well known to Americans. All of them were strong, brave men, many of them were famous scouts and fighters, and all were also mighty hunters, for that is the first ambition of any Indian lad, and usually the first fame he attains. Their lives, even as little children, were full of adventures, always thrilling, and frequently humorous. Sometimes they met enemy bands and only escaped by native wit and ingenuity; they had frequent encounters with wild animals, such as a buffalo or grizzly bear or mountain lion; they endured what to us seems extreme hardship in order to attain those qualities which are most admirable in the race: fearlessness, courage, energy, and physical strength and vigor. The Boy Scouts and Girl Scouts to-day go back to these Indian tribes for many of the crafts they practice, and will appreciate thoroughly these stories of real Indians who were masters and leaders among their own people.

**THE TRAIL BOOK.**—By Mary Austin, Houghton Mifflin Company, 4 Park Place, Boston, Price, net \$2. Two children, whose father runs the boilers of a great museum, discover that at night the stuffed animals and the wax Indian "come alive." The boy and girl go to see them every evening and hear their conversation and their stories of the times when the world was younger than now. A mastodon tells how a boy of pre-glacial times made friends with him and through his help triumphed over his enemy and gained the chieftainship left vacant by his father, whom the mastodon had killed. Other tales are told by a coyote, a puma, a moundbuilder, an Indian woman, and others. The stories are original and absorbing, and are told in an engaging style of their own that will make them interesting to older readers as well as to children. There is an atmosphere of reality, too, about these pictures of the past, and young readers cannot fail to get from them convincing impressions of what life must have been in those old times.

**HAPPY JACK.**—By Thornton W. Burgess, Little, Brown, and Company, Boston. Cloth \$1.25. One of Mother Nature's thriftiest little people is Happy Jack Squirrel. He is a long-headed little chap who plays with might and main and has just the best time in the world, but he also works with might and main, especially when he is storing up his winter supplies and getting ready for the cold, bleak days when food is scarce and hard to find. Mr. Burgess is well acquainted with Happy Jack's thrifty habits, and tells all about them in his new book. Also he tells of the adventures that befell Happy Jack during one winter of his busy little life when his enemy the Weasel and his friends Tommy Tit, the Chickadee, Sammy Jay, and Farmer Brown's boy all had a hand in Happy Jack's affairs.

### Our Departed Ones

**ELLIS.**—Clara Louise Kellogg Ellis, wife of Elder Clyde F. Ellis, and younger daughter of O. G. Kellogg and wife, of Coldwater, Michigan, was born April 28, 1891, near Coldwater, Michigan. Was baptized by I. M. Smith in her youth. Married Clyde F. Ellis, July 22, 1914, and in August following left with her companion for the South Sea Islands for missionary labor, reaching Papeete, September 1 of the same year. She entered at once with her companion into the study of the Tahitian language, and during the four years and more which followed gave unreservedly of her time and talents, for the teaching of the native women and children. She had a large class of native girls to whom she was teaching instrumental music, and through those efforts the native girls are now playing for all our services. It was also through her instrumentality the first Woman's Auxiliary was organized in this mission, and it was with unexcelled interest and care that she worked with the native women and girls in that branch of the Lord's work. In connection with that work she edited a department in the mission paper, *Te Oremetua*, since the year 1915. Her work stands as a

living monument to these scattered ones of the house of Israel, and well may it be said, "Greater love hath no man than this, that a man lay down his life for his friends." Her work was that of consecrated service, and we believe her rest and reward stand sure. She passed from this earthly condition on December 3, 1918, at the age of 27 years, 7 months, and 5 days, of complications following an attack of influenza. She leaves to mourn, her companion, of Papeete, father and mother, of Coldwater, Michigan, and sister. Prayer by Robert T. Brown at the mission house. Interment in the quiet little cemetery of Papeete.

**HALL.**—Isabella Jane Hall was born April 11, 1853, at Woodbridge, Ontario. Many years a member of the church. Died October 15, 1918, at her home, after a short illness. She was a faithful and earnest Saint, and leaves many relatives and friends to mourn. Sermon by G. E. Harrington, October 17, 1918.

**WINSLOW.**—Fred E. Winslow was born March 6, 1889, at Neola, Iowa. Baptized at Ravenwood, Missouri, September 8, 1901, by D. C. White. Married Helen D. Toel in 1912, at Conception, Missouri. Died at Des Moines, Iowa, December 21, 1918. Leaves to mourn, wife, son, parents, one sister, and 3 brothers. Funeral from the Methodist Church at Ravenwood, Missouri. Sermon by O. W. Okerlind.

**WETHERUP.**—Laura Wetherup was born July 17, 1893, at Low Banks, Ontario. United with the church when young. Married Roswell Wetherup, December 27, 1912. Died December 29, 1918, at the home of her parents, leaving husband, 4 children, father, and mother to mourn. She was a loving wife and mother; had great faith and tried to live a saintly life. Sermon by G. E. Harrington, at Low Banks, Ontario.

**SHELDON.**—Zenas Blair Sheldon was born May 15, 1891, near Cherokee, Iowa. Baptized August 2, 1903. Married Eleanor Carmichael October 8, 1913, at Mallard, Iowa. Died December 9, 1918, at his home near Sutherland, Iowa, of influenza. He leaves wife, one little boy, father, mother, and many relatives and friends to mourn. Prayer at the home and undertaking parlors at Cherokee, Iowa, by A. R. Crippen. Interment in Oak Hill Cemetery.

**GRIGSBY.**—Charles T. Grigsby was born in Kent, England, April 5, 1874. Died October 12, 1918. Funeral service October 17, at the home in Toronto, Ontario. Sermon by G. E. Harrington. Military honors were shown him at the service and grave. He was highly esteemed by his associates in arms. A loyal and faithful servant of his country and his God has gone to rest. His wife and several children, together with other relatives survive him. Burial in Toronto, Ontario.

**THOMPSON.**—Wave Victoria Thompson was born August 4, 1880, at Lawrence, Michigan. Baptized at the age of 16 years at Lamoni, Iowa, by H. A. Stebbins. Married August 8, 1900, to Marion C. Thompson. Died December 25, 1918, at New Borgess Hospital, Kalamazoo, Michigan, of bronchial pneumonia following influenza. Leaves to mourn, husband, 5 children, father, mother, 4 brothers, and 2 sisters. Sermon by Ira I. Benham, assisted by L. L. Hendrick, at Van Halst Chapel. Interment at Lawrence Cemetery.

**THOMPSON.**—Jessie Smith, daughter of Brother and Sister Joseph W. Smith, of Independence, Missouri, was born

## A NINETEENTH-CENTURY PROPHET

This subject is treated by John W. Rushton of the Quorum of Apostles in a six-page tract, and is a splendid and dignified piece of literature and printing by which you may introduce the latter-day work to your neighbor. You may discharge the obligation to warn your neighbor by the use of this and other tracts, and thus keep the commandments. It is published by the Herald Publishing House, Lamoni, Iowa, and sells for *75 cents per hundred*. Order a hundred and try it out.

in July, 1890, in the State of Iowa. Married in 1910 to John Thompson. Died of influenza, at her home in New Rockford, North Dakota, October 3, 1918. Has been a faithful member of the church for 20 years. She leaves to mourn, husband, 4 small children, parents, 4 brothers, and 3 sisters, besides many friends and relatives. Interment at New Rockford, North Dakota.

**CHRISTENSON.**—Leedine Christenson was born September 5, 1915, at Holden, Missouri. Died from pneumonia, December 2, 1918. He leaves to mourn, father, mother, 3 brothers, and 2 sisters.

**SHUMWAY.**—Ann Eliza Noble was born June 15, 1848, and married to A. B. Shumway in 1869. Became a member of the church in 1873, and passed away in the faith of the gospel, December 7, 1918, after a long and severe sickness. Funeral in charge of E. E. Long, with sermon by John Smith, burial in Rose Hill Cemetery, Lamoni.

**GRAYBILL.**—Grace Bea, infant daughter of Arnold and Lulu Graybill, was born October 2, 1917; died December 16, 1918, from pneumonia the result of influenza. Besides the parents she leaves 2 brothers, 2 sisters, and other relatives to mourn her early departure. Funeral at the home in Carson, Iowa, December 17, conducted by T. A. Hougas.

**GRUTSCH.**—William Grutsch, born January 26, 1858, at New Orleans, Louisiana, died October 16, 1918, at Denver, Colorado, of Bright's disease. On September 12, 1881, he married Alice Swan at Leadville, Colorado. Later they moved to Denver, where they resided for many years. His wife and five children remain to mourn his departure. Services in charge of E. J. Williams. Interment at Fairmount.

**NELSON.**—Mona Helena Nelson, born January 11, 1902, at Eagle Grove, Iowa, died December 2, 1918, at Denver, Colorado. Her death was caused by pneumonia following influenza. Mona possessed a kind and affectionate disposition, and is mourned by a host of friends. Funeral service at Horan's undertaking parlors, in charge of E. J. Williams, Sister Myrtle Bennett, soloist. The floral offerings were many and beautiful. Interment at Crown Hill.

**CRAMER.**—Hortense C. Cramer, daughter of Sister Hortense Sellon Cramer, was born at Wilmette, Cook County, Illinois, November 15, 1895. Died July 21, 1918, at Denver, Colorado, of heart failure superinduced by acute indigestion. Services in charge of E. J. Williams, assisted by Ammon White. Sister Floye Giffin sang the beautiful hymn, "Where wilt thou put thy trust?" also, "Oh, dry those tears." Interment at Crown Hill.

**YOUNG.**—Jennie P. Young, daughter of Charles E. and Lottie Young, was born February 12, 1898, at Owendale, Michigan. Died December 11, 1918, at the city's receiving hospital, Detroit, Michigan, a victim of pneumonia following influenza. She was baptized June 22, 1913, by O. J. Hawn, at Port Huron, Michigan. She leaves mother, one sister, one brother, together with a host of relatives and friends to mourn. Funeral at the home in charge of Myron A. Carr. Interment in the West Grant Cemetery.

**COCHRAN.**—Anna Moore Rhea was born at Des Moines, Iowa, August 4, 1893. She married Zane Cochran, January 21, 1908, at Albia, Iowa. Baptized December 16, 1917, by John J. Jenkins at Hiteman, Iowa, and remained a faithful member to the end. Died of influenza November 19, 1918. Funeral services in charge of William Wilson and Thomas Williams. Interment at Oak View Cemetery, Albia, Iowa. She leaves husband, 3 sons, father, mother, 2 sisters, one brother, and other relatives.

**COCHRAN.**—Zane Cochran was born in Oklahoma, September, 1879. Married Anna Moore Rhea, at Albia, Iowa, January 21, 1908. Baptized December 16, 1917, by John J. Jenkins at Hiteman, Iowa, and remained faithful to the end. Died of influenza and pneumonia, November 24, 1918. He leaves to mourn him, three sons (his wife having died five days before him), father, three sisters, one brother, and other relatives. Funeral services in charge of Thomas Williams and John Kephart. Interment at Oak View Cemetery, Albia, Iowa.

**CHRISTENSON.**—Beryl Christenson, oldest son of Brother and Sister Charles Christenson, was born June 21, 1898, at Crescent, Iowa. Died of pneumonia at his home in Holden, Missouri, December 4, 1918. Baptized when 9 years of age. He was a promising young man with many friends, and lived a worthy life. Services at Saints' church in Holden, in charge of D. J. Krahl. Sermon by I. M. Smith, of Warrensburg, Missouri. Interment in the Fairview Cemetery, at Holden, beside his younger brother who passed away 2 days before his death.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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**WILLOUGHBY.**—Mary Finley was born in Henry County, Tennessee, February 14, 1842. Married William A. Willoughby, September 11, 1859. Thirteen children were born to them, 9 of whom are still living. Baptized by John C. Foss, January 24, 1881, and remained faithful to the end. Died at Bonesteel, South Dakota, December 14, 1908.

**THOMAS.**—Martha Elnora Bullard, born November 12, 1890, near Laird, Colorado; died at her home in Wray, Colorado, December 9, 1918, of influenza. Married James Thomas November 30, 1911. To this union were born 2 children, Mildred, aged 5, and Mary Helen, aged 3. Besides these, she leaves to mourn, a devoted husband, loving father and mother, 6 brothers, 3 sisters, and a host of relatives and friends. Baptized August 7, 1900, and has since lived a faithful follower of the meek and lowly Master. Funeral services conducted at the home by Patriarch James Davis.

**ADAIR.**—Flora Sherard was born August 22, 1868, near Fairport, Dekalb County, Missouri. Married D. Adair, February 24, 1886. Eight children were born to this union; four yet living: Orion and Walter with the American Expeditionary Forces in France, Mrs. Fayette Cole, and Lester. Resided the past six years in Lamoni, enjoying the love and esteem of all. Died December 8, from complications of influenza with paralysis, which latter had affected her twice of late, silencing her voice and causing much pain and inconvenience. On account of the quarantine restrictions and sickness in the home, the funeral was from the house, with prayer only by E. D. Moore. Interment in Rose Hill Cemetery.

**RANDALL.**—Isabella Griffiths was born in Liverpool, England, July 30, 1844. Died at her home in Sandwich, Illinois, December 21, 1918, after a brief illness from pneumonia. Married Luke M. Shrewsbury, August, 1868, who died December 16, 1884. Some years later married Allan Randall, who died in May, 1893. Funeral services at the old home, Sandwich, Illinois, December 23, 1918, address by Elder F. M. Cooper, of Plano, Illinois, who also delivered the funeral address of Luke M. Shrewsbury 34 years before. She was a devoted member of the church, as were her parents before her. She was a typical Saint, both in intelligence and in the practice of saintly virtues. The influence of the gospel was paramount in her life and dominated every phase of service which she faithfully rendered here. Her pure mind and exalted ideals proved that she lived in close touch with the Author of her hope. She served with unselfish devotion

the interests of the orphan children reared under her motherly care. For years she was superintendent of the Saints' Sunday school at Sandwich. The results of her faithful services in every department of her life work are not only seen and felt here, but will be fully known when the "book of life" is opened beyond death's turbid river.

## FROM HERE AND THERE

A meeting is being held in Independence this week, beginning on the 14th, made up of the First Presidency, Presiding Bishopric, members of the Twelve within reach, and presidents and bishops from the various stakes. Matters of special importance to properly coordinate the efforts of all these departments are usually discussed at these meetings.

Memorial services in honor of the untimely departure from this life of Sister Clyde F. Ellis were held at the Saints' chapel in Coldwater, Michigan, December 22, with a sermon by Elder S. W. L. Scott. The pulpit was flanked with stately palms and flowers, and the choir was made up largely of those for whom she had played the organ. She was an active worker in the church and for over four years has been zealously engaged in the Society Island Mission with her husband. Details are contained in the obituary notice in this issue.

We have a letter from Mrs. Garnett Spring, of 532 Stevens Street, Missoula, Montana, asking if there are Saints at that place or near enough to get in touch with them. Will some one call on or write to this sister?

The experiences of the missionary life are so varied they become a great school of self-reliance. A case in point is being demonstrated at the Children's Home here of late. Brother and Sister Amos Chase are in charge and the cook took sick. New cooks are not obtainable on call, so something had to be done. Brother Chase did it. He literally rolled up his sleeves and took over the task and is doing it successfully. On the 5th he baked 220 biscuits for the breakfast, with 108 the next Sunday. On the 11th he baked 39 loaves of bread, with 30 the day previous. He has some help with peeling of potatoes, etc., but otherwise has the sole responsibility, with Sister Chase constantly busy mothering the big family of over forty. Incidentally he looks after the furnaces and such details, and found time on Sunday to preach a sermonet in a series he had been announced for at the junior meetings at the church.

A recent annual meeting of the Lamoni Order of Enoch reelected H. C. Burgess, C. E. Blair, and A. J. Yarrington to succeed themselves, with C. F. Church to succeed John Smith of the board of twelve directors. The order has been rather successful during the first half of the year in several enterprises, but on the advice of the Presiding Bishopric it was thought advisable to transfer control to the storehouse managers till such time as a more definite interpretation of the laws of stewardship and similar phases were decided upon. There is a growing conviction among those who go deeply into the financial law that as it is put more thoroughly into operation the Order of Enoch will have a very important place to fill. We are glad to see the organizations remain intact till that time.

The press informs us that Melvin J. Ballard, of Logan, Utah, was ordained on the 7th as an apostle in the Utah church to succeed Heber J. Grant, recently chosen president. Ballard has been acting as president of the Northwestern States Mission, with headquarters at Portland, Oregon.

## MODERN USE OF NARCOTICS

In order to increase the efficiency of the leaflet on harmful effects of narcotics, J. W. Gunsolley, in charge of the temperance department of the Religio, is offering it for sale at \$1 a hundred copies. The information contained in this work is gleaned from a large number of books, many of which are not available to students of the subject.

## JANUARY AUTUMN LEAVES

One of the leading articles in *Autumn Leaves* for January is one of vital importance and special interest by Augustine Dwyer on "The art of clothing the heavenly message." It is on a par with his lectures and will be inspirational and directly helpful to a great many people throughout the church. The entire number is replete with good things, and some interested literary people have pronounced it the best of a series of good numbers. "A visit to the tombs of the patriarchs" is an excellent personal narrative by Sister Edna Howland Koehler concerning her visit to one of the few authenticated locations in the Holy Land. It is not too late to begin the reading of "A call at evening," one of the best stories of the many ever published in *Autumn Leaves*. A synopsis accompanies the installment in this number. "Book of Mormon evidences" is the title of a series of plainly written articles on this important subject, of special value to our rising generation who have not sounded the depths of this subject. The Religio's Arena contains an important address by President Frederick M. Smith at Independence at a Religio function. With this is an important message from G. S. Trowbridge, president of the Religio Society. The Sunday School Department and The Parthenon are teeming with interesting and valuable suggestions. *Autumn Leaves* is only \$1.25 a year, with many single numbers worth more than that to its readers.

## THEATER MEETINGS

A card used by Elder T. W. Williams to advertise his meetings at Allan Theater are made out very much like a ticket and are rather striking. Across one end is written, "Do U want to know? Ask Tom Williams." The main body reads, "Allen Theater. Tom Williams of California will lecture every Sunday evening at 7.30. Special music. Live topics. Questions answered." As something new it seems to be meeting with a goodly measure of success. This is principally due to the fact that Brother Williams is able to meet the issue when the crowd is secured.

## THE FIFTH LIBERTY LOAN

Repeated notices have been sent out concerning the fifth Liberty Loan to be floated in the spring, which will probably be the last one, and which will be necessary in order to bring our boys home from France, and meet the necessary expenses in the interim. We have already urged the most essential feature which is that economy and thrift should still be practiced, because this winter and coming spring and even into the summer it will be necessary that we do much toward helping to feed Europe. In fact, it is quite probable as some have pointed out, that the effort in this connection will be quite as important as what has already been done towards bringing about a lasting peace. Words are not enough but the sympathy and practical help that will come from this country in a practical way will be of great importance towards bringing about a league of nations. Our only just procedure is reasonable economy and thrift.

We are pleased to note in the San Bernardino Daily *Sun* a sermon by Elder George H. Wixom, president of the Southern California District. He presented the teaching of the church in the temporal law under the heading the "Cause of the poor."

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, January 22, 1919

Number 4

## EDITORIAL DEPARTMENT

### COURT PROCEDURE

In the *Journal of the American Judicature Society* for December, 1918, there appears an article, "The principles of a modern procedure," by Adolph J. Rodenbeck, Justice of the Supreme Court and former chairman of Statutory Consolidation of the State of New York. Since this article concerns itself with the fundamental principles of law it should be of interest to all those who sit upon church courts. It should be quite evident in the procedure of our church courts that we should not attempt to copy exactly the procedure of the State courts in all of its technical details; and especially is it true that we should not copy slavishly criminal procedure. But we should take the essence or spirit of the law and apply it to our particular problems.

Justice Rodenbeck discusses the subject under clearly-defined heads or principles which he first lays down.

First, there should be a complete separation of substantive and adjective matter. This applies particularly to the acts of the legislature and does not immediately apply to church court procedure. Substantive law is that which defines rights and wrongs. The adjective is that which defines the remedy. The first described defines rights; the latter, remedies for the violation of those rights.

#### COMPLETE DISPOSITION

Second, There should be afforded an opportunity for a complete disposition of the entire controversy between the parties. This is a cardinal principle that is not always observed. Procedure sometimes places limits both on the number of causes of action and of parties. The better rule is to let all the parties come in or be brought in who have any interest in the controversy, and let all causes of action or cross-claims be joined, subject only to a separate trial of any issue if deemed necessary or expedient by the court. This is the English rule and is an advance on the practice of limiting the causes of action and parties that may be joined.

Many of our church courts, deceived by the simi-

larity of some of our church procedure to criminal practice, are unwilling to consider the whole of a case, but want to try each individual separately. This is not proper equitable procedure and makes for the continuation of litigation rather than its limitation. The case should be considered as a whole in all its aspects, and settled as speedily as possible. All parties interested should be included. We recall a case in which there was trouble between a man and his wife and the mother-in-law who was living with them, but the church court, in considering the question of un-Christianlike conduct, insisted upon trying it as three separate cases. This is not in accordance with the best principles and essentials of the law.

#### TRANSFERENCE OF CAUSES

The transfer of a cause to another forum or place of trial should be permitted where jurisdiction exists.

For an exemplification of the practical application of this and other principles states, see Report of Board of Statutory Consolidation presented to the legislature of New York, 1915.

A case should not be thrown out because brought in equity when it should have been brought at law or because the wrong place of trial has been designated, but, if jurisdiction exists, the case should be transferred to the proper forum or place of trial. The practice of throwing out cases for an erroneous forum or place of trial is sometimes permitted by fixed statutory rules prescribing definite places of trial and sometimes by the decisions of the courts, laying too much stress on the distinction between actions in equity and at law.

This does not appear to apply directly to church courts, but the spirit of it does. If the action is fairly set forth, so the other party is advised, the case should not be dismissed but should be proceeded with before the proper court.

#### SINGLE TRIAL

Rules should be adopted which will enable the parties and the courts to try out the issues of fact once for all. Liberal rules relating to preparations for trial and rules permitting the court to reserve questions of law and submit questions to the jury in the alternative will assist in this direction. Special verdicts should be resorted to whenever practicable to avoid a retrial.

This principle and the others are founded upon equity procedure. The courts of equity have the right to call in parties and make such amendments

as may be necessary and to decide the case on the facts before them and to make such special findings as will dispose of the case. Very many of the ministry are misled in this particular, and insist upon extremely formalistic procedure. The court should make no finding upon which the parties have not been fairly advised and given an opportunity to present their evidence. But if the case is fairly before the court and the parties have had fair opportunity to present their evidence, the court should be and is able to find the complainant to be the guilty party even though there be no formal charge lodged against the complainant. He who comes into equity must come with clean hands.

It is true that criminal procedure is very strict, and follows rigid forms. Much of it is archaic and belongs to a previous age when the defendant was allowed neither counsel nor witnesses, and was not permitted to be heard himself, though this harshness was later modified. Our church procedure should not be founded upon criminal procedure at all, as a man is never before the church court as a criminal. It is the purpose of the court to save him if possible, and to secure his reformation. Even an exclusion from membership is not a capital sentence. In the first place the latter finds a condition that exists. It does not cut off spiritual life, but finds that spiritual life no longer exists. In the second place an individual by repenting may renew his spiritual life, and where real repentance is truly shown, may in an ordinary case be again received. There are a few cases in which this is not possible, but that is because continued sinning has left its permanent mark.

#### SINGLE APPEAL

A single appeal should be encouraged by rules designated to obviate a second trial.

One of the most wasteful features of our present appeal system is to send a case back to be retried *in toto* when the reversal is as to some fact only which might be retried with a reservation as to the rest of the case. Another is to reverse cases upon technical errors. A third is the restriction, which does not exist in the English practice, against taking evidence on appeal where it can constitutionally be done. These defects can be obviated by suitable provisions. They grow out of the contentious origin of our practice and should be eliminated. The appeal should be treated as a motion for a new trial which should not be granted except for an error affecting a substantial right.

We are already closely approaching this in our court procedure and we believe it is now becoming well recognized. Certainly with us the bishops' court and High Council should hear a case *de novo* and permit new evidence.

#### UNIFORMITY OF PROCEDURE

There should be uniformity in the rules of procedure as far as practicable. The procedure should be flexible so as to bring a distinction when necessary

so as to bring justice. In this connection the writer continues that no one would argue before a body of laymen that a mere ruling of procedure should stand in the way of justice, yet legislative practice may require the court to subordinate justice to procedure.

It should be clear that in our church courts justice is far more important than following set rules. If there is an error below it can be corrected by appeal.

#### PROCEDURE SHOULD BE AS SIMPLE AS PRACTICABLE

The pleadings should be short and should be treated as notices of the claims and cross-claims and not as something to be made the center of a subordinate controversy. Denials should be specific and not vague, general, or evasive. A case once noticed for trial should be treated as noticed for all time. Under a general notice of motion the court should be permitted to grant any relief that the parties are prepared to meet on the argument. After a motion on the complaint and answer, a general motion should take in all the relief necessary for any party to prepare for trial. The calendar should be under the control of the court and not regulated by statute. An early trial should be permitted where necessary. This principle involves conciseness and condensation of expression.

The time for taking the various steps in an action should be as short as practicable, in order to give only reasonable notice. A case should be tried as soon as is practicable. A common fault is to try to make all cases fit the same mold.

The principle of this rule is that a fair opportunity should be given to plead and then the issue made as soon as can be. As a rule church courts have proceeded upon this principle. Cases are not delayed, as occurs in the courts of the land, for one or more years before they are heard upon their merit. We have known of cases in the civil courts held up for five years and then dismissed. The court should certainly take sufficient time to see that all proper details are carried out and suitable notice given. Sickness of parties may also be a reason for delay, but not too long continued.

#### SUBSTANTIVE JUSTICE

The substantive right of the parties should be the primary consideration.

From the commencement of an action until its final determination on appeal every step should have regard to justice and not to procedure. This purpose suggested the rule of disregarding mistakes, irregularities, and errors at any stage which do not affect a substantial right. The legislative codes grew up at a time when procedure was given undue prominence. The idea was that there were certain fixed rules according to which justice must be arrived at and that the courts must have no control over these rules. That idea is gradually dying out and those who do not appreciate that we have advanced beyond that stage in this country are behind the times. The sole aim should be justice and everything should be subordinated to that end.

The whole tendency at present is towards simplicity, shorter forms, and substantial justice, all of

which tend in the direction of equity. Our church courts should not drag behind. In plain fact equitable procedure historically is derived from the unwritten law of natural justice. It was continued in Roman jurisprudence by a special officer (the prætor) and was carried over into the canon law. In Great Britain the common law has become very much stilted and set in form. Hence there was established the court of chancery or of the king's conscience. The lord chancellor was a churchman. In chancery an effort was made to secure substantive justice or equity in those cases in which no suitable remedy was given in the common law. It was originally very flexible. In recent years equity procedure has become more set in form, but is still more flexible than the common law branch.

In principle the church courts should also seek to administer equity, to secure substantial justice and bring about reconciliation.

We again respectfully submit that there should be no place in our church court procedure for the rules peculiar to criminal practice, but our procedure should be founded entirely upon the principles of equity.

Recent legal literature shows a strongly marked tendency in the civil courts to secure substantial justice rather than formal procedure. This may be noted in the juvenile courts, in probation for adult offenders, and other reforms in the criminal department. In this same department, in some places, there is the growing recognition of the relation between mental deficiency and crime, and psychiatrist is more closely associated with the court.

This same tendency is indicated in the effort to do away with justice of peace courts and to establish municipal courts with abler men as judges, and then arrange for separate departments so that the judges become specialists in their own department of jurisprudence. Thus the department of domestic relations is concerned less with divorce than it is with bringing about reconciliation between the parties and just treatment from one to the other. Again, there has already been noted the conciliation courts and informal trial, all of which tend towards equity, as does the oral opinion promptly rendered.

In these and other ways a decided effort is being made to make the State courts, both civil and criminal, to be instrumentalities for the correction of wrong conditions rather than simply an empirical forum for debate in which a game is played between two or more lawyers.

The real purpose of the church procedure has always been to accomplish reconciliation and cure evil. This is far more important than the ability of the court to make a finding of fact of guilt or innocence. We should not lag in the effort to secure justice.

S. A. B.

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## AMERICANIZATION

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In *The American Hebrew* for January 3, we note the editorial statement that owing to the pogroms in Galicia and Poland, and because of other conditions in Europe, it is probable that there will be a large emigration of Jews from Europe to America. They raise a serious question concerning the Americanization of the immigrants, and the argument would apply also to immigrants other than those of the Jewish people. They urge that those who come from Russia and Austria will be coming from countries infested with Bolshevism and that it will require not only night schools and settlements for social intercourse, but definite work, to see that they are properly adopted.

They suggest an organization of suitable committee to discuss plans and see that they are carried out.

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## BETTER HOMES

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The State legislature of Iowa which convened the second Monday in January, 1919, will have before it a state housing law. As the *HERALD* is not a local paper, but reaches throughout the world, we can only discuss this question in part.

The crowded condition of the cities of our country is really a disgrace. Especially is this true in what are called the "slums," where many people live in a cellar, or in an attic. We know of instances where four families have lived in one room; where regular "rookeries" were maintained. Other instances where a single lot, twenty-five by one hundred feet, would house from six to twelve families of a better class, there being a three-story brick building on the front of the lot; another on the rear end of the lot, and not a bit of grass anywhere, but a brick yard with common outhouse in the middle of the yard.

Even seventy years ago, when the Middle West was the West, and was still quite wild, houses were built together in this crowded fashion, with the result that repeated epidemics were suffered, such as that of about 1850 of cholera in the Mississippi Valley.

We have seen cities built among the rocks, where there seemed but little reason for such crowding, and even the better class of houses were allowed very little of yard or breathing space.

In the smaller towns, quite frequently unnecessary crowding is to be observed—with unsanitary conditions of water supply and buildings.

The law proposed for Iowa concerns itself with regulating the light, ventilation, sanitation, fire pro-

tection, and the alteration and improvements of dwellings, in the interest of health, safety, and general welfare. They state that they are not out for cut and dried methods, nor do they contemplate radical and sudden economic revolution. They do desire to prevent an increase of such conditions, and a correction of those already existing. This has been found necessary in other States, and whole blocks of buildings, in some instances, being destroyed, with marked improvement in the health of the whole city.

In Iowa evidently nothing so radical is intended at present. Some of those interested are urging the advisability of erecting homes as a cure for social unrest. And a home in these times means more than simply a place to sleep. It means a place which in ventilation and sanitary conditions make for better health.

As we have pointed out before, this is another illustration of social tendency recognizing that all of us must consider the just needs of each one, and that our best interests are thus secured. Some are urging that a commission be appointed to assist the worthy poor in securing homes.

But this does not appear to be part of the present legislative program. The present purpose is only to provide conservative improvements of housing conditions.

Every such step is a step in advance and making for sanity and the safety of the people. It is a hardship, often, for the property owners, but this, in the end, is more than compensated to the community in better health conditions. It seems that very few recognize that many contagious diseases cannot be kept out of the homes of the well to do so long as the poor are crowded in slums.

A reasonable, conservative program should not only prevent conditions becoming worse, but should soon secure much better conditions throughout the country.

S. A. B.

## MISCELLANEOUS DEPARTMENT

### The Bishopric

*Dear Saints of the Northwestern Kansas District:* I wish to speak to you through the HERALD, concerning the financial part of our work. I want to urge every one of you to get your name on our record this year.

I hope you will look over the report of the district as published in a late HERALD, in the report of the Bishop, and note how few have responded to this part of the law. If all will bring in their tithes we will be under no necessity of continually crying: "Give, give," as we are now doing to pay the church debt. Neither is it meet that we should withhold God's part and look to the children and members of the Sunday school to pay the debt we thus cause.

If our district is a fair example of the church as a whole it is no wonder we have debt. We have a membership of something like 350, and for the year just past I have received about fifteen names for tithing. Fifteen Saints out

of 350 have paid tithing. What a showing! Nothing to be proud of, is it? Let us do better this year. Only about four per cent paying tithing to help God (we are laborers together with him) keep this glorious gospel moving!

If we have earthly creditors we look well to it that they are paid, but with God we seem to think he is longsuffering. Well, he must be, to wait so long on some of us.

We may neglect this principle if we wish, but we do it at our own risk, the same as though we should neglect baptism, etc. He has given exceeding precious promises to those who keep his whole law. He says: "He that believeth and is baptized shall be saved." We believe it. He says: "He that is tithed shall not be burned." Do we believe it? He also says: "If any man shall take of the abundance which I have made and impart not his portion according to the law of my gospel . . . he shall with the wicked lift up his eyes in hell, being in torment." Do we believe and fear that? Examine yourselves whether ye be in the faith. Don't say: "I don't like the way the law is administered." Bishop McGuire is the one man in the church whom God has found to fill this place. Give him your confidence and support. Read Doctrine and Covenants 126:10. The Lord has spoken. Let us heed. Let us get in line, bring in our tithes and move the church ahead, and give it a chance to put its missionaries where this great conflict of war shall have opened places for them.

If you keep your tithes it handicaps the church that much and keeps that much force from the missionary field and other departments as well. Oh, may we awake and recognize wherein we are hindering God's work. If you have never paid tithing before, begin now. God will bless you.

Just one instance. A brother living in this district began to pay his tithing when he first came into the church. Last year this district had a crop failure. This brother writes me that he raised ten hundred and fifty bushels of wheat, and one of his near neighbors had sixty bushels, another forty, both of them nonmembers. If there was another bushel threshed within forty miles he did not know it, with the possible exception of one man about thirty-five miles away who was said to have had a few bushels, perhaps forty or fifty.

Away with unbelief, which has hindered the work and the development of individuals in all ages. Let us show our faith by our works. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."—Malachi 3:10-12.

Wishing you a happy and prosperous year and working for the complete fulfillment of the law.

JOHN A. TEETERS, Bishop's Agent.

ALEXANDER, KANSAS.

### Church Secretary

#### CREDENTIAL INFORMATION

Delegate credential blanks, provided for by action of General Conference, have been sent to secretaries of districts, stakes, and branches not in districts, addressed to secretaries when possible to obtain addresses. Such officers are requested to forward credentials of delegates appointed to represent their organizations at the General Conference of 1919 to President Frederick M. Smith, Box 255, Independence, Missouri, as soon as practicable, that the report of the committee on credentials may be made up and *printed before the opening of the conference*, as required by conference action. Credentials of delegates appointed by conferences held in the fall or winter should be forwarded without delay, and of those yet to be appointed, immediately after appointment. All credentials should be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in stake, district, or branch, and names of its delegates, signed by the president and secretary of the body appointing, with name of such organization, place and date of conference or business meeting, is sufficient; separate, individual credentials to delegates are unnecessary. Please insert "total membership" *in all cases*; scattered and absent members may be included in the number; also report if delegates are authorized to cast majority and minority vote in case of division and the full delegation not present.

(Continued on page 93.)

## ORIGINAL ARTICLES

### THE RATIONAL ELEMENT OF RELIGION

Recent developments within the church have precipitated and crystalized some conclusions which before had been held in suspension. The circumstances referred to acted in a manner similar to a chemical process in which some agent introduced into a compound set up an ebullition and precipitates one or more of the elements composing the mixture, at the bottom of the test tube. To disturb the placid unity may seem unkind, but it is one of the essential methods of analysis, which is a most necessary part of all educational processes.

It has been noticed so many times that the prevailing tendency in religion is to cultivate the emotional element, and give it primary place in the individual and collective activities. As in our natural birth so in the spiritual, our personality develops first the function of "feeling." This is natural. Then, accepting the analogy of our Lord which he used to Nicodemus, we conclude that a matured spiritual experience is not possible if we allow ourselves to become the constant victims of our "feelings." There must come a time when intelligence and will shall play their part in the struggle towards maturity. In and of themselves neither the function of "feeling," called the "affective," nor the "cognitive," the intellectual, or knowing function can produce character. The normal personality, which is the sum of character, waits for the development of the "conative" or "striving" function. Psychology justifies the maxim. "Where there is no will there is no character."

Clearly, the end of the regenerative processes is the creation of a new character, a new personality—"the new man in Christ Jesus"—is the Pauline description. Then, the will in the spiritual life must hold relatively as important a place as it does in the natural life. Besides spiritual emotionalism and spiritual intelligence, there must be spiritual willing. As one of our modern philosophers insists, "moral goodness cannot be yours unless your will itself is good." (Josiah Royce.) Jesus also emphasized this in a well-known passage: "If any man will do his will, he shall know of the doctrine," etc. In the definition of religion by Professor Pringle Patterson this voluntary willing is made the essence of religion: "Religion is the self-surrender of the human will to the divine. 'Our wills are ours to make them thine.' But this is a self-surrender which only self, only will can make."

All movements have their beginning, their infancy and childhood, but there must come a time when it can be said: "I became a man and put away childish things." Men "feel" or experience first and explain afterwards. In religious movements especially is this true and for nearly a century our experience as a church has been all but limited to "feeling" and now there is a growing demand for explanations. Reason is calling for "intellectual foundations." One of the most urgent needs of the church to-day is a philosophic statement of our position. It is not enough to announce our presence, but the questions asked are: "how," and "for what purpose." We owe to the world a careful and analytical statement of our "*raison d'être*."

In spite of the persistent wailing in which we have the cries for more "spirituality" on one hand, and petulant, sometimes peevish, complaints of waning "power" on the other, I make bold to say that neither one nor the other of these implied defects is responsible for the conditions developing within the church of which this year's events are but typical. It is urged earnestly, and with due appreciation and reverence of and for the "spiritual" aspects of the work, the striking demand of the moment is the establishment of our faith upon the ground of reason, so that we have not only a justification for our faith which will stand the test of analysis and convince our intelligence, but also provide a program of activities to the achievement of which we may with resolute call command our will. In the growth of the church as an organization we have passed the state of infancy and the limitations of nurseries and kindergarten. We need the school and provinces of education and labor worthy of our adolescence, if not young manhood.

It is not improbable that the very complaints referred to, of declining "spirituality" and waning "power," are witnessing that the time is here when we have lost our "milk teeth" and want to exercise on the "strong meat." The infantile menu is not supplying the nutriment which the growing body requires and we are in danger of degenerating into an anæmic condition producing the very symptoms which justify the use of this word—*neuroticism*.

Are we not justified in expecting under normal conditions of growth that the church will show increased capacity for spiritual life and power which in the nature of things, the supplies of the past are not able to adequately satisfy? Not of quantities of kind do we speak, but of differences in qualities.

We say here, however, that it is not necessarily true that spirituality and power in the church are declining simply because those who complain are not seeing what they think they saw so frequently in the palmy days of their youth. We all recognize

the peculiar romance which gilds the past, and how natural it is for age to become reminiscent, and unfortunately in ratio to the exalted opinions of that past set it in all the glamor of an enriched imagination, to underestimate and even belittle the splendor of the present. Age lives in the past, while youth with fleet step rushes into the future, and both are likely to miss the real evaluation of the now.

Then again, it must be admitted that times are bringing remarkable changes, and the conditions surrounding the church to-day are vastly different from those of a century, or even twenty-five years ago.

As a matter of fact our annual conferences are in themselves an index of the swiftness with which legislation may become obsolete and the persistent need of readjustment. If it is true (and who can deny it?) that continuity of life depends upon the power of adaptation which an organism possesses, then the survival of the church depends upon her ability to perceive the new demands and her power to meet them satisfactorily.

When the church was organized under the leadership of Joseph Smith the great problems of *those* days were political and economic readjustment following the stormy days of the American and French revolutions and the long series of Napoleonic wars. Then came the days of the conflict between science and religion, in which the strident note of rationalism challenged everything which ventured to claim spirituality or supernaturalism, following we have had the various problems of the social order and the antagonism between class and class and particularly between capital and labor. Who shall say what the problems of to-day or the near to-morrows shall be? At least we may say that one will be the reconstruction of the whole world upon the beneficent principle of brotherhood and the correlative responsibilities, in which everything, every state and every power shall be made subservient to the increasing happiness of the race with the abolition of the tragic inequalities from out of which so much of the world's misery originates.

Shall we say that because of the changing orders and consequent changes in policies and equipment that humanity is losing its power and greatness? Shall we say that because the church is trying to interpret the demands of the times and modernize its supplies to meet those demands that she is recreant to her trust and apostate to her principles?

In a remarkable sermon preached by T. H. Green in the Balloil Chapel of Oxford in 1877, this sentiment was expressed:

You know that the air is full of the conflict between science and religion. Both sides are but exhibiting different aspects of the same human spirit. The scientific impulse

on the one side, and the faith that worketh by love on the other, are both essential. A religion which would assert divine causation for natural phenomena is not exactly false but really unmeaning. On the other hand, science itself is a witness to the reality of the spiritual, as it implies a rational self-consciousness always stretching out to learn more and to attain a higher degree of spiritual being. It is this principle within him by which man projects himself into a better future; and his best is God.

Some seem to confuse belief in a "static divinity" and the unchangeability of truth with human stagnation. If because we believe that God does not change and his truth is always stationary, we remain static and unchanged, how would it be possible for us to ever reach the high plane of his presence and become intimate with the deeper mysteries of that truth which is our passport into that presence?

Again this attitude of mind seems to be associated with the unwillingness or inability to distinguish between "means" as such and "ends." We have seen sorry spectacles of humanity's declension when actions have been had on purely emotional foundations. The exercise of what we sometimes rather liberally call the "gifts," however much appreciated and enjoyed, are not in themselves "ends," but aids and helps to the end. Nor should they be accepted as conclusive evidence that those who exercise them are necessarily "right with God." There are too many people claiming considerable inflow of occult and superhuman power expressing itself through what are called "gifts," whose lives obviously are not rectilinear with God, to make it safe to stress the familiar quotations.

At least it is significant that some of those who have made the most extravagant claims to spiritual favors and almost a daring intimacy with the divine have descended to greater depths of iniquity and exceeded all others in their apostasies. We surely would not be wise to refuse to consider these experiences which try our faith in God and man. We certainly would be guilty of grievous neglect of our responsibilities if we did not try to remedy such defects, and the discovery of the remedy will of course need the accurate identification of the causes. We admit, however, that diagnostics is a very intricate and tedious process and many mistakes have been and perhaps will be made. But this unfortunate confession does not justify declining the attempt.

At this juncture, however, let it be distinctly understood we are not seeking to segregate the "emotional" and either discard it or treat it slightly. We quite appreciate the value of the emotional, but we believe that it must be the servant of the reason and will and not the master.

A satirical paragraph from the *New York Mail*, written by H. L. Mencken early in this year, will

serve as an admirable illustration of what we mean to some extent:

There is the man whose eye inevitably exaggerates, whose ear inevitably hears what is not, whose imagination inevitably helps out his five senses. He is the hero worshiper, the enthusiast, the romantic. He is the sort of fellow who, if he were a bacteriologist, would report the bacillus typhosus to be as large as a horse, as lovely as a gazelle, as intelligent as Aristotle, and as moral as Josephus Daniels.

The character so graphically caricatured is frequently met with and presents a very interesting study in psychology. It would be too summary if not unjust to say that such persons were guilty of lying or even of pernicious misrepresentation. It is a form of egotism which, when the condition is not pathological, is foreign to the temper and spirit of the Christian ethic. Egotism may be quite harmless and even amusing as in the case of Dicken's Micawber; and, if properly controlled may be the power by which an individual is urged to success in face of all kinds of opposition as in the case of Quisante in the novel of the same name by Anthony Hope. In some degree egotism is a necessary ingredient in the power of leadership which can set itself to win against threatening odds and make the very failures stepping stones to desired ends. But the sense in which the satire speaks of egotism, it runs into "megalomania" and may produce "paranoia," of which the German Nietzsche and the ex-kaiser are fitting examples.

Doctor G. Stanley Hall has some interesting observations on what he calls "lying" of this kind, growing out of egotism, and summarizes as follows: The following are the constant factors—conceit, affected superiority, vanity, and the desire for display. This quotation is also significant in the light of the experiences through which the church has been and is passing to which reference has been made: "The greatest number of lies in our collection are prompted by some of the more familiar manifestations of selfishment." And speaking of what he calls pathological lying Doctor Hall says: "It is illustrated in the love of showing off, and seeming big, to attract attention, or win admiration, leading to the assuming of false characters and pretenses."

History supplies many instances of the careers of such people who have swung movements and left countless injuries and wrecks of institutions and causes in their wake. Not infrequently men whose academic training commands our respect have been deceived, and the records of the Psychological Researching Society have instances of further and more complete investigation exposing fraudulency and deception, of which in the pure love of truth these men have made confessions despite the humiliation entailed.

It is easy to detect these same symptoms of ego-

tism in the sycophancy and adulation offered to many who are in public positions. The literal "gushing" of endearing terms and the exudation of cloying sweetness is nauseating to normally-minded people. Under this influence the holiest affections are vulgarized and even commercialized, at least a too common use and blatant familiarity cheapen all the tokens of love and esteem. Usually when this extravagance has run its course, then it is not uncommon to find these same people exhibiting hysterical denunciation, at times going to such extremes that the very grotesqueness and absurdity of their attacks neutralize the purpose. The same thing is seen in the attitude of some who in their conversion to a new cause, country, or institution and even the church seem to think they best demonstrate their allegiance to the new love by abusing and treating with contempt that which they have left, not appreciating evidently the fact that all which has made part of our experience becomes identified with us, indeed has become "self," and therefore is worthy of at least reverent appreciation, as a means to reaching higher and further.

#### LOYALTY

In these days when the word *loyalty* is becoming fashionable and carries a tremendous significance, we should not forget that egotism has not infrequently masqueraded in that mien. With some, loyalty does not seem to go beyond that which is exhibited by children, savages, and weak persons, and which expresses itself towards persons rather than principles. These people do not discriminate, and at times their allegiance to a person will carry them into the ranks of those who are the opponents of truth and principle which alone can justify "loyalty." The loyalty needed is suggested in the stirring call of James Russell Lowell in "The Crisis:"

Once to every man and nation comes the moment to decide,  
In the strife of Truth with Falsehood, for the good or evil  
side;  
Some great cause, God's new Messiah, offering each the  
bloom or blight,  
Parts the goats upon the left hand, and the sheep upon the  
right.  
And the choice goes on forever 'twixt that darkness and  
that light.

It is this which makes the message of our Lord stand out so conspicuously. He did not ask for loyalty to himself as a person nor an officer, but to the truth of which he was but the incarnation; and, as the vital principle of his power makes his authority so supreme. Note the following quotations:

I am the truth.  
The truth shall make you free.  
Sanctify them through thy truth.

While it is true that success cannot be realized in public service whether in the realm of politics, commerce, or ecclesiasticism unless founded upon friendship, yet that friendship must not be and cannot be the outgrowth of any other quality than a mutual recognition and appreciation of truth to which the "friendship" is devoted in true loyalty. The importance of "devotion to the truth" as the essential ingredient in loyalty cannot be too strongly insisted upon. "Truth is the mainspring of knowledge; it has taken mankind long enough to learn the sublimity of a kind of truth which is no respecter of persons," says Doctor G. Stanley Hall. The love of the truth of itself and for itself must characterize genuine loyalty. Further, "With most children and savages, truthfulness is greatly affected by personal likes and dislikes." And "that it is through the instinct of personal fealty that most men have grown up to a sense of fidelity to God and even the obligation of scientific truthfulness." How much has been lost and how intensely tragic the sufferings because of these defects in our nature all history witnesses.

This so-called loyalty to a person, or an institution, expressed in the notorious theatricality "my country right or wrong," blinding the eye to manifest wrong and making the voice of criticism dumb in the moment of crisis, is a very insecure foundation upon which to build. There may be prudential gains by being loyal to a person or a popular movement, but it is the kind which also regulates its course upon the maxim "honesty is the best policy," and produces the world's Cranmers, Archbishops Lauds and Lord Francis Bacons; but never the reformers whose very names are perpetual benison to the race as, Coben, Bright, Cromwell, Emerson, Theodore Parker, and Lincoln. These latter were loyal to principle and the truth when it meant the loss of persons and prestige. The others were loyal to person and that practically means self and self interest.

Discussing the question of loyalty more closely and analytically, Professor Josiah Royce includes it as one of the chief sources of religious insight, indeed the very essence of religion:

"However far you go in loyalty, you will never regard your loyalty as a mere morality, it will also be in essence a religion."—Sources of Religious Insight, page 206.

We shall take the trouble and time to quote further from this book of Professor Royce, who, as a philosopher ranks among the very highest of the American school:

The true principle of loyalty is, in fact, a union of two principles. The first is: Be loyal. The second is: So be loyal, that is, so seek, so accept, so serve your cause that thereby the loyalty of all your brethren throughout all the world, through your example, through your influence, through

your own love of loyalty wherever you find it, as well as through the sort of loyalty which you exemplify in your deeds, shall be aided, furthered, increased so far as in you lies. [And]: Such people are then, in truth, not loyal merely to their private cause. They are loyal to the cause of all loyal people.—Ibid., pp. 202, 203.

Loyalty is therefore an attitude on the part of the individual which will increase social devotion to the cause which in the course of human experience is worthy of the persistent loyalty of the race. This goes beyond personal considerations and lifts all loyal people above the fret and turmoil of secondary discussions and becomes the dynamic by means of which all are fused in the "unity of spirit."

The cause may be defined differently according to temperament or training or development, but however it may be defined it is never one individual person alone. . . . The cause for any such devoted servant of a cause as we have been describing is some conceived, yet also real, spiritual unity which links many individual lives in one, and which is therefore essentially superhuman, in exactly the sense in which we found the realities of the world of the reason to be superhuman. The cause is not, on that account, any mere abstraction. It is a live something: My home, my family, my country, my service, mankind, the church, my art, my science, the cause of humanity, or, once more, God's will—such are the names for the cause. . . . The cause, then, is something based upon human needs, and inclusive of human effort, and alive with all the warmth of human consciousness and of human love and desire and effort. One also thinks of the cause as superhuman in the scope, the wealth, the unity, and the reasonableness of its purposes and its accomplishments.—Ibid., pp. 199, 200.

In practical expression this attitude of loyalty has its simplest statement of principle in the maxim, "Be loyal to your cause." More fully stated: "Devote your whole self to your cause."

Such a principle does not mean "lose yourself," or "abolish yourself," or even simply "sacrifice yourself." It means: Be as rich and full and strong a self as you can, and then, with all your heart, and your soul, and your mind, and your strength, devote yourself to this your cause, to this spiritual unity in which individuals may be, and (when they are loyal) actually are, united in a life whose meaning is above the separate meanings of any or of all natural human beings."—P. 201.

No matter what we shall claim as our cause then, it is of supreme importance that we shall see in the cause that which can and does call forth all that is the very best within us and of us, and further, that which we see in the cause shall also make for the betterment of the whole of the race, and finally, it must demonstrate its realness by its power to unify with itself all other "worths" and "reals" and make us in turn one with all men and women who are "loyal" in the same manner.

If the cause shall be our church, we must have clearly definitized the principle of which the church is but the symbol.

The church as an institution is but the organization of men and women who find unity of interests, ideals, and activities directed to the glory of God and the good of their fellows in which ends our own salvation is secured. To reverse this and make the church the instrument of personal salvation would be a contradiction of the principle of loyalty and render such a person unsalvable to that extent.

The church is the visible evidence of the unity of purpose between God and man and is the visible "point of contact" between the human and the divine; the agent through which personal religion becomes a socialized value. As an institution then the church must have as its cause to which the adherents must be loyal, the fact of religion as communion between God and man finding expression through the organized activities making for the unification of human activities with divine purposes. This impress of God's will upon the individual life expressing itself in the collective life of the body ecclesiastic is the cause to which all church people must be loyal. Everything else is secondary and of value only so far as they are efficient means to this end.

To clearly vision that will of God and develop the activities of the body in all relations in faithful obedience to that will is the obvious duty of the church, and the success attending the visioning of that will and attending the efforts to achieve God's purposes will be the irrefragable proof of the church's authority and standing. This being so, it also follows that the church must be an important agent through which "the spiritual unity of all the world of reasonable beings," shall be brought about. And, "to further the unity of whatever spiritual life you can influence, and to do this by every rational deed, precisely in so far as your powers permit." (Sources of Religious Insight, p. 208.)

Though other people and organizations do not recognize such efforts and may even be hostile to purpose and formulæ as well as ideals, we have not escaped from the duty of persistently seeking the "unity of the spirit in the bonds of peace: (harmony—that which is perfectly joined together)." The church must rise above sectarianism and seek for the principle of unification in everything which may be considered a cause commanding loyalty, it matters not where nor by whom. It is this outstanding feature which brings into spiritual relationship all reformers and reform movements; and gave point to the saying of Herbert Spencer: "No heresy is believed in for its falsities, but for the truth it contains and which its devotees see and believe." History philosophically interpreted demonstrates this remarkably, showing the identification of this principle which is the foundation of our faith that right will prevail; for, "history is the great judge and

vindicator of the ways of God to man." We offer the following illustration from the *Hibbert Journal*, volume 16, number 4, page 579:

In 1846 Newman was received into the Roman Church. He was followed thither by the group whom Doctor Roland Williams in his "Essays and reviews" sorrowfully describes as "our lost ones." At just the same time there was in progress in the rugged land north of the Tweed a spiritual movement whose leaders would have called these Roman neophytes by the bitter name of perverts, and who in turn would have been despised by them as heretical and schismatic. No round table could have been capacious enough to bring together Chalmers and Newman, Ward and Guthrie. Yet they were united by a surer bond than any which round table conferences disclose. On that level which is deeper than discussion can reach they were at one in a great loyalty and a great antagonism. They shared, though they knew it not, in a glorious conception of the church, and in a noble indignation for the church's sake against those by whom she was being betrayed. They believed alike that she was neither a hireling of the civil power nor an auxiliary to national refinement, neither a soothing influence over public discontents nor a moral prop to government and police; that her life depended not on the funds which parliament might vote nor on the worldly allies who might be won over through prejudice; not on the tactics by which opponents might be appeased, current whims exploited, and popular enthusiasms pressed into a sham religious reinforcement. Far other convictions were in the minds of the free churchmen of 1843 and of the "Romanizers" of 1846. Far different was the call which bade them forsake their country and their kindred and their father's house. In ways they were dissimilar—so very dissimilar—they alike believed themselves the custodians of a trust from Him who had no need of any man's strategy. It was theirs to go straight forward, not disobedient to their heavenly vision, and the consequences were in higher hands. Whatever such men may say of one another, however impenetrable to their own eyes may be the partition walls which separated them, they have partaken of the same spiritual meat, and have touched their lips with the same wine of remembrance.

It is this quality in human experience and history which unifies all the parts, episodes, and persons into the real universal brotherhood and makes communion with God the real moral and spiritual force at the back of all progress. This is loyalty.

A church or ministry which loses the "heavenly vision" in the puerile struggles for personal or sectarian gains cannot be regarded as one with the "Loyal hearts and true standing ever in the light." However vaunting the claims, imposing the ritual, and attractive the message; however magnetic, eloquent, and powerful the leadership of the ministry—when questions of personal privileges, of denominational rights are allowed to take precedence over questions of truth, justice, and honor loyalty cannot exist, but egotism paralyzes the usefulness of such an institution or person and what we here call neuroticism broods over a moral and spiritual waste. The stern rebuke of Matthew Arnold is fittingly opposite:

Its frame yet stood without a breach  
When blood and warmth were fled;

And still it spake its wonted speech  
But every word was dead.

JOHN W. RUSHTON.

### THE GREAT NEED OF THE BRANCHES

Laboring from month to month in the branches of the church offers opportunity to note what is strong and what is weak in the Saints as organized bodies. While there is much to give comfort and encouragement, there is also much to dishearten and discourage. I like to think of every branch as a human unit, and in a sense having a soul. Each member of the branch contributes something to the building up of the branch if he has the true spirit of the gospel. Our strength comes in a large measure from being together. Indeed, the growth of our spiritual life is largely dependent upon being together. Where two or three are assembled the Lord of life is present in a way in which he is not present with the isolated soul. When two or three unite in prayer, heaven is responsive to degrees never reached when men pray separately. We are therefore in this article to consider some things needed in the branches as a whole.

It seems to me a good definition of the word *Saint* would be: "A builder of the spiritual life in himself and in his brethren." Paul's earnest admonition to a company of Christians at Thessalonica was, "Build one another up." This is the work which the Saints in every branch should do for one another. This is the very work which the great apostle exhorted the churches in his charge to abound in. "Seek that ye may abound in the work of building up." The gist of what he said to all the churches is contained in these words: Let us follow after things which make for peace, and things whereby we may build one another up.

Careful readings of the epistles and church history reveals clearly that the early Christians did not conceive of themselves as members of a body, or as stones in a temple; and the result was a frequent discord and distressing scandal. Human nature in that day was no different from what we find it to-day. There were members in the various churches who sorely tried the heart of Paul. They followed their own bent, indulging their vanity, gave vent to their censorious tempers, and pulled to pieces the unity of the congregation. It grieves us to find the same class in some of our branches to-day.

I never lose hope for any branch when I think of the conditions Paul found in the church in Corinth. Considerateness and forbearance were virtues slightly practiced; vanity and self-seeking were vices in full bloom. To this church the apostle unfolds his idea of building. He is grieved over the

condition. He shows how the destructive work began. He goes to the root of the matter. He makes them see that all their troubles lie in the fact that they are not alive to their duty as builders. They neither build themselves up nor do they build one another. They are torn by cliques. All their troubles would disappear if they would give themselves to building in a spiritual sense. His counsel is summed up in the single sentence: "Let everything be done with a view to building." It is an evil spirit which takes delight in pulling things to pieces.

Every branch should be as a family of God. And even more than that, it should be a living temple. Jesus should be its foundation stone, the stone rejected by men but chosen of God and precious, upon which living stone believers are built up a spiritual house.

The sad condition of some of our branches, because of lack of charity and forbearance deserves sustained attention. We should prayerfully turn to the great Head of the church, and hear him as he speaks to us: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The distinctive note of life in the gospel is proclaimed to be love for another. Without this distinctive note a branch is nothing more than "sounding brass and tinkling cymbal." It is a body without a spirit.

How tender is the admonition which Peter gives to the Christians of his day: "Be ye like minded, compassionate, loving, as brothers, tender-hearted, humble-minded." He has many bits of advice to give to his converts, but this is chief: "Above all things be fervent in your love among yourselves. Honor all men. Love the brotherhood."

I love to think of John in his old age, with trembling hand and tear-dimmed eyes, writing his conception of what a company of followers of Christ should be. It would be well for all of us, in every branch, to often recall the precious words of the beloved disciple. He makes it clear that our first duty as believers in the gospel is loving one another. There is little else that he cares to write. We can still hear his great heart beating in his words: "He that loveth his brother abideth in the light." "We ought to lay down our lives for the brethren." "This is his commandment, that we should believe in the name of his Son, Jesus Christ, and love one another." "Beloved, let us love one another." "If God so loved us we ought to love one another." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." "This commandment have we from

him that he who loveth God, love his brother also."

After reading these words of John, I can easily believe what Eusebius, the early church historian, tells us. He relates that when John was advanced in years, unable any longer to walk, the young men in the church in Ephesus were wont to carry him before the people, to whom he repeated again and again, "Little children, love one another." When they asked him why he said this so many times, his reply was: "Because it is the Lord's precept, and if only it be done it is enough."

What a blessed thing it would be if the members of every branch in the church would realize to its fullness the fact that it is only as they are rooted and grounded in love that they are strong to apprehend with all the Saints what is the breadth and length and height and depth, and to know the love of Christ which "passeth all knowledge."

It thrills my heart every time I read the first letter of Paul to the Corinthians. In that letter his conception of love breaks into the language of unsurpassed and unforgettable splendor. He declares what love is, how it acts, feels, thinks, and what victories it wins. Without it, no matter what else we possess, we have nothing.

Looking at our branches in the light of the writings of Peter, John, and Paul, we must conclude that unless a branch is a brotherhood it is not a branch. A company of men and women whose sympathies and purposes are not intertwined and whose lives are not interlaced and blended may be called a branch, but it does not bear in the body of its life the marks of the Lord Jesus.

I love to think of that habit Jesus had of reminding his disciples that he was their Master and that all they were brethren. The great burden that lay upon his heart is seen in his behavior and words in the upper chamber. All along the way that day, there had been outbreaks of temper on the part of the twelve, and the old spirit of ill will crops out again as they take their places around the table. The feast cannot go on. Christ can hold no festival except where hearts are sweet. He takes a basin and a towel and proceeds to bathe the feet of the disciples, not because he cares for the dust on their feet, but because he is pained by the estrangement of their hearts. This done, he announces a commandment which is to take precedence over all the instructions which he has hitherto given them: "A new commandment I give unto you, that ye love one another."

We prove ourselves to be believers in the gospel not by loving men in general, but by loving our brethren in the church. I think our Lord makes this truth very clear. I have noticed that a man generally expresses in his prayers what is uppermost in his mind. I have noticed this during the

time I was a pastor in the sectarian ministry. The things uppermost in the mind emerge in the prayers which men offer, especially in the presence of death. Listen to the last prayer of Jesus. He prays that his disciples may be one. He prays for it again and again. It is the one longing thought which throbs through his whole prayer. The outside world passes for a season out of his thought. The nations and their needs sink below the horizon. He thinks only of his church, of the men who are there in his presence, and of the multitudes who will believe on him through their words. He can conceive of no higher blessing for them than communion of spirit, comradeship in heart, union in love. "That they may all be one, even as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou didst send me.

This is amazing doctrine. The world is not to be converted by reasoning or philosophy or eloquence, but by the love we bear one another. I do not hesitate to say here that it is by the brotherliness among us, in our branches, that the hard heart of the world is to be softened and the truth of the restored gospel established. We are to bring the world to a knowledge of the gospel by loving one another.

Let us never depart from the blessed custom of addressing one another as sister and brother. The early church in Jerusalem and at Ephesus was known as the household of faith, the family of God. Christians called one another not "Christians," but "brethren." High in the list of graces stood the grace of hospitality. The early Christians when they traveled never found themselves away from home. A favorite name for the church immediately after Pentecost was "Brotherhood." Alas, that it was ever lost!

Every Saint in a branch owes something to every other Saint in the branch which he owes to no other human being. His first duty is to his fellow believers in the restored gospel; his first obligation is to his brethren; his first concern is with his comrades in faith. Love is the badge of unity, and without unity no branch can prosper. Love is the power which overcomes. The secret of the progress of the early church lies revealed in the exclamation of the pagan crowd: "Behold how these Christians love one another!"

I pray God to hasten the day when all divisions and hard feelings will die out in our branches and the onlooking world will be drawn to us and be won to the gospel by the love they see abounding among us. Our branches should be a fellowship of souls based upon the fellowship with God's only begotten Son. Without fellowship faith is empty, hope is darkened, love is starved. Love when once

kindled travels far, but it must be kindled. Our branches should be furnaces of the love of Christ, thawing the cold selfishness of the world wherever they are established. Some of our branches are rich in many things but poor in love. What love is expressed in that precious hymn: "There's an old, old path." How blessed it would be if the love expressed in that hymn lived in the hearts of all the Saints who sing it! If the truth of this hymn were lived out in the hearts of every Saint, all sorts of reviving streams would flow from it. In these sad and trying days through which the church is passing I think it would be well for all of us to ponder the meaning of the new commandment and see if we measure up to it. I sometimes think this is what the Spirit of God is saying to our branches:

Let us cease our complaining and fault-finding, our picking of flaws in others, and let us, like sincere believers in the gospel set to work with both hands to strengthen our branches where the branches today are weakest. Let it be the ambition of every member to make his branch the warmest and most effective brotherhood in the community. Let no stranger at our services depart ungreeted. Let no unfortunate member go unbefriended; no invalid unvisited. Let no erring member go unadvised and unadmonished in love. Let no home of mourning go uncomforted. Let no act of needed mercy be neglected. One of God's choice words is fellowship, and unless a branch offers fellowship it is doomed. Men cannot love a church if all the privileges it offers are paying tithing and paying the church debt.

One of the greatest utterances that fell from the lips of Jesus was this: "I will build my church." We become cooperators with him when we have in us the same mind as was in him. "Except the Lord build the house [branch], they labor in vain that build it."

Dear Saints, let us rise from our petty envies, our feelings of resentment toward one another, and let us look for Christ in the upper chamber, girding himself with a towel. He is ever by our side. The gates of death shall not prevail against the church of the restored gospel. Our enemies rage and imagine a vain thing. He that sitteth in the heavens laughs. The Lord holds them in derision. The church, bounded by the ties of love, in her branches, will pursue its onward way. Its noon is not behind it. Its triumphal career has only begun. We are toiling amid the mists of the early morning. It is the rising sun which smites our foreheads, and we cannot even dream of the glory which is to be. We have an enduring institution. Dynasties will fall and crumble and decay, yet the church shall live on. After the flags of republics and empires have been flown to tatters, and the earth itself

has tasted death, the church of the restored gospel shall stand forth glorious, free from blemish or mark of decay; the gates of hades shall not prevail against it. Therefore, beloved Saints, in these confused and confusing days, be steadfast and give ear to what the Spirit is saying to our branches: "Love ye one another, as I have loved you."

AUGUSTINE DWYER.



## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Glimpses of Our Executive Officers

Mrs. Frederick M. Smith, the honorary president of the Woman's Auxiliary, has been associated with the woman's organization of the church since the earliest stages of its development. It has always been her aim to study and observe the progress of women and the woman's club movement in general, and to apply the principles and ideas gained thereby to the best advantage in the teaching and helping of the women of the church. Through her association with people of every sort and in every condition of living, she has become broad in her viewpoint, charitable in her judgments, and unusually sympathetic. Her personality is such that she inspires the confidence of those with whom she comes in contact, and understands and sympathizes with all who speak with her. In all her outside experience, her heart is with the church and its people, and her mind is constantly concerned with the problems of raising the women of the church to higher planes of efficiency and service. Hers is the vision by which many of the younger and less experienced workers are enabled to sense the enormity of the possibilities and the ultimate aims of a purely woman's organization within the church. Her heart and the best that is in her has been given to the church. No sacrifice has been too great, no obstacle too difficult, but that she has persistently continued in her chosen work, that of teaching by education and example the true religion, the text of which is the greatest commandment, "Thou shalt love the Lord, thy God, . . . and thy neighbor as thyself."

The president, Mrs. D. J. Krahl, is also a woman of experience both within and without the church. She is constantly grasping at the good in whatever she meets, that she may be better fitted to serve the women in any capacity which may present itself. As an executive, she exhibits admirable judgment, considering every side of a question fairly and without prejudice, asking constant counsel and advice from her associates, and in every way exercising conservatism, without being, on the other hand, too cautious of advocating improvements and progressive ideas. She has besides executive ability, those qualities of faith, humility, and consecration which characterize a spiritual leader. This, with a certain personal charm, makes of her a successful president, and one enabled to direct the Auxiliary through this trying time when the storm and stress of society at large might shake the organizations of the church to their very foundations, but for the wisdom of their gifted leaders.

Sunday evening in the home of Mrs. Fred Koehler, first vice president, is the hour for study, but it is a time looked forward to and thoroughly enjoyed by the little people of the neighborhood as well as of the house. In the late afternoon they begin to gather, from the little playmates of the five-year-old son to the fifteen-year-old chums of the older girls; and with as much order as possible arrange

themselves for the quiet hour. The lessons for the next Sunday are read and explained. Bible stories are told and listened to, and plans for the week discussed. But quite as important as this hour with the children is the work Mrs. Koehler has done with the women, especially the mothers. Under her direction the women of the neighborhood meet for study and mutual help. This Auxiliary has been fortunate this year in obtaining for general work this woman whose enthusiasm and organizing ability have been for so long a stimulus and an example to those with whom she has been immediately in contact.

Mrs. William Madison is the second vice president. She is naturally an enthusiast, her experience has given her a knowledge of the necessity of team work, and she is a thorough student both by nature and by training. There is something stimulating about a woman who is in love with her work, who thinks and speaks and acts in terms of the subject to which she is at that time devoting her attention. As such, Mrs. Madison is a valuable member of the executive committee. The committee may agree that such and such a thing is perfectly proper, quite appropriate, and really should be done; but it sometimes takes a positive character like Mrs. Madison to impress on the committee the fact that this thing must be done at once, that there is no other course possible. And then it is such a pleasure to be associated with her. She thinks quickly, is sufficiently assertive to cause no embarrassment, but quick to acknowledge an error—and she is delightfully frank. The church needs many such strong positive characters, women with cultivated minds, the ability to attack and master a problem, and the assertiveness to carry the conviction of right.

Mrs. J. A. Gardner, the secretary, is a young woman who has proven herself a warm ally of young folks in every capacity from that of the originator of the Oriole movement for the girls of the church to that of companion and teacher to her own little sons, and as ideal hostess to their friends. As long as the memory of the Oriole movement remains and its influences are felt Mrs. Gardner's name will be inseparably associated with that department of the Woman's Auxiliary. That the Oriole work has extended to all parts of the world where the church is known is due to her personal interest. Her unusual understanding of the young together with her sympathy and love is the secret of her success. Although much of her work in the Auxiliary has been in the interests of the Young Woman's Bureau, she is an able secretary, and is rapidly becoming a well-informed and ardent worker in the woman's cause. She is a woman of action and has the faculty of carrying her point, but unlike many energetic persons she is endeavoring to found her enthusiasm with the wisdom both of study and experience that may give direction to her zeal and whereby she may become a power among the women.

Another member of the executive committee who is for the first time acting as an officer in the General Auxiliary is Mrs. Frank H. Esgar, the treasurer. She is perhaps best known among the women as the niece of the late Sister B. C. Smith, who for so many years was associated with the progress of the women of the church. Mrs. Esgar has many of the traits which caused her aunt to be so well loved and so powerful for good. She has that peculiar combination of humility and pride—the humility which is content to completely submerge "self" in a Higher Power, and the just and honest pride in virtue and honesty—that is the mark of a true Christian character. She comes of a family which is noted for its loyalty to the church and its leaders; and in her is the promise of a faithful, straightforward, and judicious servant of the women of the church.

Mrs. Mark Siegfried, the historian, comes of a family that is conspicuous for its artistic talent. She writes well,

and in spite of her growing family, she keeps herself informed and in touch with the progress of the Auxiliary. She is, besides, sufficiently acute in her judgment to record the doings of a society fairly and without the personal prejudices which are so apt to creep in with writers of contemporaneous history. The nearness of events is inclined to color them with the personality of those whose history is recorded as reflected by the personality of the historian, but Mrs. Siegfried has the artistic ability to assume the viewpoint of a complete outsider, from which she is enabled to record the history of the Auxiliary to meet the consideration of those who are without the organization and for the instruction of those who may come after.

Mrs. B. M. Anderson, the editor in chief, is a woman of considerable natural ability, both for the actual writing and for the infinitely more difficult art of knowing what to write. Her personality is forceful and carrying. She has the power to dominate and the perseverance to maintain her leadership. Such is a character capable of influencing by precept and example. Besides editing the columns of the Auxiliary in the HERALD, she is active in local work, particularly war work. She knits beautifully and with astonishing rapidity, and has been "mothering" a dozen or more soldiers and sailors during the war. She is quite famous for her letters to the boys in the service. Mrs. Anderson deserves credit for fulfilling so successfully for the Auxiliary a duty for which few other women in the church are so capable—and for fulfilling it conscientiously and admirably.

ALICE M. SMITH.

[Note. Some time ago Sister Louise Evans asked us for a short sketch of each of the General Auxiliary officers. We rather enjoyed the prospect of being introduced to the women of the church but hesitated to introduce ourselves. At our request Sister Alice M. Smith consented to introduce us and the preceding personal sketches result. Sister Alice is acquainted with each member of the executive committee. She gives this contribution willingly as she has done in other instances because of her interest in the Woman's Auxiliary. You will be interested in knowing that she has recently been appointed editor in chief of the *Tech Collegian*, the official newspaper of the Junior College in Kansas City, Missouri. This paper has an official staff of eight.—MRS. J. A. GARDNER.]

## Home and Child Welfare Work

The Home and Child Welfare Bureau has as its aim this year the outlining and presenting of plans whereby organized women may work to secure for their community conditions which make for the physical, mental, and religious health of their children.

The general outline to be followed, in so far as it is practicable, is presented here. Besides the work suggested in it, we desire to assist mothers and teachers in making practical application of the principles and laws which operate in the development of child life in the home; the principles and laws should be learned by study in the mothers' and teachers' problems classes.

### OUTLINE FOR HOME AND CHILD WELFARE WORK

#### Health and Physical Welfare

1. *Foods and their care.* The correct care of foods is the work of both the individual and the community. The community, not the individual, can secure cleanliness in the care of food by the grocer, the dairyman, the butcher, etc., but the individual is responsible for its condition after it gets into the

home. Below are a few of the lines for both individual and concerted action.

- a. *The sanitary kitchen.* Care of ice box, dishtowels, sinks.
  - b. *Milk inspection.* The real saving in paying a higher price for certified milk, how to secure it, how it prevents infant mortality.
  - c. *Screened provisions.* Comparison of bacteria in screened and unscreened foods, how to get merchants to screen their provisions.
2. *Sanitary Surroundings.* How they are conducive to health.
- a. *Proper disposal of garbage.* The danger of garbage piles or cans, especially in hot weather; the value of clean-up week in the community.
  - b. *The fly pest.* Its significance and how to get rid of it.
  - c. *Ventilation.* Improper ventilation at public meetings and what to do about it. Home ventilation.
3. *Exercise.* How much and what kind should a growing child have. Work and its value, dangers of too little or too much.
- a. *The value of play.* What and how to play, organized and directed play, supervised play at school and how to secure it, public playgrounds and how to use them.
4. *Sleep.* Do you know how many hours of sleep children of various ages should have? Are social affairs for the young and over-worked in your community? Supervision of social hours possible by organized efforts.
5. *Public health nurse.* Need for a community nurse, and how to make one possible and practicable for your community.
6. *Medical inspection in schools.* Detection of adenoids, enlarged tonsils, defective eyesight and hearing, malnutrition. Adjustable seats, proper lighting, proper placing of blackboards are shown to be helps in retrieving eye trouble and bad posture.
7. *School feeding.* Malnutrition in childhood, its symptoms, causes, and results. Warm lunches practicable even in rural schools.
- Mental and Moral Welfare
1. *In the home.* Necessity for attractive homes. Simplicity and comforts in home furnishings and decorating. Correct pictures, books, music, and their value in developing mental and moral natures.
    - a. *Story-telling.* How to tell a story, what stories are best to tell at various ages.
    - b. *Habit training.* Courtesy in the home, cleanliness, neatness, speed and accuracy in work, self-control, development of individuality.
  2. *In the community.*
    - a. *Morals in the schools.* Does your system encourage cramming, cheating, lazy thinking, truancy? How can mothers work with teachers to offset these troubles? Parent teachers' associations and their value.
    - b. *Standards of school dress.* How they affect the children of the community.
    - c. *The motion picture.* Value as a public recreation, necessity for censorship. It is possible for every community to have clean pictures. How shall we secure them?
    - d. *The development of boy life.* Utilizing the gang spirit. How to develop in them a sense of good citizenship. How to help the boy discover his pos-

sibilities. Keeping the confidence of the boy. Hygiene and the boy.

3. *Religious education.* The danger of the over-sentimental idea in religious teaching. The value of making religion an everyday religion, of making it a "play the game square" idea for boys. The mother's place in religious training.

This outline is not absolute nor final. As our wisdom increases, changes will appear. We expect to present articles in the HERALD column on these subjects. Sincerity of purpose and determination to do will win us success.

MRS. L. S. WIGHT, *Supervisor,*  
*Home and Child Welfare Bureau.*

LAMONI, IOWA.

## THE STAFF

Edited by ARTHUR H. MILLS, 704 8th St., San Bernardino, Calif.

### Choir Tactics

No, we are not going to write anything about the activities of those bellicose, temperamental individuals who constitute the disturbing elements of our choirs; nor are we going to in any way touch upon the "wars and rumors of wars" that are so frequently the distressing accompaniment of our choir work. We reserve this disagreeable task for a time when we feel more like tackling it, for our mission in this article is a peaceful one in which we desire to treat upon those things that conduce to order and efficiency in our choir service.

In pedagogy there is a term used known as "schoolroom tactics." It relates to the systematic, orderly handling of pupils in such a manner that their movements conduce to more careful and efficient work. A carefully-planned, well-thought-out program is outlined in detail, by which the pupils know exactly what each day's work is and how, when, and where that work shall be done. The pupils are placed in orderly arrangement whereby like classes and tasks are grouped together for the better conduct of their work. Their movements in the schoolroom are conducted after an orderly system. In going to or from classes, at recess or dismissal, they rise on signal and march uniformly to their places in an orderly, decorous manner. All their activities are so planned and managed that the tactics of each classroom as a unit and the school as a whole shall conduce to the discipline of the pupil and the efficiency of his work.

It is needless to say that such tactics—embracing both system, order, and organization—do result in better work and more efficient work. So thoroughly has the doctrine of schoolroom tactics demonstrated its value that school directors are demanding it, and no teacher who persists in neglecting it is allowed to retain his standing very long.

Why cannot such methods be employed in our choirs? Echo answers why; and the fickle maid gives the only true response to the question. Yet we cannot help but imagine we hear the protests of a number of self-constituted guardians of the church's well being, fearful that it may go too fast and land in the "demnition bow wows."

We maintain that system, order, organization, and management will conduce more to real results in a choir's work than anything else and that a lack of these things will frequently spell failure. To illustrate let us use two pictures—pictures that, because of the writer's acquaintance with a number of the choirs of the church, cannot be said to be wholly imaginary or fictitious.

Picture number one: This choir may be found "somewhere in the church" (we trust too many may not hurry forward

to claim the distinction). The time is Sunday morning; the Sunday school has dismissed and in the interval between that and the church services various activities and preparations are under way. The congregation is assembling, visiting and greeting one another as they take their seats or cluster in groups in the aisles. The chorister is in the choir section, hastily looking over anthem books, searching for a suitable number for the service. Last choir practice was not productive of results in the way of perfected anthems and the Sabbath day services are at hand with nothing ready. The organist is lolling over the front of the organ, chewing gum; also she is masticating another article of woven texture with one of the tenors. The choir members are dawdling in the body of the church, "visiting" among the gathering audience. Occasionally one will saunter up into the choir section and interrupt the chorister with the question, "What anthem are we going to sing to-day?" The chorister, driven to desperation by the interruptions that reach him from all sides, pursues his frenzied search, determined to "get something" anyway. By this time the choir seats are being gradually filled with the dilatory members, who while away the waiting time with gossip and noisy chatter. Other members are loitering in the aisles, and occasionally a member will leave the choir seats to impart a choice bit of conversation to some one in the audience. The chorister finally makes a selection and announces it to the members in the choir seats, whereupon a hue and cry arises, "We can't sing that anthem." "Let's sing something pretty." "Why don't you sing that swell anthem we practiced a couple of weeks ago?" The soprano, who has a solo in the anthem selected, and who happens not to be in the humor for singing that morning, hastily exclaims that she "just can't sing that solo," making it necessary for the chorister to make another selection or coax and cajole her into singing it anyway, which is probably what she wanted. And so it goes. Meanwhile the ministry are waiting in the pulpit for the opening time of the service, which comes amid the confusion in which everything is surrounded; the dawdling choir members still in the audience make a hurried rush to their places and the service begins. But what an atmosphere with which this service is preceded and what inspiration can be gained from it for speaker or hearer? "Order is heaven's first law," but how much of heavenly influence is found in such a scene? Can the members of either choir or congregation step immediately from the atmosphere of confusion into one of devotion?

Picture number two: this is also of a choir "somewhere in the church." The background is largely the same as in the other picture; the time being the interval between the Sunday school and the morning service. The choir members have been gathering quietly in an anteroom or in the basement, where all the necessary preparations for their portion of the morning service are conducted. If there is any visiting among them it need not be at the expense of the audience; if any confusion, it need not result in disturbing the spiritual atmosphere of the assembling congregation, who are coming for the purpose of worship. All preparations completed, the choir quietly and reverently file into their places before the waiting congregation and the service begins in order and with a devotional spirit.

What a difference in these two pictures! Yet the situation in the first one is found in a greater or lesser degree in many of the choirs of the church. Our choirs are departments of the church and their work should be done in order and diligence; yet in many of them it is done in disorder and slothfulness.

The foregoing are merely instances of where proper tactics may be employed in the visible work of our choirs; yet there is a far greater field where tactics may have a proper

work, and it is in the quiet, hidden avenues of choir work and management that such results are best seen.

The chorister is virtually the manager of the choir in most of its functions and upon him rests the responsibility of planning and executing a wise system of choir tactics. Much, very much, lies in the way of *preparation*. A chorister should so plan his work that he knows in advance each step that may be taken and he should be in a position to indicate that step to the choir members clearly and decisively. When he goes to the choir practice, the evening's work should be mapped out in detail and emergencies provided for. Then the practice should commence promptly. It should be conducted with firmness and decision and the choir members made to know exactly what they are expected to do. Indecision will ruin any choir, for uncertainty always results in chilling all enthusiasm. The choir should be so seated that accessibility to their work may be had by the chorister, so that effective direction may be given at any time. Once started the practice should be conducted continuously and energetically, until the work of the evening is concluded. Proper order and decorum on the part of everyone should be insisted upon. Too many choir members regard the weekly practice as a gala occasion, in which a good sociable time may be had, often degenerating into a real romp. While the spirit of kindly sociability should never be absent at the practices, it should be remembered by everyone that the object of the practice is the perfection of the work in hand and not social gayety. Therefore, the practice should be pushed energetically, allowing proper "breathing spells" in which the choir members may rest from the strain of continued work, and enjoy a brief relaxation in social enjoyment. But never should the choir be allowed to lose sight of the real object of their practice, which is to prepare themselves for their service before God.

There are other tactics that choristers may employ that cannot be enumerated in this brief article. It should always be borne in mind that, as in the school, a definite, well-planned system will work greatly for efficiency. The work for Sunday's services should be all arranged and planned so that when the day comes no confusion or indecision may result because things are misunderstood and uncertain.

A slight word of caution may well be given here. No system should be enforced or tactics employed that tend to make the work burdensome or reduce it to the mechanical. The "ease of grace" should be ever present. Choir members, like all other human beings, resent being made mere cogs in a machine, the automatic units of a system. Hence, the spirit of the work should ever be felt and real comradeship maintained.

ARTHUR H. MILLS.

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### Orchestration of Hymnal and Zion's Praises

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We have received quite a number of queries as to whether these two books have ever been arranged for our orchestras. To all such we have replied that no such arrangements have yet been made. Frankly, we do not see how such orchestration is at present practicable, for two reasons.

A brief glance at some of our orchestras and their composition may perhaps enable us to understand the situation better. These orchestras are composed of amateur talent, the material found available in the branches. One branch will have a small group of two, or three, or four instrumentalists while another branch may have an orchestra of eight or ten performers. One orchestra may have as its instrumentation two or three violins, a cornet, and a piano; another orchestra, no larger, may have but one violin, a cornet, clarinet, and piano. A third orchestra may have a still different set of instruments, either running heavily to

brass (as so many of our small orchestras do) or deficient in those instruments that "fill in," or complete the harmonic balance. It will be probably found that in all the church there are no two orchestras exactly alike.

Orchestration is a definite branch of musical knowledge and as such follows the well-defined rules of its system. In this system two things are necessary; first, harmonic balance, wherein the four parts of true harmony preserve their relative places; second, arrangement of instruments, so that each gives its due proportion to this harmonic balance. All publishers of orchestral music adhere to the well-defined system of orchestration, now in universally accepted use, and issue their wares accordingly.

The smallest orchestral arrangement published, designed for the small orchestra of a few instruments, is for ten pieces, as follows: first violin, second violin, viola, cello, bass, first cornet, second cornet, flute, trombone, drums. The next larger scheme brings in the alto horn, clarinet, oboe, and tuba, and so on clear through the scheme of larger orchestras. It must be remembered that these schemes are arranged to at all times preserve the harmonic balance of the whole.

Now, bearing in mind the desirability of preserving the harmonic balance it will be seen that it will be a matter of considerable difficulty to adapt this regular scheme to our various small orchestras. For example, in nearly every one of the small orchestras described in the early part of this article, all the instruments would be heard in the soprano voice, if they followed the regular arrangements of orchestrated work. Hence an orchestration of our church books according to the accepted scheme of orchestral arrangement would not be adapted to many of our small orchestras. We know of no plan whereby any general method of orchestrating these books could be had in such a way that all our various orchestras would be properly cared for. Perhaps it may be found in the future; who can tell. If all our orchestras were formed after the generally accepted plan now in universal use, the task would be a simple one. It is better that our players, for the present, arrange their work and the songs they play as best they can, to preserve the harmonic balance, until such time as development may enable us to take this farther step.

Another thing that perhaps more than any other militates against the project of orchestrating our song books, and that is the ever potent one of cost and probable sale. It would involve a very considerable initial cost to produce such orchestration of these books, and the visible sale for them would be small, at present.

A. H. M.

**Logan, Iowa, Musical Forces Distinguish Themselves**

We have just received a very enjoyable and encouraging letter from Sister Ollie Derry, of Logan, Iowa, giving an account of the rendition of a Christmas cantata, "The gift of God," by E. S. Lorenz (published by Lorenz Publishing Company, Dayton, Ohio), said rendition being by the Glee Club, an organization connected with the church's musical activities at Logan, and under the direction and management of Sister Derry and Sister Rose Adams. With the letter is inclosed a "libretto," or copy of the words of the cantata, showing that it was of a very high devotional order, replete with the spirit of Christmastide and of adoration for the gift of God as embodied in the Savior of the world.

Sister Derry writes that eighteen voices were in the chorus (some were incapacitated on account of influenza) and that the cantata was rendered with spirit and hearty response. The whole church was filled with the spirit of song, evidencing that the greater spiritual presence was

there with its approbation. Congratulations and expressions of enjoyment and approval were many, and the impetus given to the cause of music in the Logan Branch has been consequently great.

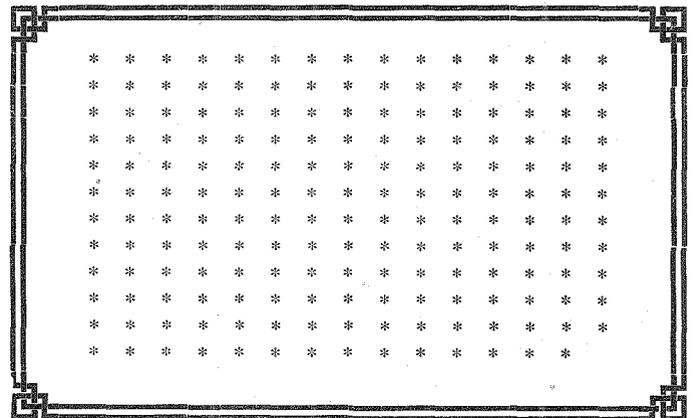
We call the attention of Staff readers to this work of the Logan Saints that others may take notice. Logan is not a large branch nor is it more fortunately situated than most of the other branches of its size. Yet the Logan musical people got together, and in the spirit of *work together* they accomplished that which is both creditable and of real profit to themselves and the work of the church.

What Logan has done and is able to do may be done and is fully as possible with many of our branches. All that is needed is effort, and that effort made by all in the hearty spirit of cooperation.

A. H. M.

**LETTER DEPARTMENT**

*Christmas Offering Roll of Honor*



We have 179 stars for this week and some excellent reports coming in will add to this list about sixty stars for next week, possibly more, but let us not stop until we have the name of every school listed. You know we all want to be together. Many of the schools are not reporting to us, but by cooperating with Brother McGuire's office we have been able to secure the names of many schools who have reached their \$2-per-member mark—but who have failed to write us about it. This permits us to use only the name of the school and is not quite so impressive and helpful as when we have a good letter from the school.

In a recent issue we published the statement that so "far as we had been advised, Detroit (Second Detroit) Sunday School was the first to reach the \$2-per-member mark." Huntsville, Missouri, tells us that we will have to change this, for on March 10 they had \$2.80 per member. So far as we have been advised Huntsville is in the lead in this respect, and we are sure that Detroit Second Sunday School will join with us in congratulating Huntsville. This year, having raised the total aim, we shall also raise the individual aim and will ask all schools to raise an offering equal to, or over, \$2.50 per member—this is less than 5 cents per week, and we shall be pleased to have our good schools report to us just as soon as they have reached or passed this amount.

Read over these good letters, for it will help you in your efforts this year.

Huntsville, Missouri. Brother V. D. Ruch reports: "We have sent the Bishop an average of \$25.01 per member, this amount being raised entirely by consecration. We are proud

of the mark we have reached but we do not report it boastfully, nor do we claim the honor and praise for the accomplishment, for we realize that if God had not blessed us temporarily we would not have been able to give it." You all remember the good challenge of Huntsville in one of the issues of the *Stepping Stones*—wonder if they have made good—let us watch the percentage reports, which will be published later, to see who will lead this year.

Merlin, Ontario. Sister Olive M. Sales reports: "We have exceeded the \$2 mark. We also sent in offering for the Oriole girls—they are few in number but are trying to do their bit in this great work."

Kellogg, Idaho. Sister A. B. Crum reports: "36.54 Christmas offering is being sent in by the Kellogg Sunday School for 1918." It is not stated that this good school is "over the top," so we are publishing their name for fear we would be in error if we did not publish it.

Bellair, Illinois. Sister Effie B. Kisner writes that Bellair Home Class is entitled to a diploma.

Alma, Hardin, Richmond, and Wakenda, Missouri. Brother L. F. Ferguson reports: "We have connected with this branch four missions, three of which have Sunday schools, making a total of four schools. All of these have passed the \$2 mark except Richmond, and we are holding off until Sunday so that they will have their full amount also. This will be a very good record for the Alma Branch but we hope to do better next time."

Dayton, Ohio. We have already reported the name only of this good school, but now having received a letter from them we are glad to give second report—school will be counted but once. Brother Franklin Reiske, superintendent, reports: "We have a desire to do more this coming year than in 1918. Last year we did not get started until in July but we got \$116 for 29 members."

Rupert, Idaho. Brother J. L. Benson reports: "Just a word in behalf of the Minidoka and Big Bend Sunday Schools. You have already received a report from the latter through Brother Arthur Condit. I want to call your attention to the fact that both of these schools belong to the Minidoka Branch, which, all told, has a membership of only 36, but owing to the scattered condition we have two very much alive Sunday schools. We are sending a total of \$220.25 from these two schools—this is 60 per cent more than we sent in last year—let the good work go on."

Clayton, New Mexico. Sister Siddle Shanley writes: "We have no Sunday school here, but we hope we get the \$100,000. We plan to double our offering in 1919."

Conception Junction, Missouri. Brother Edward E. Jensen, superintendent, writes: "Long Branch Sunday School has gone 'over the top.' We hope to do even better next year."

Nevada, Missouri. Brother John W. Noyes, superintendent, reports: "We want our name placed on the Honor Roll as we have gone 'over the top.' We did not do as well this year as we expected to, but hope to do better this coming year."

Phoenix, Arizona. Sister C. E. Sturges, secretary, reports: "The Olive Sunday School has labored under a severe handicap this year, yet we find in the end that we have done just a little better than in 1917. Our attendance is 26 and our offering is \$84.10. Since Brother Yates and family left us in July we have held but three sessions. We hope for better things, but influenza quarantine is upon us again. We are thankful to have done our bit."

Seattle, Washington. Brother Charles Powers reports: "We reached the \$500 mark and over."

Andes, Montana. C. B. Freeman, treasurer, reports: "We are sending in \$143.30 offering and have a membership of 67. We are glad we went 'over the top.' Our offering is late owing to bad weather. We are hoping for \$100,000."

Kansas City, Kansas, Grandview Sunday School. Sister E. R. Lewis, superintendent, reports: "We have about 40 enrolled and have \$183.42 offering with more promised."

Beardstown, Illinois. Brother Harvey E. Mose, superintendent, reports: "We have sent in our offering of \$114.95; we have 45 members in the main school, 18 home department members. We hope the 1919 offering will greatly exceed this year's."

Lamoni, Iowa. Brother G. W. Blair, superintendent, reports: "Our total this year is \$2,034.11, last year \$2,106. A little short this year. We missed eleven sessions on account of quarantine, otherwise our offering would have exceeded last year's. We are on the way for 1919."

The following Sunday schools have reported through Brother McGuire's office and are over the \$2-per-member mark:

Glasgow, Montana, "Glow Sunday School."  
 Brumley, Missouri, "12 Corner Sunday School."  
 Fairland, Oklahoma.  
 Saint Joseph, Missouri, "Zion's Hope Sunday School."  
 Maitland, Missouri, "Pleasant Hope Sunday School."  
 Spanish, Ontario.  
 Chicago, Illinois, "First Chicago."  
 Bellingham, Washington.  
 Battle Creek, Michigan.  
 Savannah, Illinois, "Chestnut Park Sunday School."  
 Pueblo, Colorado.  
 Lair, Colorado, "Liberty Sunday School."  
 Pittsburg, Kansas.  
 Independence, Missouri, "East Independence Sunday School."  
 Spearfish, North Dakota.  
 Webb City, Missouri.  
 Webb City, Missouri, Home Department.  
 Youngstown, Ohio.  
 Stratford, Ontario.  
 Stratford, Ontario, Cradle Roll.  
 Greenwood, New York.  
 South Boardman, Michigan.  
 Anaconda, Montana.  
 Rose City, Michigan.  
 Hoquiam, Washington.  
 Fort Madison, Iowa, "Zion's Star Sunday School."  
 New Canton, Illinois.  
 Owendale, Michigan, "Pigeon River Sunday School."  
 Wallville, New York, "Proctor Sunday School."  
 Attleboro, Massachusetts.  
 Pontiac, Michigan.  
 Houston, Texas, "Houston Heights Sunday School."  
 Bendon, Michigan, "Inland Sunday School."  
 Bay City, Michigan.

Don't forget our aim for 1919 is \$150,000. Let us make this a banner year. Start early, keep the offering before your school all the time. What school will be first with \$2.50 per member?

May God bless and guide you in your efforts,

ARTHUR W. SMITH.

SOMEWHERE IN FRANCE, November 28, 1918.

*Editors Herald:* On this Thanksgiving Day I wish to express my gratefulness for the blessings I have received, including the good health I enjoy. While I recognize my shortcomings I ask the Saints to pray with me that I may

return and carry on the work that God has indicated I should do.

I received an *Ensign* yesterday and read an article by G. T. Griffiths on "God's mysterious ways." And it revealed many things for which we should be thankful. It is the first church literature I have received since coming here and it is much enjoyed. I don't know who sent it, but it brought an interesting message and I would appreciate it very much if it came regularly. I have never met any of the boys of the church and it makes me feel lonely. Were it not for the faith one has from the long instilled truths of the gospel it would be easy for anyone to fail. Yet I am thankful to God for the disposition to serve him and appreciate his blessings.

It will be a blessed time when I can return and be where I can meet with the Saints. The strife has been won in behalf of democracy, giving a degree of equality to mankind and opening the way for the restoration of Israel.

When we see so many young widows in the streets of every city, town, and hamlet, with little children everywhere with hardly sufficient clothes to cover their little bodies, it makes our spirits groan within us. I am glad the long struggle is over. We have lost all too much of our noble blood, while these countries have suffered even more severely.

Recently I received a letter from a sister in Illinois and it made me feel that the church still cared for the brothers and sisters in the service. I know every Latter Day Saint boy overseas cares a great deal for the letters he gets from home and elsewhere. Being a soldier is a lonesome job, even though there are many of us together. We hope the home folks will help us keep in touch with the home land by their letters. Pray for me.

PRIVATE WAYNE WILSON.

Base Hospital No. 60, American E. F., A. P. O. 731, France.

[Excerpt from letter to President Smith]:

TUAKAU, NEW ZEALAND, November 29, 1918.

*Dear Brother:* The influenza epidemic has raged for about three weeks and ministers of all religions have been requested not to hold services except of shortest duration in morning. This request came from the New Zealand health department, and at the same time all schools were closed and many places of business where people congregate, such as barber shops, all liquor bars, etc., also many milk vendors, ice cream factories, fruit shops, fish shops, and like places where there was thought to be danger of the germ being carried and the plague spread.

The qualified medical and nursing forces of the country found themselves absolutely unable to cope with the situation, and the whole of the people were enlisted under citizens' committees for the purpose of rendering first aid and nursing the sick.

Thousands of people have been swept off in a fortnight. It will not be known till later how many have succumbed to the ravages of the disease, but one doctor told us that on a certain day when the account of eight deaths for Auckland was published, he saw 26 deaths that day. He thinks that Auckland has at least a total of 2,000 deaths. The paper says 1,000.

We have responded to the urgent call for help, and Brother Robinson and I have given all of our time to it. Owing to the above-mentioned request regarding religious services, we have only one Sunday school meeting during that time; no preaching at all. Day and night we have been going from house to house giving aid and comfort to the suffering ones, feeding and bathing, or packing them in ice, etc., as their needs required.

Thousands of these had no doctor or qualified nurse to see them during severe illness, but were left absolutely alone

in many cases for days in their bed till death took them off or some of the Red Cross people came to help them. And hundreds passed away with no helper at their side. Men and women have fought for the lives of their loved ones and then gone mad when they stood alone over their dead.

The rich and poor alike have fallen and the doctors and nurses have given their toll in deaths.

Thanks to kind Providence we all at our house had a very slight touch of influenza which seemed nothing more than inoculation against the plague that followed. Hence I have been able to go on every day helping others. . . .

Things are looking better now and I will be back at the office in Auckland in a few days. But the natives here will never forget this. They were sick, weak, and starving.

Sincerely,

H. W. SAVAGE.

[Personal letter to President Smith]:

PAPEETE, TAHITI, December 18, 1918.

*Dear Sir and Brother:* You no doubt will be anxious to hear from this mission and more especially because of the extraordinary conditions that have existed.

Firstly I will try to give you a brief account of our late trouble. Before we were aware of it the Spanish influenza reached Tahiti, and some of our people were taken down and we were called to administer and do what we could otherwise. On Monday, November 25, Sister Ellis came down; on Tuesday Sister Brown, Wednesday Brother Ellis, Thursday Brother Christensen, Friday myself, Saturday our little girl, and Sunday Sister Christensen and her little boy, so we were all on our backs at one time.

I waited on the sick until Friday evening when it was impossible for me to go longer. I had also been taking care of our native brethren as best I could, and we all were kept going night and day administering until we ourselves went down. Well, Sunday evening we hadn't a soul to bring us a drink of warm water, and all were sorely in need of care. I tried to muster all the strength as well as faith that I possessed so that I might be able to get around the house and attend to our needs; so about nine p. m. after three efforts I succeeded in getting my clothes on, and Brother Ellis was in much the same condition, but between us we managed to take turns at getting up from then on during the night and Monday.

On Monday it was quite evident that Sister Ellis had taken a turn for the worse. We tried to get a doctor, but that was impossible, as neither of us could go outdoors; but we sent a native brother who reported that it would be impossible for the doctor to come. On Tuesday something had to be done, so I managed to get outdoors and I started the same native brother off good and early in the morning, and as a result the doctor came about 8 a. m., and upon examination he said that Mrs. Ellis was very near her end. We did all that was possible for her, but about 2.30 p. m. Tuesday she passed peacefully to her well-earned reward.

The rest of the foreign missionary force are around again and will soon be fully recovered from the disease.

Brother Ellis takes his loss very hard, and of course everywhere he goes it is all brought fresh to his mind again. We are trying to do all in our power to make it as pleasant as we can, but still it is hard at the best.

We are not sure as to the exact number we have lost on this island and Makatea, but we think it will reach about fifty of our best members and will weaken if not cripple two of our branches here and the one in Makatea.

So far as we are aware, the disease has not reached the Tuamotuan group as yet, and the traders seem to be taking every precaution to keep it out.

We have no way of telling the number of dead on this

island as most of the chiefs of the several districts have died, and the people have been buried any way and any place; a number of houses have been burned because of decomposed bodies. We heard the other day that more than twenty per cent of the population of this island have died.

We have had to call our mission conference off for the present and we are considering doing away with it until next December, so that it may not disturb the natives' mind relative to the change in time which was decided upon at our last conference.

We haven't held a service for a month, but we will likely commence next Sunday with a memorial service for the departed ones.

I don't wish to dictate in any way the affairs of the mission but I think that it would be well for Brother Ellis to return to America as soon as we can arrange to part with him, also do something towards permanently fixing Sister Ellis's grave. We surely will miss him and Sister Ellis for they have tried to do the very best they could, and though Sister Ellis be dead and Brother Ellis leave the mission, their work will live on through the ages. I think that it might properly be said that Sister Ellis died a martyr for the cause in this mission. I think that she stayed too long in this warm climate, and when this influenza came in its worst form her weakened body was not able to withstand it.

We were very much strengthened when we received the cable from Brother McGuire as to financial assistance; we are all right as to that, but we are grateful to you and him for your thoughtfulness of us in this far-away mission where the land of "sunshine is not all sunshine."

Trusting that God's blessings may be with his people and especially those in charge,

I remain your colaborer for the cause of truth,

ROBERT T. BROWN.

[Excerpt from Clyde F. Ellis's letter of December 18, 1918]:

We have postponed our mission conference until next December, as it is not wise to hold it now because of the raging of the influenza. It has played havoc with Tahiti. About twenty per cent of the population is dead, and possibly more have died, as the death lists are not yet complete. We lost about forty Saints here in Tahiti, and seventeen in Makatea.

FREMONT, NEBRASKA, December 25, 1918.

*Editors Herald:* Not having contributed to your columns for some time, we thought we would pen a few lines with reference to conditions in this part of the gospel field.

On account of the epidemic, we haven't been having Sunday services except sacrament and cottage prayer meetings for some time, but expect to commence again as soon as conditions will permit. Practically all the Saints except my own family have had the influenza and two cases of double pneumonia, but we have had no deaths, for which we are surely thankful, as there have been many deaths here from the plague. We have been kept busy administering in different ways to the Saints, but feel thankful for health to be able to do our whole duty along that line.

We were called on to defend our faith just after the death of Joseph F. Smith, on account of one Reverend O. O. Smith, of the Congregational Church (a newcomer in Fremont) who thought to inform the public through the press about the lives of the Martyrs and why they met death.

His statements in part are: "The facts are that the Mormons had settled at Nauvoo, Illinois, in Hancock County, of which Carthage is the county seat. Joseph Smith commenced to teach polygamy and it so enraged the people that they arrested him and he was placed in jail at Carthage

where a threatening crowd gathered and when Smith undertook to escape through a window he was shot by some one on the outside, his body falling in the window, his blood running down on the outside of the building. His death was not due to mob violence, but rather to his efforts to escape from a just punishment for his crimes against decent society in teaching and practicing polygamy."

He made mention of their camp at Council Bluffs for two years and stated that their influence was still felt at that place.

Well, we went into the records and got dates and facts and answered his statements. He never came back.

We were privileged to lead five more precious souls into the water earlier in the season and there are several more who will be ready in the near future.

We ask the Saints to remember us in their prayers.

In gospel bonds,

251 Platte Avenue.

OTIS GARDNER.

SKIATOOK, OKLAHOMA, December 28, 1918.

*Editors Herald:* Forty-one years ago to-day, I was baptized by James Caffall, a member of the Quorum of Twelve, near Fremont, Nebraska. Two days later I was ordained a priest, and a branch of eight members was organized.

The church was very small then, hardly exceeding twelve thousand, and the missionaries were not many as compared with now. It was a harder struggle against the world than now and we did not have so many friends. Many thousands were yet living and scattered over the prairie States who had been to Utah and saw the polluting work of Mormonism as taught by Brigham Young and his friends. And that combined with sectarian opposition made a big fight for all to be engaged in. It had its compensation, however, for knowing we had but few friends in the world, we found more pleasure in the companionship of our own people.

In looking back over that period of time, I discover that many changes in our methods have taken place, and that applies to all kinds of church work. Marked improvement is shown and we are able to accomplish more work in the same length of time. It was quite a common thing then for the secretary of the General Conference to spend one or two sessions in reading the reports of the missionaries, and some were quite lengthy. It seemed to be an unwritten law that a preacher must talk one and a half hours, regardless of the fact that he was not always edifying.

It is gratifying to know that there has been no change in the fundamental principles of the gospel. The same message is going forth that was preached in earlier times. Some of the ministry to-day seem to have a clearer vision of the beautiful and sublime things of the gospel—those things that make for a purer and cleaner life physically and morally. There is a greater effort being made to lead our people to higher conditions.

In private and public, discussions went on as now, in reference to financial matters. On some things, especially tithing, we have come to a greater unity. In others we differ as much now as then. I will mention only one thing—that of passing the collection basket.

Several of the brethren have recently written on the subject, and it will not exhaust the theme if the writer expresses a few thoughts. There are two things connected with the subject, and if we can get a clear vision of them it will help us to come to correct conclusions.

First: Is the purpose for which the money is desired a proper one? Is it an honest one? To pay for fuel, light, care of the church, and other things are legitimate expenses. It is assumed without argument that dishonest acts are not to be given consideration.

Second: It resolves itself into a matter of convenience. What method can be used that will be convenient and orderly? In a branch of fifteen or twenty members, representing about five families, there are practically five persons to pay all the expenses. A very convenient way for them to do would be to sit down and talk over the bill of expense and then open their pocketbooks and pay it. In a large branch such a method would be very inconvenient. It could be done more orderly and with less confusion by passing the collection basket. With that method many would give small coins, such as nickels and dimes, who would be reluctant and embarrassed to give to a collector personally, and love is kind and will not do those things that will hurt the feelings of the tender and sensitive.

Another method that may be satisfactory is to have members agree to pay a stipulated amount per week or month. The success of this will depend on the honesty of the members and how faithful they are in keeping promises. The Lord's people have not yet reached that state of development that all will keep their promises.

One branch has a table in front of the pulpit on which is a basket, and the members are told to go forward and deposit their offerings. Another has a box at the door, and the money can be dropped into that. In some branches there are collectors, and the president will give the audience a short lecture and tell them that money is needed to meet current expenses, and that the collector will be at the door and receive their offerings and give receipts for the same. Naturally this means a jam at the door, more like a theater crowd than what ought to be an orderly church audience.

People who go to public places where expense is incurred, unless they are selfish, stingy, and have a shriveled up little soul will want to help bear that expense. Inviting people to our homes and inviting them to a public place are not parallel cases. People have a right to go to a public meeting whether they have an invitation or not, and the civil law will protect them in that right. But it is not so in our homes. There people come by invitation.

Raising money is largely a local matter and all congregations should be left to determine their own method. The congregation in Maine has no right to seek to impose its methods on the people of Oregon. Unless God speaks and gives us a method it is not fair to say, "Our method is his will."

Hoping for a prosperous New Year in the Lord's work,  
EDWARD RANNIE.

[Excerpt from a letter to the Presidency]:

BURLINGTON, IOWA, January 2, 1919.

The new year has been given to us with its pages clean and white, and while the power is given to us to direct the recording of individual experiences, we trust there will be no blot and the record such that we shall not be ashamed as we recount its pages.

As I review my experience during the year that is just closed, I can see much opportunity for improvement and greater results in my work. This will be realized to greater satisfaction as we add faith, virtue, knowledge, temperance, patience, etc., to that which we may have in beginning the new year. Without wisdom in the cultivation of these, our mistakes will be more numerous and our efforts largely wasted. We pray therefore that our heavenly Father will give his ministers this great gift for the performing of labors during the coming year.

As we think of some experiences through which the world has passed during the last four years, and now see men looking into the future with larger visions of sympathy, long-suffering, and respect for their fellow men, and some con-

templating an entirely new order of things, I wonder if the church as a whole is thinking seriously of the place it should occupy in order to be the light of the world.

My sincere prayer is that the fruits of the Spirit may be developed in the church until those who are looking for better things may come eat and be filled, and the leaves of the mighty tree be carried by the messengers of God to the healing of the nations.

Ever praying God's best gifts to be with you in your arduous duties, I am sincerely,

Your brother,

D. J. WILLIAMS.

725 Lewis Street.

DETROIT, MICHIGAN, December 31, 1918.

*Editors Herald:* I am truly thankful for the blessings which come from the gospel, yet I sometimes think I am unappreciative. We should put more trust in the Lord and spend more time in prayer.

I recently had an experience in a financial way which was most comforting. In my effort to pay into the Christmas offering I was greatly blessed. God's hand was in it. In raising the three children intrusted to me I want to be more dutiful. Pray for me.

MRS. AGNES THOMAS.

EVANSVILLE, WISCONSIN, December 31, 1918.

*Editors Herald:* This will be the last letter that I will be able to write this year, however I hope there will never come a worse year for the church than what this has been. I have often read with interest the travels of Paul and others of the apostles, as they returned and visited the churches that they had assisted in establishing, and have felt in a measure the throbbings of joy that seemed to fill their souls when they found them still strong in the faith!

Some nine years ago in company with Brother McDowell we opened the work near Black River Falls, Wisconsin, and it proved to be a good opening. Later on, Brother Flint and I returned and did more work. Several were baptized from time to time, and several of the brethren followed, as Davis, Fike, Houghton, and Whiteaker, and perhaps others. I had the pleasure of returning there December 13, in company with Patriarch McDowell, and attended the conference of the Northern Wisconsin District at that place, after an absence of six years.

What a change! Now they have a nice new church, built from the old church that was at Necedah, which they wrecked (ask Leonard Houghton about the wrecking), and worked into the new church, which is 24 by 40 feet, with a full cement block basement. To say the least, we feel proud of the success that has attended the efforts of the Saints there.

One object in my attending was to take some blessings for the Saints there who had not attended the Chetek reunion, and who desired their blessings. The Spirit that attended the giving of them bore record of the sort of material we were working with, and there are several of the brethren there who will be called to the priesthood in coming time if they remain faithful. I well remember when Sister Dora Tucker, then living near Sparta, told me she had a sister living near Black River Falls, with her husband, Archer Bowen, and that she felt sure they would give a listening ear if they had a chance, so we went, and now there are many rejoicing in the knowledge of the truth. No wonder the apostles of old rejoiced as they returned and found the Saints faithful to their calling! And no wonder they felt sad in some cases when they returned and found the Saints quarreling and backbiting as some did. The Saints at Black River Falls are all farmers, and really in some ways they

seem to be approaching a Zionie condition that we read about and long so much to see. I hope that the blessing of God may continue with them because they remain true to the cause of the restored gospel.

We are hopeful that the "flu" will fly away, so that we will be able to return to our field of labor in good old north-eastern Illinois, as it has hindered the missionary work to quite an extent there. I want to remind the Saints of the Northeastern Illinois District not to forget that we are to have a reunion at Plano, August 22 to 31 inclusive. Now is the time to begin to get ready and especially those who have to plan their vacations ahead. The uptown location will be used, and all who were there two years ago know how nice the location was. So let us now lay our plans that success may follow, even greater than in previous years.

Your servant in Christ,

J. O. DUTTON.

EN ROUTE TO MICHIGAN, January 1, 1919.

*Editors Herald:* It has been many a long day since I wrote for your columns, and this silence has not been because of disinterestedness, nor yet that we have not found plenty to say, but just simply a growing indisposition to prattle over our efforts; a tendency ever apparent among the boys who have been on the firing line for many years.

But this is New Year's Day, and you will permit this little abandon upon closing up my Iowa mission where during the summer and autumn I labored in Hiteman, Chariton, Far West Stake, Omaha, Des Moines, and several of the leading reunions, I returned north to my Alberta home for Christmas holidays. I was only there two or three days when a letter from W. J. Cornish, president of the North Saskatchewan District, begged for my instantaneous service in the Battleford country. A couple of sky terriers up there were tearing into the work, vaunting their ability to "meet anything in shoe leather." After convincing myself that I was one of those thus soled and heeled, I advised the brother by phone that I would be on the job the next day.

Well, after a long train ride in this country of magnificent distances, and supplementing that ride by another behind team and wagon for fourteen miles in the dark and cold of midnight hours, we at length reached the battle ground.

On arrival the sad news was conveyed to me that one of the parsons had contracted an incurable case of the flew and had flown. The other, a local man, and tied down with wife and newborn babe, could not conveniently leave, and did not.

He was a representative of the Plymouth Brethren and of course the whole thing in religious life was *believe and blood*. What a bloody life!

Brother Cornish and I attended his meeting and the fight was on. We locked horns on baptism, and signed up for the following proposition:

"Resolved, that water baptism is essential to salvation.

"D. Macgregor affirms.

"W. Hopkins denies."

Well, it only takes a few hours to notify and electrify a whole township when a fight is on, hence on the evening of the debate everybody turned out, both believers and unbelievers, the bloody and the bloodless.

I will not weary you with the usual recital of stale arguments against the truth; suffice it to say that at the close of the investigation my opponent arose and confessed that he was beaten, attributing it to his inability to meet the "more experienced man." This, of course, is the frequent excuse of those who are unwilling to acknowledge the invincibility of the truth, but rather the cleverness of the man.

Had only ten days to spare in that country, much as I

would have liked to remain, but during that time and following the discussion, six adults were baptized, five of them being heads of families.

There are many more to unite with us in that country and it is to be regretted that it was impossible to tarry longer, since my appointments in Michigan urged my going.

We had a rich experience during the confirmation, one of the number being called to the office of teacher.

I must not fail to acknowledge the congenial assistance of Brother "Cornie." He is a little fellow, just like his father, that worthy old veteran "J. J." We tried hard to get him to do some of the baptizing. You see it was twenty-six below zero, and I am glad to share the honor of this congenial task, particularly when we have to drive over a hilly trail for a mile and a half to the lake. But "Connie," out of feelings of deference, of course, would not accept.

Well, things were jingling joyfully when I left. What a happy experience it is to be among a settlement of newborn Saints where the things of the kingdom of God engage the conversation of all from morn till night!

Fraternally,

DANIEL MACGREGOR.

## MISCELLANEOUS DEPARTMENT

(Continued from page 76.)

Any failing to receive blanks will be supplied on application to the Presidency's office. Credentials should be made upon the official blank, for proper filing and ready reference.

The rules governing "representation" and the "restrictions of delegates voting" will be found in chapter 17 of the Rules of Order, with the exception that such rules have been amended to provide that the basis of representation shall be one delegate for every one hundred members.

Districts should take notice that fractional numbers—less than one hundred—do not entitle them to another delegate.

Branches having a membership of less than one hundred, when not included in districts, are entitled to one delegate.

R. S. SALYARDS, *Church Secretary*.

INDEPENDENCE, MISSOURI, January 18, 1919.

### To the Quorum of Twelve

I herewith summon all the apostles within the United States and Canada to assemble in their place of meeting at 2.30 p. m. Tuesday, February 11, 1919, at Independence, Missouri. Matters of great importance pertaining to the Quorum of Twelve to be considered. Let all come fasting and praying.

GOMER T. GRIFFITHS,

*President of the Quorum of Twelve Apostles.*

### Pastoral

*To the Ministers and Members, Southern California District; Greeting:* The new year, 1919, is upon us, and my prayer to our heavenly Father is that it will come to you freighted with choicest blessings, and at its close your efforts will be crowned with victory and success.

I take this occasion to call your attention to the big task before us, and to remind you of the importance of the message we bear. With the conclusion of the great war which has been absorbing the energy and resources of the whole world for over four years, we may now turn our attention to the important work of reconstruction.

As a church making the claim that God is directly responsible for our existence, we owe it both to God and man to make this claim good.

First. God's honor is at stake in us, if our claim is true. Second. Mankind is in most urgent need of our message, our ideals, our power, and our influence in whatever place or position we are permitted to fill.

As the president of the district, I am convinced that we are not measuring up to the standard involved in our claim, nor are we making sincere and adequate efforts to meet the demands imposed upon us.

If we are sincere in our belief that this work comes forth as the special witness of the nearness of the second advent of Christ, and that the "hastening time" is upon us, then we surely must be manifesting a more intense anxiety and

eager interest in our work. It is certainly to be expected that with the opening up of new fields of service with the coming of peace, we shall find greater demands being made upon us in every way, and we must carefully consider these needs and demands, and prepare ourselves to meet them in the most effective way possible.

We should like to see a decided increasing of spirituality among our own membership, in order that the men and women of the world will have a positive demonstration of the real benefits which the gospel of Jesus Christ brings to the individual life. To bring this about, it is necessary that there shall be a cultivation of personal and family piety, the more careful disciplining of ourselves by prayer, and the study of the word of God.

When we reflect upon the fact that in the late war just closed, the leading generals of the victorious allied troops are profoundly religious men, and believers in the effect of prayer, and in all their great achievements relied upon the strong arm of God, how can we hope to succeed in the sterner warfare between the spiritual forces of good and evil with which we are concerned, unless the spirit of true devotion shall characterize our work?

We must organize our forces in the several cities or towns where our church may have an organized congregation, so that all who are able and willing to work shall have opportunity to do the work they feel themselves capable of doing.

We advise, therefore, that in each branch there be a good gospel literature board, which should be the local bureau of publicity, whose business shall be to give out a number of tracts each week. Let this be done systematically and regularly, so that at each business meeting a report may be presented, showing how many tracts have been purchased and distributed, how many homes have been visited, how many repeated visits have been made, and how many visitors have attended church as a result of such tracting.

We also wish that the branch presidents arrange for visiting by the priests, so that every household is visited by these ministers periodically. Should any member be residing away from the branch so they cannot attend, they should be written to, and made to feel that they are a part of us, and not forgotten although they are isolated.

We should like to see the auxiliary work, as represented by the Sunday school, Religio, and the various departments of the women's work, encouraged and built up. To do this we here call attention to the fact that the balopticon machine has been purchased, and is ready for lectures and entertainments. Kindly correspond with the undersigned for dates.

We also would be pleased to see efforts made to open up the work in different parts of these cities. Weekly prayer meetings should be conducted, the friends and neighbors invited to attend, and whenever possible to have a preacher who can interest a congregation, have a short sermon, and let such services be thoroughly advertised by tracting the neighborhood.

We would like to impress upon your mind the great need of making our church services attractive and inviting, by having our buildings comfortable, sanitary, and clean. This should be the deacon's special business. There should also be a more earnest attention paid to the music, and encouragement given to all to cooperate with the district chorister, Elder Arthur H. Mills, of San Bernardino, so as to make our choir work throughout the district worth while.

We must not forget the New Testament admonition, that through the foolishness of preaching it pleased God to save the world, therefore each branch president should make it his business to fill his pulpit with those who are best qualified to function in this most sacred work. To assist in this we have developed the "rota plan," and provided for the best qualified and available to visit all the branches at regular intervals.

Your attention is called to the code of rules which our district composed and authorized some time ago. Copies may be had by writing to the district secretary. It will be seen that these rules require that all ministers report their work at stated intervals, in order that the president of the district can send his report to the First Presidency. I am sorry to say that it seems almost impossible to get the men of the district to perform this simple little task. May we ask you to make among your New Year resolutions this one, that you will purchase a ten-cent diary and keep a record of your ministerial work. Get the habit.

We call your attention to rule 9, which provides that each branch shall take up a collection on the last Sunday of each quarter. We do hope that this year, instead of this rule

being observed by its breach, we shall have it observed by a compliance therewith, for the district cannot conduct its policies without money.

Elder N. T. Chapman and myself are willing at any time to respond to calls for preaching or special services, and would like to suggest the advisability of considering the best time to hold a series of revival services for the purpose of advertising our work and stimulating our people. We shall be glad to cooperate with you in this important work.

With a prayer for the success of the work intrusted to our care, and that we shall all prove faithful and worthy, I remain,

Your colaborer,  
G. H. WIXOM,  
District President.

### Conference Notices

Little Sioux, at Woodbine, Iowa, February 9 and 10, 1919. Amos Berve, president.

Minnesota, at Minneapolis, February 26, 1919. Lester Whiting, secretary.

Kirtland, at Akron, Ohio, February 1 and 2, 1919. A. R. Manchester, president.

Youngstown-Sharon, at Sharon, Pennsylvania, January 25 and 26. All welcome. T. U. Thomas, 17 East Earl Avenue, Youngstown, Ohio.

Idaho, at Minidoka, March 1 and 2, 1919. Brethren Rush-ton and Bullard will be in attendance. J. L. Benson, secretary, Rupert, Idaho.

Southwestern Texas, with Second San Antonio Branch, February 23, 3 p. m. Carl F. Wheeler, secretary, R. F. D. A., San Antonio, Texas.

Spring River, at Pittsburg, Kansas, February 15 and 16, 1919. John C. Virgin, secretary, 114 South Roane Street, Webb City, Missouri.

Gallands Grove, at Deloit, Iowa, February 15 and 16. Send statistical reports by February 8 to Wave Cross, secretary, 1306 Seventh Avenue, Fort Dodge, Iowa.

Time of holding Alabama conference has been changed from the Saturday before the full moon in March to the Saturday before the full moon in February. J. R. Harper, McKenzie, Alabama.

Ohio, with the First Columbus Branch, March 1 and 2. Let every branch secretary have report in the hands of the district secretary, Miss Sarah Batchelder, The Plains, Ohio, in ample time. F. J. Ebeling, president.

Southern Missouri, at Saints' church in Springfield, February 22, 1919. Ministerial and branch reports should be sent to the undersigned a few days before the conference. Benjamin Pearson, secretary, Tigris, Missouri.

Northeastern Nebraska, at Omaha Saints' church, Twenty-fourth and Ohio Streets, February 8 and 9. Send reports to district secretary, Odessa Carter Jensen, Blair, Nebraska. Carl T. Self, president, 3166 Meredith Avenue, Omaha, Nebraska.

Kansas City Stake, February 22 and 23. As per conference resolution, all branches are required to lend their support in the conference sessions. This is the regular time for all to respond with reports to the stake conference. Mildred G. Crandall, secretary.

Northern California, at the Saints' church in San Francisco, February 22, 1919, at 10 a. m. All ministry as well as membership are requested to attend, as important business is to be considered. Branch clerks and ministry please send reports to the undersigned. John A. Lawn, secretary, Hollister, California.

Portland, at Portland, Oregon, Saints' church on East Seventy-sixth Street, February 22 and 23. All holding the priesthood are earnestly requested to send in their reports to the secretary, according to rule 2, district by-laws. A good attendance is requested. R. E. Chapman, secretary, 720 Pine Street, Hood River, Oregon.

Nauvoo, at the Burlington church, corner of Twelfth and Locust, February 14, at 8 p. m. Program to be an educational one in charge of district Sunday school and Religio. Saturday, 8.30 a. m., prayer service; business at 10 a. m.; Sunday school business meeting 2 p. m.; Religio business following. Election of officers for Sunday school and Religio. Preaching services in evening. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

### Convention Notices

Youngstown-Sharon Sunday school and Religio, at Sharon, Pennsylvania, January 25, the hour of meeting as allotted

by the presidency. J. C. Jones, 100 North Oakland Avenue, Sharon, Pennsylvania.

North Dakota Sunday school, at Fargo, February 14, 1919. Gladys Darling, secretary.

Minnesota Sunday school and Religio, at Minneapolis, February 15, 1919. Alta Kimber, secretary Sunday school and Religio, Battle Lake, Minnesota.

Alabama Sunday school, at Pleasant Hill Church, near McKenzie, Alabama, February 7, 1919. Will begin at 10 a. m. All invited to attend. A. C. Cook, secretary.

Kirtland Sunday school and Religio, at Akron, Ohio, January 31, 1919. Mrs. Louis Gintz, secretary, Akron, Ohio.

Southern Missouri, Springfield, at the church on Dale Street, in the afternoon of February 21, 1919. We hope all schools in the district will be represented there. Mrs. Mary Martin, superintendent.

Chatham Sunday school, Religio, and Woman's Auxiliary, at Chatham, Ontario, February 1 and 2, 1919. There will be sessions of institute work, January 31, in the afternoon, Saturday evening, and Sunday afternoon. A splendid program is being arranged for Friday evening. Everyone try to be present, as there is much good to be derived from these institutes. Nellie Hunter, 97 Pitt Street, West Windsor, Religio secretary; Miss Lena Tedford, Blenheim, Ontario, Sunday school secretary.

**Addresses**

Elder John W. Taylor, British Isles Bishopric Department, 21 Stamford Street, Old Trafford, Manchester, England.

**Correction**

In the HERALD for October 3, 1918, there appeared a poem entitled, "Nay, speak no ill," credited to David H. Smith. We learn that this credit was an error, as the poem is an old one, its authorship not known to us. The manuscript of this poem was handed in by an old friend of David H. Smith's with the statement that he was the author. The editors regret this error.

**Our Departed Ones**

**FISHER.**—Lydia A. Fisher was born in Burlington, Vermont, December 25, 1843. She came to Illinois with her parents in 1857, and spent the most of her life in Sandwich. In 1862 she married Duncan McDonald, a soldier in the Civil War and who, soon after their marriage, was killed on the battlefield. In 1882 she married Luke Aldrich, of Plano, Illinois. She was a faithful member, an invalid the last few months of her life and was tenderly cared for by her sister, Mrs. Charles Pruett, of Aurora, Illinois. Died at the home of her sister December 21, 1918, funeral from the home of her sister, Mrs. William Morrell, Sandwich, Illinois, F. M. Cooper, of Plano, Illinois, preaching the funeral sermon.

**LEDKINS.**—William James Ledkins was born January 30, 1897. Died December 20, 1918, at Camp Pike, Arkansas. Although not a member of the church he believed the latter-day work and was an active worker in the Sunday school. He leaves to mourn, wife, father, 2 sisters, 3 brothers, and a host of relatives and friends. Sermon by J. L. Mize. Interment in Hill Rock Cemetery.

**HARTWELL.**—Frankie Baggs was born April 10, 1886, at Little Sioux, Iowa. Baptized at the age of 14 years by George Shearer. Married Harry Hartwell, January 22, 1906. Died December 23, 1918, at Council Bluffs, Iowa. She leaves husband, one son, mother, and one brother to mourn. Funeral from Crosby's undertaking parlors at Omaha, Nebraska. Sermon by James Huff.

**CUMMINS.**—Ned Lester Cummins was born March 8, 1880, at Allegan, Michigan. Baptized in 1901, and became a member of the Independence Branch. Married Bertha Ashcroft, June 12, 1911. Moved to Peoria in 1915. Met with an accident February 8, 1916, from which he never regained his physical strength. Died December 9, 1918, of tuberculosis. Funeral service at Guass's undertaking chapel, conducted by J. G. Cole. Interment in Springdale Cemetery, Peoria, Illinois.

**JONES.**—John A. Jones was born at Andover, Missouri, February 21, 1884. Died at his home near Geneseo, Illinois, on December 29, 1918. Married Sarah Grace Lane, February 24, 1908, near Andover, Missouri, where they lived until 1914, at which time they moved to Illinois. He leaves his wife, aged mother, two brothers, William and Frank,

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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also 4 sisters. Baptized July 23, 1911, by W. T. Shakespeare. Funeral sermon from Saints' church, Lamoni, Iowa, by Hubert Case, H. A. Stebbins in charge.

**SHRINER.**—Sherman Henry, son of Brother and Sister H. C. Shriner, was born April 1, 1901, at Blue Rapids, Kansas. Blessed in June by Mahlon Smith. He was afflicted all his life. Died of influenza at Winfield, Kansas, December 17, 1918. Father, mother, one brother, and 5 sisters are left to mourn. Funeral services in Fairmont Cemetery, Sunday, December 22, in charge of B. F. Jackson.

**STALEY.**—Jacob H. Staley was born February 5, 1850, at Pickeran, York County, Ontario. Married Maggie Coltmun in 1870, to whom 6 children were born. Baptized by John H. Lake in 1893. Ordained elder in 1893, in which office he served faithfully. Died in Gooderham, October 2, 1918, after an illness of 3 years. Is survived by his companion and 2 children. Funeral conducted by W. B. Dack, at his home.

**BERGMAN.**—Nancy Reinks Bergman, daughter of Mr. and Mrs. Johannes Reinks, was born near Freirmerd, province of Frierland, Netherlands, on December 21, 1854. She passed away December 22, 1918, at her home near Andover, Missouri, after a serious illness from Spanish influenza. Married Gus B. Bergman, May 30, 1878. To this union were born 9 children, 6 of whom survive her demise, also her husband and 9 grandchildren. Funeral from the house, sermon by Hubert Case. Interment in Rose Hill Cemetery.

**SMITH.**—Herbert M., son of Mahlon and Mary Smith, was born January 31, 1889, at Blue Rapids, Kansas. Baptized at Netawaka, Kansas, September 6, 1908, by Samuel Twombly. Died at his home in Arlington, Nebraska, November 8, 1918, of pneumonia, following influenza. A sister and brother were at his bedside when he passed away. He leaves to mourn, wife, father, mother, one brother, and 3 sisters. Funeral and interment at Arlington, Nebraska, in charge of a German Evangelical minister.

**THOMPSON.**—William B. Thompson was born January 1, 1857, at Ancaster, Ontario. When 4 years old his parents moved to Houghton County, Michigan. Married Miss Eola Kelley, April 6, 1879. Baptized by A. Leverton. July 9, 1918. Died of cancer at his home in Delaware Township, Sanilac County, Michigan, November 11, 1918. Leaves to mourn, wife, 3 sons, and 5 daughters, with other relatives

and a host of friends. Funeral services conducted by A. Leverton.

**PRESLY.**—W. E. Presly was born June 27, 1854, at Saint Johnsbury, Nevada. Baptized May 19, 1917, at Lovelock, Nevada, by S. M. Reiste. Died December 25, 1918, after a long affliction. Interment in Lone Hill Cemetery, at Lovelock, Nevada, J. L. Detrick officiating.

**ARMSTRONG.**—Emmet D. Armstrong was born April 2, 1872, in Butler County, Alabama; died near Catawba, Florida, January 12, 1919. Leaves to mourn, wife, 2 sons, 2 daughters, father, 5 brothers, and one sister. Funeral sermon by T. C. Kelley, B. L. Jernigan in charge. Laid to rest in Dixonville Cemetery.

**SHERMAN.**—G. W. Sherman was born July 19, 1850, near the present site of Escatawpa, Mississippi. Died October 17, 1918. His wife, Nancy Missouri Parker Sherman, born September 18, 1852, died 11 days after her husband's death. They were among the first to accept the gospel in that part, and they kept the faith. Services in Saints' church at Escatawpa, by T. C. Kelley.

**BEDFORD.**—Roy True Bedford was born March 1, 1899, at Santa Ana, California. Baptized November 11, 1907. In active service for 6 months, and for the good and heroic work his company had performed they were among the first to be sent home. Landed in New York December 16, 1918, and was stricken with influenza, which developed into pneumonia. Was taken to Camp Merritt, New Jersey, and died on Christmas Day. Was buried in the Tulare Cemetery. Services in charge of J. A. Damron and J. W. Rushton. Leaves 3 brothers, besides his parents and many friends, to mourn.

**GIMBLETT.**—James Harold Gimblett was born at Chester, Durham, England, August 21, 1894. Came to the United States in 1912 and moved to California, June, 1916. Baptized by S. E. Condit. An active worker in the church and had a very genial disposition. Left Camp Lewis, July 6, for overseas. Was wounded in the battle of the Argonne Forest, September 29, 1918, and died October 6. Memorial service in Los Angeles, January 12, 1919. Leaves to mourn his departure, his mother, sister, and brother, who reside in England, and his uncle, James Farley, of Los Angeles.

**OLSON.**—Clifford S. Olson, son of Mr. and Sister Charles Olson, was born December 10, 1900, at Canberry, Illinois. Baptized when 14 years old and was faithful to the service of the Lord to the end. Died January 12, 1919, at the home of his mother in Kankakee, Illinois, of heart failure. Interment at Canberry from the Presbyterian Church. Service in charge of Reverend Hoffman, sermon by Ward L. Christy.

**ROBERTSON.**—Harry Minton, son of Porter R. and Nancy Robertson, was born near Beatrice, Nebraska, February 2, 1883. Died at his home near Franklin, Nebraska, November 28, 1918. Baptized by C. H. Porter when 10 years of age. Married Miss Anna Reynolds in 1902, of which union 3 children were born. She died in 1910. He afterward married Miss Alverna Carper, to whom 2 children were born. Leaves wife, 5 children, father and mother, one brother, and 3 sisters to mourn. Funeral services in charge of Reverend J. L. Read, of the Congregational Church. Interment in Greenwood Cemetery.

### Book Reviews

**FOR THE FREEDOM OF THE SEAS.**—By Ralph Henry Barbour, D. Appleton, New York, 300 pages, \$1.35. This is a book for boys and is a story of the American Navy in the present war. Several of the details are taken from apparently actual happenings in the war. The hero of the story is serving on a destroyer but spends several days on a submarine. It is a fair story concerning recent events, and can be secured through the Herald Publishing House.

## FROM HERE AND THERE

### MORE RELIGIO STORIES FOR THE LITTLE FOLKS

The Religio Society announces that the second edition of the stories for the little folks, which are prepared by Sister S. H. Forties, of Independence, to interest such little folks as

come to the Religio sessions with their elders, are ready for distribution. The price of this issue will be three cents each, and every local ought to order a few of these booklets for the use of their teachers in keeping these little folks interested. They would also be very fine for mothers to have in the home to read to their little children, giving them much information about the gospel and those who were instrumental in bringing it forth in these latter days. They should be ordered from the Herald Publishing House. Get several copies and give them to your friends.

Miss Viola Eliason, of Race Track, Montana, would like to get in touch with those in Montana and Idaho interested in the courses of teacher-training offered by the normal department of the Sunday school and Religio. She would like to add materially to the goodly number already taking the courses. The demand for trained men and women is insistent.

A letter from Sister Clara Fleeharty, address Fairfield, Illinois, R. F. D. 6, says they live two miles southwest of Geff, have a large house, and will be glad to entertain any of the elders and provide room for preaching services. Anyone in the town will direct how to find the place if the call is made unannounced.

A brother at Whittemore, Michigan, desires that the Saints fast and pray for him in the operation he is required to undergo. He desires to accomplish all that God has for him to do.

POTEAU, OKLAHOMA, November 29, 1918.

*Editor Poteau Sun; Dear Sir:* Please give space to the following in your much esteemed paper, the *Poteau Sun*, and greatly oblige, for truth and humanity's sake.

*To Whom This May Concern:* In the *Missionary Baptist*, a paper printed in Wister, Oklahoma, and dated November 10, is found an article headed, "Some facts about Mormonism," signed by A. J. Holt, in which he makes the statement, that Joseph Smith the Prophet was arrested, tried, and convicted of theft in Palmyra, New York, together with other reflections on his character, and to forever put an end to that kind of slander against a dead man, we will give one hundred dollars, or any stipulated amount to said A. J. Holt, or any other person that will or can prove that said Smith was ever convicted of theft or any other crime in the courts of our land, and we will give an additional one hundred dollars for the proof that said Smith ever taught, practiced, or said one word in favor of polygamy, or any other vile crime.

J. C. CHRESTENSEN,

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

## A NINETEENTH-CENTURY PROPHET

This subject is treated by John W. Rushton of the Quorum of Apostles in a six-page tract, and is a splendid and dignified piece of literature and printing by which you may introduce the latter-day work to your neighbor. You may discharge the obligation to warn your neighbor by the use of this and other tracts, and thus keep the commandments. It is published by the Herald Publishing House, Lamoni, Iowa, and sells for *75 cents per hundred*. Order a hundred and try it out.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, January 29, 1919

Number 5

## EDITORIAL DEPARTMENT

### A MINISTER'S FAMILY AND YOU

We have noticed with regret the unfair criticism at times, of missionary families. A missionary finally secures a good home. The comment is very adverse. We do not take the trouble to inform ourselves of the fact that he has worked before entering the mission field and so had a small home; that added to this some near relative has died, leaving him property, so that he, at last, is able to secure suitable quarters without calling upon the church. It should not be necessary that that last clause be included.

Some good sister, a missionary's wife, is criticized because of the style of her dress, and yet she has sat up nights trying to make suitable clothes for herself and children, and has turned and returned. She may not have a single garment that anyone else would think of wearing, no, not even her critics. We have known of such a remark being made; of a sister being so well dressed, when she did not have a single dress without a patch in it—not a single whole garment, though her clothing was built on the plan of durability and not of beauty or comfort; buying often very heavy, coarse cloth, nothing that was really suitable, and yet she herself was a woman of pronounced refinement. Her family never knew what she endured and what she sacrificed for the sake of the church.

Nor is the objection concerning this self-sacrifice which should be made willingly. It is not for the sake of the individual. But the objection is that the church so often suffers loss because of our short-sighted policy.

We have suggested this before. But some will say that our ministers should not preach for money. That is true. One should do no work in Zion for money. From the frequent repetition of this statement, there has arisen a confusion of terms and of facts. It does not mean that our ministers need not to be fed and clothed; nor does it mean that

their families do not need care. If better conditions are ever to be secured it must be because of better understanding by the members of the church. We submit:

First. Our missionaries do not preach for money; if the time ever comes that they preach for money they will be an utter failure.

Second. It is plainly stated that only he can assist in this work who is humble and full of love. (Doctrine and Covenants 11:4.) It is also plainly set forth that "the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish." (2 Nephi 11:109.) It would thus seem that the rule against working for money does not apply to the missionary alone, but it applies also to the farmer, the banker, the storekeeper, the manufacturer, in fact, to everyone of us.

Third. It is quite true that we should look to the priesthood to set an example; but when the example is set, we should strive to follow it. If we require a fuller consecration from the priesthood, a greater devotion, a closer keeping of the law, if the priesthood live up to that idealism, and we require that they do so, but we are unwilling to keep ourselves on the same high plane, we must then logically expect that they are to receive a better glory and a better reward in the future.

The work is intrusted to all. (Doctrine and Covenants 119:7.) The responsibility is upon all to see that the law of God is kept by keeping it ourselves. The rule you would apply to the missionary, try it first at home on yourself and your own family.

Fourth. Among the orientals, a religious teacher often became a beggar, and begged his living from day to day. In a warm climate this is easier done than in a cold region. It was rather expected. We raise the question, Is this what we expect and desire from our missionaries? We have seen them sometime forced to do it—to stand up and beg for their support. Is that the law? Is it right?

Fifth. If a missionary has debts he cannot pay, or is in debt, it has happened many times that he has been released from the mission field in order that he might go home and earn the money to pay his debts; and this release has not been for months

either, but many times a good missionary has had to retire for a year or more on this account.

Men who have had property when they started out have had such lack of support that they have gradually had to use up everything they had, and then go in debt, in order simply to live. This is a matter reaching farther than to the administration of the law by the Bishop. It depends upon us, the membership of the church. What support do we think our missionaries should have? Certainly the allowance made them would not tempt a competent man, from a money standpoint, to turn to the work of the missionary.

We do not even plead that they should be paid what they are worth. We should have efficient men for this work. The church is rather insisting upon that. Do we want our missionaries to have to leave the field part of the year in order to make up the deficit, so that they and their families can simply live?

When they have to go in debt, the joint council will release them so that they are no longer under appointment; and yet it should not be considered, in any sense, a reflection upon the man or his splendid work.

Sixth. But the missionary does not get the worst of it. He is often entertained, meets new people, and is well fed, as compared with his family. We know of many cases of this kind in the past. Of one, where the family had no flour whatever in the house. In order to save fuel, they cooked a big dishpan full of beans, and had nothing but beans, morning, noon, and night. This was before the war, and before the price of beans went up. We have known of other cases, where they had nothing but dry bread and a little grease with which to make gravy, for over a month at a time. We could repeat similar instances. But the sad part is that the church thereby has lost, many times, the interest of the young people. A young man who has seen his mother suffer and then die a premature death because of lack of proper food is hardly to be blamed if his interest in the work of the church has grown less. Who is to blame? The Bishop cannot provide without means, nor even with means, unless he has your moral support.

It is not the question of the interest of the individual. The vital question is, the best interest of the church. The church does not receive the best that it should receive if the missionary's children are not properly cared for. It is not simply a matter of food, but also of clothing and other necessities.

Now we are satisfied that the missionary counts all loss gain, for Christ's sake; and it is doubtless true that in the majority of cases, at least, his wife is fully with him in this sacrifice.

Some of them have managed to secure work and have paid tithing, and returned part of the family allowance, because they were able to do so. They are whole-heartedly in the work. That is not the question. The question is, are *you*? Are *you* working for money?

Seventh. Another vital feature is effective work. Does it pay to have men specially trained for work and have them do that work for which they are trained, or should we expect every man to do every kind of work? This question is not raised on behalf of the missionaries, or of the priesthood, but on behalf of the church. It seems to us that the vital question is not, How much credit can I get? or What are my rights? But it is a vital question, How much good can we as a body do, and how can the greatest possible amount of good be achieved by us working together? It seems logical that this can best be done by specialized work, instead of continued diversified effort.

Eighth. We have noted before that when some of the missionaries went abroad forty and fifty years ago, that they spent the least possible amount for transportation and traveled in the steerage. And the result was that for six months they were sick after they reached the other side. What is the gain? We have seen missionaries living on a minimum, but not able to be very accurate or accomplish very much in the course of a day. Is that prayer wrong, "Father, give me sufficient financial support that my hands may be free for thy service. Not for the sake of money, nor for the sake of wealth, but that those whom thou hast given me may have reasonable provision, and that my hands may be free, that our hands may be free, that we may work together for thy glory and for thy work's sake"?

Ninth. The Master expressed it: "Seek first the kingdom of God and its righteousness, and all these things shall be added unto you." The man who has wealth is not, therefore, a bad man. He may have the talent for making money, but he can use it for the upbuilding of the work of God. The man who preaches does not preach for money, but for the sake of helping his brother and sister. He works by day and by night to carry the gospel of the kingdom to the nations of the world, but we ought not to permit him to bear, or ask him to bear, all of the burden. We should be willing to do our part, that we may be workers together with God.

The man whose aim is money and whose desire is, What can I get out of it? will soon find himself outside of the church, and outside of Zion, however fictitious a reason he may give, and however erroneous may be his excuses for leaving. The man, however, who is seeking to find, What can I do? What

can I give? How can I help? will be founded upon the rock.

We do not look for the time to come that the church will hold all of the wealth. We want men to hold their own property as stewards, and use it wisely. But the man who seeks to spend it solely on his own pleasure and sensual enjoyment, is not working in accordance with the divine plan. Our preachers do not preach for money, but unless they have reasonable food, clothing, and shelter for themselves and family, the time during which they can continue to preach will be shortened.

Our men of business should not work for money. That is, their first and primary consideration should not be the gaining of personal wealth. This does not mean that the man who possesses business ability and who makes great wealth is therefore evil. The question is, For what does he use it? What is his ideal? Is he working for the sake of securing wealth as an end in itself, or is it only a means to an end, that he also may assist in the work of the kingdom, and help those who are not so fortunate in this world's goods? Is he devoting his time and talent, so that the result is the greatest possible amount of good for the church as a whole?

Our men do not preach for money. They do not go from one church to another; from one call to another, and try to find where they can get the most money. If a man does so, he is failing in his duty and is actuated by a wrong spirit. But the church, on its own account, should feel free and ready to give these men reasonable moral, spiritual, and financial support, not grudgingly or as one bestows upon those who must beg for what they receive.

"Seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you." S. A. B.

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### BAKER-ROBERTS DEBATE

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The same twenty-four hours has brought to our desk two accounts of the debate between Elder A. M. Baker of our church and W. G. Roberts of the Campbellite or Christian Church, sometimes calling themselves the Church of Christ. One account is from the *Apostolic Review* of January 21; the other is from Elder Guthrie, of Nebo, Illinois. It is interesting to notice how many of the points made in the *Apostolic Review* are met and answered by Elder Guthrie without his knowing that these assertions had been made by them. We would call particular attention to the assertion that Elder Baker would not debate the question whether Joseph Smith was a prophet or not. The truth appears to be that Elder Baker merely asked for fair propositions, which means that each man should affirm something.

This his opponent did not want. It is his custom to evade that issue. A reading will show other points of difference, which Brother Guthrie, without knowing the differences existing, has explained.

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### LEST WE FORGET

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The death of Sister Elizabeth P. Anderson on December 10, 1918, brings to mind some of the conditions existing in the West in the fifties and around 1860. There are very few now remaining with us who went through the suffering of those days.

Sister Anderson was baptized with her sister in England, but the rest of the family did not approve of the step she was taking so they, with others, left home for the land of Zion about 1852 or 1853, when she was twenty years of age, and her sister, who was later Mrs. William Smith, of Sandy, Utah, about seven years older. The trip across was a trying one in those days, taking several weeks instead of days, and then there was the trip either up the Mississippi or across the continent from New York through Iowa, to about where Council Bluffs is today. From there they made up a caravan to cross the plains.

While they had paid their way and transportation clear to Utah they found that when once they were out in the plains that this did not avail, but that they had to get out and walk and help push. Then when they were in the middle of the plains they began to hear the first time about polygamy. When they arrived in Utah, they heard a great deal more about it. And in fact, a good many of the party were pressed so energetically that many of them were forced to marry the first young men they could find in self-defense. That was very near the case with her. She went to work in a certain family but the man urged her so very energetically that she married within a few months.

She has related many times what Brigham Young used to say, that Utah was a greased bowl. Anyone could slide in, but he defied anyone to slide out without his permission. Still about 1860 a concession was given to her companion to take another wife. They managed with great care to escape by moving slowly north, taking many months to do so, and with much suffering and leaving much of their property behind. Finally, in eastern Montana they were able to turn eastward—back to the States. Thus he avoided accepting the dispensation for a second wife. As long as she lived she spoke with horror of those days.

During the past year we have received several letters and clippings in relation to plural marriage. Some say plural marriage was only possible for a few great souls who were so superior that they be-

came a sort of demi-god and ruled over many families, and so were exalted and their families exalted. Such an effort has been made by some to attach a seeming glory and halo to this condition as it existed in those early days. But there are so few living who know the real facts by personal experience and how utterly false this assertion is.

Again we have a letter that would probably have been published by now had it not been that assiduously in several ways was the thought worked in of there being a different kind of polygamy, a divine and glorified polygamy.

And again from still another source there has been the past few months a persistent argument trying to establish such a doctrine.

It is worth while that we should turn to some of these record of the past, as disclosed in the *Journal of Discourses*, and that we should remind ourselves of the awful experiences of those who passed through these days, and learn once for all that polygamy or plural marriage comes from but one source and that is from beneath.

There is not an instance on record where it has meant anything else than suffering in the family. The Book of Mormon in Jacob the second chapter expresses it clearly and well. It is an abomination in the sight of the Lord. It always has been; it always will be. And it means suffering, and ever suffering, for the tender daughters of his people.

Not one single prophetic passage has been found where it is shown that God sanctioned such a practice. Whoever did so made a great mistake. That does not prove that the conditions into which they went were sanctioned from on high.

In the case of Abraham we note the suffering and dissension it brought, but we note also that there is only the one instance and that was at Sarah's instigation, which she afterwards admits and declares was her wrong. And rightfully places the wrong upon Abraham for he should not have yielded to her wrongdoing and wrongful suggestion. There is no evidence that Abraham ever entered in and made that same mistake a second time. Plural marriage has in every age brought departure from God. It has never been marked with divine approval. It has never been brought a near approach to that which is good and is from on high.

This is an old and disagreeable page. But it is well that we should not forget its lesson. When there is a secret wish and the mind is made up, it is possible for one to seek out and convince himself that he has found a text which can be twisted to support the theory. The idea being firmly set in the mind and anchored to the secret wish, an attempt is made by argument to establish his preconception. When one seeks that way for evidence he often manages to satisfy himself. But in such

points as these the truth does not depend for its efficacy upon our ability to convince those who do not want to see.

Both of these sisters joined the Reorganized Church at their earliest opportunity and remained true to it to the end. Of the two of them, Sister Sarah Smith was well known to all of our missionaries of the earlier years, and even more recent years, who went to Utah. Sister Anderson has been equally active in Saint Louis, Kansas City, and Decatur County, Iowa.

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### JOHN RUSHTON ADDRESSES ROTARIANS

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A letter from Elder George H. Wixom, together with a clipping, calls our attention to the address delivered by Elder Rushton at the memorial services of James Harold Gimblett. This service was attended by soldiers from Camp Arcadia, Los Angeles, the G. A. R., and elsewhere. On Tuesday, the 14th, Elder Rushton addressed the high school in San Bernardino for the fifth time. He then addressed the Saints in the evening.

But this service, according to the *San Bernardino Daily Sun* of January 15, was evidently cut short so that he could attend a meeting of the Rotary Club of San Bernardino.

This paper speaks very highly of his efforts; especially as he was called in at the eleventh hour. It mentions both of his previous meetings for that day and states that his subject to the Rotarians was "Commercial ethics."

His address proved to be a gem of large ideas that can be grasped and made a part of every large business concern and molded into what may be termed the Soul of Business.

The speaker commended Rotary as a movement looking toward the betterment of business men and business principles, of educating the commercial interests to regard their endeavors as directed toward service to mankind, rather than for the monetary value of actual revenue that is produced.

"Education is the preparation for life, and life is service," he declared to be the inscription written over the entrance to Hampden Institute, a negro institution in the South, and he pointed out that movements such as Rotary are for the ultimate goal of equipping business and professional men, through education, with the character and purpose of compounding their benefits to society at large.

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It matters not what our occupation may be, it is necessary to possess a certain amount of knowledge, or we cannot mingle, socially, with our fellow man, and we will be placed at a great disadvantage in our business relations; without it we would feel strange, as though we were in a foreign land, unable to converse intelligently with our fellows.—Edward Rannie.

## ORIGINAL ARTICLES

### OUR HOPE IN JESUS

(Memorial sermon by S. W. L. Scott for Sister Clara Louise Kellogg Ellis, delivered at Coldwater, Michigan, December 22, 1918.)

We are called together in the kindly providence of God that we may accord a tribute of honor to the memory of one of the Lord's children whose sacrifice in representing principle has challenged the admiration of all. While it is a pleasant reflection, and a solemn duty, to reembrace the memory of the pure and good, we would not seek to assess the value of such a character. We meet in the golden moments of the holy Sabbath to speak of qualities of heart and mind from whence was born power, but the record is with God to whom we must all turn to give account of our stewardship.

We read a few verses from the divine revelation as a central point around which our thoughts may rally:

The righteous shall be in everlasting remembrance.—Psalm 112: 6.

Again:

Precious in the sight of the Lord is the death of his saints.—Psalm 116: 15.

Yet again, to lend emphasis to this occasion, I read:

So I returned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive.—Ecclesiastes 4: 1, 2.

As a concluding text:

The memory of the just is blessed: but the name of the wicked shall rot.—Proverbs 10: 7.

You will note that memorial services are not a modern innovation, but an honored custom and esteemed as a sacred duty from time immemorial, among and by those nations who revere heroism, virtue, courage, and righteousness. The Bible sets forth that Israel made periodical visits to the site of Abraham's tomb and "burned perfumes" with ceremony.

The remnant of the "Grand Army of the Republic" will march to the cemetery every memorial day to resurrect the memory of their fallen comrades and drop the flower upon the grass-covered mound.

We do not wish to open afresh the fountains of grief, yet my conviction is, it will benefit us to attune the spirit-harp to the plaintive occasionally.

When the radio message arrived announcing the (to us) untimely death of Sister Ellis, a cloud of gloom settled over the community, and with it an element of doubt that it could be true; but confirmation came, and we all realized that:

Now the laborer's task is o'er,  
Now the battle day is past,  
Now upon the farther shore,  
Lands the voyager at last.

Our sister accepted the reasonable message of Jesus known as the gospel, and while we omit the knotty problems of theology this afternoon, yet a brief exegesis of a few statements found in Ecclesiastes 12 will somewhat enlarge our conception of the author of the Christian philosophy. I quote:

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. . . . In the day when the keepers of the house [limbs and arms tottering and helpless] shall tremble, . . . and the grinders [teeth] cease, because they are few, and those that look out of the windows [the eyes—physical vision] be darkened, . . . the pitcher broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

In this, the philosophical distinction between the flesh and spirit is recognized, and both revelation and modern science uniformly represent death as a separation of the body and the spirit; that death is that state of being of an animal in which there is a permanent cessation of the vital functions in connection with the physical organization. The intelligent "spirit returns to God." Notice, these terms of "returning" are couched in generic propositions. The "dust" of all, righteous or wicked, "return to the earth." The spirits of all men, righteous or wicked, "return to God."

I do not say the spirit of wicked and unregenerate men *stay with* God, for that would antagonize both philosophy and revelation.

There is a somewhat antiquated adage running through the world, as follows: "Birds of a feather flock together." There is a principle in that saying after all; a weighty consideration. It is, when translated, a negative aspect: If you are not congenial in spirit with the society or person here, or there, you will not abide that society.

"Can two walk together except they be agreed?"—Amos 3: 3.

So, if I form not a character adapted to the society of the redeemed, how can I walk with such society? If I am not rendered congenial to the character and divine companionship of Jesus, how can I dwell with him? Hence the wicked will be "banished from the presence of God," as the Apostle Paul declares.

Note again, "the dust returns to the earth *as it was*." How was it? Science and revelation affirm that it was "element." Something that cannot be

annihilated although the "house" be dissolved. You can change the form of element, but cannot annihilate.

A beautiful mansion may be destroyed—reduced to ashes. As a building, *organic*, it is gone. But the element is there as before. The materials grown in the forest are converted into lumber. Our word "element" is the same as the Latin word "*elementum*," and means the first rudiments, principles, or constituent parts of things. Thus the letters of the alphabet are the elements of words, and the nine digits are the elements of numbers.

The chemist can resolve or separate a body into two or more substances, and he calls the process analysis. If he experiments with water he can resolve it into two gasses, oxygen and hydrogen. Water is a compound body. He cannot separate its elements—oxygen and hydrogen. He concludes they are "elementary substances," of which there are upward of fifty, out of which all things were made. So the physical body came from the earth, was element, and at death "returns as it *was*" — element, furnishing the foundation of the glorious immortal body in the resurrection.

You can take water, freeze it into a block of ice, but it is the same element. Submit the block of ice to another temperature and it will pass off in steam or vapor, but it is the same element. Now if Almighty power, by the beautiful law of evaporation, can take a few drops of water from Lake Michigan, a few drops from the Mississippi River, a few drops from the murky stream by the roadside, a few measures from the Atlantic and Pacific Oceans, and construct the fantastic cloud rocks in yonder heaven, kindled up so resplendently by the rays of the sun, and still cause them to carry millions of tons of water over our heads in space, who will doubt the power to gather up the indestructible elements of our bodies, and creative wisdom use such as the foundation of the resurrected body?

Jesus said, "All that are in the graves shall hear his voice, and shall come forth," and this was the faith and hope of Sister Ellis.

Ah, we expect that "some sweet day, by and by," our Father, as when in the beginning he reached out and grasped higher laws and said, "Let there be light," and there was, there will be light. So when the earth is dressed in springtime robes, and restored to pristine excellency, by the aid of higher and more richly spiritual power, will the dead be called forth to life again. And e'en though Sister Ellis sleeps far away in her island home, yet shall, "the sea give up its dead."

We remember in the Greek classics the beautiful and impressive drama of Ion, when about to yield his young existence a sacrifice to his fate, his beloved Clemantha asks if they shall meet again, to

which he replies: "I asked that dreadful question of the hills that seem eternal—of the clear streams that flow forever, of the stars among whose fields of azure my spirit has walked, but no response; yet as I look upon thy face, and measure the love which dwells in thy bosom with that which abides in mine, I say it cannot perish, we shall meet again, Clemantha."

Ah, I have thought that the Apostle Paul touched this chord when he mentions something that establishes a connection with eternity, and upon which death lays no limiting band. He was writing to the Roman Saints:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Romans 8: 38, 39.

These mighty forces battle against us, but do not prevail. There is a glory following the struggle, and Paul continues: "I reckon," just like an expert in spiritual mathematics, and after a due estimate of spiritual values, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." No wonder Paul desired to depart and be with Christ. He seemed at times impatient to recover celestial vision and perpetuate even a momentary taste of "the glory to be revealed."

This "hope of glory" implanted by the gospel was the "star of the sea" to our sister, I am persuaded. Placing herself at the behest of the church, she sailed far over the sea to the isles of the Pacific, with her husband, to tell the natives that the message of Jesus teaches the proposition—that while life is a struggle, the essential doctrine is, that the struggle is for others as well as self; and in this struggle everyone owes a duty to his neighbor; and the stronger he is, and the greater the need of his neighbor, the more imperative is his duty.

Clothed with the spiritual vestments of this divine principle, her labors have extended to nearly five years. She was true to her convictions and her devotion was proverbial. Even the strenuous obligations of secular profession laid no embargo on religious duties and responsibilities.

I remember an instance in her teaching days in this city, which to me brought out the nobility of character to a large degree. She was a teacher in the Lincoln High School building, and one midweek prayer service evening I passed her home and said, "Are you going to the prayer service?" She replied, "Yes, but I am very, very tired." I said, "Don't you think we should plan and not lay out so much work on the day of the church service?" "Yes," she responded, "but I cannot bear to see my parents dragging their feet, or groaning with aching back."

"Paint me as I am," said Cromwell to his limner. "When you shall these deeds relate, speak of me as I am," said Orthello: "Nothing extenuate nor set down aught in malice."

So we speak of our departed sister through her life work. Not many sessions of Religio, Sunday school, prayer service, or sermonizing, was she absent; and in choir rehearsal always at the keyboard; perception acute, courage rising with danger, quick and efficient to defend the cause and correct press misrepresentations emanating through ignorance or prejudice aforethought. An influence emerged from this attitude like "the pebble" which "dropped in the water." A series of concentric circles follow to the farther shore. Influence is never lost for weal or woe. 'Tis a difficult task to occupy any position and fail to wield an influence. It will arise in its potency from whence least expected.

Longfellow sets "apples of gold in pictures of silver," thus:

I shot an arrow into the air,  
It fell to earth, I knew not where;

I breathed a song into the air,  
It fell to earth, I knew not where;

Long, long afterwards, in an oak,  
I found the arrow, still unbroke;  
And the song, from beginning to end,  
I found again in the heart of a friend.

Jesus would say, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Sister Ellis did not believe that the accumulation of wisdom and learning in this life perished in the tomb; but recognized these as the developing of the spiritual organization which God took from the heavens and blended with the physical, and sent on an eternal mission in this world; and beyond the deathline, in uprisen radiance, will utilize accumulations to better advantage. Her influence is now with the people who love examples of purity, courage, diligence, and sacrifice.

I read a story once like this: "I wrote my name upon the sands. When I returned the flood and ebbing tides had wiped out every trace that I had made. I then carved it upon the enduring granite. Years thereafter I returned to find that a lightning bolt had destroyed the granite shaft. Then I traced it upon enduring bronze. Years afterwards I returned. An earthquake had rent the base of that bronze, and it lay buried under drifting dust and sand. I learned the lesson that if I write my name where it would endure, I would write it upon the hearts of humanity."

*Good works* engraved upon the heart, survive the dissolutions of the enemy, and react, yea, beyond the crash of worlds, to the abolition of evil. This is

the bond which cements and holds together "the family on earth," with "the family in heaven," when persecution and opposition embroil to separate like waves in a vengeful sea.

Many events of thrilling character have transpired in the world's history during the absence of our brother and sister. Swirling clouds of war flashed with flame of fire, and midnight burning red, portions of the earth "ripped apart." Kings have tumbled from thrones, monarchs been crushed, and dynasties have passed into the aftermath, to be remembered with disdain, or to be mourned.

These events were confirming to their faith inasmuch as the cause they represented was accompanied by a sweeping searchlight of inspiration, forecasting that as the days and years go by bringing closer the coming of Christ, the nations of the world would grow more and more democratic; that governments, hitherto intrenched behind the double walls of politico-ecclesiastical despotisms should trend toward freedom and popular license until finally uncrowned; that the chaff growing up and around the national grain should be "blown away," in this the "harvest time,"—yes, the threshing time, when the "threshing floor" is to be cleansed, and the grain "garnered."

The unparalleled conflict now passing into the current of universal history, with hurtling shells, hand grenades, gigantic mortars severing limb from torso, and disemboweling bayonets dripping with hot blood, has hurled multiplied millions of brave young lads over the battlements of time, into the twilight zone, who were never privileged to hear the mild message of the Prince of Peace, or make preparation for the society of the redeemed.

This tragic consideration brings to the forefront a doctrine accepted by Sister Ellis and taught in Bible parlance as "preaching to spirits in prison" the "glad tidings of great joy which shall be to all people."

The world war forced the question of the destiny of their sons from the pale lips of the New England mothers. "What chance for our sons who now are falling in conflict, who never were favored with the chance here?"

From this huge alembic of war emerges the perception that God's justice, like the moon's pale beams, will pierce the fogs, not only of time, but of eternity, to wrap his children in the mantle of benediction.

"Out of apparent evil he brings good." "The wrath of man will praise him," and the opportunity will be given the sons of earth to "lay hold" on "the ministry of reconciliation," who were deprived of that opportunity here.

Is "Our Father who art in heaven," the essence

of infinite love here, and an implacable monster at the death line? Is he another Jove or Olympus, compelling the tender Christ to plead at the bar of infinite injustice? Paul declares with Isaiah, that "Every knee shall bow, and every tongue shall confess to the glory of God."

There is only one way to "bow." The gospel way. That would be to the glory of God. Only one way to "confess"—the gospel way. That would be to the glory of God. Other ways would be to the glory of the arch enemy.

So the apostle could affirm: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." (Romans 1:16.) And if God does not give them the opportunity of "bowing" and "confessing" "over there," who have had no opportunity here, then the divine revelation is marred by contradiction, and the Deity of our God, by inconsistency and injustice. "All the ends of the world shall remember and turn to the Lord." (Psalm 22:27.) Jesus gave "himself a ransom for all," and "as in Adam all die, even so in Christ shall all be made alive."

When all come back "alive" death shall have been destroyed, and "all," including those who have had no opportunity here, will be restored to organic existence.

Now, will Paul's gospel have been eliminated then? Will its potential forces to "save" have been exhausted? If so, how can Paul affirm it to be the "power of God"? Can infinite power exhaust itself? No, "the tender mercies of the Lord are over all his works," and the adoption of this administration of our heavenly Father, as an item of faith, as a star of hope, greatly broadens our finite conceptions of God, and increases our devotions to his cause.

These broad planks in the divine platform, added to the doctrines of "reward according to works," and Paul's three "kingdoms of glory," is the "pillar of the people's hope," and the "center of the world's desire," or will be. Upon these stood the feet of the one whose sad "taking away" we memorialize today. In this impregnable structure we see the rock around which the vine entwines in beauty and remains unshaken in strength.

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." Here is one class of rewards. "He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." Here is another class of rewards. He that giveth a cup of cold water to a disciple, because he is a disciple, shall not lose his reward. Here is the third class of rewards. (Matthew 10:41, 42.) This involves eternal principles as old as the government of God, and once in awhile alien potentates have sought to copy during

the weary march of nations, and the copy seems like a firefly across the pagan horizon of darkness.

For be it remembered that nearly twenty-five centuries before the cross cast its shadow on Calvary's hill, Hamarabi enacted a code which, however cold and cruel (as a whole the laws of Chaldea were) yet some statutes were remarkable for their justice in their application.

But the commitment of the law of God preceded all these. These nations permitted ambitions—overvaulting ambitions, to intoxicate, until justice was crushed under the ponderous feet of autocracy.

The message Jesus gave the world still moves on, even to the isles of the sea, bearing upon its bosom, in contrast, the lessons of righteousness, justice, and joy.

The services and sacrifices of Sister Ellis under this banner will surely entitle her to "the greater reward."

Our sympathy goes out to those upon whom the burden of grief has fallen most heavily. We commend them to God, and the hope of again clasping glad hands under more perfected conditions.

S. W. L. SCOTT.

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### WHAT SHALL WE DO ABOUT OUR LACK OF EDUCATION?

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I have read with deep interest the article in January *Autumn Leaves* from the pen of Brother Augustine Dwyer entitled, "The art of clothing the heavenly message." I want to express a few thoughts from the minister's side of the question, and as it would be necessary to wait a long time before it could be published in that journal and it would be so long between their publication that it would lose the value of close association I concluded it would be best to try and find space in your columns.

The writer, as well as most of his brethren, believes in an educated and well-trained ministry; we cannot be otherwise and be true to our Lord who has called us into his service, and his word very plainly teaches us that we ought to be the best educated people in the world. (Doctrine and Covenants 87:5; 85:36; 90:12.)

Nephi taught that to be learned was good "if we hearkened unto the Lord." The Old and New Testaments teach us to increase our knowledge by study. The Lord will assist by his Holy Spirit the patient, studious and pure-minded person who seeks to enlighten his mind by study.

It is hardly fair to the great mass of our missionary force to judge them by a few men that appear to be cranks or may have been unfortunate in not getting a proper vision of one of the beautiful things of the gospel. Most of our men desire to be

learned in the things of the gospel and what may be learned from good books, but we are so fearful that if we obtain it after the manner of men in the world that there will be something sacrilegious about it, that we neglect the opportunity and so in the end are great losers.

There are two things that greatly hinder our men in obtaining an education, and a well-trained mind.

First, tradition. Within the memory of many now living it was common to hear men in the ministry boast that they were ignorant and teach the young men, both in public and in private, that it was wrong to seek to make themselves useful and intelligent ministers by obtaining an education, that God did not want that kind, that it was the ignorant and unlearned who were to do his work. It was a great misfortune for the church that such things were taught. It caused many of our young men to be poorly prepared for the great work the Lord had for them to do. There were a few strong and brave men at that time who showed by their example the value of an educated and well-trained ministry.

Second, an opportunity. We are the only religious society of any note that does not give educational assistance to her young men that want to enter the ministry, and then complain because of their ignorance. The Government of the United States gives young men who want to enter the military or naval service a four-year college course and pay all the expenses connected therewith. The several States of the union have universities and normal schools where our young men and women can get an education preparing them for teachers in the public schools, almost free. We have the greatest message in the world to deliver to our fellow men and we are required to go out without the church offering us an opportunity for preparation.

It is quite common to hear the remark that if the minister is not too lazy he can acquire a good education, master the English language and learn to pronounce words correctly. The statement is not true. If it were, then it would be a waste of money to build schools and colleges, and folly for anyone to go to school. The fact that nations which do not encourage public education are backward and non-progressive is proof that self-teaching is a failure.

Several years ago the department of education at Washington, District of Columbia, issued a pamphlet containing the information of the amount of education that had been received by ten thousand men who in the various avenues of human effort had been successful. The number of self-educated men was twenty-four. That was one out of four hundred and sixteen. The ministry of our church have done better than that. We can obtain a great

fund of useful knowledge by reading history, biography, books on all questions of interest affecting the welfare of mankind, but we cannot make much progress in mastering the English language and learning to pronounce properly the words without a teacher.

The student is almost as helpless as if he were taking music lessons and voice culture from an absent teacher, the work being done by correspondence. Another great difficulty that hinders is that we are constantly on the move, seldom staying in one place more than two weeks at a time. It is not very often that we can have a quiet place for study and meditation. It is a common occurrence for the missionary to go to several places in a town in one day in order that he might equalize the burdens of those who are caring for him.

Another difficulty we must face is that we do not have equal opportunity. One man is sent to a city where he has a comfortable room. It is quiet and he has ample money to supply all his needs. He may have the opportunity to attend night school or avail himself of the benefits of a university. While another is banished to rural isolation where the environment is not conducive to mental activity or an interest for the things that make for the finer things of life.

We have the cart before the horse. The period of preparation should be before entering the ministry, and not after. Then it should be an application of the preparatory principles to make them useful in our great work. If a good education, a correct knowledge of the English language, correct pronunciation of words, and a well-trained voice are essential, with other qualifications, to make the ministry fit to present the gospel of Jesus Christ to the world, then the church is not true to its great mission, it is not true to its ministry, if it fails to give the men who want to enter that field an opportunity to prepare for the great work intrusted to us.

Well did Jesus say that "the children of this world are in their generation wiser than the children of light." They are wise because they give those who are going to serve them an opportunity to prepare for that service. If the church believes that I can better serve her interests by having a better understanding of the English language I am willing to be one of a class to take up such a course of study. It matters not to me whether it be in Graceland College, Kirtland Temple, the pineries of Alabama, or in a canyon of Colorado, just so I have a competent teacher and an interesting class to be a member of. If one year would accomplish the task I could still give the church twenty years of service and yet be too young to die of old age.

It is a heavy burden the ministry of this church

and their families are bearing because of the sacrifices they must make in being absent from their homes for three fourths of the year, and those who have stayed at home and have had the good opportunities that the public schools and colleges afford, should not be harsh and unkind in their conduct toward them, but rather seek to do their part so that the ministry and their families could have the same opportunities that they are having.

It matters not how great our intellectual qualifications may be, if we lack an essential that is pointed out by Jesus we will fail in our work. "And no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be entrusted to his care." (Doctrine and Covenants 11:4.)

EDWARD RANNIE.

## OF GENERAL INTEREST

### NEWSPAPER COMMENT ON TORONTO WORK

[Recently it seems that Elder T. W. Williams, in charge of the work in Toronto, was interviewed by the *Toronto Star*. One reason for it was an article which had appeared a week or two before and which did not present the status of the church in Toronto and Canada quite accurately. The interview in the *Toronto Star Weekly* follows.—EDITORS.]

#### LATTER DAY SAINTS NOT MORMONS

HAVE NEVER TAUGHT OR PRACTICED POLYGAMY  
—LEADER TOM WILLIAMS APPRECIATIVE OF  
"STAR WEEKLY'S" ATTITUDE

Mr. Tom Williams, who is conducting a series of meetings in Toronto on behalf of the Reorganized Church of the Latter Day Saints saw *The Star Weekly* this week with reference to the article on Mormonism in last week's issue.

"I take exception," he said, "to your use of the term 'Mormon,' as applied to members of the Reorganized Church. They have always steadfastly maintain that they are not 'Mormons' at all.

"Then as to what you say about our strength. No doubt in Toronto it is the case that the defection of Mr. R. C. Evans has—at any rate, temporarily—adversely affected our numbers. But elsewhere the facts show a healthy increase in our membership throughout Canada.

"You speak of me as a 'Socialist orator.' I don't know whether I ought to mind being called this or not. But there are Socialists and Socialists. Let me say that I am absolutely opposed to the Socialist party in the United States and in Canada on the question of the war. I have been a hearty supporter of the allied cause.

"Further, I must demur to Mr. Evans's statement as to the relation of Joseph Smith to polygamy. Mr. Evans has no evidence as to this at the present time which was not available to him at the time of his controversy last year with the Reverend J. A. McKenzie, of this city, when he stoutly denied that Joseph Smith either taught or practiced polygamy.

"Then there is no foundation for the sinister interpretation which Mr. Evans puts upon the order of Enoch questionnaire. It is simply directed to ascertaining the financial and general social situation of members of the church who are contemplating a change of residence, with a view to assisting them in locating and securing employment. Answers to it are not obligatory.

"I want to point out, further, that the reasons given by Mr. Evans, at the time of his resignation, for leaving the church, did not include those now adduced by him in his interview in *The Star Weekly*.

"With regard to Mr. Evans's challenge to President F. M. Smith, he has asked Mr. Smith to defend certain propositions which the latter does not believe in and could not support. Moreover, Mr. Smith cannot afford to give the time to meeting him in a debate. But if Mr. Evans is still desirous of a debate I hold an accredited authorization on behalf of the church to act as its representative in the matter."

Mr. Williams expressed himself as very appreciative of *The Star Weekly's* printing in the news section a correction of certain misstatements of fact in the article on Mormonism. He said it indicated an intention to deal fairly with the subject and that our willingness to give publicity to the present criticisms was another indication of that sense of fairness.

A number of letters have been received based on the assumption that polygamy was imputed to the members of the Reorganized Church of the Latter Day Saints. This interpretation is due to a careless reading of the article in question, which distinctly pointed out that polygamy is a doctrine of the Utah Mormons alone although it is not practiced openly.

The following paragraph is reprinted from last week's article:

"The other section, known as the Reorganized Church of the Latter Day Saints, has never countenanced polygamy, and, in fact, has always stoutly maintained that Joseph Smith the first was a monogamist and enjoined monogamy on his followers, and that those who are known as 'the Utah Mormons' are apostates. Brigham Young is said by them to have been the institutor of polygamy."

[He was also interviewed by a reporter for the *Toronto Sunday World* for December 15, 1918]:

## LATTER DAY SAINTS FULLY ORTHODOX

## MINISTER TOM WILLIAMS DECLARES COMMITMENT TO CHRISTIAN MORAL CODE

"We are unreservedly committed to the moral and ethical code of Jesus Christ," said Tom Williams, minister of the Reorganized Church of Jesus Christ of Latter Day Saints, to a reporter of *The Toronto World*. "Our church is distinctively orthodox. The Old and New Testaments are our standard of evidence in church polity and doctrine. Jesus Christ is our ideal."

In response to a query as to the origin and history of the Reorganized Church, Mr. Williams said:

"Our church has no connection with the Mormon church in Utah. We do not recognize the term '*Mormon*' as applied to our organization. We have vigorously and persistently opposed those tenets recognized the world over as applicable to the Utah church. I refer to polygamy, Adam-god worship, and blood atonement.

## NOT POLYGAMOUS

"The Federal courts of the United States have ruled that we have no connection either in doctrine or organization, or any other way with the Mormon church. The one dominant teaching of the church from its inception to the present has been that 'all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments.' Also, 'He that keepeth the laws of God hath no need to break the laws of the land.' Again, 'Marriage is ordained of God unto man; wherefore it is lawful that he should have one wife. . . . Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else: and he that looketh upon a woman to lust after her shall deny the faith.'" These quotations are from the organic laws of the church.

In response to a question as to why Mr. Evans left the Reorganized Church, Mr. Williams said: "A committee of the general officers of the church was sent to Toronto to investigate certain irregularities in Bishop Evans's procedure. Before the investigation had hardly commenced, Mr. Evans resigned, since which time the whole matter has been transferred to the civil courts in an action wherein the general church is plaintiff, and Mr. Evans defendant. In view of this fact we are content to permit the courts of the land to settle the differences growing out of Mr. Evans's relation with the church."

## RESPECT FOR OPINIONS

Mr. Williams continued: "We have no fight with any of our coreligionists. We have no desire to belittle the religious purpose of our fellows. Every

honest man's religion is sacred to me. The dishonest man has no religion worth while. There is some good in every man, and in nearly every church. It is our purpose to discover and cultivate the good and seek, so far as possible, to effect union and harmony.

"The Mormon church was organized by Brigham Young in 1846, after his apostasy from the original church, which was organized by Joseph Smith in 1830. The Joseph F. Smith who recently died in Utah was president of the Mormon church. He had no connection with the Reorganized Church."

[This will help to clear up the misunderstanding in the minds of some. The fairness of the Toronto newspapers is greatly appreciated.]



## A Daughter's Tribute

'Tis the Christmas season, when the earth is singing its joy songs, and yet in my heart lies a deep, new grief. For me the year opened with the greatest loss of my life—the passing of my dear husband, and now, near its close, we have laid our dear little mother away to rest. I know she longed to be taken "home," but we miss her so much—she was such a good mother!

Sitting here in her little home, I recall so many beautiful things about her life and character. For nearly fifty years her home was open to her friends and those who needed her—such a hospitable place! No matter whether she had much or little, the chance guest was asked to stay. "What is good enough for us all the time, is good enough for others once in a while, and a hearty welcome is more than food," she would reply to any protest from other members of the family, who might urge that there had been no proper preparation for "company." And there always was that welcome, without hurry or worry, or the strain which often accompanies the preparing of "company" meals.

She was such an untiring church and Sunday school member. Even in those busy earlier years she told mothers: "Don't send your children to Sunday school—take them there! Set the example yourself!" When Sunday morning came at our home there was a simple breakfast and the gentle counsel, "Come, let's get to Sunday school on time!" Never did you hear, "Now, hurry and go to Sunday school!" I believe the last time she was able to attend Sunday school here in Lamoni was just on or just after her eight-third birthday. She had always been such a careful little mother, and would never spend money on herself, so, not knowing any particular thing she wanted, I had sent her five dollars for her birthday gift with the message that she "must get something she wanted but would not spare the money to buy." When she wrote me later about her birthday she said: "I got the doctor to take me to Sunday school; it was Children's Day, and when they took up the collection, I just put the five dollars in there, and told them it was a donation from a great-grandmother!" That was only a sample of how she loved the Sunday school work, and also of her unselfishness.

She was ever more of a companion to us girls than a parent aloof. We were always so glad to have her go with us to parties or amusements for she was the very best

"chum" three girls ever had. Her sympathy was so broad, and her judgments so clear and kind, we could always go to her with every difficulty and feel sure of wise and loving counsel.

Some of the mottoes with which she used to express her faith and trust were: "Hope on—hope ever"; "Don't cross the bridge before you, until the bridge you reach"; "There is hope shining brightly before us"; "Hope, blessed hope! What would the world be without it!" "The darkest cloud has ever a silver lining."

And this dark cloud of separation to me has a "silver lining" in remembering the great blessing which has been mine—that of having had my life linked to two such great and noble souls as those of my husband and my mother!

EVELINE BURGESS.

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### Fathers of Men

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(After reading the little poem entitled "Mothers of men" in these columns for November 13, I could not refrain from writing something on the other side of the question. I have not such good language as that used in the article referred to—it just isn't in me; however, I feel deeply upon the question, and ask you to be kind to my shortcomings.—E. L. A.)

I read in your pages, that "mothers of men"  
Were wholly to blame for this war that has been!  
'Tis sad, very sad, I am sure—if it's true.  
Enough to make all of the universe blue!  
Fathers of men, "that the world was aflame,  
War-swept, and passion-ment, *take you no blame!*  
You who were destined to 'rule' and to sway—  
Answer me: how have *you* modeled *your* clay?"

The mothers gave birth to the babes, it is true,  
And if they lived through it, took care of them, too.  
An "if" well put in, for each year, we are told,  
Statistical truth this fact does unfold,  
That thousands do perish from this cause alone,  
An army unnoticed, and almost unknown!  
But were we any more to blame for the plan  
You term "recreated," pray tell, than the man?  
Were either sex sent here to worship the other—  
Oh, what a frail god—for father or mother!  
*We* care for the children, their infancy through,  
The tasks disagreeable alone ours to do.  
*We* teach them to walk, and to say a few words,  
But *never* the art to use guns, spears, or swords!

*We* teach that tobacco and whisky are wrong,  
But the "lord of the household" oft swaggers along,  
And teaches, by example, the contrary way!  
And, since father's their idol, the evil holds sway!  
That boys should *not* fight, is taught by the mothers,  
But the power to rule is given to others;  
And rulers of nations—men—holding sway,  
Command them to war—what can "mere women" say?  
As mothers we'll take our just share of blame;  
We haven't been *perfect*, we confess it with shame;  
But just ask the soldiers who taught them to chew,  
Who taught them to smoke, curse, and drink, too?  
Who taught them to murder their brother in war,  
Or that women and fools were all on a par?  
Who taught them that women's word shouldn't be heeded,  
That women were just to help men-folks when needed?  
When this war was started, were *we* given the right  
To say if the children we'd nourished should fight?

Ah, had it been left to the boy and his mother,  
Arbitration would have settled it—one way or another!  
So you'll have to look deeper, and farther, and then  
Place a part of the blame on the "fathers of men"!

EMMA L. ANDERSON.

BEMIDJI, MINNESOTA.

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### Training Little Children

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CHILDREN NEED TO PLAY WITH OTHER CHILDREN

Allow your child to have company and playmates as often as you can. When possible, have playmates near his own age. Naturally out of this social intercourse will spring valuable lessons in courtesy, generosity, and patience. Always be fair in settling disputes among children. Do not favor your own child's story entirely, for though he may never have told an untruth there is always the possibility of a sliding from grace. Sometimes it is very difficult to get a correct account from excited children. If the quarrel is over a doll or a train of cars and you cannot discover who is in the right, take away the toy, remarking quietly that if they can't play nicely with it they will have to do without it.

I do not think that there is a better opportunity than in play to teach lessons in honesty; play is so vital a part of child life and the child takes his play so seriously. In teaching a child to be honest in word and action the parents first must be honest in all their dealings with the child. Never make a promise that you cannot keep, or that you do not intend to keep. For the same reason never threaten, "Son, if you do that again, I'll spank you," for if he does it again you will have to spank him or in a short time he will come to laugh at your authority.

Do not confuse the workings of an imaginative brain as evidences of untruthfulness, but enter into the spirit of the "make-believe." In the case of the little tot who says, "Muy-ver, I went out in the garden and I saw some Indians," enter into the spirit of the play and say, "Just make-believe Indians, dear, you mean?"

My little two-year-old daughter quite startled me one day by insisting she saw lions and tigers and great big elephants out in the yard. She was kneeling on a chair looking out, so I came at once to the window, not expecting to see a zoo in the yard, but wondering what there was there to make her imagine such things. There was nothing at all in sight but grass and flowers, so after thinking it over for a second I said in reply, "Oh, yes, I see some monkeys, too—just make-believe, like yours." She looked up at me and laughed delightedly, and at once we were entered upon a new game.

Cheerful obedience is another lesson to be learned from play. A child should not cry or fuss when mother says, "Time to put up your toys," or "Come to me, dear, I want to dress you." The average parents demand obedience, but usually exercise their authority only at such times as disobedience means inconvenience to the parents themselves. It is the teaching of constant obedience which requires the greatest patience and tact in all child-training. You cannot let your vigilance flag for one moment, nor can you allow an offense to pass unnoticed.

This brings up the question of punishments. I have said that children are naturally sociable. An effective form of punishment for most offenses, therefore, is isolation from the rest of the family, and no reinstating to favor until pardon has been asked and given. Make your punishment fit the offense. Children are so active that to make them sit still on a chair alone is a sufficient punishment for rudeness, whining, and the like. The child who persists in touch-

ing things which are not his to touch can be punished by having his hands tied behind his back. I used this form of punishment or "cure" successfully in breaking the nail-biting habit also.—Mrs. Lenore R. Ranus, in bulletin of the United States Bureau of Education.

## LETTER DEPARTMENT

### Service Notes

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#### SERIES FIVE

To-day our minds are with the renowned men who are gathered around the tables in Versailles and engaged in considering the conditions upon which the terms of peace may be constructed. The issues of these meetings are filled with tremendous import to the world of to-day and also of the future. Surely all Christian people will make special prayers both privately and in public that God will graciously guide and direct these men in their colossal tasks and bring from out of their deliberations better and happier conditions for this sorely stricken world.

Since the signing of the armistice, Bolshevism has reared its ugly and sinister power throughout the central European countries, and the news of Germany's dreadful condition is only matched by the continued reports of Russia's bloody misery. Indeed, it would seem that the whole world is in a state of restlessness and only the foolish or unthinking would allow fatuous thoughts of immediate peace and prosperity to allure them away from a consideration of the grave menace under which we still suffer as a result of the four years' debauchery in war. More than ever the steadying influence of religion is needed to give vision and faith and hope, so that the chaos with which the word's statesmen are now grappling shall not fill them with despair, and also enable them properly to administer justice, without prejudice, and punishment without revenge, so that victims and wrongdoers alike may have their just deserts. We shall stand in eager expectation until the news of the results of the peace congress is made public. In spite of the usual rumors and sensational stories with which some newspapers regale their too credulous readers as to the existing differences between the allied powers over details and items of the general plan, we may take President Wilson's wonderful reception in France, Britain, and Italy as being a very favorable augury. There can be little doubt but what the leaders of thought and action in all of these countries are agreed as to the main lines of progress and when they meet in intimate association for the arrangement of details, the spirit of conciliation will move all to seek the common basis of agreement in each item. At least it is encouraging to remind ourselves that the "Big Four," as the leading countries have been called, are truly democratic and have an abiding appreciation of the principles upon which democracy alone can stand. Finally, God is interested in this matter, and the evolutionary course of the racial progress has developed in a philosophic study of history the assurance "that the ways of God with men are right."

Among various rumors we hear of the discontentment of the soldiers who, now that the war is over, are anxious to go back into civilian life, and the slowness with which demobilization and reabsorption are being accomplished is causing serious complications in some places. There can be no doubt but what this problem is very serious. To maintain great armies of jobless soldiery would indeed be a menace, the like of which has been seen in Europe before, but we cannot

think that such a spectacle will be repeated, and while every precaution will no doubt be taken to assure the return to civilian life of the soldiers, it must not be forgotten that Germany has still a great army and the peace for which all are earnestly hoping is not yet secured. Mr. Lloyd-George advises that at least the British soldiers exercise patience and not risk losing by any unwise impatience in a few weeks now, what has taken these long and cruel years to gain.

However, our hearts are gladdened by the knowledge that many thousands of our American troops are being returned and only those absolutely necessary for policing purposes are being retained abroad. The return of the navy was a great event, and the welcome given was well-deserved.

From out of the turmoil of the swiftly moving events of the past few weeks we have collected several scraps of information concerning the boys and girls in the service, from which we present the following items:

From overseas we have the news that Lieutenant Chester Young is with the 3d Division, and is in Germany.

Doctor A. W. Teel, ranking captain, is also with the American Expeditionary Force in France.

Vere Rogers, of Salt Lake City, Utah, a grandson of Sister Hudson whose death we noted recently, and a brother of Keith Rogers at present stationed at Fort Lyons, Colorado, has been in several engagements and come through safely without any damage. He has been promoted to second lieutenant.

Joseph B. Tordoff, of Berkeley, California, of the 143d Field Artillery, is home from France and is now at the Presidio.

Roy Hardy, of Stockton, was with the same battery, and is also home.

Orlo Backer, of Los Angeles, who is with the Naval Hospital Corps, stationed at Mare Island, was home on furlough for Christmas and has returned to duty hoping to be discharged soon.

Sister Ethel Hanson, of Independence, Missouri, who is in France as a nurse, is in hospital with scarlet fever, so we learned from her brother, Paul M. Hanson. We wish her speedy recovery.

We received a very interesting letter from Miss Mary Wise from Rouen, France, dated November 18, in which she gives some interesting sidelights on the excitement which followed the signing of the armistice. Rouen was filled with "Tommys, Aussies, Canadians, and Yanks" who went through the narrow, winding streets of the famous old city cheering and yelling in their wild enthusiasm. She is hoping that the camp she is with will be one of the first to be evacuated. She mentions having heard from George Green, of Independence, Missouri, who said that he had not seen anyone from home, and adds Sister Wise: "Neither have I." Sister Wise will be remembered as the superintendent of nurses at the Sanitarium some three or four years ago.

We also had a letter from Frank Ballantyne who writes following the signing of the armistice: "It seems to be very comfortable to lie down at night and not have shells whizzing over." He is now in Belgium and has witnessed some of the great destruction caused by the heavy shelling. He was feeling fine and in good health.

In a letter from Keith Rogers, of Salt Lake City, Utah, following the armistice, he says: "Although as men we rejoice and are thankful because peace has been made possible, I believe that we cannot sense the inexpressible joy and thankfulness of the mothers of the world brought to them by these glad tidings. This was the first thought which came to me—of mother, because I know that although she has ever been brave and cheerful, always writing her boys cheerful and encouraging letters, the heavy burden and worry

and fear of what might happen has weighed upon her heart constantly." This mother is a widow and her two boys are both in the service, one in France.

Brother Rogers also adds: "Now that the war is over I am anxious to get out of the service and get back home, where I can be of more help to the church and prepare myself for some department of the church work." His experiences of the past year have strengthened his faith in the divinity of the latter-day message.

From Brother T. J. Elliott, of the Kansas City Central, I had the following item: "We had our service flag dedication last Sunday night. There were 38 stars represented on the Central Branch service flag; two gold stars signifying that two members had paid the supreme sacrifice, two silver indicating that number wounded in battle. The dead are Clarence Becker and Stephen Yancy."

In a recent letter from G. W. Leggott, of Manchester, England, he says: "From the Northeast Manchester Branch they have had more than twenty young men who have been on the battle front; not one lost his life, though some have lost limbs and others have been severely wounded and others have been sick. An effort was being made to raise enough for presents for these soldiers for Christmas and we were hoping to raise twenty pounds (\$100) for this purpose."

In a recent letter from R. C. Russell, who responded to a request to write to some of the boys, he says: "I assure you it is a pleasure to be able to do some little thing along this line of encouraging the boys, and I would gladly have worked on the job all summer had I known of services being required. However, as it was I had three boys on my list before getting your list." He rejoices that the terrible struggle is over, but is fearful of the dangers of Bolshevism and the I. W. W's.

Last week we received news of the serious illness of Warren Best, of the Navy, who was in the hospital at Mare Island. Brother G. J. Waller and myself went up there last Thursday and got on the island to administer to him. While there we also administered to another sailor who was not a member of any church but had recently become a Christian and was suffering severely with empyemia. He requested administration also.

On the honor list of this series will be found the name of George Daley, of Exeter, California, who died in Siberia. His body was shipped to his home town where he was buried. Hortense Wind, who was chief dietitian at the naval station, Norfolk, Virginia, and was promoted to the rank of first lieutenant, died December 11, of influenza and pneumonia. She was given an officer's burial at her home in Council Bluffs, Iowa. This young girl gave her life as heroically for her country as though she had died upon the battlefield, for she wore herself completely out by caring for the boys who came down with the awful epidemic by hundreds.

Glenn Dahlem, who was a grandson of Elder E. J. Good-enough, was killed in action August 3. This young man who was a corporal had won the esteem of all who knew him, and on the news of his death being received, the Governor of Illinois sent the following letter to Mrs. Harry Miller, of Morris, Illinois: "I have learned with deep regret that Corporal Glenn G. Dahlem was recently killed in action and I want to extend to you and other members of his family my heartfelt sympathy in the loss you have sustained. It must be some consolation to you, however, to know that he died as a brave soldier should die and that he gave his life in as sacred a cause as the world has ever known. Illinois feels a great pride in the supreme sacrifice he has made for humanity." This boy's death fulfilled the wish he had expressed: that by doing so "a comrade may return

to his mother's outstretched arms and behold his own mother's tear-dried face."

On Tuesday last we were called to Tulare to officiate at the funeral of Roy True Bedford who had returned from overseas December 16, and had written to his mother that while he was not feeling well he hoped to be with them at home in a few days. Death, however, claimed him on Christmas Day, as a result of pneumonia. At the funeral a large crowd of people paid the last tribute of respect, and many soldiers were also present, besides the high school cadets. At the grave side the final rites, including the several rounds of firing and the subdued bugling of the "last post," were observed.

On Sunday, January 12, in Los Angeles, the morning service was devoted to a memorial of James Harold Gimblett, who had enlisted with the 91st Division of the American Expeditionary Forces, and had been wounded in the sanguinary battle of Argonne Forest. His death occurred on October 6, and he was buried "Somewhere in France." The service was in charge of Brethren D. E. Dowker and G. H. Wixom, the sermon being preached by J. W. Rushton. Appropriate music, instrumental and vocal, was rendered by the choir, Sister Viola Bogue, and Dorothy Rushton. The service was graced by the presence of a number of soldiers from Camp Arcadia, Lieutenant Johnson of the Royal Flying Corps, Canada, and James Bleuett, representing the Marines, and four of the Civil War Veterans in charge of Captain C. A. Phelps of the Stanton Post. Will Swain, of Ontario, recently from overseas, attached the star of gold upon the service flag. A detachment of fourteen employees of Ralph's Grocery Company also paid tribute to the memory of Brother Gimblett, who had been employed by this firm prior to his enlistment.

I am in receipt of a letter from Professor George N. Briggs, of Graceland College, who advises me of the special effort being made by the college to interest discharged soldiers in the higher education. The universities and colleges of the country are going to offer special inducements to them in the way of matriculation and he believes that a number of our church boys who have served the country in this time of crisis will be glad to take advantage of this opportunity. We call special attention to the article which has appeared in the SAINTS' HERALD and *Zion's Ensign* from his pen. Personally, we shall be glad to hear from any of the boys who have been in service upon this matter, and will do all we can to assist them in securing the facilities offered.

#### ROLL OF HONOR

##### Deaths

Glenn Dahlem (Corporal), Madison, Illinois, killed in action August 3.

Roy True Bedford, of Tulare, California, died of influenza at Camp Merritt, New Jersey, December 25, following his arrival from France, December 16.

George Dailey, Exeter, California, died in Siberia, was buried at Exeter.

Frank Benedict (Corporal), killed in action in France, was an Indian boy belonging to Saint Clair, Michigan.

Ivor Henry Ellis, of Llansamlet, South Wales, killed in action in France, November 1, 1918.

Hortense Wind (First Lieutenant), died of pneumonia at the Naval Hospital, Norfolk, Virginia.

Yancy Stephen Yancy, of the Kansas City Central Church, (no particulars.)

Sergeant H. E. Gold, wounded November 11, 1918, died in France, November 15, 1918.

Lewis Calvin Cook (we have no further particulars).

## Wounded and Sick

Roy E. Bennett, of Walkerville, Ontario, Canada, was gassed July 27, 1918, and is now in the Special Canadian Hospital, England.

G. W. Campbell, nephew of Mrs. Dan Macgregor, was wounded and is now convalescent in England.

Floyd Horne, Oyen, Canada, wounded in action in France.

Albert Davis, enlisted in Calgary, Canada, was wounded in action and discharged from service.

Miss Ethel Hanson, sister to Paul M. Hanson, was sick of scarlet fever in a hospital in France.

Warren Best, sick with pneumonia in the Naval Hospital, Mare Island, California. He is a member of the Long Beach Branch.

Carmel Akers and Harold Walker. We have no further particulars, but both are reported to be recovering.

JOHN W. RUSHTON.

LOS ANGELES, CALIFORNIA, 951 West Thirty-fourth Street.

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### Two Reports of the Baker-Roberts Debate

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[The following account was sent us by Brother Guthrie, and by way of contrast we append a reprint from the *Apostolic Review*, of January 21, concerning the same event. Allusion is made in our editorial department to the differences.—EDITORS.]

During the late winter of last year Brethren W. A. Smith and A. M. Baker held two very interesting meetings, one in the town of Nebo, Illinois, and the other at a schoolhouse about five miles east. The success of the meetings seemed to arouse the ire of some of the divines of the so-called Church of Christ, whereupon they challenged our brethren for a debate.

After considerable discussion as to propositions, four were agreed upon: The two respective church propositions, one on the Book of Mormon, and another on the sixty-six books of the Bible being the complete will of God to man, or will God reveal any more to man than there is revealed in the King James translation?

Fourteen sessions were held, beginning on the evening of December 31 and ending January 6. Our cause suffered no loss, but on the contrary, gained. I acted as moderator for Brother Baker, with the exception of the first night, when, being unable to go, my brother Robert, a Baptist minister, acted for me.

The Roberts' stock in trade was the same old rehash of threadbare anti-Mormon epithets and foul, malicious phraseology. The following remarks were heard from nonmembers: "Baker sure put it to him," "Baker took the hide off Roberts." One of the Campbellite preachers said to me that he didn't approve at all of the methods of Roberts, that the main thing was "Old Joe," "polygamy," etc. "The facts are, we cannot prove he was a polygamist," he said. One Baptist minister said to me that every Baptist he had heard said our man had bested Roberts.

The abuse of the man when pretending to affirm his propositions was as great as when he was supposed to be answering arguments. We wondered if it were possible for the average listener to be sure when the propositions were changed from affirmative to negative. When Brother Baker would show up his methods, Roberts would whine and say Baker was attacking him personally. In one of his speeches on the so-called Church of Christ propositions I kept account of such words as the following: "Old Joe, impostor, 'you (Baker) don't know,' liar, thief, Mormons, Mormonism, ignorant, reverend from hell, skunk, immorality, cry baby, tramps, drunkard, murderer, impostor, infidel, false Brig-

hamism, dishonest trickery." These words were used as nouns and adjectives concerning Joseph Smith and our church interchangeably forty-nine times in one speech. Multiply this number by the twenty-eight speeches he had and you have the approximate number of epithets used by the man in the name of "true" religion.

Roberts predicted we would never establish a church at Nebo, that people would not even honor us by their presence, etc.

The main points of the opposition were well met by Brother Baker. He is a student and well-informed as to our books and the books of the opposing church as well. Some amusing things happened. Once Brother Baker aroused such a laugh that Roberts commented: "Baker, these people are my friends and are merely making fun of you and not laughing at anything smart you said." But the people of Nebo still think for themselves.

Mr. Roberts persisted in challenging Baker to prove that Joseph Smith was a prophet. Brother Baker would answer that if Roberts would affirm that Alexander Campbell was a true servant of God, and (as Roberts himself had already said in the *Octographic Review*) organized the first local congregation this side of the Dark Ages and cleansed the sanctuary, he would affirm Joseph Smith a prophet. Roberts would storm and call Baker a coward. Brother Baker would continue to come back strongly, and finally told Roberts that he (Brother Baker) never did run from a proposition, but that Roberts did run from F. M. Slover at Bel-lair, and dared him to deny it.

"I deny it," said Roberts.

Brother Baker then produced sworn statements signed by several outsiders, that Roberts did quit a debate with F. M. Slover before it was half out. It was as a bomb in the camp, and immediately there went up a shower of "Mormon lies," "forged," and many, many bad things.

The confusion became so great and the disorder so rampant that I suggested to the Campbellite moderator that if he had any respect for his own house he quell the rabble and place Brother Baker and I under arrest, as we were anxious to meet it in court. A dozen voices rang out: "That's fair," "that's what I say," etc. However, we have not been arrested yet.

Roberts and his moderator offered Brother Baker ten dollars if he would affirm for three days that Joseph Smith was a prophet. Brother Baker and I then offered him twenty dollars if he would affirm Alexander Campbell as a servant of God and cleanser of the tabernacle.

One member of the Church of Christ said the only way he could explain the situation was that they were beaten and found the only thing they could do was to get angry.

I recently visited Mount Vernon on business. Through the letters in the *HERALD* and *Ensign* I learned that there were Saints in the city. We looked them up and stayed over Sunday, preaching for them at 11 a. m. and 7.30 p. m. at the request of Brother F. S. Sawley, who is located there at present as a missionary. They hold services at South Fourth and Tabor Streets. I found them a lively, energetic little band of respected Saints and willing with their means and otherwise to open the work in Mount Vernon. It is a place of near seventeen thousand people and quite an important little city. Brother Sawley thinks, and I agree with him, that the time is opportune for a good work there. It is worthy of consideration in the appointments, for it is a fine objective point.

For the triumph of Zion,  
NEBO, ILLINOIS.

W. A. GUTHRIE.

## REPORT OF PUBLIC DEBATE WITH MORMON

HAMBURG, ILLINOIS, January 8.—The debate between Brother W. G. Roberts and A. M. Baker (Mormon) came to a close Monday afternoon after continuing for six days with two sessions each day. It was held in the Church of Christ meetinghouse at Nebo. During the first part of the debate our crowds were small on the account of extremely bad weather, but before it came to a close the house was not large enough to accommodate all that came. Mr. Baker is a good speaker, and his people consider him among their best debaters. He spends a good part of his time talking about his opponent, does everything he can to prejudice the people's minds against him. But it did not profit him any at Nebo; every argument he presented was answered by Brother Roberts, though he (Baker) spent very little of his time in answering the arguments presented by Brother Roberts. I enjoyed this debate as well as any I ever attended. I am sure it did a great deal of good. Brother Roberts did his work well; his arguments were plain enough for all to understand and too strong for anyone to destroy. That is why Baker gave them such a good letting alone. Most of the Mormons say the reason they don't like to debate Brother Roberts is because he is "too abusive," but that is just an excuse they hide behind. I have never heard any debater treat his opponent with any more fairness than Brother Roberts did Mr. Baker. We did all we could to get Mr. Baker to affirm that Joe Smith was a true prophet of God, but he refused to do so! And he just the same as said he never expected to meet Brother Roberts in another debate.

The Mormons have tried for some time to establish their work in Nebo, but I think they will waste their time in trying it from now on. Many said they never knew what the Mormons believed until they heard the debate, and now, understanding it, they will never encourage it again.

People from the following congregations attended: Farmers Ridge, Rock Hill, Strout, Bee Creek, Old Pearl, Pearl, Panther Creek, Hamburg, Green Pond, and Kane. Brother Roberts and I made our home with Sister Johnson, and she did all she could to make it comfortable for us. After the debate closed we went to Farmers Ridge where Brother Roberts preached a good discourse to almost a full house.—J. C. Roady.

**Independence Items**

On January 12 the Sunday school assembled after the usual early prayer meeting, and following this there hustled a large crowd to all the available seats in the upper room and galleries for the morning church service was to be an exceptionally important one.

Service flags decorated the rostrum and there had been announced a memorial service in honor of our three noble soldier boys, Harvey E. Gold, Myron W. Morgan, and Lewis Calvin Cook, who had made the supreme sacrifice for freedom, liberty, and humanity in the world war in France.

Sergeant Roberts, who is now in America, was present, having returned severely wounded from the battlefield. In the absence of Brother W. W. Smith, who was quite ill, J. August Koehler delivered the address, and a large congregation together with the home guard were attentive listeners.

This was more than a patriotic speech, for many eyes were suffused with tears while tender, yet earnest and forceful words were spoken in honor of the dead.

"There is even now," said the brother, "a call to a great missionary and economic work, and our Prophet has said, 'Let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together

with God for the accomplishment of the work intrusted to all.'"

Brother Koehler, adding weight to his appeal, said: "Are we ready to put behind us our past traditions, customs, and inequalities while we enter into the new field of righteousness and reconstruction? In the final call of the redemption of mankind, there must be no lack. These boys have begun the work and more sacrifices must yet be made as the issues of life and death are before us."

A noted churchman has lately expressed the same thought in these words: "America can only be safe when humanity is safe. The Monroe Doctrine must give place to the Sermon on the Mount: a serious problem is before the churches of America."

It takes only a glance at the columns of our church papers to see the intense interest that is taken by our brothers and sisters in the problem of reconstruction, and we may mention the late articles written by Sister Anderson, Brother Yates, and Brother James E. Smith.

We do indeed feel thankful to see on every hand evidences of a clearer vision by the Saints.

Our soldier boys are prayerful and in all their conflicts have looked to our heavenly Father for help in the time of trouble: soldiers and civilians alike are seeing the need of consecration of men and women in the great work of showing the bleeding world the truth, and telling the thrilling story of the angel's message.

The feeling of peace within, and our good will to men without the fold, prompts us to often seek the Lord in prayer; and we believe our Father is pleased to view the written prayers of his children.

There is very little sickness in our midst; the study classes are moving forward; the children continue at school, the Saints do not fail to assemble for worship.

Let us rejoice in the word of the Lord for he has truly said: "Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven."

ABBIE A. HORTON.

**From the Lamoni Branch**

One of the interesting developments from the division of labor decided on at the recent branch business meeting is the apportionment of the work of the deacons. While it is largely a new arrangement, the following has been decided on for the present: Four general departments of branch work, in charge of four deacons most adapted to that class of work. The outline includes:

Financial (collecting and disbursing of all branch funds), in charge of A. Otis White.

Custody (of church buildings), Charles F. Church.

Ushering and decorum, Leslie S. Wight.

Relief, C. E. Blair.

Some of these men will act in a dual capacity, being the deacon in one of the districts of the town as well as responsible for a department of work. A shortage of men holding this office necessitates this at the present time.

An enthusiastic meeting of the men of the priesthood appointed to work in the districts for the ensuing six months was held recently, and seemed to be indicative of an excellent year's work for the branch.

The Religio is getting nicely into action now and promises very much. While it has usually conformed to custom and flourished for a period under a new administration, we are all hopeful that we may see a continuance of the good work and a wide extension of its influence.

Ward prayer meetings are being held in the four wards of the town each Wednesday evening, in addition to a young people's meeting at the high school building and a college meeting the same evening. The attendance is not quite all that could be desired, but the total of all six is always very much more than the highest number found at the meetings formerly held in the church on Wednesday evenings.

A memorial service in honor of Brother Tru W. Myers, killed in action in France September 26, was held at the church at 2.30 p. m. the 12th. The sermon was by Elder R. V. Hopkins. There are now five gold stars on our big church service flag.

The College Day service, postponed for a long time on account of the influenza ban, was held at 11 a. m. on the 19th. It was a most successful service, the speakers being three young people and a member of the board of trustees. There was appropriate music by the College Glee Club. The value of Graceland College to the young men and young women, the practical and cultural value of an education such as this school gives one, was vividly set forth by Brother Leonard Lea, of California, and Miss Coral Hatcher, of Cooper, Iowa. Brother Frank B. Almond, of Lamoni, spoke ably from the standpoint of an ex-student, while Elder J. F. Garver presented in his inimitable manner some phases of the growth and influence of the institution and its faculty. The offering for college expenses, including all pledges, was \$261.25.

The Sunday school class of Elder J. W. Wight recently surprised him with a nocturnal visit, leaving him a large basketful of seasonable bounties as a slight token of their esteem.

Brother W. O. Hands of Kansas City, was here for several days recently, making a survey of the water conditions in behalf of the church. His findings have not been officially announced as yet, though there are hopeful prospects of sufficiently increasing the supply to meet the greatly augmented demands of the town. The laundry is digging a large surface well to supply its needs. E. D. MOORE.

Christmas Offering Roll of Honor

Table with asterisks representing names in the Christmas Offering Roll of Honor.

We now have 234 reports—not including those received this week—and in almost every instance the schools have shown a good gain over last year.

We are getting letters every day asking, "Are we going to get the \$100,000?" We cannot definitely say at this time whether we will reach the amount asked for, but indications are that we will "go over the top" and that we will have more than the \$100,000.

It seems wonderful, the way God has blessed our good

schools and the manner in which he has guided and directed their efforts.

We have some splendid reports for this week and we hope all our good workers will read them—every one. We also have a great many schools to report as being "over the top" who have failed to send us a report, but we have been able, through the kindly cooperation of Brother McGuire's office, to report these schools. Reporting only the name of the school is not so enthralling as when we have a good letter from them telling us of their efforts, but we have the evidence that they are working with us just the same.

Tusla, Oklahoma. Brother A. Z. Rudd reports: "Our school has gone 'over the top.' I think we were 'over the top' in August. Our offering is \$604.07, with an average attendance of 46. Our district has gone 'over the top' also, and we hope the goal will be doubled at least for the general church in 1919."

Orange, California. Sister N. Carmichael, superintendent, reports: "Garden Grove Sunday School has gone 'over the top,' even though our school is small and over half our members are not church members."

Sandusky, Michigan. Sister Mary Fetting, secretary, reports: "Although we have been silent and somewhat handicapped with influenza, we are still alive. Our offering for 1918 is \$348.49, our membership being 52. With an average of \$6.70 per member we feel that we have gone 'over the top.' We still desire to press onward, and pray that our efforts may be crowned with success."

Manteno, Illinois, Deselm Sunday School: "We have reached the \$2 mark both in the main school and in the home department. We shall be pleased to receive the diploma for both the main school and the home department. We are glad to say that in this year's offering we have more than doubled that of last year."

Harlan, Iowa. Thomas N. Franklin, superintendent, reports: "We have for some time had enough raised to entitle us to a place on the Honor Roll but have been waiting until we reached our goal before reporting. Last year we raised \$100 with an enrollment of 11, which, I believe, gave us third place on the Roll of Honor. This year with a total enrollment of 14 we set our goal for \$150. We have succeeded in reaching our goal and have to-day sent draft for \$150.03. Trusting that the aggregate of all our offerings may far exceed our most sanguine expectations."

Chatham, Ontario. Verna Moffat, secretary, reports Chatham main school 'way "over the top."

Des Moines, Iowa. Corporal Frank Mussell, secretary, reports: "Our school has passed the \$2 mark. Though we have not reached the goal set we are glad to report that we have nearly \$500."

Logan, Iowa. Sister Rose Adams, superintendent, although this good school reported early in the campaign we shall report again some of the good enthusiasm that comes from them. "Here we come again with good news. We have gone 'over the top' and all are very happy. We are sending \$730.87 to help pay off our church debt. It is really wonderful what we can do when we get into the spirit of this work. I feel that we have been richly blessed here and hope and pray God will continue to remember us with grace and power to do his will."

San Antonio, Texas, Zion's Hope Sunday School. E. L. Henson, superintendent, reports: "We passed the \$2 mark in late summer. We have enrollment of 75 and have an offering of \$209.25."

Elk Mills, Maryland. Harry Carter, superintendent, reports: "We have a total membership of 60 in main school and 12 in home department, and an offering of \$145.53. We hope to reach the \$200 mark this year."

Cherokee, Iowa. W. W. Reeder reports: "We set out this year to beat last year's offering, which was \$300. We were closed for six weeks on account of influenza, but went 'over the top' with \$407 for 1918. Fathers' Day netted \$115. The last Sunday we lacked \$65 of having \$400, and when one of our good brothers told us that he would give \$25 of this amount if we would raise the balance, we soon had the money. We hope to see the mark of \$100,000 doubled so the work can be pushed in new openings as well as the debt paid. Cherokee is with you in the good work."

Personal Offering. Sister E. M. Blumenschein sends in the following: "We are sending \$6 for myself and small son for offering. We do not live near a branch but enjoy the *HERALD* and Sunday school *Quarterlies* very much. Hoping we go 'over the top' in the Christmas offering."

Stockport, England. Brother William Worth reports: "Our little Sunday school has contributed £7, 3s, 2d during the year towards the Christmas offering. 22 persons have contributed which makes an average of 6 shilling and 6 pence per member. Of course like every other fund, some have paid much more than others, for all do not get the offering fever to the same degree. I trust the 1918 effort has achieved the amount you are aspiring to." Note: This good school did not quite reach the \$2-per-member mark, but the buying power of a dollar is far greater over there, hence we feel they are entitled to be listed on Roll of Honor. They had to close their offering for this year on November 25, so as to get report in.

Akron, Ohio. Ira Kelsey reports: "I am glad to report our Sunday school in Akron went 'over the top' for 1918 offering. Our total offering is \$243.17. We pray for the advancement of this good work."

Fairland, Oklahoma. Elmer Hart, secretary: "Our offering is \$125.75 which puts us 'over the top.' We are hoping to do much better next year and are already laying our plans to that effect. We will all be disappointed if we do not reach the \$100,000."

Grandview, Missouri. In a recent issue this school was reported as having "almost \$3 per member." An error crept in here, as the report showed 39 members. We are just advised that this should read 29 members, which will make their offering \$3.83 plus. We are glad to make this correction.

Dallas, Texas. D. A. Fuller, superintendent of the district, writes: "I am going to try to make this district a banner district this year, including all the home class members and cradle rolls." (Note: This is what we would like every district superintendent to do, and we earnestly hope and pray for the entire support of all district officers in this good work.)

Detroit, Michigan, Third Detroit Sunday School. R. Fredericks reports: "Our school has 64 members enrolled and we have gone 'over the top' with \$136.26. We want to be on the Roll of Honor. We started the offering for 1919 the first Sunday of the year and are looking forward hopefully to do better this year than last."

Onaway, Michigan. Doris Lou Gagie reports: "There are 35 members in our Sunday school and 4 in the cradle roll department. We are sending check for \$78."

Deloit, Iowa. Nora Jordan reports: "We had a rally day the first of June and received over \$2 per member. We now have over \$5 per member. Our enrollment is 50, offering \$288.61."

Vancouver, British Columbia. Mamie Pugsley, secretary, reports: "We have a membership of 43 and are sending \$104.41 offering."

Warrensburg, Missouri. Mrs. James E. Hall, jr., reports: "We have worked hard, but all seem to have enjoyed it, and

we are anxious to see another star added to the Honor Roll. We are sending in a total of \$308.51."

Independence, Missouri, Mount Zion Sunday School. Louise Giesch, offering secretary, reports: "Our main school has a per capita of \$2.07, our grand total being \$2,462.26. A great many classes have worked hard to make a good showing, and we hope to be on the Roll of Honor."

The following list is taken from reports sent to the Bishop's office:

First Detroit Sunday School, Detroit, Michigan.  
 Allenton, Michigan.  
 First Flint Sunday School, Flint, Michigan.  
 Coal Hill Sunday School, Eldorado Springs, Missouri.  
 Limerick, Ohio.  
 Haverhill, Massachusetts.  
 Argentine, Kansas.  
 Fourth Detroit Sunday School, Detroit, Michigan.  
 Pisgah, Iowa.  
 Ribstone, Alberta.  
 Milwaukee, Wisconsin.  
 Wellsburg Home Department, Wellsburg, West Virginia.  
 Erie Beach Sunday School, Blenheim, Ontario.  
 Buckwheat Ridge Sunday School, Stetzer, Wisconsin.  
 Guilford, Missouri.  
 Zion's Hope Sunday School, Springfield, Missouri.  
 Glen Rae, Ontario.  
 Ogden, Utah.  
 Shabbona, Michigan.  
 Gulliver, Michigan.  
 Foundry Hill Sunday School, Puryear, Tennessee.  
 Bright Herald Sunday School, Quincy, Illinois.  
 Escatawpa, Mississippi.  
 Chelsea Sunday School, Kansas City, Kansas.  
 Redickville, Ontario.  
 Peoria, Illinois.  
 Bay View Sunday School, Manitowaning, Ontario.  
 Boston, Massachusetts.  
 Farmington, Iowa.  
 Tabor, Iowa.  
 Belvidere, Illinois.  
 Belvidere, Illinois, Home Department.  
 West Pullman Sunday School, Chicago, Illinois.  
 Seiling, Oklahoma.  
 Star of Bethlehem Sunday School, Durango, Colorado.  
 Joplin, Missouri.  
 Mount Washington, Missouri.  
 Traverse City, Michigan.  
 Clear Lake Sunday School, Bay, Indiana.  
 Saint Thomas, Ontario.  
 Fulton, Iowa.  
 New Bedford, Missouri.  
 Ripley, Oklahoma.  
 Zion's Hope Sunday School, Clinton, Iowa.  
 Pleasanton, Iowa.  
 El Reno, Oklahoma.  
 Enid, Oklahoma.  
 New Westminster, British Columbia.  
 Little Sioux, Iowa.  
 Santa Rosa, California.  
 Wallaceburg, Ontario.  
 Zion's Hope Sunday School, Nebraska City, Nebraska.  
 Little Deer Isle, Maine.  
 Nelsonville, Ohio.  
 Rockford, Illinois.  
 Plano, Illinois.  
 Unity Sunday School, Fayette City, Pennsylvania.  
 Farm Creek Sunday School, Henderson, Iowa.  
 Zion's Hope Sunday School, Fredonia, Pennsylvania.

Fredonia Home Department, Fredonia, Pennsylvania.

Avery, Iowa.

Terlton, Oklahoma.

Welland, Ontario.

Comins, Michigan.

Bisbee, Arizona.

Croswell, Michigan.

Yale, Oklahoma.

Malvern Hill Sunday School, Rosedale, Kansas.

Thurman, Iowa.

Clarksburg, West Virginia.

Plymouth, Massachusetts.

Bates City, Missouri.

Egremont Sunday School, Holstein, Ontario.

Ironton, Ohio.

Scranton Sunday School, West Scranton, Pennsylvania.

Sherrill, New York.

There has been much doubt in the minds of some as to whether we would come near the \$100,000 mark this year. Many thought the influenza and the various demands made upon the people of the United States during the past year would interfere with the progress of the offering to such an extent as to cause us to fail to reach the goal, but these people reckoned without considering the good earnest worker's ability to overcome all these hindrances. As we are about ready to mail this report we find that up to date—*January 21*—we have about \$75,000 already in hand, with more coming in every day. Surely this is a rather strong hint that we will pass the \$100,000 mark, and surely it is a strong testimony of the faithfulness and resourcefulness of our many enthusiastic workers, and that God in all his wisdom has directed our efforts.

In all the good letters we are receiving there is abundant evidence of the good Spirit, and there seems little doubt but what we will reach the \$150,000 goal this year, for all the schools seem to be entering right into this year's service with a vim and will that is bound to put us over the goal we have set.

We have promised you some very definite help this year and we are hopeful that we can send this help to all the schools within the next two weeks.

We are indeed grateful to God for his wonderful blessings and to the good Sunday school workers for their support and cooperation.

Let us continue in the good work with all speed, and always seek God's guidance and blessings.

We would like to receive the good support of all members of the church this year, whether you belong to the Sunday school or not; whether you are isolated, or wherever you may be. Will you not join us in this good work? Let us all help that the debt may be paid and that we may assist the church in its work to better humanity.

Sincerely yours,

ARTHUR W. SMITH,

*Second Assistant Superintendent.*

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

ELK MILLS, MARYLAND, December 16, 1918.

*Editors Herald:* Last week we had with us Brother Edmund Gleazer of Archibald, Pennsylvania. Those who heard his sermons were indeed edified and strengthened. Some of his texts were: "What lack I yet?" "Where will I spend eternity?" "The gospel and what it consists of," "Authority, or who has the right to officiate," "Seek first the kingdom of God," and "God's last call to the nations." We will be glad to have Brother Gleazer visit us again.

We are pleased that our pastor, Brother Henry Carr, who lives some miles from town, has an auto which is of great

assistance to him in his work, as he preaches every Sabbath afternoon in the Jones Methodist Episcopal chapel, several miles from home. It will also give him the opportunity to meet with the Saints here oftener.

We were made sad by the death of little Dorothy Atkinson, who departed this life November 23. The family have the sympathy of the Saints. While it is hard to part from those we love, yet we feel that our loss is her gain.

CORRESPONDENT.

RIVERSIDE, CALIFORNIA, December 24, 1918.

*Editors Herald:* Many months have elapsed since you have heard from me, but now, might I unburden some of the overweight of my heart's great joys upon your lenient pages? Pages that have brought thrill after thrill of joy to me as I have read them o'er, hearing from those I love from here and there.

I am deeply thankful to be associated with such a company of noble men and women as God has called into this church which is going to stand when all fails.

This beautiful California day, the day before Christmas, my heart meditates and dwells upon God and his good gift of the Christ that we so lovingly commemorate, just now, in verse and praise and gift-giving. And oh! we feel that this Christmastide finds the world and us just a little nearer to Jesus. The world is as ever, slow to come and sit at the Master's feet, and yet "no place in this world so holy, no place in this world so sweet."

We are seeking to do something in this most beautiful and noted city of Riverside, having distributed literature from house to house and meeting with the various peoples at these places of worship in the evenings. Brother Arthur Mills, with a few faithful Saints, came over from San Bernardino a couple of times to prayer service, held at our home. We must say that we feel God had us in mind when he sent our dear pastor to us in San Bernardino, for he is faithfully adorning his profession in the Christ. Those who know Brother and Sister Mills love them.

We have lots of time to work here. The California sun shines much and surely embellishes every growing thing. Being a daughter of the Golden West, I can't help but admire and insert this sweet tribute to California:

"O! California, kind mother of the West,  
Enfold upon your golden-flowered breast  
A pilgrim wanderer who comes to thee for rest.  
I come from where the snow and sleet fall fast,  
I come upon the westward breezes cast  
To thee, to find a home at last."

I feel too that I must speak in appreciation of T. W. William's and Augustine Dwyer's letters to the HERALD, and which I deem incomparable. And where is R. T. Cooper? We old California friends would like to know something of him. Our district is making good and we entertain highest hopes for the year ahead of us in this part of our Lord's vineyard.

With deep gratitude to God for every past blessing, and with great love for all his workers and a best New Year's greeting to HERALD staff.

BERTIE WISE.

BEAVERTON, MICHIGAN, January 2, 1919.

*Editors Herald:* It has been made plain to all us Latter Day Saints that the wars and plagues we have read about and wondered in what form they would come, are here; we have just viewed the war that has sent over six million men to their graves from combat as well as thousands of inno-

cent women and children and old men and boys and girls.

Now we see a plague, which is spreading all over the world, claiming its victims by the thousands, with no respect of persons. So we can see that the time is not far off when the Lord will mete out his vengeance on all the wicked and the persecutors of the Saints.

We can see the same condition here in the United States that preceded the destruction of the Nephites. If all of us Saints would closely read the history of the Nephites and Jaredites, we could readily see that it was because of the Lord's blessing them so wonderfully that made them forget who allowed grass to grow to feed their cattle, and the sunshine and rain to ripen their fruit and grain. We see, too, the same secret organizations growing stronger every day, and holding sway and control over almost all of our county and state officers and they themselves, as a rule, belong to some one or more of these organizations.

So we as Saints should not think our lot so hard in life if we do not happen to have all we want, because we can see how much the carnal mind can stand, sometimes from our own experiences and the lessons we learn, and better by reading of the development and passing away of the Nephite generations.

Neither must we look for the Lord to build up Zion in great haste before long, because it may be forty years before the Lord comes to redeem Zion and only the faithful and pure in heart will be able to discern the signs of the times and see that all God does is in perfect order and harmony. We will have plenty of time to do all the good we can, and help make our church shine like it should shine and be what it should be, here on the land of Joseph and blessed above all other lands and churches.

We should remember that our religion is loving and helping each other, having no respect of persons. Moroni, the great general of the Nephites, said that we should cleanse the inner vessel first; when his men were threatened with defeat on account of the contention at home among his own church people. So it is with us, if we are not humble and do what we say we believe, six days in the week and Sunday too, we will not be supporting the men who are sacrificing for the spread of the gospel and many of them have been defeated by the Devil on account of nonsupport of the good lives of the Saints. If our homes were only what they all should be, namely, small churches in good standing, each member loving the other, the world would know then whether we were the true disciples of Christ or not. Let us all try and cleanse the inner vessel first, as Moroni said, so we will not be hypocrites when we go to church.

We are experiencing the happy return of our country and people to pursuits of peace, let us hold our minds firm and true to stand by that helper that has given our country such a victory and repay him for the mercy he has shown our Nation by keeping his commandments better and then our church and country will be what it ought to be.

GLEN INGLERIGHT.

WINNEPEG, MANITOBA, January 3, 1919.

*Editors Herald:* With the ban lifted regarding holding of meetings we are enjoying the church privileges very much. Yet the disease is far from dead in this place. Very few of the Saints here have had it so far. My husband and myself had it quite severely, Mr. Darcy especially, he developing pleuro-pneumonia. The physicians did not expect him to live. It was impossible to get a nurse, so we were both taken to a hospital where we stayed till well enough to return home.

Sister Ila Ringland died suddenly with heart disease after an illness of six weeks. We miss her much, as she was one of our faithful attendants at the services.

A few of our soldiers have returned from the front and we expect most of them home this year.

It has been hard to get along without a missionary here this year, but many of the Saints have been faithful and have given the local elders their hearty support, for which we enjoy the spirit of peace and good will.

Our Christmas offering is still going up, and the Winnipeg Saints are giving very liberally, being anxious to see that \$100,000 realized.

ELIZABETH DARCY.

HONOLULU, TERRITORY OF HAWAII, January 7, 1919.

*Editors Herald:* It is almost a year since you have heard from me, and this evening after coming home from work, I said to Brother Miller: "I think it would be a good thing to write to the HERALD." He said: "Yes, Brother Clancy, you write. They will be glad to hear from you."

I do enjoy reading the letters of the other Saints and wonder if I should continue to absorb the good things without an effort to contribute.

Brother Miller and I have been keeping bachelor's hall. He is the housekeeper, does all the washing, ironing, house cleaning, and cooking. He is the busiest man I know of in these islands. He is at work from before daylight, often, till late at night. While I write, he is pounding away on his typewriter, and he just asked me what time it was. I told him eight-thirty. "My, eight-thirty and nothing done. I must work late to-night to get caught up," said he.

You know how many things there are to do with prayer meetings, preaching services, visits to the sick, administrations, and other calls. All the time he is working I know he is planning on what he will do to-morrow.

Our branch is in better condition now than I have ever seen it, and also the different auxiliaries. We expect to raise our two dollars per member for the Christmas offering, and as we do not believe in skimping on tithing, this month our tithes have gone over one hundred dollars. On the first Sunday of the month there were one hundred and eighteen at our sacrament service. We are not turning things upside down, but there is a steady, quiet pressure in the work that has been done, that is being felt in this central branch as well as in the missionary work in the suburbs. We are holding twenty meetings a week.

There have been quite a number come into the church through baptism. Our services are all good and spiritual, and let me tell you people over on the mainland that we have the finest and best lot of men in the priesthood of this branch I have ever seen in all my travels around the world for about forty years. They are good, faithful men, diligent in business, fervent in spirit, serving the Lord. And of our sisters, oh, if you sisters over there could only meet these Hawaiian sisters I know you would be pleased with them. I also know they would be pleased to meet you. You would enjoy their hospitality, for they are the most hospitable people I have ever met.

On New Year's Day Elder Miller and myself were invited to a *mau* at Sister Thompson's house. A *mau* is a New Year's dinner. There were eighteen at the table, and it was a sight to behold. It was literally loaded with all the good things these dear people know how to provide and eat. There was baked pig, baked on hot stones in the ground and covered with leaves and bagging, with dirt over all. It was surely delicious. Perhaps Brother Miller will describe it more fully later on, for he can use the typewriter and I cannot. When we left in the evening they loaded us down with good things to take home with us.

We think Brother Miller a splendid man who has the interests of the work at heart. He is doing all he can in every

way to help them. He is an organizer who knows how to get things done, and the work that is done will not be fully known here till eternity reveal it.

Aloha, from your brother in Christ,  
THOMAS CLANCY.

CANAL DOVER, OHIO, January 9, 1919.

*Editors Herald:* I am daily trying to be of service, and find I cannot be happy unless I make some one else happy first. We as Saints of God above all other people should learn the valuable lesson that in order to be successful we must be constructive rather than destructive. Let us learn to see the good in each other. Too many of us only do this when our friends have passed away.

I am trying to put on the whole armor of God. I want to make a good fight. I want to cling to the rod of iron till death calls me from this life. I have often remarked that a man is not whipped till he quits fighting. I am desirous of being a good fighter till the end. This great latter-day work has it all; there is nothing better. I cannot number all my blessings. I want the church to get out of debt and establish Zion. I want to help spread the gospel throughout the whole world. I feel that I am living in the greatest age of the world. Every Saint should improve each golden moment. I am trying to learn more about my heavenly Father and learn how little I know of myself.

We are the light of the world, but with ignorance we can reflect very little light. It surely is true in latter-day revelation where the statement is made: "The glory of God is intelligence." I so often think of my school days and how little we understood our lessons. I used to repeat these words: "There is no excellence without great labor." Now, after forty years of study and work, I am getting a faint idea of what that meant.

I hope to be able to deliver a series of lectures to the Saints on the "Simplicity of health." I would be glad to correspond with any branch in this State or Pennsylvania.  
Yours, a servant,  
DOCTOR A. B. KLAR.

NEW LISKEARD, ONTARIO, January 11, 1919.

*Editors Herald:* The Saints here have been handicapped on account of the recent epidemic about as other branches have. A ban was on all public meetings for six weeks, but lifted the last Sunday in December. A large number of deaths were suffered here. A number of the Saints had it and we are indeed sorry to lose dear Sister Alfred Wallace, who leaves to mourn a husband and five children. Sister Stanley Shields was at the point of death at the same time, but we are thankful the Lord has seen fit to spare her.

Elder John Shields was with us and we are pleased to have the Lord speak to us through him by an unknown tongue. I desire the prayers of the Saints in behalf of my afflicted husband, who has been promised healing if faithful. We have started another year's Christmas offering. This year we sent in \$155.20.

In gospel bonds,  
NETTIE C. RIBBEL.

SAGINAW, MICHIGAN, January 13, 1919.

*Editors Herald:* In common with many other places, we have been handicapped by influenza, only holding fifteen branch services in three months. Now everything is in working order and we have been blessed the past week with a visit from Brethren J. A. Gillen and R. C. Russell. The services held seemed to create a new desire in all to press onward. We also enjoyed the fireside talks.

Everything looks favorable for this branch. Brother Thomas Forbes was recently chosen president.

Brother F. S. Brackenbury has been here for a week and has given some valuable aid.

Your sister,  
ELIZABETH LOOMIS.

BROCKTON, MASSACHUSETTS, January 13, 1919.

*Editors Herald:* We are still in the fight. The war is over and the guns have been silenced on the battlefields of France, but in the kingdom of God we must fight on and on, till our course is run, the victory assured, and crown obtained.

We have had the privilege of having with us recently Elder George Robley, holding a series of meetings at the home of Brother and Sister Reynolds. Very good interest was shown. Brother Robley is an able expounder of the Scriptures, and has interested both the atheist and those who are honest in heart and seeking for more light. From this short series of meetings we have noticed good results. For some are taking it seriously, investigating, and coming out to our services. Sister Reynolds needs to be commended for her excellent work in warning her neighbors.

Our Sunday school and Religio are active and doing their bit as auxiliaries of the church.

Our priesthood are all active and keenly alive to their responsibilities, and the Lord is blessing their efforts. The Woman's Auxiliary, presided over by Sister Thayer, has made great progress in helping financially. During the past year the epidemic struck Brockton very hard, but the Saints escaped with few cases and no deaths. Those that called for administration received great relief. So we have great cause to rejoice in that we are serving a God that is the same yesterday, to-day, and forever, and believing in a gospel that brings results in the present and now, as well as in eternity.  
Your brother and coworker,  
WILL ROBERTS.

FORT SMITH, ARKANSAS, January 10, 1918.

*Editors Herald:* A few lines from the southland. Another year has passed away and one of the most eventful years that has gone into the pages of history since our Savior was on earth. The nations of the earth are wondering what will happen this year. The Lord only knows, but we can safely say that the judgments of God will continue to come on the wicked nations of the earth until they bow on their knees and ask the Lord to pardon their sins.

The world is now crying peace, but where is the peace? There is none. Yes, the Lord said thousands of years ago that they would cry peace in the last days and sudden destruction would come on them. That time is here. The angel has come with the gospel; we are in the hour of God's judgments, and let me say to all that may read these few lines, it has only begun.

Then the nations will begin to realize that Joseph Smith was a prophet of God, and unless this generation repents of its sins and accepts the counsel of God they will go the way all the generations of the past went who rejected his counsel.

We have been visited this year by one of the worst epidemics ever known to this Nation. Indeed, it was a plague on the earth! In my little town we have about three thousand people. We had about six hundred cases of influenza, and about one hundred and twenty deaths. I administered to one hundred and twenty cases. Two out of that number died. I saw some wonderful cases of healing. I administered to Elder Powell's little boy, of Hartshorne, Oklahoma, who had the influenza. There seemed but little hope for life. A few minutes after the administration the fever left him, and the next day the sweet little boy sat up and ate a  
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hearty dinner at the table. Brother Powell is a fine young elder and indeed has a bright future. Yes, the Lord will be with his people if they will only serve him and do all of his commands. If we will all live faithful, with a pure heart and clean hands, the Lord will soon build up Zion, and we will have a place of refuge and a city of safety.

We are nearing a bright day in the last gospel dispensation. Saints, let us live for that day. Yes, that glorious day that all of God's Saints looked for thousands of years ago, will soon be here.

About two years ago I was visited by Brother John A. Roberson, in a vision. I was happy to meet him. We talked about many things pertaining to the gospel. He asked me several questions about his son Wallace. When he bade me good-by, he said he must return to paradise, but the time was near at hand when God's Saints would meet; when there would be no good-bys. So may God bless his work everywhere this year.

Your brother,

E. A. ERWIN.

LAMONI, IOWA, January 14, 1919.

*Editors Herald:* For some time I have been suffering from severe mental affliction resulting from physical disorders. At family prayer last evening my husband asked the Lord to direct in my behalf and in our temporal needs. The Spirit of the Lord was poured out upon us to a very great degree and this morning I think I am better. The mental strain is almost removed and I am very thankful. It is my desire to be more faithful and worthy in the future. The following poem is a slight tribute to God for his goodness. My prayers and hopes are for the good of the church.

#### A SONG OF THANKSGIVING

To the Father of infinite mercy  
My spirit in gratitude flies;  
For blessings of love and compassion,  
For pardon as wide as the skies,  
For the message of sweet consolation  
Thou bestowest in hours of deep pain.  
Dear Lord, in thy great exaltation,  
Accept thou my thanks once again.

In the hours of darkness and trouble,  
My soul faint with pain and distress,  
I turned to my Father's sweet promise  
To those who with sorrow are pressed:  
Come to me all who are weary with striving  
With the sins and temptations of life.  
I take pleasure in bearing your burdens  
And in giving you rest from the strife.

So my soul in a song of thanksgiving  
Shall rise on the wings of the night,  
To a morning made bright by his blessing  
And my promise to strive to do right;  
And the life he has lifted in sorrow  
Shall be his to command and control  
Till its work on the earth is complete  
And he says, "Enter into my fold."

MRS. FRED BALLANTYNE.

[Excerpt from letter to the Presidency]:

JONESPORT, MAINE, January 11, 1919.

On December 28 the board of health notified me that there would be no services held in any public places on Sunday or weekdays until further notice, for they had had reported to them during the week one hundred cases of influenza. I

was not much surprised, for I had been called out to several cases to administer and realized that it was spreading.

There have been sixteen deaths in the last two weeks and many cases of influenza. Most of the deaths were caused by pneumonia. I have been called upon to nurse the sick night and day. Somehow, I have been wonderfully blessed, and as a result have been able to help the families that were all stricken at once. The town had to send out an appeal for help and the Red Cross immediately sent us two doctors and four trained nurses.

So it has been exciting times here for a while. I have been nurse night and day, preacher at the funerals, and to-day the undertaker was so busy that he asked me to take charge of a funeral. So to-day I was the undertaker on Beals Island. It has been a hard blow to this little town.

We are still under quarantine and expect to be for another week, at least.

The other four ministers in town, instead of rolling up their sleeves and getting busy, dug themselves in and once in a while came around tapping on the windows inquiring about the sick. And the big joke in town just now is one — minister, who had a sign printed and pasted up on his door that read: "All persons exposed to the flu please keep out." Well, we all stayed out and he stayed in. No faith in God and taking no chances with Mr. Flu. There are thus far seven children who have been left motherless and eight who have been left fatherless. So I have not preached any the last two weeks, except at funerals, but have been very busy administering, nursing, and acting as undertaker pro tem.

Sincerely your brother,

JOHN F. SHEEHY.

## MISCELLANEOUS DEPARTMENT

### Conference Notices

Southwestern Oregon, at Myrtle Point, February 15. Sunday school convention on the 14th. Oro E. Laird.

Holden Stake, at Holden, Missouri, February 15 and 16. Mrs. A. M. Fender, secretary, Holden, Missouri.

Southwestern Oregon, at Myrtle Point, February 15, at 10.30 a. m. Marcus H. Cook, president, Myrtle Point, Oregon.

Central Illinois, at Beardstown, February 8 and 9. Mrs. Agnes Minton, secretary, New Canton, Illinois.

Southeastern Illinois, at Springerton, February 15 and 16. Send all reports and assessments to W. E. Presnell, secretary, Xenia, Illinois.

Northwestern Ohio, at Toledo, February 8 and 9, at Saints' chapel, 1124 Waverley Avenue. Take Dorr Street car. W. G. Kimball, secretary, Toledo, Ohio.

Eastern Colorado, at Denver, at the First Branch, February 22 and 23. Send all ministerial and branch reports to secretary, not later than February 15. Send spiritual reports of branches to district president, J. R. Sutton, Flat Top, Colorado. Coral E. Willis, secretary, Wray, Colorado.

Southern California, February 15, at the Saints' church in Santa Ana, California, corner Flower and Fifth Streets. All credentials and reports for the conference should be sent at once to the district secretary at 1168 West Third, Los Angeles, California. G. H. Wixom, president, 936 Eleventh Street, San Bernardino, California.

Seattle and British Columbia, with Centralia Branch, February 22, 10 a. m. Religio and Sunday school convention at 10 a. m. and 2 p. m., respectively, on the day prior, likely having the usual entertainment on Friday evening. It is hoped all the ministry who are not serving as branch officers will send individual reports promptly to the undersigned. District officers and reunion committee are to be elected, and delegates chosen for General Conference. All try to attend. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

**Convention Notices**

Spring River Sunday school, at Pittsburg, Kansas, February 14. Mrs. A. V. Karlstrom, secretary, Joplin, Missouri.

Gallands Grove Sunday school and Religio at Deloit, Iowa, February 13 and 14. Floy Holcomb, secretary, Dunlap, Iowa.

Southern California, Sunday school, February 14, 10 a. m.; the Religio at 2 p. m.; Woman's Auxiliary, February 15, at 2 p. m. G. H. Wixom, president.

Eastern Iowa, Sunday school, at Waterloo, February 14. Miss Anna Lowe, secretary, 2617 Davenport Avenue, Davenport, Iowa.

Northwestern Ohio, Sunday school and Religio. February 7. at Saints' chapel, 1124 Waverly Avenue. Send delegates. W. G. Kimball, superintendent; C. E. Bethel, president.

London Religio, at London, Ontario, February 8 and 9. Business session at 10 a. m., February 8. George C. Tomlinson, secretary, Saint Marys, Ontario.

Western Colorado, Sunday school, at Durango, Colorado, on February 7, at 2 p. m. Program in evening at 7.30. Minnie Akers, secretary; John Scannell, superintendent.

Winnipeg Sunday school, at 2.30 p. m., February 21, at 247 Kensington Street, Winnipeg. Nelson Wilson, superintendent; Jennie Hanlon, secretary.

Winnipeg Religio. same place as Sunday school, February 21, at 10 a. m. Wellington Wilson, president, Jennie Hanlon, secretary.

Clinton, Missouri, Religio, at Fort Scott, Kansas. afternoon of February 14. Send all credentials to Helen Hawley, secretary, 1240 South Crawford Street, Fort Scott, Kansas.

Western Montana Sunday school, at Deer Lodge, February 28, at 10.30 a. m. Catherine Murray, secretary, Bozeman, Montana.

London Sunday school and Religio, at London, Ontario, February 8 and 9. Religio Saturday at 10 a. m.; Sunday school, 2.30 p. m. Mamie Duesling, secretary, 327 Rectory Street, London, Ontario.

**Addresses**

Alma C. Barmore, 432 Orchard Street, Santa Rosa, California.

**The Winter Institutes**

For the benefit of those who did not see former notices and for those who do not quite understand this movement, let us again say briefly that the general officers of Religio, Sunday school, Woman's Auxiliary, and Graceland College. the First Presidency approving, have planned to have special institutes conducted by teams of three in every district asking for it in the United States and Canada, provided there are sufficient workers who can and will prepare to take their parts in the engagements booked for their district.

Outlines have been prepared and instruction will be given in all the main activities and departments of the above-mentioned auxiliaries by prepared team workers in three-day institutes at each place, with afternoon classes for ladies, and night classes for everyone who is interested, member or nonmember.

If certain convenient centers can be selected to which workers from several branches can be sent for instruction it is very desirable, and some are so arranging it.

In certain districts the conditions are favorable for only week-end efforts and we are glad to arrange it that way. Several teams will work on that schedule.

Several districts with heavy winter weather have asked for these institutes in the summer beginning in June. *Far northern districts take notice.* We are able to arrange this also if you have workers who are willing to make the team. For all such workers, the time element is very much in their favor. Let us have the names of volunteers in all such territory at once.

Quite a large number of teams have been nominated and selected, and the institutes are now being held in some of the districts. The influenza epidemic has interfered some, but good L. D. S. pluck will overcome this delay and we shall catch up. Do you wish to be in the procession? With quick action, other districts and schools may yet share in this forward movement.

Write to our routing officer, G. S. Trowbridge, 5032A Devonshire Avenue, Saint Louis, Missouri, giving either nominations for team workers or applications for institute dates. The expenses will be prorated among the points having institutes. The more that apply the less the ex-

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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pense, although it is not expected it will be very heavy only in a few exceptional cases. It is expected the Saints will give entertainment to the team workers while in their midst.

Don't write to me about this, but to the above-mentioned routing officer.

GOMER R. WELLS.

**Our Departed Ones**

**WILLIAMS.**—Cynthia A. Williams died at Lamoni, Iowa, January 5, 1919, aged 47 years. She leaves husband and all of the 8 children born to them, one son being in the navy, on duty abroad. The 2 oldest daughters live at Independence, Missouri. Services at the residence by H. A. Stebbins.

**HENDERSON.**—William K. Henderson, aged 61 years, died suddenly of apoplexy, near Davis City, Iowa. His wife, 2 sons, 2 daughters survive him. Was esteemed as an honest man and a worthy citizen. Funeral sermon in Saints' chapel at Davis City, by H. A. Stebbins.

**MORRILL.**—At the Clarinda, Iowa, hospital for the insane, January 16, 1919, John W. Morrill, aged 66 years, 2 months, and 28 days. Born in McHenry County, Illinois. Lived near Plano, Illinois, for many years. Baptized by his father, Joseph Morrill, in 1875, at Pilot Grove, Illinois. During the last two years of his life, at least, John was mentally diseased. His body was brought to Lamoni for burial. Services at Saints' Home by H. A. Stebbins and L. G. Holloway.

**BENNINGTON.**—Robert Raymond Bennington, aged 20 years, died December 5, 1918, at the home of his father, Henry Bennington, near Vales Mills, Ohio, from influenza and typhoid fever. A short funeral service held at Saints' church at Vales Mills, and burial in Bowen Cemetery. Many friends mourn his early death.

**ARCHIBALD.**—At Saint Joseph, Missouri, January 18, 1919, Charlotte Burlington Archibald, wife of Coventry Archibald. Born in Barrhead, Scotland; came to America in 1888; located in Saint Joseph, where she has continued to reside. Baptized August 3, 1890. Nine children were born: 5 sons and 4 daughters, 8 of whom survive her. Also leaves husband, mother, one sister, 2 brothers, and a host of relatives and friends. Was a patient sufferer for years; was a faithful wife and devoted mother. Services at First Branch, Saint Joseph, sermon by R. S. Salyards.

ALTON.—William Irvin Alton, born December 3, 1903, in Chickasaw County, Iowa, was drowned in the Snake River, near Minidoka, Idaho, December 22, 1918. Leaves father, mother, sister, and 3 brothers to mourn his untimely end. Sermon by R. C. Chambers, assisted by J. L. Benson.

PALFREY.—Frederick Palfrey, born of English parents near Newport, South Wales, died at Independence, Missouri, December 27, 1918. The very simple obsequies desired by the family were held at his home on West Walnut Street, Arthur Allen in charge, prayer by Clarence L. Wheaton. The speaker was Frederick M. Smith. Came to America many years ago, going to Wisconsin; thence to Saint Joseph, Missouri; thence to Macon, Missouri, where he lived till about six years ago, when he with his family moved to Independence. He early joined the church. March 23, 1873, he was ordained a teacher. February 7, 1897, ordained an elder. Survived by wife, 2 sons, 3 daughters, and one sister. Interment in Mound Grove Cemetery.

## FROM HERE AND THERE

Word from Peter M. Hinds, at Waterloo, Iowa, says that Elder William Sparling was with them for about three weeks in December and greatly helped them with his sermons and fireside talks. The Eastern Iowa conference will be at Waterloo, February 15 and 16, and they would like to have any of the Saints come and bring their hymnals.

Elder John Sheehy, who has in the past been connected with the boy movement of the church, being on the general committee one year, reports that he has recently received his commission as scoutmaster and will soon have a troop. He has twenty-two enrollments in his town of Jonesport, Maine, and would have had more except for the influenza epidemic.

Brother and Sister George Martin, of Herschel, Saskatchewan, request prayers for their son Albert Earl, who met with a serious accident at school, breaking a leg which may have to be amputated. These people are isolated and cannot receive administration.

Sister T. H. Blaylock, of Almo, Kentucky, asks the prayers of the Saints in behalf of herself and children in their isolated and unfortunate condition.

### GRACELAND COLLEGE SECOND SEMESTER

Those who are interested should be advised of the fact that the second semester of Graceland College for this year will open on February 10 instead of the regular date as announced in the annual catalogue.

Due to the quarantine situation we have lost some weeks of school, but part of the time lost has already been made up by Saturday sessions and a shorter Christmas vacation, and most of the rest of it will be made up during the course of the year, so that the year's work will close one week later than previously scheduled. Those who are expecting to attend the second semester should be here ready for the opening on February 10.

Full information and catalogue can be secured by writing to the President, Graceland College, Lamoni, Iowa.

### PORT HURON CHURCH DEDICATED

The dedication of the Saints' church at Port Huron, Michigan, occurred on Sunday, the 19th, with appropriate services. Elder William Fligg, of London, Ontario, preached the dedicatory sermon, and the evening sermon was on "The church," by Elder H. L. MacPherson. According to the account in the *Times-Herald* of that place, when Elder Otto Fetting took charge of the work at that place there were about seventy members in the branch. To-day there are over three hundred members, and the present edifice crowded

at each service. An addition is being planned, to cost about \$5,000, and funds are being raised for that purpose. The building is at the corner of Verney and Tenth Streets. We join in congratulating the Saints of that place on their spirit of progressiveness.

Brother H. J. Davison says in regard to his recent letter that his suggestion, "Here is a pointer for gospel literature officials to work on," should be attached to the preceding paragraph, meaning it would be a good work for that body to see that the Saints who need such articles as Brother Farrell's (on "Passing the plate," etc.), are supplied with them. A good idea. It would involve the nice discrimination and judgment we like to see exemplified by these workers.

### SUCCESSFUL MEETINGS AT PERRY

Brother E. E. Long is holding a series of meetings at Perry, Iowa, with excellent attendance. He gets a sermonet into the *Perry Daily Chief* each day, which constitutes the only advertising employed. The meetings are the talk of the town. Brother Long says: "We are not making a fight on anyone, but simply putting the truth before them in a plain, unvarnished manner from our viewpoint, with an appeal to their reason and intelligence at the close of the effort." The wholesome character of previous efforts of this kind, and the unity and interest among the local Saints brings about a fruitful situation.

### THE DEATH OF THEODORE ROOSEVELT

Our attention has been called to the fact that the death of Theodore Roosevelt on January 6 has not been noted in our columns. This does not arise from any failure to appreciate the man and his work. It arises partly from repeated objection to what might appear to be political reference in our columns, and because space does not at present permit of extensive notes on world happenings. The *HERALD* is distinctively a religious publication and usually confines its efforts to that field. As citizens we mourn, with the Nation, the passing of our former President.

### GOVERNMENT INSURANCE

We learn with much interest that four million men have been insured with the United States Government for a total of nearly thirty-seven billion dollars. This means that nearly all of the men have insured their lives for the maximum amount of ten thousand dollars. Of especial interest is the offer by the Government to continue this insurance in force. It certainly is more advantageous than can be secured in a private company of which we have been advised. But it is given partly by way of remuneration for the effort made by the young men of America, and the sacrifice made by them in the hour of our country's and humanity's need.

The church at Buffalo has issued a small periodical on heavy paper. *Church Echoes* is its name, and it gives information in a condensed form, how to reach the church, where it is located, the officers of church, Sunday school, and Religio, boys in service, visitors who have helped them, cradle roll, ordinations, added membership, loss by death under the heading "gone home"; with a statement of cost of church, of donations and amount paid on church debt, and a list of things they want each one to do, or to help in doing. Doctor P. L. Weaver, recently ordained an elder, is the president of the branch, and is taking hold with considerable enthusiasm.

### WINTER INSTITUTES

The suggestions as to winter institutes, made by Superintendent Wells on another page should be carefully noted by all workers in the auxiliary societies. It is an important venture and should be given careful consideration.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, February 5, 1919

Number 6

## EDITORIAL DEPARTMENT

### THE CHURCH, THE YOUTH, AND THE RELIGIO

(Address of Frederick M. Smith, delivered at the Stone Church, Independence, Missouri, September 29, 1918, during the Religio Home Festival. Reported by Mrs. A. Morgan. A reprint from January *Autumn Leaves*.)

I have been asked to speak this morning on "The church, the youth, and the Religio." This subject is so broad, so far reaching in its effects, that I can journey in almost any direction in regard to the church work and still keep within the confines of the subject.

When the Lord said, I will build my church, he undoubtedly had in mind an aggregation of people that would constitute a social unit rather than a structure of brick and mortar or the church home in which these units may center. This association or institution which he termed the church, living as it did age upon age, would see a succession of members, youth and aged, pass through its portals, units of an aggregation which would be called the church; and hence our church to-day must be understood to include both the old and the young, and if any there be who feel that the work of the church and its chief or prime object is to pander to the tastes of the mind which has perhaps had its ambition chilled by the passing years, and thus is prone to think and meditate upon things which may happen hereafter, I say, if you think that the work of the church is to pander to this class of people alone, I trust you will disabuse your minds of that. For surely any church which expects to live beyond the present generation or the generation in which the church is then existent, must of necessity take into consideration the welfare and interests of the young.

I know, of course, that one of the prime objects, perhaps the prime object of the church, is to foster religion. I may add that it is the development of spirituality and in the fostering of religion that the church finds its work—in the development of spiritual culture. In using the term *spiritual culture* it probably grated on the ears of none of you, but had I said that its chief function was to educate, many

of you might accuse me by saying, "There he goes again, riding his hobby." That is to say, if I appreciate spiritual culture in its broadest significance, that the work of the church is not only to indulge and meditate upon any ideas of how things are, or are to be, or ought to be in the other world, but that we are to take into consideration some of the things that exist here. Learning what are the conditions now, what ought as well as what ought not to be, we should endeavor to estimate most carefully all the forces to-day that are working towards the conditions that shall exist to-morrow, and recognizing them, be able to apply intelligence, inspiration, and work, to directing these forces so that the conditions which shall exist to-morrow shall be in harmony with the principles of the gospel as we recognize them, and hence be assured that they are those forces which are tending toward the ideal conditions that we are prone to dream about and to live for.

If this conception, then, is, briefly as we have put it, a correct one of the work of the church, it means, we must throughout our church organization become actively interested in the young of the church.

Our young! Some of us who recall our youth remember the activities that we were compelled to seek outside the pales of the church and under the direction of others who were not within the church, and we cannot but feel a longing for the time when the church and its representatives will stand for a careful supervision and fostering of all the activities in which the youth are likely to indulge themselves; for some of us remember, perhaps, with keen regret, that in many instances being compelled to go outside church influences to indulge ourselves in the activities that are perfectly legitimate and which youth demands, we found ourselves outside church influences to the extent that our spirituality at times suffered as a consequence. Hence, I say, we cannot but look forward with longing to the time when the youth will never have such a day of regret.

It seems to me that we ought to be interested in the youth of the church for several reasons, among which we will mention just a few. First, because the youth of the church are vitally interested in the objectives of the religion for which the church stands. It is true, the youth may not fully appre-

ciate the importance of these objectives, and hence, perhaps, is disposed to set aside or ignore the very things that will help him to accomplish these objectives. Hence, it becomes a part of the work of the church to arouse the youth to a sense of what these objectives are, and to show the close relation of the objectives of the church as stood for by the older members, and for which the work of the church is instituted and carried on, to those in which the young are vitally interested.

The youth are not conscious of the vitality or the great importance of some of the things which the church stands for so far as it bears upon their interest or well-being, for, in the exuberance of their own vigor and their splendid bodily health they are prone to think only of the present and very near future, and to indulge, perhaps, in those things which would bring immediate pleasure. But sooner or later they become cognizant of these things which older heads are disposed to think about, and which the youth is inclined to think may be but a result of the fear that grows apace with the approach of death. Of course, as we pass the middle point of life, we begin to think more about the end, and, consciously or unconsciously, there does creep into our souls this fear of the end that has been the heritage of mankind. Hence the older people are more prone to think about religion and objectives of the church, for hope in the great beyond brings surcease from the fear of death. A part of the work of the church and the older members should be to arouse within the youth an early sense of the importance of the vital truths for which the church stands. To do so the church and its men must come in immediate contact with the lives and thoughts of the youth. It means that there shall be fostered by the church those things that will arouse within the youth an interest in the objectives of the church, and hence they will be taught, even by their own deductions, the relation and interdependence of the objectives of the church with the interests of life and the activities of their own energies.

We ought to be interested in the young for the very simple reason that they are parts of Zion, and if the institutions for which we stand are to be perpetuated, it necessarily follows that the youth must, sooner or later, be brought into an understanding of the things for which we stand, so that they shall be able to functionize in the way that we have been in carrying on our work.

Biologically it is apparent that unless the youth are interested, or have their interest stimulated in any form of society that society is sooner or later doomed to death, or doomed to an end of its activity; and hence that's a very simple, logical, and yet a very cogent reason why we, as a church, should show interest in the welfare of the youth, and arouse,

as reciprocal to that, the interest of the youth of the church.

The third reason following as a natural consequence the one just stated, is that we know that our burdens must, sooner or later, be laid down because of the advance of senility, and the burdens, if carried on, must be taken up by younger persons. In other words, our future welfare as an institution is inextricably wrapped up with the future of our youth, and whether it shall die at our death, or whether it shall flourish, depends upon the interest that the young of to-day have finally developed in the church, and the ambition that there may be engendered within them to carry on the work of their fathers and forefathers; and if this, then, be true, and we cannot but grant it, the young have a tremendous responsibility of preparation for the carrying on of the burdens or taking of them up where we lay them down, and I have faith and confidence in the average youth of the church to believe that when they become cognizant of that, they will be aroused by the exigencies demanding preparations for those burdens when the time comes to assume them. But in order for us to make them realize that there must be begun and carried on a process of education, in its broadest sense. Yes, in the nearly twenty years of my church work I have continuously plead for preparation by education for greater usefulness. I have plead that the members use every energy possible to educate themselves against the coming of a day when there would be thrown upon their shoulders a burden that they cannot carry unless that education or preparation has been had. And if there ever has been a man in this church who has had his position vindicated I have had mine within the last few months. What has been the answer to that appeal, made by your leader, as he believes under the impulses of inspiration, calling upon you for earnest preparation against the coming of that day when the burdens that shall be thrown upon you will be greater than you can carry in your own strength only as you shall have qualified under the inspiration of Almighty God, and the development through your own energies of abilities that God endowed you with. Has that call been heeded as it should? Let the answer be found in the response that we gave to the call of the Government to furnish young men of high school education to enter the Students' Army Training Corps, and let me say that it is with a great degree of sadness that I realize that the failure of all our young men to have reached that standard demanded by the Government not only handicaps us in our response as citizens of the Government, but is bound to handicap us in our response as citizens of the kingdom of God. And what is the remedy? The Government has learned that college-bred men because of their mental train-

ing are the ones quickest to solve the new problems that confront them in any undertaking. That's why they are asking these young men to prepare themselves, and assume responsibility as officers in the Army.

We can see it now because it has come home to us. Mothers and fathers who have been indifferent to this matter of education, or have been the first to say "hobby-rider" when I have pleaded for education, are now keenly sensing their error, for the matter has been brought close home.

How much longer are we going to be dilatory? I stated to you some months ago, I don't know whether you all felt it as keenly as I did when I said it, but I want to repeat it, that we have for many years been calling your attention to the repeated instructions given of the Lord, that every individual, especially the young, should make preparation for the coming of greater responsibility. I have been calling, I said, and what's the result? Because of an indifferent response to that call there is now made apparent the necessity to speed up and energize to a degree that we have never energized in the past. One of two things is going to happen to us as far as the church is concerned. You individuals that sooner or later must have to carry responsibilities that the men of the church must sooner or later lay down, either you are going to make preparation for that tremendous activity that will drive you to the very limit of your possibilities, or you will fail, to a large extent, in accomplishing this work. It seems to me that the time has been reached to-day, when every young person ought to feel the importance of that and realize that it is absolutely necessary, by reason of the impress of the principle of inspiration upon us and the voice of God through the leaders of the church to-day, and by reason of the very array of facts in everyday affairs, that there is a need for haste and a greater speeding up than has ever been indulged in in the past.

The chief message that I would like to convey to the young themselves is that every young person particularly must be aroused to the tremendous demands of the hour. The Government, through its officials, has been calling upon the young men of college training and high school training between the ages of eighteen and twenty-one to utilize every opportunity that comes to them to acquire a better education than they have, because, as men of the Government know, as you must know if you will meditate upon the situation, every boy between eighteen and twenty-one who is physically fit must, within a few short months, enter the American Army. It is inevitable. They will be obliged to do it, and you may as well face the facts, and as the Government said, utilize every opportunity that

comes to you now between this moment and the hour when you may have to enter the Army, to enter some school and educate yourself at a pace you never have indulged in in the past, because we know that even in such work as war the educated and trained man is the most efficient, and so the Government is calling for that kind of work as a preparation for war. If the Government needs educated men in such works as war, cannot you see how much more important that other call is, and how much more far-reaching? It will demand trained and tried men for the work that will be begun the moment the war ends, the reconstructive work. And that is why we are calling on the young men to prepare, to educate themselves, for we realize that, strenuous as is the activity that must be indulged in by the young man that goes into the trenches, it is not to be compared with the work that must be done when these young men come home again and are mustered out. And the same thing is true of us, we have a great work to do if the church work is to be carried on. It must be carried on, let me repeat, under the disadvantages that come to us by reason of the fact that not only are our young men being drafted into the Army but the Government is calling on others to assist in the various activities of the Government, and it is our duty as citizens to give all the help we can to the Government in which we find ourselves in this very period of stress and trouble. And with it all, the work of the church must be carried on, and after the war, let me repeat what I have said to you before, after the war, comes the opportunity that this church has been looking forward to since its inception, the time when they can demonstrate to a needy world what its philosophy is, and what its social ideals can be made to do in the reformation and the remodeling, if you please, of our social condition. Hence there comes to every young man and every young woman of this church a double call. First the call of the Government to give to that Government all the powers of their being; and the opportunity for still greater work after the war is over, the call of the church to educate themselves and prepare themselves for the day of reconstruction when the objectives of this church will go on at such a rate that the limitations and the strength, mentally and physically, of every individual in the church will be reached, not only because of the activities, but because of the conditions that may be brought upon the world. God will have a tried people, and just as true as God is, so true will it be that the members of this church will be tried as they never have been in the past. And when you see men and women falling out of the church, going down morally and spiritually, then you will know that you have got to pay the more concern as to where your own feet are planted, and where your

eyes are directed that your spiritual safety may be assured.

Let me stop here long enough to say that so important is the work of education considered to be by the Government, that they have within the last few months created all through the land what are known as Boards of Instruction, whose duty it is to instruct the registrants and draftees, so they may go into the Army knowing fully what the war purpose of the Government is; what are the activities to perform, what the Government is paying them for. This is only one of the ways in which the Government is trying to educate the youth of this land so they will know what are the responsibilities of the war. I have been asked to serve on the Local Board of Instruction, and this morning I ask that all boys between the ages of eighteen and twenty-one meet at my house on next Tuesday night that I may talk to them on this matter; I mean the boys of the church. I am doing this on my own initiative. The church membership owes a debt of service to the cause to help it, and whatever our ideas on the question of war may be, as citizens of this great Nation, if we are Americans, or citizens of other nations, if we be with the allied nations, we have responsibilities as citizens to perform; and never has there been a war, as it appears to me, when the issues are clearer cut or the ideals have been of a higher character than those of the present war.

Besides this, we, as church members, owe a debt of service to the church. Let me repeat. Under the disadvantages which we find ourselves now in, with our time and attention, money and resources distributed to a certain extent, and obliged to meet the demands which are made upon us by the Government and Nation, yet we cannot for a moment, with all these activities and demands, allow the work of the church to stop. It must go on. It is necessary, not only to us as a people, but to the whole world. Hence we as a people, let me repeat, must give our service to the church of which we are members, and as members we should take careful survey of what we are doing for the church, what our attitude is toward the church, and attempt to increase our activity.

It is not enough to say that we are members of the church. It is not enough to say that we pay our tithing. It is not enough to say that we have made consecration. It is not enough to say that we even doubled this and give still more, but there is something else demanded, that God will not be satisfied with until you have given that, and that is *yourself* and *your service*. It is easy enough, I know, to sit in your homes and observe the activities of the men of the church who are active, and plan and suggest how that work could be improved, but one of the best ways to get these men to improve their

service is to come to them, and to go to others that are bearing burdens and say, what can I *do*? I have given of my money, paid my tithing, my name is on the books, but I am not satisfied yet. I want something to do whether it be little or much. Just so it is commensurate with my ability. That is the demand of the hour of every individual member of the church. *Do something for the church as well as for the Government.*

We know we must prepare for greater things with a haste which is feverish because of the rapidity with which things happen to-day, and because the time is so pregnant with possibilities which will come whether we are prepared or not.

Perhaps I should say something about the Religio. I have said so, inferentially, but directly let me say, I have not attempted to outline in detail what shall be the work of the Religio; but one of its chief objects should be to search out the youth of the church and fire his ambitions with a desire for service to humanity, to the church, and to God. There never was a time in the history of our church when a demand for our consecrated service was greater or keener than now. Every individual, and that applies particularly to the young, should be sought out by the officers of the church and auxiliaries of the church, and that individual fired with this ambition to give service to the cause in which his name is written or enrolled, and to give that service to the very maximum of his ability.

I trust that every person, this morning, may feel the demands of the hour pressing upon him, and that he will go out from here with a renewed consecration, to give service to this church, and to the things that it stands for, to a degree that he never has in the past. The demands of the hour are, Consecrate; and in your consecration bring preparation for still greater service, for it will be demanded of you eventually as sure as God is and is directing activities in this church.

May his Spirit be with us all, and may his Spirit guide and direct and his blessing attend in harmony with his will, that glory and exaltation may be ours, is my prayer.

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So long as we love, we serve; so long as we are loved by others, I would say we are well-nigh indispensable; and no man is entirely useless while he has a friend.—Stevenson.

If you would be healthy and happy, live in the sunshine of life, on the verandas. Cellars were meant only for cabbages. Many people live in the depths of the gloom and mold of past sorrows, past mistakes, past wrongs and neglects. Get out of it, into the sunshine of buoyant present-day life.—Common-Sense Sayings.

## ORIGINAL ARTICLES

### IMPORTANCE OF PUBLIC WORSHIP

(Sermon by Elder S. S. Smith, delivered at Spokane, Washington.)

Your attention is invited to the following lesson:

Behold, I will hasten my work in its time; and I give unto you who are the first laborers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves; and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise which I have made unto you, when I will.—Doctrine and Covenants 85: 20.

The text I have selected for this occasion is found in Hebrews 10: 25.

Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

In discoursing upon the question of the importance of public worship, I am confident the lesson and text here presented furnishes an excellent basis for a sermon, and it will not be the fault of the text if I fail. To get at this matter systematically, I would like for you to notice at least three distinct divisions of the text: First we have here an excellent admonition; second, we have a specific duty stated; and third, reasons for so meeting together.

#### THE ADMONITION GIVEN

We shall regard the statement, "Not forsaking the assembling of yourselves together," in the light of a command, for this conclusion is amply justified in the lesson. Dear Saints, if we are to regard this in the light of a command, can we be fully acceptable when we are absent from public worship without a legitimate cause?

Public assembly and worship is very ancient. We have David of old saying, "I have gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." (Psalm 42: 4.) Then we have his concluding Psalm admonishing: "Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power." (Psalm 150: 1.) We are interested with the account of their still earlier forms of worship at their rural altars, later their tabernacle worship which we regard as a prelude to their permanent temple, the beauty and grandeur of which was the wonder of the nations.

The New Testament saints met together also, for we have the lesson of Christ assembling the multitudes (Matthew 4: 24; Luke 6: 17), and his meetings with his disciples in preaching and in sacramental service (Luke 12: 1-12; Matthew 26: 26-29); then the experience in the upper chamber where the disciples met (Acts 1: 12-26) when Peter filled with the Spirit preached to the hundred and twenty. On the memorable Day of Pentecost the disciples were assembled, and that one experience has proven one of the most historic for the display of Spirit power in the events of the early church. The disciples after this met together to hear the preached word and to break bread (Acts 20: 7, 8), and to sing praises to God (Ephesians 5: 19; Colossians 3: 16), and thus be builded up in the most holy faith delivered unto them. Of Book of Mormon times we read: "And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful." (Book of Nephi 5: 1.) The experience of that assembly lived long in the national life of that people, for it was at that meeting Christ appeared.

The difficulties under which some of these early disciples met is something to be considered. The liberties of free worship as we enjoy them to-day was not had in the earlier times at Rome, for many times they faced even death to do so. Did you ever read the account of the catacombs of Rome, and how the early Christians to preserve their identity in worship to God met and even lived in underground caverns, that they might be unmolested in their worship? Such lessons of fortitude and perseverance should be a stimulus to us. The cold, the damps, the darkness, had no terrors for them, and the iron rule of persecution, and even death itself, did not thwart them in their public worship. Think of your own favorable surroundings, your pleasant homes, the lovely streets and walks of your own city, the neat, well-lighted, and pleasant church to worship in, and then think of these earlier pioneers of the faith who met under such great disadvantages and danger. The contrast is great, yet not without its lesson.

The importance of this matter is presented in the latter-day revelations (Here Doctrine and Covenants 59: 2, 3, and 25: 1 was read.) It is important, for it builds up and gives prestige to the church collectively, and secondarily it is important to us individually. I am confident one of the most common errors prevalent about public worship is regarding it as an end and not as a means. The generality of our people I fear, when they go to church to worship, hold it as a discharged duty which need be no more thought about. It has been said "the end of preaching is praying," so in like manner the end of public worship is not only the joy of the Spiritual

devotion at the time, but the practical application afterward manifest in holy living. The enjoyment gained in public meeting is not always the highest blessing, for often at the service we may have enjoyed little at the time, yet there was brought to our remembrance things that afterward resulted in our spiritual profit. Many times we need humbling and teaching as well as cheering. Preaching is not always the principal part of divine worship, yet preaching is a blessed ordinance of God's appointment, through which, if the preacher is inspired and speaks the truth, God speaks to the hearts of men. It must not be forgotten God's house is "the house of prayer," and praise also, and as those parts of the service are entered into with devotion and sincerity we raise to the Alpine heights of true life of God.

It's a pity, some go to church expecting the preacher always to say something new and striking, and not being satisfied with it they are offended. They seem to have "itching ears," craving minds, and aesthetic tastes, and must be entertained and pleased, instead of being brought nearer God, and made humbler and holier, and a better Saint. It should be remembered the minister in sensing the high duties of his calling must bring successively before the people the principles of the Christian faith, and although we are not fastened to specific ritual, yet it would be very unwise to let the year pass without speaking of the truth of the great restoration, and the principles of the gospel, the church, the gifts, and other distinct phases of our belief. If the minister is disposed to keep these things in the background, because he has once preached upon them, or for fear of offending someone that has heard them before, that pastor is unfaithful to his calling. The instruction is, "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

#### A SPECIFIC DUTY STATED

"Exhorting one another" is the expressed reasons given in the text for public assembly, yet it is not the only reason. The term exhort here means to incite to some good deed or course of conduct by appeal or argument, to warn, to advise, or to admonish. We might then well ask of what were they to exhort one another. Paul advises Titus to exhort to "sound doctrine," and to the Hebrews he exhorted "lest any of you be hardened through the deceitfulness of sin." We might here make a classification of a few of the things upon which we are to be exhorted.

Watchfulness is one of the leading things emphasized in the Scriptures upon which we are to be advised. Paul said, "Watch ye, stand fast in the faith,

quit you like men, be strong." It means to be careful and give diligent observation, and we may avoid danger, escape mistakes, detect evil, and be guarded against misconduct. Have we not heard the text, "Therefore let us not sleep, as do others; but let us watch and be sober"? (1 Thessalonians 5:6) We should remember a sense of danger is the first step of safety, and no man watches but to secure and defend himself. Watchfulness without prayer is presumption, and prayer without watchfulness is a mockery. We should watch as well as pray.

Resolution and constancy are becoming traits and must be reckoned with in our warfare. Some men cannot grow because they were like the tree that was being constantly transplanted. They think because they keep moving around they are gaining, yet they have but few roots. The trees that grow largest are those that are planted in proper soil and left permanent. So it is to grow spiritually we must continually abide in the truth without deviation. When we once find the true church we must not be "drifted about by every wind of doctrine." Paul's advice is clear and precise, "If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Colossians 1:23), and such is fitting for us to consider also. (See Revelation 3:11.)

Zeal and diligence are loving qualities and make for edification. If we keep the fire of zeal in the fireplace, in its own proper place, it will warm, quicken and enliven us, but if it breaks out and kindles on the hearth of our corrupt nature, and set the house of our body on fire, it then ceases to be an admirable quality, but the destructive and devouring flame. Such a condition David speaks of when he said, "For the zeal of thine house hath eaten me up." (1 Thessalonians 4:1; Titus 2:1-6; and 2 Peter 1:5 was then read.)

Progress, or the going on "unto perfection" is the order of heaven. Progress is the watchword of creation, the slogan of redemption, and one of the qualities of life to be manifested by the saint. As the "little stone" that was cut out of the mountains was to progress until it fills the whole earth; as the tiny grain of mustard seed should grow until it became a great tree; and as our present day of "small things" shall be merged into the glorious day of millennial glory; so are we destined to make progress and come to the stature of a perfect man. It is our duty at the present, to "lay aside every weight and the sin which doth so easily beset us," and to "press toward the mark for the prize of their high calling of God in Christ Jesus."

To these Christian virtues mentioned we might classify a number of others such as truth, justice, wisdom, benevolence, self-control, honesty, temper-

ance, purity, virtue, gentleness, humility, and charity. All these and more, we are expected to do, and when followed will make us Godlike in our very nature. Thus the reason for meeting together was to exhort each other to do these things, and by so doing they would receive the Holy Spirit as the heavenly guest.

#### REASONS FOR MEETING TOGETHER

The statement, "as ye see the day approaching" here set forth in the text signifies the day of the second advent of Christ. If they saw that day from afar, how much more truly should we as the people of God see it nineteen hundred years this side of them. This should be a stimulus to us to meet together often and thus be watchful and prayerful as well as prepared for that great event. As the time of the appearing of Christ draws near, and we behold the glorious signs appearing as harbingers of the end, we will also see a concentration or gathering of God's people more and more, to the central stakes of Zion. The grand object of gathering, primarily, is that the Saints may meet together without handicap or molestation, and by kindred association develop within them those noble Christlike traits that will make them worthy of special endowment. In a general sense the whole Christian life may be called a service and a worship to God, but we should remember the gathering, with special privileges of attending regular services, is exactly suited to keep alive the consciousness of identity with God's great church. All that private devotion secures in strength and comfort, all this and more we may gain in public worship. Whatever confidence you may have that you are heard alone in your secret chamber, double assurance should you feel when you go to the house of God and there meet with the church of the Firstborn.

The day is coming back when duty is joined with piety, when the "beauty of holiness" shall consist of more than the ability to deliver long sermons and give a deluge of texts from the Old Testament. Music, as Carlyle has well said, is, "the speech of angels," in fact nothing outside of the soul of man, expresses so fully the harmonies of the infinite. We will hail the day with joy when holiness shall be written on the bells of the horses, and every employment of Zion's hosts reflects nobility, beauty, and piety. The person that is devoid of reverence may become wrapped in estatic elation, as the rich and solemn tones of the organ peal forth associated with the sweet singers of Israel whose inspiring voices delineate the words of praise to Almighty God. The heart that never felt the throb of this noble inspiration may now thrill with the ecstasy of tenderness as the soft voices, now blending in combined responsiveness,

express the glories of redeeming love. When the gifts of music and of song brings us near the Infinite, when it expresses the things that have no shape in human words, and the soul looks across the cloudy elements into the glories of celestial light, it is then we recognize the value of music and of song in the house of God.

The Lord has graciously provided that his people in these last days shall assemble. (here the speaker read Doctrine and Covenants 41: 1.) In this it will be noted the Lord advises the elders to assemble that they may agree on his word, and that they might receive the law, that they may know how to govern the church, and see that the law is kept.

The parable of the ten virgins signifies that only half of the church will be wise and the possessor of light-giving oil. It seems there is need that we take warning, and that we should more fully heed this injunction, "not forsaking the assembling of yourselves together." When we do not thus meet we get discouraged. It should be remembered our worship to be acceptable must be intelligent and marked by all cautiousness, deliberation, and sobriety of thought that is due our heavenly Sovereign. When we meet to hear preaching, to pray, to sing, and thus to worship we should do so in unity of spirit and with sincerity. The old adage is a good one, "In unity there is strength."

#### EXCUSES FOR NOT GOING TO CHURCH

Notice, "Not forsaking the assembling of yourselves together, *as the manner of some is*"; so we know by this there were some even then that were neglectful of their duty. Many times I do not wonder that infidels, the profane, and the worldly, do not attend church, but I am actually amazed that Saints who have the light of the gospel in its fulness would be neglectful of this duty. Well has Paul said, "How shall we escape it if we neglect so great salvation." So many of us adopt the lines of the least resistance. We like to go with the crowd. Many a professed Saint is active, progressive, and alert in other lines of business in the world, but when it comes to the question of attending church they are dilatory and manifest a downright laziness.

We hear it often expressed, "I can worship God as well at home," which really is an excuse of self-will and rebellion, and contrary to experience, reason, and Scripture. I have often thought, do people who make such excuse, really worship God at home? It looks to me that it is the vain pretense of those who seldom worship God at all. Let me ask you, will a real Saint treat the kindly invitation to the house of God with such indifference? I tell you it is not the language of the humble and obedient heart, and we can readily see where such a course would lead the church.

Then we often hear it said, "I cannot find the time," yet it is generally the case that those who make it will let other matters, trifling pleasures, gossip, useless books, and worldly-minded company occupy their attention for hours.

How many times the votaries of heathen and false religions put to shame the baptized and professed Saints. I have met some fine-weather worshipers in my day, they will not go unless the weather is just right, and then too often they prefer a stroll in the park. Others go to see the fashions, and to be seen by others. Of course when a sister gets a fine new hat or a new dress the next desire is to go to church. The men folks you know are never guilty of such vanity! Sometimes it is, "the weather is too hot," or "too cold," "too wet," or "too dry," "the distance is too far," "the visit of a friend," "feet too cold," "the old church is drafty," "did not get up in time," "out to the show last night," "had to mow the lawn," "had to hoe the garden," "the base ball game," "the singing is bum," "the preacher speaks too loud," "too low," "too long," or "too short," and "he speaks too plain," or "too vague." Then some say, "I don't like to worship with hypocrites," but such should be answered with the well known maxim, "there is always room for one more." We hear it said, "There are plenty of people who do go to church who are no better than those who do not," and we should answer, "And if there be what is that to thee? Will that clear you in the day of judgment?" This may be true in some instances but not in all, the rule is, the best people go to church.

#### REVERENCE FOR THE HOUSE OF GOD

This phase of the subject needs to be emphasized it seems to me. Many times what would prove a very spiritual and profitable service is marred by a lack of proper church decorum. People who call themselves Saints, who go to God's dedicated house to stare about, to whisper, fidget, yawn, or sleep, and not to pray, praise, or listen, should be given a practical lesson in church decorum by the deacon of that branch. So many times a service is marred by people coming in late, or leaving before the benediction; then the conversation, in whispering or audibly, during the musical voluntary is positively vulgar. When one does this they do not consider that God disfavors profaneness, and carelessness in his presence. In the early days of the church an idea was prevalent that when a person went to sleep in the meeting it was an evidence he was possessed. That interpretation of it of course will not stand to-day, because occasionally some of the preachers are offenders, and I myself, strange to say, have been guilty of that very thing. We should be impressed, however, when we go to God's house that we stand

in his presence, and should we there behave before God as we would not dare to behave in the presence of some earthly ruler, it would indeed be a very grave offense, and portray how disgustingly disrespectful we really were.

In order to secure the spirit of true worship we should attend to certain rules prescribed by the branch president or those in a position to give them. Rash and hasty words should here be forbidden. Our tread should be light and our demeanor reverential. It is no time for a noisy step, but with a bearing of one going into the company of his superiors, like Moses when he approached the burning bush, or Joshua before the mysterious warrior. Children should never be allowed to frolic on the floor or aisles, and the pets, such as cats, dogs, and canary birds, no matter how well groomed, should be left at home. There are many offenders to these plain duties.

Another thing I would like to speak about while I am on this part of the question. It is those who worship simply from custom, instead of being governed by deep reasons for sacred duty, and without due reflection follow what is considered to be a common obligation. Hence they go with careless feet to church treading the ruts of custom. In other words they are imitators of others. Their devotion, if you can call it such, is soulless and too often glaringly mechanical. Then we have those who worship with a preoccupied mind. They go to church with their minds filled with other matters, to see a friend, to talk business, to make a trade, and their worship is profitless. They forget the great purpose of worship is to carry away the soul of the worshiper, and that the service and worship demands the consecration of thought and feeling. Thoughts that are not winged with the soul's desire will never rise to heaven. The mind, like tread of the feet, must not wander, but go straight to the mark of our solemn purpose. In worship there is scope for the use of reason, and all the powers of the human mind, yet we should avoid excursions of thought into the regions of speculation, doubt, and unbelief. We should love the house of God, and in our worship there we should pour forth our most humble and hearty supplications, that he, remembering the calamities of his children in their earthly pilgrimage, during the weary days, might open up to us new refreshments out of his fountains of mercy. I hope we will not let human things be prejudiced to such as are divine, that we may be able always to determine between truth and error. It is to be desired that from the loosening of the gates of faith there will be the kindling of a greater light within, and that from our stupid credulity we may yet see a greater manifestation of the power of God. Let us thoroughly clean and clerify our minds from every fancy and morbid

vanity, that we may clearly see and hear the divine oracles, that the things of faith may not be a long distance away.

#### ITS OBLIGATIONS

So many of us have felt the depressing influence of the house of God being occupied only by a scanty number of members. The building, the music, the sermon, all seem so out of keeping with the small attendance, and oftentimes we may question whether or not we may as well have stayed at home, as to have gone to that empty church. Do not forget Christ's forceful words in this connection, "Where two or three are gathered together in my name, there am I in the midst of them." In the building thus deserted by earthly worshipers, is there a mightier presence than the great God of heaven and earth? Two or three, the smallest that constitutes a plurality, the infinite God has promised to regard, so why should we be discouraged?

I have very little faith in those whose spirituality has got up so high it can do without standing room here on earth. A person who has become so religious (?) that he does not need a place, and a time of worship, as well as the association of brethren, the help of others, the prayers of others, the ordinances of God's house, the preaching of God's truth, such a one so unreal to the true conditions of religious life need not expect the confidence of others. It is so common to judge others by themselves, and if they have been accustomed from childhood to dull forms of devotion and rude gesticulations from the choir and pulpit, they are liable to think everything shocking that is not in line with their previous experiences.

When a man begins to neglect his place of worship, he loses one of the things that keeps faith alive within him. As a rule men do not replace the loss sustained in public worship by adopting private service of their own. Then too, if men do not come in contact with the thought of God and his truth at church, as a rule they do not come in contact with God anywhere, for how shall they hear without a preacher, and it is in the church the preacher proclaims as a rule.

It is sad yet undeniable, wherever the public worship is taken from the Saints, or discontinued, reverence for God and his work deteriorates with it. Thus worship is man's highest end, for it we employ the highest faculties and affections. God designs his people to worship together, and proportionately as we neglect this duty, to that extent do we lose identity with him and his work. Let me impress your minds with this fact, if you are in the faith and love God's work, you will love the house of God, and it will be no sacrifice to go there. If you are in the faith, you will love the people of God, and it

will be a joy to be with them even if they do have faults. This, "I am better than thou" policy, I know is bad, and we will do well to mix and mingle with our kind, and radiate a living personality, yet by so doing we should keep ourselves from the sins of humankind. If we are looking for a perfect man I fear we will never find one. Then again, by going to church you influence others to go, and I am sure many have been kept from the meshes of sin and downfall by the influences of the church.

#### PREACHERS AND PREACHING

I believe it is appropriate right here to give a little dissertation on the question of preachers and preaching, for this has much to do with the people going to church, and making a success in church work. Many times the fault for an empty pew is to be charged to the preacher. The preacher must be clean and respectably dressed. The more education he has the better, for nothing puts one to more disadvantage in trying to teach an educated audience than the fact that his rhetoric is faulty. Then, too, the preacher may lack humility, be devoid of the Spirit and be wholly unprepared in the theme of the discourse.

As an extreme, the exponent may rationalize his public efforts into a dry philosophy, and thus his pulpit becomes a tribune to lecture from; and as another extreme, his pulpit may become a stand to be pounded and snorted over, where loud hallelujahs are shouted amid a pandemonium of noises in wild-eyed delirium. The true Christian pulpit is neither of these. True preaching is neither "a wisdom" to the Greeks, a "sign" to the Jews, or a philosophy" to the unbeliever, but it is the gospel of God to dying men. A divine message to a waiting congregation, preaching by an authorized and an inspired ministry must ever be the appropriate vehicle. A divine message inspires new utterance, and creates spokesmen of its own. A preacher must be the mouthpiece, not of the congregation, but of God himself.

Strong preachers have always been Bible preachers, and as the old-time preachers of the early days of the restoration drew their weapons from the heavenly armory and spoke the word in power, let me say we have room for such men to-day. The word coming straight from the mouth of a believing man in which the Spirit's presence indites upon the minds of the people, gives us the fundamental view of our work as preachers and illustrates our unlimited possibilities. If we are expected to lift the people up upon higher ground, we must retain a higher position ourselves. The true preacher must be a live man, a real, true, and simple man, a man great in love, great in his life, and great in his work.

The minister that heralds abroad the great truth

of life and salvation, of Christ and his love, must impersonate that truth in his daily life. There is power inherent in truth itself, but it is like the electricity in its Leyden jar, which needs a conductor to develop it. To thus make effectual the great truth of the gospel, which we preach to others, it is first necessary to translate that truth into living terms in our own life until our lives are full and redolent of it.

In regard to the sermon allow me to use the words of Edward P. Hood. "A sermon may be constructed after the best models; it may conform to all the rules of homiletics; the text be suitable and fruitful; the plan may be faultless; the execution may discover genius and judgment; there may be accurate analysis and strong reasoning; proof and motive; solidity and beauty; logic and passion; argument direct and indirect; perspicuity, purity, correctness, propriety, precision; description, antithesis, metaphor, allegory, comparison; motives from goodness, motives from happiness, motives from self-love; appeals to the sense of the beautiful, the sense of right, to the affections, the passions, the emotions; a sermon may be all this, and yet that very sermon, even if it fell from the lips of a prince of pulpit oratory, were as powerless in the renewal of a soul as in the raising of the dead, if unaccompanied by the omnipotent energy of the Holy Ghost."

#### THE POSSIBILITIES

It is not difficult for us to see how by attending to this duty it will serve us to a higher and better development. It will give us the occasion to learn more of the heinousness of sin, and keep before us inviolate the law of God. We are not graduated to a complete and safe education until we know the fundamentals of Christ's teachings, and have knowledge that we have gained at the altar of prayer. I am confident we are standing in our own light on many things, and if the gospel would have its way we would have been exalted to a plane of unexampled prosperity as yet never attained.

There is a manifest need of a radical change in some ways in the life of the church, such as that which will strip it of its dormant complacency and selfishness, and awaken the sleepy ones to a realization of the unlimited possibilities now upon us. There must come into the life of all professed Saints such an area of self-denial and a willingness to serve, that we will withhold nothing from the Lord and his work. We have hardly begun to cultivate. We must face that truly that has its bearing on life and character, and no power will be safe in Zion that is not reinforced by the power of Christ. Let us then cultivate the spirit of devotion and praise by going to the house of the Lord at every opportunity. Let us seek renewing grace and be happy. Truly should

we commit all to God and be passive to every demand of his law. We must not deteriorate in gospel work, like men who wear the cloak of Christianity but do not know its spirit. The test will be in the outcome and not in the start. The opportunities are great, new demands are upon us, let us then arise and face the situation with dignity and with pleasure. Let us close with the fitting words of Adelaide A. Proctor:

Great may he be who can command  
And rule with just and tender sway;  
Yet is diviner wisdom taught  
Better by him who can obey.

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#### THE LITTLE PROPHETS OF SELF

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When an individual begins to cherish a desire to pull Moses down from his seat in order that he may occupy the seat himself, it is not at all difficult for him to conclude that Moses is in transgression and a fallen prophet.

There are men in the church of very moderate abilities but with exaggerated ambitions, and quite lacking in a sense of humor, who have no difficulty in visualizing themselves as presiding over the church. They see the honor, but absolutely fail to sense the crushing burden of responsibility. In such cases, there are generally wandering spirits present who are quite willing to lend the sanction of revelation to these aspirations.

No matter how plausible the propaganda put forward by such men, the underlying motive is generally quite visible. We have in mind three such instances which have come to light within the past year that may serve as illustrations. We do not need to name the individuals. The Saints have been receiving their literature and it is sufficient to notice the general principle involved.

The first of these men became very much dissatisfied with the president of the church and his policies. He decided to pull away and organize a church for himself, and very quickly claimed to receive divine authority. He said the angel told him, "for *thou* art beloved of the Lord." He modestly confided to his congregation, "If you will go through the entire Bible, you will find this expression but twice: to Daniel and to John the Beloved." This angel knew how to please this man. The second one of these men was like unto the first, and the angel is represented as saying, "I have chosen *thee* as one mighty and strong in Spirit." The third individual is quite like the first two, and in his latest publication says, "God has chosen *me* to be the future head of the Reorganized Church of Jesus Christ of Latter Day Saints." These three are quite in accord on one thing, viz, that each one is fully persuaded *he* is *it*.

The Saints need not be seriously troubled at these revelations of human aspirations and weaknesses. The condition is not epidemic, though it may result from infection; and the Saints need not feel that these movements will develop into any organized or cooperative system strong enough to give trouble.

These men cannot cooperate for the very reason that there is not one among them possessed of that spirit which enabled John the Baptist to say, "He must increase, but I must decrease." Egotists cannot work together to a common end.

There is a story to the effect that some years ago an aggregation of erratics came together in the church, each one claiming to be some noted personage. One announced himself as the one mighty and strong; another was Baurak Ale, and so on. All went well until an individual joined the group who proclaimed himself as "the Lord's anointed, the messenger of the Covenant." That broke up the whole meeting, because he had overshot all the others and arrogated to himself the last superlative.

The "little prophets of self" toot their own horns. Each one advertises himself. They would pull others down in order to climb up. Pilate had a certain modesty. He caused Jesus to stand forth, and pointing to him, said, "Behold the man!" The little prophets of self strut forth and jerking a thumb at their own bosoms say, "Behold the man."

A STANDPATTER.



### A "Special Delivery" from Our President

HOLDEN, MISSOURI, January 21, 1919.

*My Dear Sisters of the Auxiliary:* At the opening of another year I am thinking of you, every one. The faithful band in far-away Australia, the sisters in England, our members in Canada, and in our own United States. Greetings to all, and abundant success to your efforts.

I am sure we are not failing in gratitude when we recall the preservation of our lives through the terrible epidemic that has swept the earth. With one of our number, however, we have been called upon to part—Sister Clyde Ellis, who had charge of our work in the Society Islands Mission, having passed from this life December 3, 1918, of complications following an attack of influenza. Faithful to the last was she in teaching the native sisters. Our Auxiliary is almost entirely wiped out there, writes Brother Ellis, because of the fatalities of this disease. This was the year Brother and Sister Ellis were to return to America. It will be a sad homecoming for our brother. May the kind Father minister consolation in his bereavement.

I wish to thank the organizers for their splendid and prompt response to the call for representatives to serve in institute work this winter. While this movement has suffered a postponement for a few weeks, until localities have sufficiently recovered from the effects of the epidemic, we trust that in the meantime many more calls will come in for the institute work. The organizers will receive a per-

sonal letter from me shortly, inclosing some new outlines and helps that will greatly assist in the presentation of the various departments of our work. The special articles that were prepared by Sister C. E. Stevens of Akron, Colorado, Sister Audentia Anderson of Omaha, and Sister Alice M. Smith of Independence, were greatly appreciated. I desire also to thank the several societies who sent donations of money in response to a special request in this column a few weeks ago. An acknowledgment of these has been sent by our treasurer to each one.

The war work and the epidemic have been no small hindrances to our work this year, but now that the conflict is over and the epidemic has abated we should with redoubled effort establish and continue our work. For who can say how long we shall be able to do so?

I repeat, to "establish the work." Not long ago I heard the pastor of a large branch say he did not think a branch was complete or equipped for its work without an organization of the Woman's Auxiliary. Soon after that I received a letter from a pastor in a distant State writing after the close of a district conference, saying, "We intend to acquaint ourselves with the work of this department" (Woman's Auxiliary). They undertook to organize the work but made an error in doing so, not having the Supplement for their guide. However, the mistake can be righted. The point is, the pastor was not only supporting the movement, but urging it. You who read this column ask yourselves whether you have yet joined the ranks of the women of the church who are by study and faith trying to advance and fit themselves for the greatest possible efficiency, not only for individual benefit but to answer the call of the church for trained and qualified women in special lines of service.

If there is no organization of the Woman's Auxiliary in your branch as yet, here is the call. Come, join us, and we will do you good with a proper effort on your part. Write to our treasurer, Mrs. F. H. Esgar, 700 South Crysler Street, Independence, Missouri, for a Supplement (price 15 cents) which sets forth our aims and gives a synopsis of our study courses and activities. When you have read this carefully I feel that you will want to be a part of this forward movement.

We regret to inform you of a prolonged and serious illness of Sister Lydia Wight, supervisor of the Home and Child Welfare Bureau. By letter from her a few days ago we learn she is slowly recovering but feels it will be some time yet before she can take up the work of her bureau again. In the meantime we refer you to the activities already outlined by Sister Wight in the Supplement. There is a great deal of work planned which I fear has hardly begun. What are we doing for the men and women of to-morrow, from whence cometh the strength of Zion?

Sister Helen S. Smith, supervisor of the Relief and Service Bureau, on account of sickness in her home has felt it necessary to resign her office. We are very sorry indeed to lose from our working force this very efficient sister. We call your attention to the new ideas in relief and service work as set forth by Sister Smith in the Supplement, page 24, and which are approved by the Bishop of the church. They relate to the cooperation of our women with the officers of a branch in social visiting and intelligent investigation of the conditions of the poor. "The best way to help people," says Mary Richmond in her book, *The Good Neighbor*, "is to know them before they need help." "There is something more needed," says Miss Richmond, "than free spectacles for the defective vision of children whose parents are unable to procure them." A necessity for a deeper and more scientific investigation into the causes of distress and poverty is existing in the church to-day, we are advised by

the authorities. Can we not enlist a membership in this department of a younger element of women who would be able to do this more active work combined with preparation and study?

I should like to have our classes and societies try the plan of the open monthly meeting. It may be held at a time best suited to your conditions, and all departments engaged should be represented on the program. A brief report should be read from each. Current events of particular interest to women should have a place. The newest thoughts in the magazines, the progress of the peace conference, etc., should be condensed and presented in an interesting manner. At some such meetings the roll is called, the character of the responses varying from time to time. A drill for a few moments on the use of some parliamentary rule would be profitable. A part of the time could be used for class work for which there is not time at your other class periods. If sociability is lacking light refreshments might be served at the close of the meeting. Music could be added and perhaps one number of a purely entertaining character.

About our column. Seldom do we read an item telling of the local work and how it is conducted, although our editor has besought us to send her some of these brief, newsy items. Now I propose that we have a social gathering in our column, which shall consist of short letters or a message from our workers all over the country, telling of their interest in the work and what they are doing or what they hope to do. Let us meet here three weeks from the date of this issue and I feel sure our editor will give the entire space of the column for our reception if we desire it. Now we want to hear from California and Massachusetts and all the States between where our work has been established—from Canada, from England, and from Australia. These latter localities will not get the word in time to send their message for the issue named, but we will await their arrival later. We shall expect to hear from them.

Now after reading this letter there are three things to remember and do, if not already done. Write for a Supplement. Interest your pastor in our work. Send your letter to the column by the date requested.

Trusting many are planning to enter diligently into the woman's department of the church and that together we may become a mighty power for good through faith, study, and activity, to finally reach the great objective, the redemption of Zion.

Extending to you this new year my heartiest good wishes for your highest good, both individually and collectively, I remain,

Very sincerely,

MRS. D. J. KRAHL,  
*President.*

HOLDEN, MISSOURI, January 21, 1919.

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### *Tribute*

In the death of Sister Clara Ellis, wife of Elder Clyde F. Ellis, in charge of the Society Islands Mission, our Auxiliary has suffered a great loss. She will be missed sorely by the sisters of the islands, to whom she became endeared by her deep interest in their welfare; to the young, too, she was a real companion and sympathetic friend. She has been taken from a great company who loved her dearly, and with whom the influence of her unselfish ministry will long remain.

During my stay of a month in the islands in 1915, I was deeply impressed by her undeviating devotion to the work of the church. Far removed from the centers of culture of

the church, she sacrificed much; unstintingly, her life was given in service to others.

It almost seems our sister should not have been thus removed, but God knows best, and though sorrow fills our hearts, the example she has set and the memory she has left encourage us to press on.

Sister Ellis was a true helpmate to her husband, a support to him in the very difficult work of the mission. May he, and all relatives be comforted!

SADIE (MRS. PAUL M.) HANSON.

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### *Is Opportunity at Your Door?*

The letter from Bishop Blair, which will be found elsewhere in this issue, will no doubt start a train of thought in the minds of our readers similar to those expressed at a recent meeting of our sisters in one of our cities.

"Why," exclaimed one, "we cannot hope to erect, buy, or manage a girls' home here, since we are so few in number, but we really ought to get busy, and keep in closer touch with all the young people who do drift in and out of our church here."

"That's right," said another. "In the last month I have met six or seven young people at different times, in the church, who come occasionally, but whom we let absolutely alone between times!"

"We surely aren't doing the right thing by them," said a third, "for I think it would take a great deal of loyalty on the part of young Saints to keep on coming to our meetings, when we so thoughtlessly just visit with each other, and do not put ourselves out enough to take these strangers home with us, or see that we acquaint ourselves with them, their work, and the conditions under which they are living in our city."

It all resulted in some very definite plans being made whereby the sisters may be able to fulfill a little better their Christian duty to such young people as may come into their midst as toilers in this work-a-day world. May we have the benefit of suggestions coming from branches in other cities? Not only cities have this problem, but also educational centers. More than one young Latter Day Saint has felt lonely and discouraged in a really good branch of Saints, just because the resident members have not clearly sensed the golden opportunities which have lingered on their thresholds! Are you one of these? How can we "right about face," and have a very different report to make next year?

AUDENTIA ANDERSON.

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### *Temple Hall!*

You will be interested in knowing that we have honored the Young Women's Society of the church by giving the girls' hotel, recently started here in Kansas City, the name of Temple Hall.

After a good deal of work and many delays, we opened the doors last month, and we can only accept about three more roomers when our capacity will be full. We have five sleeping rooms besides the room occupied by the matron. So far, we feel very much pleased with results and especially with the tone of appreciation of those who receive its direct benefits. We want to show that it is a very practical need; that it will be a stepping-stone to greater things. We don't intend that it shall be a mere boarding house, but we want it to be a home for the girls who live there.

We have fitted up a large living room about 14 by 28 in size, through the liberality of one of our Sunday school

classes. We think that the dining room will be furnished by a friend from out of town, but as the furniture is not here yet, I am unable to announce the matter definitely. We are confident that others will be interested to the extent that they will pay for the furnishing of a room and then keep the room "up." Of course, the upkeep will be very low for a sleeping room, but there will be no small measure of satisfaction in being permitted to be a participant in so worthy an undertaking. The furnishing of a sleeping room will amount to about \$70.

We have many other practical problems confronting us and the people here are becoming aroused, not to a sense of duty, but to the realization of a privilege of becoming a "colaborer with God." We cannot all preach, but we can all do a good work in one way or another.

Our young men are very anxious that we furnish a place for them; our middle-aged women are anxious that we furnish a place for them, and our widows with children are anxious for a home where they can have a couple of rooms and where we can have a day nursery that will care for their children while they are away to work. These practical problems have been very interesting to me, and I am confident that they will mean much greater success for us, both as regards to addition to our number and a greater spirituality among our present members.

Yours in bonds,

F. B. BLAIR, *Bishop, Kansas City Stake.*

January 21, 1919.

### Training Little Children

SHALL OUR CHILDREN BE MERELY HEALTHY LITTLE ANIMALS?

The other day I was reciting to my little five-year-old son the old nursery rhyme:

"Here am I, little Jumping Joan.

When nobody's with me, I'm always alone."

"What does that mean?" asked the child.

"Why, when nobody's with you, aren't you always alone?" I questioned.

"No," he replied, "because God is always with me."

How shall we measure the significance of this early realization of our Father's presence everywhere? For with the knowledge that God is present to help at all times, our children lose the sense of fear—and there is no greater lesson that we can impart to them. From earliest infancy we can begin to awaken in our children the sense of the all-presence of God.

Froebel, in his "Mother play," a series of songs and games which he devised for the mother to play with her child, always seeks to make her look from the things which are seen and temporal to the things which are unseen and eternal; the father is to manifest so much patience and love towards his little ones as to make the transition of idea from the earthly to the heavenly Father simple and natural. The child is to be trained to look upon himself as a necessary and responsible part of a great whole, and to be taught that the whole can only be as strong as the weakest link. And from his earliest infancy he is to be taught to show gratitude to all who aid in ministering to his needs.

In these days, when so much is written about sense testimony, and so much is done to meet the physical and mental needs of our children both in the home and at school, there is a tendency to forget the teachings of Froebel and to give our children only a partial education, an education which stops short of their spiritual needs.

A momentous question, and one which all parents must answer individually, is "Do we want our children to be merely healthy little animals with a certain amount of superficial learning, or do we wish to develop their deeper natures so that one day they may be able to take their place in the world, and through their spiritual insight into things, become powers for good in the community? For parents cannot turn over their own responsibilities to the teachers and expect them to lay the foundations of character. The home is the place where this must be done, and it is for us to prove to our children that it is only as we are good ourselves that we help those around us. Then, imitation being one of the earliest and strongest instincts of childhood, our little ones, taking knowledge of us, begin practicing in their own lives what they see in ours. And living in an atmosphere of love and harmony, they come early to understand that love is the greatest power in the world.—Mrs. John Henry Hammond, in bulletin of the United States Bureau of Education.

## LETTER DEPARTMENT

### A Best Day's Income

(It would be hardly fair for us to keep all of the good things to ourselves, and we therefore pass along the following splendid spirited letter. It is remarkable how God has blessed the various efforts of this brother and his companion. When we have an ambition to do something for the Lord's work, it is a wonderful stimulus in our business activities.—BENJAMIN R. MCGUIRE.)

January 23, 1919.

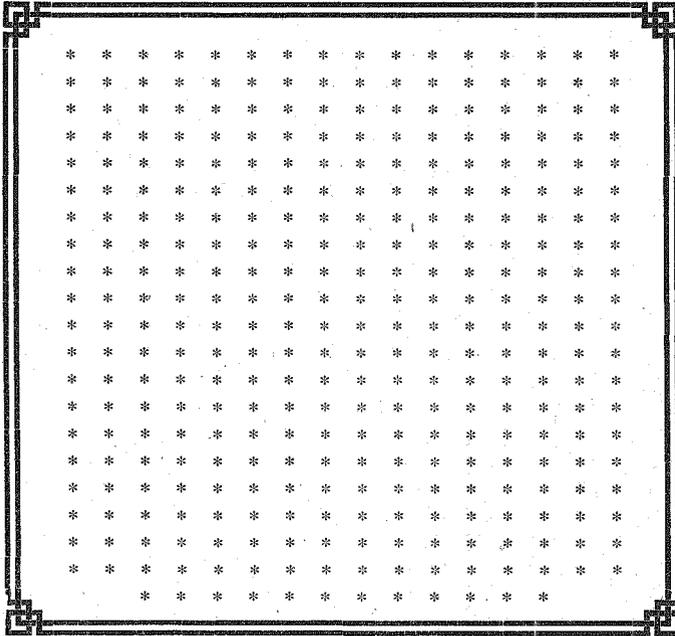
Bishop Benjamin R. McGuire,  
Independence, Missouri.

Dear Brother: At the beginning of the year 1918 we (my companion and myself) made a resolve or resolution that we would give our best day's income from a general farm and stock sale during the year to the Christmas offering. The best sale to that time had paid \$59.50. As the season advanced several sales exceeded that amount and finally one paid \$86.83, and this amount we paid as our share of the amount for 1918. The sale season closed in March and we paid no more attention to our own offering feeling that it was paid except that we put in a few small amounts now and then until our total was \$89.31. The sale season opened again in October but we seemed to forget that it was still 1918. When the end of the year came we found that our school had reached the nice sum of \$375 with only 40 members and we were satisfied. But now comes to our mind the fact that on December 5 we received the nice sum of \$216 as pay for that day's work. We realize that we have not as yet complied with our resolution so we are inclosing herewith a check in the amount of \$126. The pleasure is ours. Only sorry it was not more. Please credit this amount to the Magnolia Sunday School, Magnolia, Iowa, if it is not too late. This makes a total for our little school of \$501.69. We hope this does not give us the highest pro rata, but we are glad ours is as high as it is. We wanted so much to see the total for 1918 go over the top (\$100,000) and were disappointed to see the figures given in the last *Ensign*. But we are not discouraged. This has been a strenuous year, and we hope the year of 1919 will be the banner year of all years. We have already started our fund. Our goal is "Still more." We want to do our part and are trying to urge others on though

we meet some who object to our plan. May God bless you and give you strength to carry the responsibility that is yours.

Sincerely,  
CHARLES F. PUTNAM AND WIFE.

**Christmas Offering Roll of Honor**  
TO JANUARY 27



Still they come, and we are surely grateful for the very excellent support of our good workers—there is nothing that helps one like the feeling that all our good workers are with us, striving hard to do “their bit,” and this is the way we feel to-night. We feel that God has indeed heard and answered the prayers we have offered.

Ceres, California. Lottie B. Rose, superintendent, reports enrollment, including cradle roll and home department, is 38, and sent \$90.80.

Holden, Missouri. Maree Lovell, secretary, reports enrollment of 161, total offering, \$621.54.

Nebraska City, Nebraska. Ruby C. Faunce, superintendent, reports over the top in spite of influenza. Sends \$262.08 and they have started on their 1919 offering.

Underwood, Iowa. H. N. Hansen reports that they have \$191. Enrollment 64.

Port Elgin, Ontario. W. A. Leeder reports a membership of 57, offering \$200.

Terlton, Oklahoma. Pearl Greenwood reports an enrollment of 20 and an offering of \$66. School is composed mostly of small children of nonmembers. Already started for 1919.

Bayfield, Colorado. Minnie Akers reports an enrollment of 15 and offering of \$63.

Niles, Ohio. Mabel Thomas Baldwin, secretary, reports 16 members and an offering of \$35.70.

Chicago, Illinois. First Chicago, J. W. Petterson, superintendent, reports. “Our aim at the beginning of the year was \$300 plus. We went over the \$2 per member some months ago. Due to the untiring efforts of the leaders in the men and ladies contest, the ladies and girls led by Sister Grace Johnson and the men and boys by Brother Vernon Reese—the understanding being that the side raising the least funds should entertain the other. Banks were furnished—notices were stamped throughout the Quarterlies, “Bring your bank to-day.” We used a thermometer and it

broke at \$300 and ran over until we had a total of \$462.45. Our membership is 81; only about 50 are active. We had an 80 per cent attendance last Sunday and would, no doubt, have had 100 per cent had it not been for the influenza. We want it on record that our Sunday school is ready again to back up any movement for the upbuilding of God’s work, we are at your service.” (Thanks, First Chicago.)

Amherst, Nova Scotia. Boyd Johnson reports: “My book shows 22 names including South Rawdon, and \$142 offering.”

Chico, California. E. A. Opsal reports a membership of 54 and offering of \$191.06.

Providence, Rhode Island. Charles I. Brown, superintendent, reports: “In 1917 our Sunday school reached the \$350 mark, attaining \$2 per member and over. Our enrollment then was 115. I am proud to state that we have raised \$750. Our goal for 1919 is \$1,000, and more. I have found that it is a great blessing to be engaged in this work.”

New Canton, Illinois. Mallie L. Brown reports: “In 1917 we sent in \$27, and this year we are sending \$144.95 and we hope to do better for 1919. We have 56 members.”

Ihlen, Minnesota. Sister G. E. Wolfe reports 10 members and sent in \$50.

Rockville, Missouri. Clive H. Heath reports almost \$3 per member.

Bears, Maine. Sister Alton Beal reports average attendance of about 30 and about \$75 offering.

Willoughby, Ohio. Louis C. Martin says they have more than \$2 per member.

Alpena, Michigan. Sister Mary Crandall reports \$49.16 Christmas offering and birthday offering; enrollment is 18.

Kansas City, Kansas, Chelsea Sunday School. Mildred W. Goodfellow reports over \$3 per member for the offering, \$250 for the main school and \$10 for the home department.

Stockton, California. H. J. Davison reports. “Our accomplishment does not seem as great as some other schools, but from the standpoint of sacrifice we should rate pretty high from the fact that we have no well-to-do people among us. We are glad, with you, that the schools have done so well.”

Galesburg, Illinois. Leah A. Denton writes: “Our offering is \$25.50, which is very much over \$2 per member, including our three little babies. Our school enrolls two families and myself.”

Eldorado Springs, Missouri. Bertha Ray Walters reports a membership of 50, including the home class, and an offering of \$104.65.

Ubyly, Michigan. J. W. Bailey, secretary, reports an average attendance of seventeen and over \$4.50 per member.

Saint Louis, Missouri, Zion’s Hope Sunday School. H. T. Burch reports \$559.88.

The following list represents schools entitled to be on the Roll of Honor, but have not reported to us. We are glad to list these good schools and appreciate their good work.

- Eagleville, Missouri, Oland Sunday School.
- Norwalk, Connecticut, Broad River Sunday School.
- Wheeling, West Virginia.
- Council Bluffs, Iowa.
- Gallands Grove, Iowa.
- Saginaw, Michigan, Lily of the Valley Sunday School.
- Bemidji, Minnesota.
- Andover, Missouri.
- Corea, Maine.
- Ashland, Wisconsin.
- Buffalo, New York.
- Humberstone, Ontario.
- Marseilles, Illinois, Mission Sunday School.
- Wilkinsburg, Pennsylvania.

Wilksburg, Pennsylvania, Home Department.  
 Wilksburg, Pennsylvania, Cradle Roll.  
 Wilber, Nebraska, Union Band Sunday School.  
 Garden Grove, California.  
 Garden Grove, California, Home Department.  
 Butler, Missouri, Morning Star Sunday School.  
 Highland Park, Michigan.  
 Lion's Head, Ontario, Spry Sunday School.  
 Archbald, Pennsylvania.  
 Niagara Falls, New York.  
 Centralia, Washington.  
 Pana, Illinois.  
 Idaho District Sunday School.  
 Saint Marys, Ontario.  
 Kalamazoo, Michigan.  
 Ottawa, Ontario, Capital Sunday School.  
 Independence, Missouri, Enoch Hill Sunday School.  
 Minneapolis, Minnesota.  
 McKenzie, Alabama, Pleasant Hill Sunday School.  
 Fort Collins, Colorado, Mountain View Sunday School.  
 Sioux City, Iowa.  
 Calgary, Alberta.  
 Fresno, California.  
 Appleton, Wisconsin.  
 Edgerton, Alberta.  
 Trinidad, Colorado.

We will continue to publish the Roll of Honor up to February 17, and any schools having failed thus far to send in their report may send it in now if they will.

Do not forget that we will be pleased to hear from all schools as soon as they reach the \$2.50-per-member mark, and we shall publish a list of these about April 1. We feel sure your school will want to be on this list and we shall publish them in the order in which they are received, or rather according to date on which they have reached the \$2.50 mark.

This coming week we expect to send out cards asking for name and address of all superintendents, and we hope that each superintendent will make note of this, and if you do not receive a card it will be because we do not have the name and address of any member in your branch. If you do not get this card will you send in your name and address, district in which your school is located, and name of district superintendent, also give name of your Sunday school, number of members in main school, number in home department, and number in cradle roll, and the offering each gave this year, or if you do not get this card advise us and we will send one on to you to fill out. We want to reach every superintendent this year, for we have some real interesting helps to send to all the schools this year, and we know that you will want them.

Please do not forget that we are always glad to have reports of your work and we are especially interested in learning of new or good ways to help the children—as well as the older folks to save offering. If you have some good ideas send them in as we may be able to help someone else with your suggestions.

Just as soon as all the reports are in and the offering is closed for the past year, we shall publish a per capita list showing the standing of the schools. This list will not contain all the schools but just those having the highest amount per capita. There is bound to be some very great surprises this year, and we know all the schools will be greatly pleased when they read of the very excellent records made by some of the hustling schools.

Do not let your interest relax for a single week, but keep constantly awake to every opportunity to boost your school's attendance and offering for 1919.

May God bless and guide your every effort and prosper you in the good work, is the earnest prayer of

Yours for \$150,000,

ARTHUR W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

[A letter to President Smith]:

HILO, HAWAII, January 2, 1919.

Though not able to do much along missionary lines, we have been busy. I am trying to catch up on correspondence, and Brother Puohau is finishing painting some Hawaiian charts, the outlines of which I had made while I was in Honolulu.

Our Christmas entertainment in charge of Sister McConley was a great success. We had over one hundred in attendance and a good spirit prevailed. And on Christmas Day we had a genuine dinner according to the good old traditional style, turkey, cranberry sauce, plum pudding, etc., thanks to the kindness of some of the Saints. We invited some of the young men who have been attending church, whose homes are on other parts of this island, to come and help us eat these bounties, thereby enlarging our family to the number of about twelve. But knowing the hardships others are passing through, it made me feel unworthy of so many good things at this season. May the time be hastened when the want and suffering which is so prevalent now may cease. (Christmas offering \$121.48; Sunday school enrollment 56.)

As has been our custom since coming here, we held a watch meeting commencing at 10.30 o'clock and closing at midnight, watching the old year pass and greeting the new in the house of worship. The spirit of renewed consecration and a desire for a closer walk with God were the common expressions in our service, and at our prayer meeting last night the same spirit was manifest. So I feel that as a branch we are in a much more spiritual condition than we have been for months, and I hope it may continue. Personally, I never felt better in the work, and my companion has been restored to health again, so that I trust we may do more efficient work in the vineyard this year than ever before.

While in Honolulu on my former mission with Elder Barrett, we made a gospel tent with which we did some effective missionary work. The tent is stored at the mission house with Elder Miller. We are going to overhaul it and if it can be put in shape without too much expense, we are going to canvass all sections of this town with the tent, and thus more thoroughly spread our teachings. And after finishing here, we may try it elsewhere. I hope the coming year will be the best we have ever seen as far as the growth of the church is concerned.

Praying that the year may bring many blessings to all latter-day Israel,

Sincerely,

M. A. MCCONLEY.

IN THE SERVICE ABROAD, January 6, 1919.

*Editors Herald:* I would like to write to all the Saints in the States, but take this method of reaching them instead. Our battalion, First, of the 56th Infantry, had to take care of a part of the Saint Mihiel sector. At first our place of occupation was the Puvénall Woods, a very quiet sector. After about a week there we were changed to where real fighting was done. It was called the Bois du trou de la Haie. It was there we received our real baptism of fire. We stayed about a month and were still there when the armistice was signed. On that day at 2 p. m. we were expected to go over the top and fight till we had captured

Metz. We were about eighteen hundred feet from the Hindenburg Line, the strongest fortified line of German trenches. To go near it was practically sure death. To go into those trenches we had to cross three rows of big, heavy, barbed wires, run into a line of mines, and then take each concrete dugout at the point of the bayonet in a hand-to-hand fight. Artillery was ineffective for this work. Then the Germans had a machine gun at about every yard at the advanced posts.

High explosives were coming our way with great frequency, as well as mustard gas and sneezing gas. We were strange-looking creatures with our gas masks on for as much as two hours at a time. Water was very scarce, I having to do without for as long as two days. I was forced to drink coffee, but only at such times.

Now that it is all over I am most grateful. During all that time I observed prayer at regular times as well as having a petition in my heart for divine protection. God surely heard my prayers.

What I am most interested in now is the building up of Zion. Many think it impossible because it is such a big undertaking, but nothing is impossible with the Lord. The efficiency of the army in the hands of the Lord will accomplish wonders. Of course there will be more individualism in God's army than here, but when actuated by his Spirit we will succeed. We need cooperation and not competition. With it we will see the difficulties vanish.

LOUIS J. OSTERTAG.

Company C, 56th Infantry, American Expeditionary Forces,  
Via New York, Army Post Office 793.

KINGSTON, MISSOURI, January 8, 1919.

*Editors Herald:* Among my resolutions of the new year, one was to write a letter to the *HERALD*. Almost a year has elapsed since my name has appeared in your pages, and many things have transpired since then. Many hundreds of miles lie between here and the place you last heard from me. We came to this place from Shellbrook, Saskatchewan, almost a year ago, and I feel the Lord's hand was guiding us. Although conditions were not as we would like to see them, I feel that the time is very near when they will be. Many Saints have received misrepresentations regarding this country, but I would say that if you come in the right spirit and seek to receive divine guidance, your necessary wants will all be supplied. We feel we have much to be thankful for since coming here. While the summer was very hot and dry at times and it seemed a total failure of crops was inevitable, yet our corn averaged twenty bushels an acre.

The coming to the land of Zion is much like coming into the church. Before doing either we have doubts and misgivings. Some one tells us things that make us afraid to take the step, and after all that is over we are glad we made the choice and would not go back to the old paths for anything.

Many times since coming here, when dark shadows would come over me, when the branch seemed all but gone, I would doubt the wisdom of coming, but such feelings would be immediately followed by the calm, peaceful assurance that all would yet be well.

The influenza epidemic swept over our country as well as other places. A few of our little flock had it in a light form. We feel very thankful all lives were spared. Our church was opened on January 5, for the first time in three months. A good spirit prevailed and we received much strength for the new year.

I have received a number of letters inquiring about this

country, and am very glad to receive them and will answer all who care to write, but I always refer them to the bishopric, as I have no authority to locate anyone.

Sincerely yours,

EFFIE J. DENTON.

STEWARTSVILLE, MISSOURI, January 11, 1919.

*Editors Herald:* We are certainly living in a time when everything that can be shaken will be shaken. The sifting time is here, and many who have their names on the church record, but have not put their trust in God and in his word, and have not taken the Holy Spirit for their guide, but instead have put their trust in the riches and pleasures of this world, will be sifted out. When Jesus Christ comes down from heaven with ten thousand Saints, will he find faith on the earth? I fear not.

As Brother Thomas G. Whipple said in the *HERALD*, so say I: Come out of worldly institutions and put the money that you are paying into the world into the Lord's storehouse, so that Bishop McGuire will have plenty of money to help the poor and especially the poor ministers' families, and aged Saints. Others besides these have to pay house rent. A good many of these, if it could be done, might be provided with a little home of their own. And I believe it could be done. Where there is a will there is a way. Then the preacher could go out and preach the gospel to the world more successfully than if he had all these worries on his mind as to how the family was getting along.

We read in the *HERALD* and *Ensign* each week that those who pay under two dollars per member to Christmas offering fund will not be reported to the Roll of Honor. It came to me, and I could not help it, that if I have to buy my honor with money I don't want any of it, but I lay my honor down at the feet of Jesus Christ, my Savior, and I know it is safe there, and he will reward me some day for my work that I have done, no matter how little it may be.

Your sister in Christ,

MARY HAWKINS.

Route 1.

LACLEDE, IDAHO, January 12, 1919.

*Editors Herald:* Through your columns I would express my appreciation for the help given me while in the service. I served thirteen months, and during six months of that time was greatly blessed through the *HERALDS* and *Ensigns* and *Autumn Leaves* sent. The letters sent me by various Christlike sisters filled me with the Spirit of Christ and lifted the gloom so that I rejoiced very much. Many of them were received during trying hours.

The sacrifices thus made in my behalf enabled me to make a good record and secure an honorable discharge. Without this help I might not have been thus honored. During my service not a mark was put down against me in drill, inspection, or formations. And the hardest thing to acquire and the most valued, was that I received not a single reprimand from any noncommissioned or commissioned officer. For it all I give thanks to the Saints and praise to God.

Your brother still,

THOMAS D. PRICE.

Box 72.

CLARKSBURG, WEST VIRGINIA, January 14, 1919.

*Editors Herald:* It is a long time since I last wrote to the *HERALD*. I think some may feel interested in what is being done in this part of the Lord's vineyard. A year ago I was lying helpless in the Independence Sanitarium, having undergone an operation. My afflictions which had caused me trouble for forty years were cured and I am deeply thankful.

It took some time to regain my strength, but now I can

say this has been a year of solid comfort. Even now, after so long a time, I can hardly realize the blessing of being able to come and go without let or hindrance.

I started for my mission field early in May and labored for a time in Parkersburg, where I baptized six precious souls. All of them were adults, two having since been ordained to the office of elder and priest. From there I went to Goose Creek and held a few meetings. Then I went to Indian Creek, to the dedication of a service flag. A very impressive service was held. Judge Woods and Mr. Prouty, a lawyer, both of Harrisville, delivered patriotic addresses, also Elder Frank L. Shinn, our district president. The church was crowded to its capacity, many having to stand.

I stayed and held a series of meetings there, during which four were baptized, three young sisters and one brother, the latter having since been called and ordained to the Melchisedec priesthood and is now presiding elder of the branch.

From Indian Creek I went to Clarksburg, where my labors were mostly pastoral, visiting and encouraging the Saints, administering to the sick, etc. From this place I went to Cabin Run, where I met Brother J. M. Nunley. We held a series of meetings in our little church on Leeson Run, which, since Brother Charles Williams and family and Luther Leeson and family have left, is almost deserted. There are now only two families left: Brother Williams and Sister Cotterill, and they live quite a distance from the church. Yet our meetings there were quite successful, a goodly number attending.

From Cabin Run, Brother Nunley and myself took train for the Kirtland reunion, where we both enjoyed a spiritual feast, for surely the dear Lord was with us at that place. We both enjoyed the kind hospitality shown us. Returning to Clarksburg, we stopped en route at Wheeling with Brother Serig. We attended the district conference at Goose Creek, August 31 and September 1. The Lord was with us and a spiritual time was had. One was baptized.

Brother McConaughy visited Clarksburg where he baptized the mother of Brother Rush.

After the conference I returned to Parkersburg, where we established a mission, placing Brethren Cross and Smith in charge. We have a hall at this place where we have a nice Sunday school organized and hold sessions every Sunday when influenza does not prevent. We have had our share of this awful scourge. For two weeks I had a time battling with the disease. Eight families of the Saints were down within a radius of thirty miles of Clarksburg, and I was kept on the move from one place to another, administering to the sick, some of whom were brought to the very gates of death. I can bear testimony that not one who was administered to failed to fully recover. Surely the Lord is good and greatly to be praised.

Since this time I have been at Benson, the home of our Brother and Sister L. L. Bailey. Two years ago I held a series of meetings in the schoolhouse. After one week they locked it against us. Since this time we have had no place to meet, but Brother Bailey has a hall 20 by 30 feet. He is the only Saint in the community, but he determined to fit up this hall for preaching services. It required much work and expense, with plumbing, gas, seats, etc. I am glad to say that after much hard but enthusiastic labor the place is ready for use. I am sure God will accept the willing sacrifice of the brother, and hope and pray that many precious souls will be brought in to see the light of the gospel and obey the same. We can now proclaim the gospel here unmolested, and it will hereafter afford a place for our missionaries and elders to come and proclaim the angel message to this people.

For the truth,

THOMAS NEWTON.

LOGAN, IOWA, January 14, 1919.

*Editors Herald:* As we often read the many good things in the HERALD we feel to write and express our appreciation of them, and also the gratitude that we feel for the encouragement we receive by our reading them. We have found much good food for thought which has given us a new desire to struggle on.

Little do we know the good we do each other by these silent messages, and if ever we needed the good influence that we derive by reading our church papers, it has been in the past year. As we try to analyze our spiritual condition the past year we find that we have apparently made poor progress. There has been a lack there, which in summing up would say: A lack of patience, a lack of humility, a lack of kindness, a lack of unselfishness.

It is indeed a revelation to us to stop and look at ourselves squarely and fearlessly and consider just what we have been in the past year. Ofttimes we dwell upon those things in our disposition that as it were are merely surface material, and pass lightly over it, thinking our action or words merely a trifle, and we will try to do differently next time, but when we must go to the root, wherein is found the real reason for the whyfores and the wherefores of our action, it cannot help but sober us and make us wish we had been more careful and had prevented many things from entering our dispositions, because, more or less, they are bound to find lodgment unless a careful invoice is made each day and we cast out the evil and retain the good.

I fear sometimes that our carelessness is due to our attitude of discontent of our lot in life. I remember one writer said: "Do not quarrel, therefore, with your lot in life. Do not be angry that you have to go through a network of temptation, that you are haunted with it every day. That is your practice which God appoints you. That is your practice; and it is having its work in making you patient, and humble, and sincere, and unselfish, and courteous, and guileless." That being true, we hope the new year will find us more submissive to God's will.

Edward Irving went to see a dying boy once, and when he entered the room he just put his hand on the sufferer's head and said: "My boy, God loves you," and went away. It meant much to that boy and it should mean much to us. If we are called upon to suffer tribulation, it is to bring us nearer to our heavenly Parent. He has permitted those trials to come upon us, because trials make us pure. If we could only realize that we cannot expect a bed of roses and a thornless way to tread upon, that through the clouds and the sunshine his loving care is over us, it should beget in us a new desire to be patient and humble and unselfish, and to keep his love. I desire to keep his love, to be a patient follower of him, but I do not find it an easy task, therefore I need the prayer of every righteous Saint.

Will you not please remember me before the altar of prayer, and also the afflicted ones in my home.

Sincerely your sister,

OLLIE DERRY.

AURORA, IOWA, January 15, 1919.

*Editors Herald:* In renewing my subscription, will say that I find I cannot get along without the church papers. I take the HERALD, *Ensign*, and *Autumn Leaves*, and often think when the time expires I will discontinue one, but when the time comes I am loath to lose even a single number. I do not like to have the papers lie around unused, and besides I wish to do my part in helping get the gospel before the world, so I hand them out or mail them to those I know will read them, and at present I have none on hand but those that have come since the new year began.

I often feel that I am divinely directed in this, and sometimes when I have papers on hand with especially good articles in them and I will be wondering where they should go, an opportunity of service will present itself. At present the superintendent of the Christian Sunday school at this place is reading some of our literature. She is a good Christian character, and assures me she is not prejudiced, and will give our claims a fair trial.

I do this because I know we have the only true gospel and if we do not do our part toward the upbuilding of the kingdom, who will? I know that often the papers will be read by nonmembers when they would not attempt to read the books. An instance in my own experience: I had the Book of Mormon in my house nearly one whole summer before coming into the church, and did not read it. But one day an article in the HERALD on prayer and faith with references taken from the Book of Alma caught my attention and I began to see the good teachings in the book. I saw there was a depth of inspiration in such teachings.

Also, if we would draw people toward the truth in our intercourse with the world in general and our neighbors, our lives must be pure. We should avoid the appearance of selfishness and seek opportunity to do good to all men. As a child of God, I feel my faults and it is my desire to "come up higher." For this I strive and pray. As one of the organizers for the Woman's Auxiliary of the church will say we should take hold upon this work for it is one of the ways the Lord is using to bring the membership up to the high standard which he would have us reach. He is taking a direct route when he works through the womanhood of our church.

To the sisters of Eastern Iowa District will say we will probably hold election of officers for the Auxiliary during next district conference. I hope all those interested will be present. Notice will appear in HERALD and *Ensign*.

Yours for the advancement of God's kingdom,

MRS. IRVY QUITMYER.

OGDEN UTAH, January 15, 1919.

*Editors Herald:* Just a few lines from the Ogden Branch, which is still progressing in the land of "Zion in the valley of the mountains."

Not very long ago Brother Richard Bullard gave us a week of interesting meetings, which has shown some effect in the temporal affairs of our branch. Just a few days after his departure the influenza ban was placed on, and from October 6 to January 5 we were not allowed to hold any services at all. When the ban was lifted there was a feeling of thanksgiving in the hearts of all of the Saints. Only one of our number was taken through the epidemic, and no others were even ill with same. Oh! how good it did feel to be able to once more offer up devotions to our heavenly Parent, and to feel that he had been mindful of his people in this far-away land.

Brother Willard Parkes, who is missionary in this district, was here for the opening evening and for a whole week gave us some sermons from which we are glad to state that there has been much good derived. Friends have been made through his splendid manner of presenting the gospel. There has been in the past a little difference of opinion among the members of the branch, but through the effort put forth by Brother Parkes, a more congenial and brotherly spirit is now permeating each and everyone, causing them to be more forgiving and thoughtful to those with whom they come in contact. In one of the sermons the "Song of entreaty" was read, and seemed to strike the innermost chord in the heart of all those present, really making us all come

up higher, so as to be able to enter into the eternal rest. On the eve of departure Brother Parkes was given an urgent invitation to return as soon as possible, but he said that if he bought a round trip ticket with the donations given him, it would be some time before he would be able to get back. He also said that it would do the minds of some good, especially those who think that the people in the "valley of the mountains" are not mindful of the needs of the missionaries, to see the free-hearted manner in which the Saints helped him on his way.

Conference and convention are to be held at Malad, Idaho, March 7-9, and from the impression given us by Brother Parkes of the good things in store, we members here in Ogden are surely going to try to be there for all three days. He said that all those that did not arrive on Friday would have to furnish their own board and room. This is only an incentive for everybody to get there Friday.

Trusting that our many friends in other parts of the vineyard may be glad to hear of the interest being manifested out here, and that we will some day become a factor for the advancement of the gospel, we are ever praying for the redemption of Zion.

BRANCH CORRESPONDENT.

WESTHAM CAMP, WEYMOUTH, ENGLAND, December 22, 1918.

*Editors Herald:* Since I wrote you last the armistice has been signed and I have been repatriated to England. On my arrival from Holland I was granted a month's furlough, and I immediately made my way to Brother May's home, where I was hospitably received by Sister May and Sister Crick, a daughter of Brother and Sister May, and later by Brother May himself.

There happened to be a little gathering there that evening and we availed ourselves of the opportunity of singing a few of the songs of Zion and holding a short prayer meeting afterward, the first I had been in for nearly three years, and which I enjoyed very much.

Brother May had occasion to visit some of the branches in the north, and I was glad of the opportunity to accompany him, as I was able to get in touch with the work of my native land. I was sorry to see there was only one missionary in addition to Brother May, who is kept busy with his official duties as bishop of the British Isles Mission, especially as there seems to be an urgent need for more laborers in this portion of the vineyard. It seems to me that not only laborers are needed in the mission field, but there is an urgent need for high priests to preside over districts who could give their whole time to the work. Not that I depreciate the work of those who are holding the office at present, but the needs are so great and pressing that men are required who could give their whole time and energy to it. Those who have their living to earn and families to provide for cannot do as much as they would like to do. I would like to see a good force of laborers put into this field. I do not know why they are not, whether it is lack of men or lack of funds, but it can hardly be the latter, for I think our leaders are wide-awake enough to see that it is a good "business proposition" to put men in the field, even if we have to go in debt to do it, because they bring far more into the church than it costs to maintain them, and there is the number of precious souls that are brought in, which cannot be valued in pounds, shillings, and pence, or dollars and cents. It must be for want of laborers. Saints, let us unitedly pray to the Lord to send more laborers into his vineyard, but while we are praying, let us see to it that we are doing our part in the work as well, for it is no use for us to ask the Lord to do for us what we should be doing for ourselves.

There is work for us all to do in this great and glorious work, from the child of eight who has just been baptized to the oldest Saint. Let us each see to it that we do not miss an opportunity of doing something for our Master who has done so much for us. Let us show by our works how much we are valuing our church. The weakest of us can attend the services ourselves and by so doing encourage God's servants who are conducting them. And the weakest of us can invite our friends and acquaintances to attend the meetings. Think of what it would soon mean if each member of a branch made up his mind to invite one person to accompany him to church every week. If only a small percentage of them were successful what an increase in the attendance there would soon be, and what an increase in spirituality would ensue!

Let us all make a special effort this coming year and I am satisfied that if we do, we shall get special results. Let us not forget that "we must fight if we would reign." We cannot wear the crown if we do not first endure the cross. The only way we can grow in spiritual life, as in natural life, is by effort. Let us all pull together this coming year and make a mighty effort to win souls for the Master, and also to keep those who have been won and then we shall be able to look back on something attempted, something done. How many of us could say with Paul: "I have fought a good fight; I have kept the faith"? May God help each one of us to so live and so act that we may be able to say it, at the end of this coming year.

I am looking forward to soon being on my way home to my loved ones. I hope to show my gratitude to God for his watchcare over my loved ones during my absence by my labors in the church. My prayer is that his name may be glorified and his kingdom extended as a result.

I have added to my list of friends as a result of this short visit to my native land. Especially have I enjoyed the travels with Brother May. I can always enjoy myself with the Saints and shall always look back with pleasure to my visits to the Saints in England. I hope that now the war is over the church will move along with ever-increasing energy in that locality and throughout the world. May the time soon come when God's will shall be done on earth as it is now done in heaven.

As ever, your brother in the gospel,  
WALTER DYKE.

PORT HURON, MICHIGAN, January 15, 1919.

*Editors Herald:* As I read the many good things in the pages of the HERALD, especially the letter department, I am filled with gladness and inspired with a zeal which makes me feel I would devote all my time to church work. Again, there comes a feeling of sadness as I travel here and there at my vocation, beholding the manifestation of the evil as well as good spirit. Then I am tempted to wish I could be away from it all and alone with Jesus. But as I meditate on the problems I must conclude that since God is long-suffering and ever ready to bless his people, I should be willing to do my part. There are so many powers at work in the church to hinder the spiritual development of its members, including the green-eyed monster, Jealousy, that we should try hard to avoid all of them. Satan is using all these factors of distrust, malice, strife, etc., to overthrow the work. When we allow jealousy to control us it creates a situation which is beyond even the reach of the highest officers in the church. It causes many spiritual deaths and inflicts many fatal wounds. It breaks up many branches, affects adversely the priesthood, kills future prospects, and tends to destroy every tendency toward development.

Inspired by this spirit, one finds it easy to speak dis-

paragingly of some brother or sister, with the result of lowering him or her and ourselves all at one time. We should rejoice in the success of others. We should rise far above these petty and means things, to be our real, noble selves.

The work in Port Huron is growing. We have a large branch here now. Some most noble Saints have moved in, and by their pure lives and godly walk and conversation have been most helpful to the branch. We have some nine or ten elders and ten or eleven priests, with four or five each of teachers and deacons. With a force like this and a good leader, much good can be done. Our work is being extended by the opening of a mission in a fine room which we hope to occupy by February 1. It is our opinion that if many of our men who become discouraged and feel that there is nothing they can do, would get out around the edges and establish appointments under the proper direction and with the spirit of helpfulness it would greatly help the situation and be blessed of God. It will help one to become effective in the service of God.

I am trying by the grace of God to overcome all that handicaps me and hope that when my life is ended it will be with the approbation of God. To that end I desire the prayers of the Saints.

Your brother,  
FRED W. CADOW.

SANTA ROSA, CALIFORNIA, January 18, 1919.

*Editors Herald:* Perhaps the Saints of Western Oklahoma District and the Panhandle of Texas will be surprised to hear from me in California. The cause for this change may be stated as follows: During the summer I had alarming news as to the state of my wife's health, who was at the time in Australia. I placed the matter before the joint council, with the result that I was advised to return to Australia at once. I was accordingly released from my late mission and urged both by President Smith and Bishop McGuire, who were of course representing the council, to proceed to cross the sea immediately. This was in the early part of September. By the time I had prepared to start I got letters and a cablegram from Sister Barmore to the effect that she had so far recovered as to get her passport and pay for her passage and would soon be en route to this country. On the eve of her departure she became ill again, this time with the Spanish influenza. The result was she did not arrive here until November 19.

She was still in a feeble state of health, and knowing the salubrious climate of this State would help her and also prevent the fatigue of a trip across the Rocky Mountains to Kansas, I applied to the council for a change. I was accordingly transferred to the Santa Rosa Valley, with Santa Rosa itself as my objective point. My trip out here was also delayed, first by my attendance on a family of my relatives who were all down with the influenza. After this I was delayed through waiting for my clerical permit which I had requested for this trip.

I was under the common ban from the early part of October until my arrival out here. I thought I would have a chance to hold public meetings upon reaching the Far West, but not so. I had one Sunday in San Francisco and Oakland and one here, when all private and public meetings were prohibited. I do not know how long we will be tied up. Two of our people are sick at this writing but there have been no deaths.

In gospel bonds,  
ALMA C. BARMORE.

"One thing about the wages of sin is that a man does not have to go to law to collect them."

[From a letter to President Smith]:

WARRENSBURG, MISSOURI, January 19, 1919.

I have always considered the work of local ministry among the most important functions of the church. It occurs to me that it is infinitely more tedious and slow to bring about the spiritual development of people in its absolute sense, than it is to bring about their birth into the kingdom.

The branch work must be the basic element in the process of the perfecting of Saints. Results will be what will determine the goodness and greatness of our church. I think we should insist on very intensive work along this line. In my comparatively short career, I have discovered that it requires untiring and incessant effort in order to make any perceptible progress in building up the people.

Unfortunately, some seem to think that it requires little time or effort to accomplish this work, and that pastors should devote most of their time to "missionary" work. The lack of pastoral concentration has possibly been one of the reasons why we have been so slow in personal and communal growth.

We feel that progress is being made in our work here. We have a good class of Saints, living at peace with each other and with the world.

We recently adopted the coordinating resolution in all departments.

Very sincerely,

FRED A. COOL.

[From a letter to the Presidency]:

The article entitled, "The art of clothing the heavenly message," by Brother Augustine Dwyer, published in January *Autumn Leaves*, is a most excellent production. I trust it may be read carefully by a number of the brethren. In reading it myself, I gained many new ideas. For a number of years I have tried to qualify myself for the demands that were, day by day, being made upon the representative men of the church. My reasoning was something like this: "What effect will my life and my language have upon other people; and how will the church be affected by my labors? We do not hesitate to tell the world that we have the best thing in the world in the name of religion. Shall we cheapen it and make it contemptible in the eyes of our fellowmen by reason of the crudity of the language with which we express it? The church will be, to some extent at least, measured by me, and will that measurement be a just one? Am I truly representing the church, and the Christ who is its founder, or am I misrepresenting them?" These queries have rested heavily upon me, and I have therefore worked early and late that I might, in a measure at least, overcome the handicap of illiteracy.

J. E. VANDERWOOD.

GROESWEN, BARBERS HILL, GREAT MALVERN, ENGLAND.

December 21, 1918.

*Editors Herald:* The past four and a quarter years have been fraught with many difficulties, trials, and perplexities. Yet in the midst of pendulum opinions and human perversities, the evidences of the Spirit of our Master have been with his children. I wish to place on record an experience of mine that may be of interest.

A letter of mine appeared in the *HERALD* of October 6, 1918, in which I stated that I entertained the hope that the war would be over this year. From memory I think I said *will* but "*may* be over" is the way it is in the *HERALD*. My reasons for stating that opinion are well known all over the British Isles Mission amongst the Saints, and a number of nonmembers. Late in the month of April of this year certain conditions arose in which I was called on to give advice on the duration of the war. However, notwithstanding many

prayers for light and direction, no direct revelation came to me. But a feeling that the calculation was correct was present. Some weeks later I had the following dream:

It seemed a letter reached me from Elder A. T. Trapp, who was in France. It was just an ordinary letter, at the close of which appeared some figures and a dove flying toward the ending of those figured dates. The indication was so singular and brief that I meditated and was told by impression so strong that to me it was right to say I was told, that those figures were important. I was sure of the figures, but when I went to make sure how the first two sets were arranged, it vanished.

I wrote to this brother's wife, first telling her that the war would be over this year, but was not sure whether in June or November. I told her it was a dream, but my inclination was that the dates were 6-11-18, the dove, the emblem of peace, flying toward the 18.

This dream was told to many, and several of the Saints wrote to me as late as October, asking for it, which was written each time as above. Brother Trapp sent me a field card date 6-11-18 that selfsame day the white ensign party were on the way to General Foch, and peace was on the wing, at or about that date. Peace or peace desires, came almost in a night, and if any prayers were answered about the horrible war, in my judgment it was this kind: Lord, let thy Spirit brood once more o'er the nations desiring peace.

I have held strong opinions about our position as a church respecting its attitude toward war—this or any other war. Yet because of Mr. Censor, only one side could be presented. The Defense of the Realm Act is of course as antiquated as the time Jeremiah was put into the pit for weakening the soldiers by telling what Nebuchadnezzar would do to Israel.

I have meditated much over Doctrine and Covenants 1, and thought that as a revelation from God, what is our position relating to it? Just as sure as the references in Enoch's prophecy in the Inspired Translation and Book of Mormon are given, I believe them. I will quote concerning the submarine warfare:

"And it came to pass that Enoch saw the days of the coming of the Son of Man, [when] in the last days, to dwell on the earth in righteousness, for the space of a thousand years. But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked."—Doctrine and Covenants 36: 14.

Did not the angel testify to Joseph Smith of these things? See Church History, volume 1, pages 13 and 14. These are a part of the words: "Great judgments were to come upon the earth, desolations by famine," etc. The hundreds of thousands who died in Syria and Armenia, the six millions who have died in all lands from the effects of influenza, the world scourge, are all testimonies regarding this.

Are these happenings to be accepted by us as a people as being incident to political intrigues only? I would seriously suggest that our position as a people be reconsidered. Of course no sane person ought to advocate such terms as "righteous wars." They are and always have been the result of unrighteousness, aggression and other numberless causes, summed in a phrase, as a disregard of the divine call. We are all glad it is over, and trust that the conditions, religious, industrial, political, and all, may receive a cleansing. As a church we may continue to leave military projects open to our members, but we should try to be respectful to those of our own people as well as others, who choose to do differently. God has set up the kingdom which is indestructible.

THOMAS JONES.

HEARNE, TEXAS, January 22, 1919.

*Editors Herald:* The debate at New Baden, Texas, is now a thing of the past. I was to meet a Mr. Nichol, but he was sick so Mr. J. W. Chism came in his place. The debate lasted eight nights of three hours each. Church propositions were discussed, and four sessions were given to each proposition. The discussion was held about seven miles from the town of New Baden. Brother R. M. Maloney and Mr. Chism held a discussion in this same neighborhood some eight years ago, and Brother Maloney is spoken of very highly yet and the sentiment of the people is still in his favor.

Chism was very abusive on the start, and once when I was speaking he came up and brushed me across the face with his finger. We came near having a "rough house" for a while, but when he found out that I would not stand for that kind of work he did much better from that on and there was no more trouble.

We canvassed about the same ground as usual, but there were a few positions taken by Mr. Chism that were new. He read Acts 2:36 and from this claimed that Jesus was made Lord and Christ on Pentecost. To disprove this I read John 13:14: "If I then your Lord and Master have washed your feet; ye also ought to wash one another's feet." Also the 13th verse: "Ye call me Master and Lord: and ye say well, for so I am." Thus it was proved that Jesus was called Lord before Pentecost. As to when Jesus was called Christ, I read Matthew 16:16: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." This was long before Pentecost.

Mr. Chism claimed that there were no sins forgiven before Pentecost. I read Luke 7:48, where Jesus said to Mary: "Thy sins are forgiven." Also John 15:3: "Now ye are clean through the word which I have spoken unto you." Jesus said this to his disciples before Pentecost. I also called attention to what Jesus said to the seventy in Luke 10:20: "Rejoice because your names are written in heaven." Their names would not be written in heaven if their sins were not forgiven.

Mr. Chism claimed that Matthew who is called Levi (Luke 5:27, 29) was also called Barnabas (Acts 4:36); that his name was Joses or Barnabas and that as Christ had a brother (Matthew 13:55) named Joses; that this man in Acts 4:36, who was Joses or Barnabas or Matthew, was the brother of Christ. I showed that Joses, the brother of Christ, would have to be of the same lineage as Christ and would be of the tribe of Judah (Hebrews 7:14). That Joses who was called Barnabas in Acts 4:36 was another person, as he was of the tribe of the Levites and of the country of Cyprus. Mr. Chism reached the height of absurdity when he claimed that because of Matthew being called Levi, he was of the tribe of Levites. I also called attention to the fact that if Matthew and Barnabas were the same person, that Matthew was ordained an apostle (Mark 3:14) but that Barnabas was called and ordained an apostle (Acts 13:3). If they were the same, then Matthew was ordained twice to the same office. Mr. Chism claimed that the eleven apostles made a mistake when they selected Matthias to take the place of Judas. He said that Paul was the one to take Judas' place. In this case the issue was between the eleven apostles and Chism. As the apostles had been with Jesus three and a half years before his death and forty days after his resurrection, I preferred to accept the work of the inspired apostles to Mr. Chism. At this point Mr. Chism looked very lonely.

Mr. Chism claimed that Christ was now sitting on David's throne up in heaven. I called attention to the fact that David never had a throne in heaven, that David's throne was

at Jerusalem and that when Christ came again that then (Matthew 25:31) was when Jesus would sit on the throne of his father David.

The Saints were well pleased with the discussion, and several outsiders were made friends to the cause.

Brother J. C. Clevenger is president of the branch at New Baden, and after the discussion he was ordained to the office of elder. He is a fine man and a credit to our work.

At this writing, Brother S. W. Simmons, who moderated for me in the discussion and who did his part well, and I, are holding meeting in the Saints church near Hearne. We hope to continue over Sunday or as long as wisdom directs. This is the home of Elder Sam Hay, one of the old-timers, who has preached the gospel in this part of the country for many years and is still able to tell the Master's story with good effect.

Mr. Chism and I have arranged to hold another discussion at Fort Towson, Oklahoma, beginning August 12 and have two sessions a day, one in forenoon and one in afternoon; six days for the discussion.

We left the community where the discussion was held with the people strong in our favor.

Jude says: "Earnestly contend for the faith which was once delivered to the saints." This is what we have been doing and expect to continue.

In gospel bonds,

J. F. CURTIS.

SPRINGFIELD, MISSOURI, January 23, 1919.

*Editors Herald:* Saints of southern Illinois will no doubt be wondering where our missionary has gone. I am sorry to have to say that the sad condition of my companion and the prevailing scourge, influenza, has prevented me from doing very much real active work this past year. But I am trying to arrange my home affairs so that my companion can have the care she needs without my losing my ministerial work.

I surely enjoyed my little stay in my old field. Our branch has again been called upon to lose another worker, which has left us very much in need of real, live, active workers. If there is anyone who is looking for a place where his services in the church would be more useful, I know of no place better than Springfield, and I feel sure he would have no difficulty in obtaining work either as a mechanic or laborer.

I am sure there must be many who could be of great benefit to some of these smaller branches who are now almost inactively located in some larger branch.

Christ says, "Seek ye first the kingdom of God and its righteousness, and all these things shall be added unto you." Who is willing to take him at his word and make a change?

Yours for active workers,

H. SPARLING.

PRINCE ALBERT, SASKATCHEWAN, January 23, 1919.

*Editors Herald:* I am a constant reader of the HERALD. My sister and I wait from time to time for the *Stepping Stones*. The story, "Birds of a feather," is very anxiously looked for. The HERALD is very eagerly looked for by all. We are isolated Saints, and they know how dear the papers are.

I like very much to read the letters from the boys of the allies, and this time the HERALD contained an article which impressed me very much. It was the memorial sermon of Lieutenant Lyman E. Case, of Lamoni, Iowa, by John F. Garver. How many of us in this world appreciate the sacrifices which those boys have made?

How many think that the people over here will be better

after their sacrifice in the war? When the influenza broke out, people thought it awful to have to give up going to shows and dances. Little did they think how many had died over there that their lives might be extended. I heard some say, "Oh, I wish the 'flu' was over so that I could dance or go to a show." They did not think how short their own lives might be.

The influenza is as bad here as ever, but they opened up the shows and dance halls while people are dying every day.

I was sorry to know that our young people attended the shows regularly. The young people in the church are the ones who influence the young outside a great deal. I have found when I speak of a wrong to the young, they will say, "Well, certain others do it, and they are members of the church. Why do you speak to me of it as wrong when I don't belong?" Or, "I live as good as that person. I will get there if he does, even if I am not in the church." Whenever we go we are watched and all our faults are remembered by people outside of the church. I had a very dear chum once. She and I used to talk religion and also write it. She attended our Sunday school for about a year and a half, till at last she moved out of the neighborhood, and I, too, was gone quite a while. But before I left her, she said: "I know that the Latter Day Saint Church is the only way and path to tread to receive eternal life."

Later I received a letter from her saying she had joined the Pentecostal people and that she thought the people of that church lived better than the Latter Day Saints. They never had any quarrels and fights, and did not talk about people. How this hurt me. I tried every way to tell her that it was not the fault of the church, but she said the church was supported by the people.

I told her that there was more good than bad in the church, but as I said, she looked at the bad of the church and not at the good.

So for a dear cause, young people, be careful where you tread, for your lives reflect on others very much.

Ever praying for the welfare of God's people,

MISS GERTIE GLOVER.

INDEPENDENCE, MISSOURI, January 23, 1919.

*Editors Herald:* It has been some time since I wrote to you, and thinking a few lines from Uncle John would do good to some poor downcast soul, I thought I would write.

I am now in my seventy-fifth year and have belonged to the Reorganized Church fifty years the eleventh of March, 1919, and in active ministry ever since. I have baptized 583, blessed 315 children, preached 106 funeral sermons, married 52 couples, ordained 59 to the ministry. I have organized 14 branches, besides other work done. In 1880 the Lord told me if I was faithful in declaring his gospel I should enter his kingdom and behold those that I had labored hard to bring unto him. I find myself growing weaker as the days go by, and although I must soon lay this mortal body to rest, he showed me the return of our bodies by the resurrection from the dead.

While on a mission in California, at Santa Cruz, in 1904, I had the following vision:

I was in the Spirit, and at once I found myself standing near Mound Grove Cemetery, in Independence, Missouri, and to my delight I saw the dirt come up and lay on the ground beside the graves. I saw many of the Saints standing in their graves with beautiful, immortal bodies. I said: "Why don't they ascend?" The Spirit answered me: "Not yet, but by and by."

I saw the Prophet Joseph Smith and his brother Hyrum, both standing in one grave. As I looked at those two men

I said: "How can the Hedrickite people believe they were fallen prophets when they have such beautiful bodies?" For I had never beheld such a grand sight before. I saw graves not opened, and it was plain to me that they had to wait until the Lord called again. There was one serious thought which struck me very forcibly, as I read by discernment: While all seemed to be well acquainted with each other, yet not one possessed a spark of carnal nature that they had when in mortality. All were aiming for the one grand object and that was to please God, and rise, and be with and like him. When I came to myself, I was two thousand miles from Mound Grove Cemetery.

To me the power of the gospel is grand; I know of three times when cancer has been removed while my hands were on the head of the suffering child of God; also of cure of spinal meningitis and appendicitis. Many other kinds of diseases that while here in mortality the human race is subject to, have been healed by the power of God. These signs, said the Master, shall follow the believer. I know that the Reorganized Church is not a rejected church with God, but she is, if faithful, the bride, the Lamb's wife, whom the Master will take to himself on his wedding day. Why then, should I leave that bride and join a man-made church that surely cannot stand in the judgment day?

I don't deny but what church builders may have revelations, but from whence did they come? Doctor Thorn, in Kansas City, told me that he had seen more angels than Joseph Smith ever saw. I said to him: "They were black angels, weren't they, doctor?" If there are members in my church who won't do as God has commanded and receive the blessings of God, it is their fault, and the Lord will look after them, and not I. For if they won't obey God, they won't obey J. C. Foss. These are the trying latter days; every plant that God has not planted, shall be rooted up.

Remember, he that carries the pruning knife will give you a call. His vials of wrath are now being poured out upon the world of mankind, for it is the hour of his judgment. And upon the ruins of the nations he will establish the fifth universal kingdom that will fill the whole earth, under the reign of King Jesus, from heaven.

Then let us be cheerful and happy in the conflict day by day and trust in the strength of our Savior, who helps us on our way.

Yours in the gospel,

J. C. FOSS.

RICH HILL, MISSOURI, January 24, 1919.

*Editors Herald:* Just a few lines from the Clinton District. Wish we could report a good work being done, but under conditions now existing, we think we are doing well to hold our own. The terrible scourge of influenza had well-nigh paralyzed the services in all the branches. But now meetings are being resumed, and although the plague still continues, we hope the regular meetings can be maintained. Only two of our members have been taken by the plague: Brother Bert Weeks, of Mapleton, and Sister Charlton, of Rich Hill.

But there remains a great deal of sickness, especially about Butler and Rich Hill. My principle work now is visiting the members from house to house. I came here on the 20th and expect to remain over Sunday. The Saints here are all lamenting the removal of their president, Elder Merle M. Quick, to Independence. Priest August Deller has been chosen to succeed him.

Rich Hill offers a splendid opportunity for the location of Saints who desire to obtain cheap homes in a town where there is a branch. There is a comfortable, though not very stylish, church building here, with a seating capacity of over three hundred, electric lights and piano in the building.

Many homes for sale cheaper than the bare material would cost for the buildings. Living as cheap here as anywhere. A nice town, with a nice surrounding country. Saints, if you want to locate in a town where there is a branch, don't overlook Rich Hill; town property is surprisingly cheap.

Our conference is set for February 15 and 16, at Fort Scott. We hope to be favored with a goodly representation from the branches, and hope that sickness may not again hinder us.

Let us all be very humble, prayerful, and faithful in this great gospel cause. H. E. MOLER.

EVANSVILLE, WISCONSIN, January 25, 1919.

*Editors Herald:* It is with mingled feelings of joy and sadness that I now endeavor to write a few lines to the readers of the HERALD, and especially the members of the Northeastern Illinois District. The dreaded "flu" passed us by till January 9, when Sister Dutton and our second girl came down with it, and in a day or so our boy, aged four years. The children were very sick for about forty-eight hours, and then developed two very bad cases of croup, and nothing we or the doctor could do would break up the disease. It lasted five nights, not being so bad in the day.

During all this Sister Dutton was very sick, and in the first part of her sickness the pain in her head was very severe, and resulted in the breaking of a blood vessel in the black of her right eye, which totally destroyed the sight for the time at least. We called Doctor Thorne, a specialist from Janesville, and he said that in time she might regain her sight, if proper absorption should take place. Of course, we called the elders and administered several times, knowing that all things are possible with God, if not with men. Elder B. C. Flint and I did our best to exercise faith in God, and later Elder W. A. McDowell arrived, and we three administered, and to some extent there came a change for the better, and she could distinguish light and large dark objects; one day could count the fingers on her hand.

She is left very weak, and it will take time for her to regain her natural strength. The children are gaining fast, and all being well, will soon be as good as ever. Now we desire the prayers of all Saints that she may fully recover according to the promises of the Lord. To quite an extent we have already made our wants known to many of the branches of the Northeastern Illinois District and some in southern Wisconsin, but take this means of asking all the Saints to unite with us that her eye may be healed.

Now some may wonder where there could be feelings of joy: let me say that as we look around us we see many homes that have suffered death, some fond mothers and fathers have been taken to the other side, and their children left to the charity of others. Some homes have been made sad by their children suffering unto death, and thus as we stop and consider we feel that we have great reason to rejoice and give praise to our God. But mingled with this comes the sadness we feel for others less fortunate than ourselves. One reason why I especially wanted to reach the members of the Northeastern Illinois District was that they might know the reason why I am absent from my field, and some of the branches not getting the meetings desired and promised. I will again be at your service at the earliest time possible. Remember us, and especially Sister Dutton, as you bow around your family altars day by day.

Thus may we be able to fulfill the teachings of Paul of old who said: "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." (1 Corinthians 12: 26.)

We feel that this has been the case thus far where the Saints have heard of our misfortune, and especially do we

## THE SAINTS' HERALD

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Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words.

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feel indebted to the Saints of Evansville who have so willingly assisted us by kindly deeds of willing hands, and by their faith and prayers. With faith in God and the Saints I will close for this time.

Your brother in the faith and hope of Christ,  
JASPER O. DUTTON.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

Northeastern Kansas, conference and auxiliaries, Atchison, March 7, 8, and 9. Send district reports to William Twombly, Fanning, Kansas; Sunday school reports to Mrs. Emma Hedrick, Fanning, Kansas; Religio reports to Mrs. Pearl Schmid, 1108 Atchison Street, Atchison, Kansas. Frank G. Hedrick, president.

Eastern Colorado, with First Branch, Denver, February 22 and 23, 10 a. m. James R. Sutton, president, 1724 Lincoln Street, Denver, Colorado.

Minnesota conference on February 15 and 16, instead of 16th, as recently printed.

Holden Stake, at Holden, February 15 and 16. In consultation with those in charge of the auxiliary work, we have arranged so that the work of the auxiliary societies will be attended to in the conference session, the auxiliaries meeting at special times during the sitting of the conference to attend to the special work which relates to their departments. Heretofore the Sunday school and Religio societies have been meeting on Friday, but the conference will begin at 10 o'clock on Saturday, as per notice of the stake secretary. D. J. Krahl, stake president; F. A. Cool, superintendent Sunday school association; I. M. Ross, president Religio; Mrs. I. M. Ross, stake organizer, Woman's Auxiliary.

### Convention Notices

Southeastern Illinois Sunday school, during district conference at Springerton, February 15 and 16. Ruth Lewis Holman, secretary, Xenia, Illinois.

Ohio Sunday school at First Columbus Branch, Tompkins Street and Medary Avenue, Columbus, Friday afternoon and evening, February 28. Please have delegates present. Election of officers. Imogene Clark, secretary, 58 East Blake Avenue, Columbus, Ohio.

Clinton Sunday school at Fort Scott, Kansas, February 14, 10 a. m. Officers to be elected for year, and a good representation desired. Report early. Lucy Silvers, superintendent, 329 West Hickory Street, Nevada, Missouri; Zora Glick, secretary, Eldorado Springs, Missouri.

Eastern Iowa Woman's Auxiliary at Waterloo, February 14, 1919, during the district conference. Election of district officers. All women interested are urged to be present. Mrs. Irvy Quitmyer, district organizer, Aurora, Iowa.

### Quorum Notices

#### TO THE FIRST SEVENTY

The brethren of the First Quorum of Seventy will please send me their yearly reports, to 231 South Smith Street, Spokane, Washington, covering the period from March 1, 1918, to March 1, 1919. Use the usual report blanks for reporting. I would like to urge that each one be as prompt as possible in getting these reports into my hands, that I can compile the entire report of the quorum for the General Conference. These reports should be in my hands by March 15. If any of the brethren have acted in any office besides a seventy, such as district or branch president, etc., please so state in your report. Those who are not going to General Conference should send in their quorum dues, which is 25 cents per member per year.

Respectfully, in gospel fellowship,

S. S. SMITH,  
Secretary of Quorum.

### Our Departed Ones

HAGER.—Jacob Hager, was born May 7, 1835, in Germany. Came to America when 18 years old. Married Martha Thoday, of Lockport, New York, in 1861. Seven children were born to them, 3 sons and 4 daughters; 2 sons preceded him in death. Baptized by Brother Burgess in 1865 or 1866. Died at Berkeley, California, January 15, 1919. Sermon by C. A. Parkin; was interred at Ukiah.

CROSSER.—Morgan M. Crosser was born November 13, 1881, at Willow Springs, Nebraska, and died at Josie, Nebraska, January 21, 1919. Baptized May 20, 1896. Married Minnie Downey, October 9, 1900. Wife, 3 sons and 2 daughters, father, one brother, one sister remain to mourn his departure.

GRIFFEN.—George Wesley Griffen, son of William and Agnace Morgan Griffen, was born March 23, 1884, at Oshawa, Ontario. Baptized in 1908 by R. C. Evans. Married Miss Alma Perrin, of Lindsay, Ontario, February 16, 1910. Two children, Marguerite May and Harold Royden, were born to them. Died of pneumonia following influenza, December 24, 1918. Funeral from his residence in Port Dalhousie, Ontario. Sermon by J. W. Davis.

STEPHENSON.—Corporal Maurice B. Stephenson was killed in action in France, July 28, 1918. He was the son of Mrs. Jennie Stephenson, born near Red Oak, Iowa, September 12, 1895. Had been employed as pressman at Red Oak. Was a member of the church and led a clean life to the end. Besides his mother, leaves to mourn 5 brothers and one sister: Otis E. and Carl B., of North Branch, Michigan, Ora J., of Minneapolis, Clarence and Russell, of Red Oak, and Mrs. George H. Bremner, of LaGrange, Illinois. Memorial services held at Shenandoah, Iowa, September 13, by Daniel Macgregor.

## FROM HERE AND THERE

Our elders or others are invited to stop in Racine, Wisconsin, and visit Brother Peter Johnson, at 1783½ Spring Street. He was formerly of Saint Louis but has been out of touch with the church for some time. He would like to have services held.

### BOY SCOUT HANDBOOKS

For the convenience of those who would like to order their

handbooks for the boys interested in the Scout movement, this office has stocked the official handbook in the limp cloth cover. It is a book of value to anyone, whether he be a boy or only interested in them. The information is worthy a prominent place in any library. The index is complete, and the book of convenient size for carrying in the pocket into the woods and field. The price is forty-five cents postpaid. Mention this to your scoutmasters.

### CHRISTMAS OFFERING

|  |             |
|--|-------------|
| February 20 to December 31, 1918 ..... | \$24,194.34 |
| January 1 to January 11, 1919 .....    | 22,655.11   |
| January 12 to January 20, 1919 .....   | 25,157.06   |
| January 20 to January 27, 1919 .....   | 10,018.32   |
| January 27 to February 1, 1919 .....   | 4,014.49    |
|  | <hr/>       |
|  | \$86,039.32 |

There are just ten more days in which to get your 1918 Christmas offering into this office. On the closing day last year, we received telegraphic and long distance telephone requests to hold the account open until the offerings of certain schools could arrive. If possible, kindly send your offering in at once and avoid the closing rush and expense.

A noble effort has been put forth and the best news of all is that we are going to try again. No one could be anything but optimistic were he to read the hundreds of letters received in this office expressing the resolutions and determinations of schools and individuals relative to the 1919 Christmas offering campaign.

BENJAMIN R. MCGUIRE.

### INDEPENDENCE, MISSOURI.

We need several copies of the HERALD for May 22, 1918. Those not keeping their files complete would do us a favor by mailing us a copy of this number. Some important calls are being made for that number as well as the needs for our own files.

### SOCIAL GATHERING IN THE AUXILIARY COLUMN

Note the call of the president of the Woman's Auxiliary in their department this week. It is a call that should meet with excellent response and prove most interesting to all. And the report of the opening of Temple Hall, in Kansas City, affording a real home for our girls employed there, reveals a practical demonstration of the principles of our work.

"I would like to have any of the elders who are in this part of the country stop with us. Anyone at Otto can direct them to our home. We trust some missionaries will find it possible to call on us."—Mrs. George B. Nelson, Otto, Wyoming.

A Sunday school has been organized in Washington, District of Columbia, by Brother Glaud R. Kuykendall, with W. R. Davison, of 806 E Street Southwest, as superintendent. They meet at the home of Brother Davison for the present. It is a small band, but we hope they will be able to get in touch with the other Saints finding employment in the capital city, there being a considerable number there.

### A PHASE OF COORDINATION

The Zion's Hope Sunday School of Saint Louis held its installation service of officers and teachers on January 12, the morning preaching hour being used for this purpose, the pastor of the branch taking an active part throughout, as well as taking charge of the service. They had prepared neat, folded programs of the services, with names of the branch officers and Sunday school officers and teachers. It was made a consecration service of the Sunday school.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, February 12, 1919

Number 7

## EDITORIAL DEPARTMENT

### BLUE PENCIL NOTES

Prayer in its simplest form is asking for something. In a little higher form it is returning thanks for something received.

It is logical for God to demand that we ask him for something that he knows that we need, and return thanks for it when he knows we are thankful. It seems to us that by our own conduct toward our children we commend him in this action. The intelligent parent knows that his child has need of many things. Some of those wants he supplies freely. But there are many other things concerning which the parent thinks that if they are worth having they are worth asking for. When they are asked for and given, it is a matter of good training that some expression of thanks shall be made.

On the other hand, the parent who anticipates every desire and lavishes gifts upon his child, even before the child realizes the need, ruins him. Such a course breeds ingratitude, one of the meanest of traits.

In like manner, God grants us many blessings daily, but there are many others we must ask for. We thus come to realize our needs, and to realize the source of supply. Having received them we must return thanks. If we do not take time to express our gratitude, soon we will not take time to be grateful.

The commandment then is just, where he says, "In everything by prayer and supplication with thanksgiving let your requests be made known to God."

Prayer leads to self-examination. The man who pleads for forgiveness is confronted by the question, Have I forgiven others? The man who pleads for

the poor can scarcely avoid the thought, Is there anything that I can do to help them? The man who asks that his wife and children may be protected cannot escape the thought, Am I true to them in thought and act?

Thus, whatever his petition, the man who comes to the throne of grace comes not face to face with God alone, but face to face with himself. He sees his own duty as no sermon, lecture, or printed document could explain it to him. Prayer is logical because of its effect upon the suppliant.

Prayer is the only avenue by which we establish communion with God. When the father and son talk over the needs of the son and plan together regarding them, there is close and pleasant companionship; it is the same with the heavenly Father and his children.

On these four points, then, prayer justifies itself: As a means of asking, as a means of thanksgiving, as an incentive to self-examination, and as a means of communion with the source of all wisdom and purity.

There is also a reason for our custom of assembling ourselves together in prayer meetings, or appointing days to be observed throughout the church to pray for certain things.

Two little girls were close friends. But there was something that came between them; one was white and the other was black. One day the little white girl said, "I have been praying a long time for you to turn white." "Oh, you mustn't do that," the little colored girl cried, "for I have been praying for you to turn black."

You see they were praying at cross purposes, and had God answered them they would have been no better off than before. When Saints are far scattered and each pursues his own desires, regardless of others, there is no unity of action. But when they are assembled together, or when a day is ap-

pointed to pray for certain things, there is an intelligent cooperation. There is no danger that their desires will conflict.

Prayer does not ask for the setting aside of law, and so the quarrel that scientists have essayed to pick with the prayerfully inclined is groundless. In fact, when viewed from the correct standpoint, the suppliant is found to be cooperating with law toward the desired end.

One Latter Day Saint elder was called to a hospital to administer to a patient who was very ill, and in a nervous and feverish condition. The physician in charge rather objected to the proceeding, because he anticipated some wild incantation that would excite the patient. He was invited to put the matter to a test and take the temperature and pulse of the patient both before and after administration. He did so. And after the patient had been anointed with oil and a quiet prayer had been offered, it was discovered that both pulse and temperature were much nearer normal than before.

Why not? God made no mistake in ordering the observance of that ordinance. (James 5:14, 15.) The physician in question often afterward came in contact with the elders, at the sickbed, and later made a statement, that, in his opinion, aside from any miraculous blessings coming from on high, there was a quieting and comforting influence around the one who felt that his case had been placed in the hands of God that was decidedly beneficial to the patient.

Doctor T. B. Hyslop, at one time superintendent of the Royal Hospital, London, writing on this very subject said, "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there be a habit of mighty communion, not as a mendicant or repeater of words adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul and to overcome mere incidental emotionalism than any other therapeutic agent known to me."

ELBERT A. SMITH.

It is a sin when low things, however good in themselves, stand in the way of high things.—Rufus Ellis.

## PURPOSE OF THE GIFTS

Do we fully appreciate and value the gifts of the Spirit? Many of those who place the most stress upon these gifts, value them, apparently, the least.

We go to church. Is there the gift of tongues and interpretation? Is there the gift of prophecy? We go home and say, "We have had a good meeting. Brother A spoke in prophecy, Brother B spoke in tongues, and Brother C gave the interpretation."

"What did they say?"

"Oh, I don't remember just what. Just told us to be better, or something like that."

And straightway we forget even that little bit, and simply go on in our old way of living. Do we really believe it is from God? If so, why do we so generally reject it and forget it, in fact?

Then many go to a General Conference and if there is a revelation given, they report a good Conference. If some one is called to office, it is easy to remember and state. If some principles and directions are laid down for the work, but few undertake to remember them and still fewer to understand.

Some are inclined to feel as one good brother expressed himself when some were talking about understanding this revelation, "Why, I don't understand it. I don't even begin to understand it. I don't understand the first word of it. I don't expect to understand it either now or a hundred years from now. I expect to grow and grow and grow up to it through all the ages yet to come."

That is a worthy ambition, that we may grow. Yet we may respectfully submit that we believe that an intelligent and divine Father has given us instruction for to-day. He is giving that which he believes we now stand in need of. He has much more for us to grow up to in the ages to come. What does it profit us what he gives now—an interpretation of tongues or the gift of prophecy—if we do not understand it? What does a revelation profit us if we do not understand it, and do not put it into effect?

As has been truly pointed out, the gifts of the Spirit are not an end, but a means to an end—better understanding and development of the Christ character within us. The gifts of wisdom and of knowledge are a means to prepare us better for the performance of our daily work before God. The gift of faith and the gift of healing are also better to fit us for our work. The discerning of spirits, the speaking in tongues, the interpretation of tongues, the voice of prophecy, are all means to the one end—better to fit us for the work before us. If they do not do this we have lost something that we should possess.

This appears to be the argument of the Apostle Paul in 1 Corinthians 12, 13, and 14. Even the three, faith, hope, and charity, are to fit us yet better for our work. They are not alone an end in themselves, but a means to an end—the development of the Christlike character within us; a closer communion with the divine.

It may be noted that there are diversities of gifts, which we often refer to as the spiritual gifts, and which are manifested in our public meetings and last but for a little while. A man may speak under the inspiration of God there, but this does not mean that all of his utterances at other times are likewise inspired. It is a temporary matter for our encouragement and instruction. So is the gift of healing for our blessing at the time. The gift of knowledge, of wisdom, of faith, and the discerning of spirits remain with us as continuing blessings. Yet these gifts, we are told by Paul, are divided, they are given to each one as the Lord wills. All have not the gift of prophecy; all have not the gift of healing; all have not the gift of interpretation; but he shows us the more excellent way, that the Spirit gives to each one to profit withal, and also that each may have faith, hope, and charity.

For charity (the pure love of God), hope, and faith as discussed in the 13th chapter, should be with us as abiding gifts, growing up unto everlasting life. The love for the brethren, for one another, for our heavenly Father, is not a matter of a passing moment, but should be increasing or growing with us as life grows richer.

And not only is this true, but also it is a gift that each and everyone of us may possess. We all should have love one for another.

These gifts under God are the better to prepare us for his service. Dreams, visions, are matters of the passing time, but their message should be to us for encouragement and for strength. But all gifts, even that of charity, which is placed as the greatest of all, are the means to the end of accomplishing the divine purpose in our lives.

We are told to covet earnestly the best gifts. It is right that we should ask of our heavenly Father, his divine instruction and direction. But if we ask and then do not obey, if we ask and then straightway forget, or remember only to say the Lord has spoken to us, yet remember not his word, let alone try to understand it, then the blessing he has given us becomes to us rather a cursing for our failure.

It is useless to ask for divine command unless we are willing to obey. Unless we are ready, not only to do the will of God, but also willing to earnestly strive to understand that which he has declared, who can do his will?

He is ready. Are we?

S. A. B.

## WHAT A LOCAL MAN CAN DO

In this week's issue we are publishing a letter from Elder George H. Wixom, president of the Southern California District. We are doing so as an illustration of what may be done through a determined effort by our local men in connection with the ability of certain men of whom we have several. We are printing herewith Elder Wixom's letter, because it gives some suggestions that it is well for us to keep in mind.

It is one unfortunate factor that all too often we send for some man, arrange for a special series of meetings, and then start him cold. Not a thing has been done to prepare for the meetings, or at the most, a few cheap handbills have been distributed. For one thing, the success of our work should depend upon a united effort. There should be advertising. This should be taken care of by the local men.

We do not think that we should copy the men of the world in all things, but it is quite a contrast to notice how when an evangelist is coming to a city the churches make special effort, by prayer, cottage meetings, and in other ways to prepare for him. Is it too much, or is it wrong that we should pray earnestly and unitedly that the Lord will bless his work and bless the efforts we are about to make? Would it be sin to support with our most devoted prayer the speaker of the hour, or the speaker of the week? Most assuredly not.

Support can well be given by the choir; it can well be given by the priesthood; it can well be given by the membership; and in prayer, as also by advertising.

Also, as Elder Wixom points out, we can well afford to use the men that we have to let the truth be known about our work and about our people—the truth and the whole truth, by meeting in a fair, frank manner and utilizing the efforts of the men that we have where it will do the most good.

Many times local men are unwilling for a meeting to be held in their neighborhood. They will go to see the mayor about their personal interests, but not in behalf of the church.

We have never been convinced that in setting forth the man and his message we thereby belittle the message and too greatly honor the man. We should feel free to use the instruments our heavenly Father has placed at our disposal, and we include within that term our brethren with their special talents and ability. Some openings a man can go out and make himself, but such openings as Elder Wixom refers to are done best with the assistance and support of the local men of standing.

I am inclosing you an account of some of our activities in this district which may be of interest to the readers of the HERALD. It is not my purpose to unduly praise the efforts

of Brother Rushton, or to make it appear that I think that he is the only preacher in the church who can tell the gospel story. But I wish to emphasize the importance of making friends with our neighbors and associates in life, and by exercising wisdom in presenting our message to those who have heard only the bad, make them our friends and gain their confidence so that later we may have the opportunity to clearly state our faith to ears that are willing to hear.

I also wish to remind ourselves that our men cannot go out and make their own openings. We must assist them in this matter. Our local pastors and district officers all over the church should appreciate the ability of all such men as Brother Rushton, and should push them to the front whenever possible. I have noticed that so far as our own district is concerned, unless I am on the job and making openings for such men, they are left almost to themselves, and they are merely invited to preach, if they happen to attend the service. I think that all our local men everywhere throughout the church should inform themselves as to when such men are available and then advertise them far and wide.

When the public is once aroused to the fact that we have such men, bearing such a wonderful message, they are amazed and surprised. My statement of our experiences is a conservative statement of the facts, which can be verified. We hesitate to write this up lest it be misunderstood, and it be thought that we were trying to unduly praise the man while losing sight of the importance of the message he bears.

G. H. WIXOM.  
S. A. B.

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### NATIONAL PROHIBITION

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Even if somewhat late, the HERALD rejoices that national prohibition has come. Just which State had the honor of completing the three fourths vote we are not aware at present writing. Thirty-seven States had ratified it before the 18th of January. Several States ratified it the preceding week. The amendment was as follows, and will be the 18th amendment to the constitution of the United States:

Section 1. After one year from the ratification of this article the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from, the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided by the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

Three fourths of the States have ratified it, as required by the constitution. Only eleven have not, and several of the eleven are on the point of ratifying.

In view of this fact it is strange to note that some of the large eastern journals speak of it as enforced by a minority of the people. Some urge that it will not prevent the manufacture of liquor, nor has the law against murder and stealing prevented those crimes, but has reduced their number.

The Church of Jesus Christ of Latter Day Saints has opposed the liquor traffic from its earliest organization; opposed it in Far West, in Nauvoo, in Lamoni, and in Independence. As a beverage it has become clear that alcohol has no food value, but is a deceiver. It stimulates for a short time, but the after effect is depression.

As a medicine its use has greatly diminished both in hospitals and outside; many able physicians believe its internal use can be eliminated entirely without ill effects. In fact, it has been seriously questioned, within recent years, whether it has any value from a medicinal point of view, unless it be for bathing.

Statements heretofore have clearly shown that critical tests have been made which demonstrated that alcoholic beverages always lower efficiency. It is quite probable that the economic aspect has had a large part to do with its final rejection.

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### THE LOAN EVIL

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In the cities, and especially the larger cities, the loan evil is a very great one. They encourage men working for wages or a salary to secure a small loan, and then charge rates of interest far beyond the legal rate, sometimes charging as much as ten per cent a month. The risk, the character of the business, the lack of security, offers an excuse in part, but not entirely.

Once one gets in debt to a loan shark, it is very difficult indeed to escape, for it takes so much to pay the interest it is difficult to get ahead so as to pay upon the principal. Once a debt is made a loan shark will follow up his victim from city to city, and State to State, assigning claims for collection.

An effort has been made in several States, as it has in Missouri, to prevent the salary being attached, but this is avoided by requiring an assignment of salary.

Many corporations will discharge a man as soon as his salary is attached. But that does not help the employee.

Legal reform bureaus to eliminate the loan shark evil have been organized. But twenty-one States have failed to enact legislation to relieve this oppression of the wage earner. Eleven States have made some attempt but have not passed adequate legislation; while only fourteen States have made adequate provision. These fourteen States, with only two exceptions are east of the Mississippi River. Four are in New England; four more are upon the eastern coast; three are the three States east of the Mississippi and north of the Ohio, Illinois, Indiana, and Ohio.

## ORIGINAL ARTICLES

### A MISSION PAPER: THE GREAT NEED

We look into the future and see thousands of people reading a paper published by the Reorganized Church of Jesus Christ of Latter Day Saints. It is entitled *The Restorer*, and every page shouts out the tidings of good news to men. Many significant illustrations burn into the brain through the retina lessons that cannot escape the memory. Articles that have come from the inspired brains of missionaries will tell the facts concerning this great plan of salvation. The distinct features of our belief will be kept before the public mind. The heart of the Book of Mormon will be laid bare that people may see its purity and sense its worth. The challenge of the Doctrine and Covenants will be thundered till the "wisdom of this world" bows down before it. And hundreds of other things introduced.

May we not have such a paper? Have we not need for it? Let the *HERALD* and *Ensign* live; there is a field for both; but give us the mission advocate. Something that can be sold for not over a cent a copy. (The deficit being met by church appropriation.) Printed with bold-faced type such as used by the American Bible Company. Let printed knowledge cover the earth as the waters cover the deep. Let this standard of warning be raised—let it be placed in the hands of millions. The times cry out to us. And we must heed this cry. That there is virtue in the printed word we know. The Lord has commanded us to publish tracts and to reach the nations by means of the printing press. Such has been the history of the work since its establishment in 1830. Yet at no time has the church been equipped with a one-hundred-per cent perfect mission periodical. In the days of our lack of funds we were obliged to make our papers do work for the member of the church as well as the outsider, but to-day there is enough money held by members of the church to make possible a realization of this great blessing to the world—the enquiring world.

What is the best way to establish this new department? May we not hear from the members of the church? Will not every gospel literature worker turn the lamp of his inspiration a bit higher and create interest wherever he can?

Let us begin now this great after-war work of reconstruction. And yet not so much reconstruction with us as a church as making full use of every means we possess for the advancement of the kingdom of God.

R. W. FARRELL.

### THE INNER MAN

Science and revelation speak to us of the inner man. The former of what scientists have observed, from outward results, but in the latter, God reveals to us the facts concerning the spirit which he has created. Beyond a doubt divine revelation is the safest guide. But we may not reject the conclusions of the scientists where they are not at variance with God. No harm can come to us from doubting man's improved conclusions, but, great harm may result from a disbelief in God's word. One thing must always follow: true science and true revelation must always agree.

It is not our aim to discuss this question from the viewpoint of psychology. But we shall confine our argument in this paper to a consideration of the scriptural texts on this subject.

#### WHERE SHALL WE BEGIN?

It is important that we get a right start, and that we reason from a proper basis. I am sure no better basis can be found than Jesus, our elder Brother, for: "Verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren." (Hebrews 2: 16, 17.)

Before arriving at that conclusion, Paul had just written, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." (Verse 11.) In a certain sense, which he is yet to explain, he and we are alike. In proof of his position, Paul quotes from the Old Testament: "Behold I and the children whom God hath given me," (verse 13) thus making us all alike, both he and us. His logical conclusion then follows: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." (Verse 14.)

Several points appear above:

1. Jesus and we are brethren in a certain sense other than spiritual sense.
2. That certain likeness refers to a union of an intelligent spirit within, and a body without.
3. That children, either he or we, are not the flesh and blood.
4. That the children, Jesus especially, and we as surely, existed before the flesh and blood.
5. That both he and we willed to take upon us flesh and blood. Hence we were intelligent beings before taking flesh and blood in order to thus decide.
6. Therefore we could reason without the flesh and blood, i. e., without a body.
7. In this matter of previous will and reason, Jesus and we are alike.

8. Not only was he made like us in this matter but also in "all things." (Verse 17.)

9. Then he being made like us, we were made like him—spirit and body—inner man and outer man.

That which we see with our natural eyes is not the most important part of man. The spirit which dwells within is the ruling factor, as the hand controls the glove. The outer man must perish. The spirit which was intelligent before clothing itself with flesh and blood is just as intelligent when it lays that covering aside. Saint Paul has said, "Though our outward man perish, yet the inward man is renewed day by day." (2 Corinthians 4:16.) The spirit is not therefore dependent on the flesh, else when the outward man would perish, the spirit would perish with it.

The inward part, to be called truly a man, must not only be distinct, but doubtless also of the same size and shape of the other man without.

Our natural eyes see only natural things, and but few of them. We see only the weak and insignificant things of nature. The real powers and forces of earth we do not see, as the centripetal and centrifugal forces; or heat, cold, electricity, growth, and gravitation. Neither do we see the real life force within us. We cannot see it enter the body nor leave it any more than we can see heat enter a room and leave it. We can only judge by its effects. We shall demonstrate that the spirit exists throughout the entire body, is indeed an inner man.

If the Bible be accepted as proof, the matter is settled at once. Dives recognized Lazarus though both were disembodied. (Luke 16:24.) Moses and Elias appeared unto Christ and were recognized by Peter, James, and John as being like Christ in form (Matthew 17:3, 4) though they were both but spirits. The spirit of one of the prophets appeared to John on the Isle of Patmos. (Revelation 19:10.)

Moses wrote: "The life of the flesh is in the blood" (Leviticus 17:11) therefore, wherever the blood exists in the body, there is the life of man. The life is not the blood, neither is the blood the life, but the life is in the blood.

That the blood is not the life is proved in the death of every man. The blood remains, but the life departs. Flesh, nerve, bone, and brain all remain, but life flees away. None of these are the inner man, not even the breath, for there is more breath, i. e., more air, in a dead man than in a living one.

Blood is neither pain nor feeling. Neither can feeling be attributed to the nerves for each exist in a dead body, yet without feeling. It may be true that when we sever a nerve that destroys the sense of feeling beyond the break, but that does not destroy life, as proved in paralysis. The life still exists but its means of communication is cut off. If

after paralysis the blood could not enter the paralyzed part it would at once decay, which proves that life is in the blood. Therefore, our life, or spirit, is in the exact size and form of our bodies.

The spirit is intelligent either within or without the body. Moroni visited Joseph Smith and conversed with him in a disembodied spirit. John the Baptist, ordained both Joseph and Oliver Cowdery while yet not resurrected. There are thousands of testimonies of unimpeachable saints who have seen and recognized their departed friends. Not only the law but the testimony proves our contention. Jesus himself has been seen in all ages both before and since his incarnation, and we are made like him.

While in the body, the spirit may either use the nerves to report its acts or work without them. We grow to maturity, yet no one can feel himself grow. We think and reason, yet no one can feel himself think. Our blood circulates through our entire system but we do not feel it. We digest our food but we do not sense it. There is no effort on our part to do any of these things. The inner man is attentive to that and does not make these matters known to the outer man. This indicates a superior existence. Seeing the inner man can operate parts of our being unknown to us indicates that he may even live separate from the body. That he may seize and operate the machinery of the body indicates his superiority. A superior existence indicates a possible separate existence.

#### SPIRITUAL FOOD

How careful many are to select and prepare the right kind of food for their bodies. How careful to house and clothe the outer man. What skill in surgery and medicine to perpetuate his physical existence. A whole life of toil and care is spent for the benefit of the mortal man. But with all the care and toil, all must lose out in the battle. For the fiat of God: "Dust thou art and to dust thou shalt return," must stand. Many seem to aim at nothing more than to evade or circumvent the purposes of God with respect to the outer man.

Why should man spend all his strength on so perishable a thing? Why pay so much attention to the outer man and neglect the more important part of our being? Where would be the wisdom in spending all our time polishing the glove to the utter neglect of the hand within? Each should have its paramount care.

All down the ages the supreme folly of man has been to care for his body and starve his spirit. It is yet the most shameful mistake of all people, even the best. Think of it: a whole life of labor, mid trial and sorrow for food and raiment and shelter. Some add a second folly; a love for gold and goods and lands, none of which can they carry out of this

world. Only one thing will accompany them thence: their character. Some, it is evident, will not have much of that to their credit.

We must properly care for our bodies, but above all we must not neglect our souls. Worldly honor may be used to more greatly honor God and his people. Gold and goods and lands may also be used to praise God and extend and beautify the Lord's work. We may do all this, however, and yet lose our own souls. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Soul care should be first and most constant, all things else are subsidiary.

There is meat and drink suitable for spiritual nourishment. It is not alone enough to use our worldly honor to the glory of God or our acquirements to advance his cause. "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." "For as many as are lead by the Spirit of God, they are the sons of God." (Romans 8: 14.) "To be carnally minded is death; but to be spiritually minded is life and peace." (Romans 8: 6.) "Now if any man have not the spirit of Christ he is none of his." (Verse 9.) "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." (John 6: 27.) "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (Verse 35.) "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (Verse 63.)

Faith in God and in his Son and all he taught is the water of life that enlivens the inner man. A willing and anxious obedience to God nourishes and keeps it unto eternal life. We must not only be in the work, but in the "spirit of the work." He who neglects or refuses these things starves the better half of himself.

If a man should neglect and starve a member of his household until they die, he would not only be condemned as a murderer, but as a degraded wretch. And yet is not a man's spirit a member of his household? closer than father or mother or wife or children. Dearer than all combined, so far as their outward house of clay is concerned?

Not only is a man a miserable wretch that starves his own soul, but generally he is responsible for the same condition of his wife and children.

A man is lower than a brute who would murder his wife and family and then destroy himself. But is it not more terrible to send his own spirit and those of his family into hell, though he anxiously provide for all their earthly wants? Can anything be more dreadful? It is more regrettable seeing that the spiritual food is so near at hand and so eas-

ily obtained. It may be bought without money and without price. The wells of salvation are open to all, and never run dry. Spiritual food is most satisfying and he whose spirit may drink of the waters of life need not thirst any more.

#### FAMISHING SPIRITS MAY BE REVIVED

Sin separates the soul from the fountain of living water and from the storehouse of eternal life. After arriving at the age of accountability and wandering out in the desert from God, a craving hunger and a burning thirst permeates the very soul, which nothing but faith and obedience to God can satisfy. Helpless and alone, the spirit seeks satisfaction elsewhere and finds it not. Weary and distracted, it seeks the dance hall or other forms of amusement, but that is like drinking sea water, it increases the craving. Others plunge into business or politics, or into high society, still there is the soul craving which those things will not down.

No longer content, children wander from home or have a desire to do so. Every conceivable device is planned to give soul satisfaction—the lodge, secular societies, churches of man; all count for little.

Parents not having properly instructed their children and having them baptized at eight years of age will have a much harder task to talk against the aching void than before. They cannot fill it. Parental love, care, or instruction will not avail. The Holy Spirit alone can satisfy. Unless the child, or others for that matter, can be made spiritual the water baptism will accomplish nothing. The best thing is to get them to open their hearts to the Spirit of God. Jesus said, "Behold, I stand at the door and knock, if any man will open unto me I will come in and sup with him."

When, however, one returns to God and bids him enter, whether young or old, a satisfaction is realized that is unexplainable, a peace that passeth understanding. One's spiritual eyes are opened and he sees as he has never seen before. His primitive nature is restored, his former friend, the Holy Ghost, returns to his former throne, and the aching void is dispelled. Henceforth two beings dwell within. The abiding Comforter to advise and counsel the man within. His mission is to "guide into all truth," and he will not fail in his appointed mission unless his advice is no longer heeded. The spirit is revived or reborn by the Comforter within. The spark of eternal life bursts into flame and the spirit is enveloped in the holy fire.

It becomes then our constant duty to keep the altars of our hearts aflame by daily crucifying all our evil thoughts and ways. A spirit thus cared for, grows into eternal life, a pleasant companion of God, a joint heir of Jesus Christ, and a brother of the angels.

While others, no matter as to gold or goods or worldly learning, no matter as to worldly fame or honor, no matter whether in the church or out, he who labors for the outer man alone, his labors perish with it.

J. W. PETERSON.

### SUGGESTED NOMENCLATURE

The writer feels that a uniformity in nomenclature would be desirable.

First, as to official designations.

President: This should be used for all presidencies, however, only where there is need for official recognition. The First Presidency, the presidents of stake or district; the presidents of the general Sunday school and Religio organizations, all of which I suggest should consist of a president and two counselors.

Bishops: Bishops should be differentiated by the title bishop to show their special duties.

Elders: This should be applied to all grades alike of the Melchisedec priesthood—apostles, high priests, seventies, and elders, for these are all elders although of different functions.

Pastor: This should be used in place of branch president.

No ecclesiastical titles should be used as such, except when necessary to show the authority of an officiating person, such as in an official document like a baptism certificate, or an official utterance. In all other cases, "brother" should be used uniformly whether of the prophet of the church, apostle, high priest, elder, seventy, priest, teacher, or deacon. "All ye are brethren." How would it sound to say: "Prophet Smith"; "Teacher Jones," etc? You would not like it, would you?

Capitals: The word *church* should always be capitalized when used to denote the institution, but not as to church buildings. The word *apostle* should not be capitalized except in a caption or beginning a sentence. When you capitalize it, you use it ostentatiously instead of humbly. And I rather think that one of the greatest insults you could offer a true apostle, would be to capitalize the title, for an apostle of our Lord is, above all, humble, unostentatious, the very antithesis of display. The mob could not distinguish Jesus from the carpenter's son; and when he was charged by Pilate with being the king of the Jews, his reply was: "Thou sayest." And, besides, the real meaning of apostle is missionary, and you wouldn't dream of capitalizing "missionary." The common use of ecclesiastical titles in the church, orally or in writing, tends towards social inequality, which should not have the slightest countenance in the church.

Female members: These should be classed as Miss

or Mrs. (in writing) for obvious reasons; and orally "sister." Their names should be their own, not their husbands. No woman is entitled to respect, deference, or recognition merely because she is the wife of her husband, but only by reason of her own worth. Then use her own name, and not "Sister John," for she is not "Sister John," but probably Sister Jane.

Branch: The use of *branch* should be discontinued. It is a misnomer. There can be a branch only where there is a trunk. The proper word is *church*, and correct differentiations can be shown by First Church of so and so, Second Church, etc. Jesus is the vine, and we, individually, are the branches. C. A. S.

## OF GENERAL INTEREST

### ALBERT N. HOXIE WINS NEW DISTINCTION

[*Musical America* for December 21 contains a signed editorial commenting in glowing terms upon the work of our General Chorister, Brother Albert N. Hoxie, of Philadelphia. The war having ceased, Brother Hoxie has turned his attention to new fields which are very rich in promise. The article is as follows.—EDITORS.]

As an instance of the practical work which the Musical Alliance is doing, which should certainly go far to commend its usefulness not alone to those who have already enrolled themselves as members but to others, let me state that one of its most recent efforts has been directed to turning the attention of the song leaders in the military camps, whose duties and opportunities must before long cease, into a new field. That field is the industrial field.

It certainly should appeal to common sense that if music means something more than an art to be enjoyed by the educated few, or just for church service, or occasionally for the people in the way of a band which heads a parade or plays in the open somewhere, it must be brought home to the masses as well as given its proper place in any intelligent system of public school education.

Recently the president of the Alliance suggested to Albert N. Hoxie, who has been doing wonderful work among the sailors at League Island, not only as a leader of community singing but in providing the boys with all kinds of interesting entertainment almost every night of the week, that it would be a good thing if he carried his work, in view of the passing of the war period, into the industrial field. Mr. Hoxie was quick to seize upon the suggestion, and since then he has been organizing great choruses of industrial workers. Only the other day he held a "sing" in which some thousands of workers from the great Cramp shipyards and from the Stetson hat works participated.

At this meeting, when there were over five thousand present, as has been duly reported in the columns of *Musical America*, Mr. Hoxie proposed a competitive "sing" in which the members of these two great industrial organizations should, after adequate rehearsals, compete for a prize, and with that he stated, amid considerable enthusiasm, that this prize would consist of a silver cup which, he was authorized to state, would be presented personally by the president of the Alliance, who is also the editor of *Musical America*.

Thus some weeks from now something like five to six thousand people will hear two great choruses of industrial workers pitted against one another in a friendly contest for an emblem, the judges to be some of the most eminent men in the musical world in Philadelphia.

The value of such a movement cannot well be over-estimated. It does not merely lie in the fact that thousands of men who work in shipyards and factories are induced to sing, have rehearsals, strive for a prize, but that the value of music is brought home to a class, forming a large proportion of our working force, which has to date had very little acquaintance with it, except occasionally, in directions which were more or less ephemeral.

When the children in the schools are educated to what music means, especially in its community sense; when the workers in the factories and industrial plants realize what it means to them, we shall establish a sound basis upon which we can then build and evolve a really music-loving people. On this basis we can then proceed to place all kinds of musical organizations, and so in the process of evolution we shall enlarge the opportunities for all those who are engaged, whether in composing music or in playing, singing, teaching it, and thus in time we shall have a great, music-loving people, able to support not one opera house in a great city like New York but several, and desirous of having opera in their own language. And so we shall also develop the strength which will sustain one or two symphony orchestras in a city of any importance, supported by the dollars of the masses of the people, instead of by the checks of a few public-spirited citizens.

What the movement will mean to the musical industries is also evident, for the reason that once the great mass of well-paid wage-earners realize the pleasure and satisfaction, the mental relief and spiritual aid that music can give them, they will be anxious to have at least one musical instrument in their homes.

As the value of music is demonstrated to the industrial body it logically follows that the employers who run industrial plants will, in turn, see the wisdom of introducing it not alone after working hours but during working hours. This will mean the in-

roduction into factory life of music as an aid to sustaining the vitality of the working force, particularly during the later hours of the day, when it is apt to lag. And this is all the more important, as through the wonderful improvements in labor-saving machinery, the labor of the individual worker is naturally becoming more and more systematized and more and more monotonous. Whereas in the olden times the worker built a thing entirely himself, to-day he performs a few evolutions, which he repeats, and repeats, and repeats, till mind and body flag under the strain of the everlasting, unvaried monotony.

Now that peace is approaching and the work in the camps must before long pass, we know nothing that could contribute to the cause of musical education and musical culture, more likely to be effective, than that the song leaders everywhere should soon begin to turn their attention from the soldiers to the workers in the factories and industrial organizations.

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### THE NEW CRUSADE

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[The following is a free translation of parts of an article in a French magazine, published in Paris, showing their viewpoint. The French also went into this war as to a crusade.—EDITORS.]

Our attention has been called to an article in *Foi et Vie* of September, 1918, entitled "About the war," with the subtitle "The new crusade." The author suggests that President Wilson is to be compared to Peter the Hermit, or he is like a new pope, a new Urban VI, and the entrance of America into the war is a new crusade, deeply religious in its character, as is shown by the deep religious feeling of President Wilson, and ideals founded on the Bible as much as a Puritan.

"It is not an individual alone who speaks, it is a whole people. This is why the accent is so profound; this is why that voice moves the world. . . .

"A president of the United States has said, 'That the happiness of the people of these states under the auspices of liberty and political freedom, may become complete . . . that his people may acquire the honor of recommending or extending freedom to the approval, the affection, the acceptance of all nations who are now foreign to it.' Is that Wilson? Without doubt it is Wilsonian. But it is Washington.

"A president of the United States has said, 'Rather should we die; for we here highly resolve, that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and, that government of the people, by the people, and for the people shall not perish from the earth.' It that Wilson? Certainly it is Wilsonian. But it is Lincoln. It is resuming and repeating

Washington and Lincoln that Wilson has said, 'Right is more precious than peace. To such a duty we can sacrifice our lives and our fortunes.'

"A president of the United States has said, 'Each nation ought to remain in a condition such that it can defend itself until there shall be established an organization, some form of international police, having the necessary power and the will to prevent all violence among nations. Things being as they are, the better manner is to assure such a power for imposing peace in the world as shall be secured by an agreement between the great nations, who desire sincerely peace, and who shall be strangers to all thought of committing aggression. This combination would be able in the end to assure peace within certain defined limits and under certain defined conditions. But the man in authority or the statesman who shall bring to pass a combination of that sort shall have, as a reward in history, a place which will be safe forever.' Is that faith from Wilson? Is it the society of nations? Again this one certain belief is Wilsonian. But it is Roosevelt, speaking about eight years ago at Christiania when there was delivered to him the Nobel medal—the peace prize, in recognition of the efforts which he had made to reestablish peace between Russia and Japan.

"And Roosevelt repeated the thoughts of a founder of the American states, William Penn, the Quaker, the father of American pacifism. For the United States is *the* land chosen for pacifism (in the exact sense of that word—the love of peace).

"Shall one demand here how pacifism has become so war-like? Precisely because we are not confronting a war. We are in the presence of a crusade. It is because true Americans are pacifists that they are *the* crusaders and that Wilson has said, 'force, again force, force to the limit.'

"Doctor McFarlane, the general secretary of the Federation of the Christian churches in America has always been a pacifist. To-day he preaches war. One of those pacifists who confound the love of peace with forgetfulness of right and justice; who confuse it with neutrality in the face of all their crimes and horrors, said to him ironically: 'Ah, well, I hear you have become a militarist.' 'Certainly not,' responded Doctor McFarlane. 'I have become one of those who wish to make peace'—an allusion to the beatitude, blessed are those who procure peace (or, 'Blessed are the peacemakers')."

The writer continues with this theme that the United States is the crusader for the purpose of securing peace to the world; a definite peace for the entire world.

"To wonder is to ignore and to be unable to comprehend. Does this cause another argument? How these Americans, such great collectors of money,

can sacrifice by the billions and billions. Again there is no contradiction. It is logical—the logic of the crusades.

"We may speak of the millionaires as kings of finance; as kings of railroads; of the trusts; so that finally, for us the symbol of the United States is the dollar. It is true in effect there are enough dollars in America, and it is very fortunate for the allies.

"But we have forgotten to consider the flag of the United States. What is it that is to be found on that banner? There are the stars. The land of the dollars is the land of the stars. It is not the one symbol. It is the two symbols. In our ignorance we have not understood."

The writer continues with this theme that the American people, while the seekers of wealth, are the great idealists and ready to sacrifice all for a purpose. The United States has an excellent conception of wealth: that conception is double: It is necessary to gain sufficient moneys; it is necessary to dispense it well, to employ it as much as possible and the best possible.

"We ignore that it is a conception essentially religious: Man is not the possessor of the goods which God has given him, or rather with which he has blessed him. He is only the steward, always responsible under God. To gain money it is with one vocation as another. One is a banker, a business man; or engaged in industry, as one is a king by the grace of God, neither more nor less.

"One remembers that when the American soldiers disembarked in France, some of them knelt, some of them bowed to the earth. Thus did the crusaders of Godfrey de Bouillon when they arrived before the walls of Jerusalem. The Americans are the modern crusaders."

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"Extreme technicality is a sign of an undeveloped system of law in which legal rights are subordinate to the procedure to enforce them and wherein the substance is secondary to the form. These forms were regarded with superstitious reverence in the early stages of society, but it is now recognized that the simpler the procedure the better it serves its purpose; this does not mean that we should substitute haste and want of consideration for deliberation and judgment, but it does mean that our judicial machinery must be so simple that justice will be literally brought home to the people, and that busy men can afford to litigate the complicated questions arising in our complex industrial life. . . . In each and every one of these methods of reform we find as an indispensable factor the enlarged discretion of an independent judiciary."—Frederick N. Judson, address to Pan-American Science Congress, 1915-1916.

## HYMNS AND POEMS

Selected and Original

### The Castaway

Strolling down the stony pathway, weary, tired, worn with care,  
Comes a man, bowed with sorrow, no one seems to know he's there.  
As he plods the path so lonely, seems as if I hear him say,  
"Had I followed where he led me, I would be elsewhere to-day."

As he staggers, note his footsteps, how they totter, seem to shake.  
Seems to me I hear him saying, "Could I not for Jesus' sake  
Followed on through storm and tempest, through the long  
and dreary day,  
In the footsteps of my Master, but I'm now a castaway."

"Maddened by the deeds of others, crazed by jealousy and strife;  
Sold my birthright to get honor; sacrificed eternal life.  
Oh, the pain and sorrow waiting for me at the judgment day,  
Just because I wanted honor, now I'm but a castaway."

"God in heaven knows how hard I tried in days that're past  
and gone,  
But the tempter found me weak'ning, yes, he found me; then  
ere long,  
In his hands he held me tightly, closing tighter day by day;  
Soon I found myself his convert, now I'm called a castaway."

God have mercy on such mortals that in such an hour did  
yield.  
May they ere too late remember, Christ their deadly wound  
can heal.  
Then when Christ shall come in glory on that glorious wed-  
ding day,  
May he, too, rejoice with others rescued from the per'lous  
way.

B. H. DOTY.

### Lead Thou Me On

(Tune: "Lead, kindly light.")

I pray that thou, dear Lord, whilst I am here,  
Will lead me on.  
'Midst all the cares and toils and doubts and fears,  
Lead thou me on.  
With thee to lead I care not what betide;  
All will be well, with Jesus at my side.

My path may be obscure to my view;  
Lead thou me on.  
I'm not afraid, for thou art ever true;  
Lead thou me on.  
When dark and thorny path I fain must heed,  
I'll have no fear; thy guiding hand shall lead.

I am thine own, devoted to thy will;  
Lead thou me on.  
Until my work is finished, then, and still,  
Lead thou me on,  
Till in the realms of endless bliss I rove,  
Then will I rest rejoicing in thy love.

THOMAS NEWTON.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Our Social Hour

In response to an invitation from our Auxiliary president, Sister Krahl, in last week's issue, the readers of our column are to meet for a social chat two weeks from to-day! You received *your* invitation, did you not? If you are in doubt, turn again to the HERALD of February 5, and read it. Sister Krahl invites you all to send your words of cheer and greeting, that the issue of February 26 may indeed be a social hour.

We learn to love that for which we labor. The things which require earnest attention, thoughtful consideration, and careful action, usually are matters which lie next to our hearts. We are sure that each sister who responds to this invitation of our president, and takes the time and thought to sit down and pen a few words of greeting to her sisters the church over, and does it in cheerful cooperation with the plan of our consecrated leader, will turn with delighted interest and enthusiasm to our columns, when the HERALD of that date is placed in her hands. She will feel that it has a new and vital meaning for her, because of the effort she has made to make our "social hour" a success.

Do not feel disappointed if your letter does not appear in the first issue! We are hoping so many will respond that we will have gems of thought and good will to pass on to our readers for many a pleasant week. No good thought is ever lost. If once you give form to a beautiful thought, please believe that it has been given wings of eternity. It may fall apparently unnoticed at the time, but since all good is of God, know that every good thought will live to bless—sometime, somewhere. In this light may we not understand how we can "lay up treasures" which will not rust or be corrupted? So we pass on the treasures of thought which have come to you. Mail them *to-day* to Audentia Anderson, 5020 California Street, Omaha, Nebraska.

### Delinquent Children

A large percentage of delinquent children brought before the courts of our land to-day are illegitimately born. Almost the entire balance of the number are children who have, through other deplorable causes, also been deprived of the proper care and instruction God designed for them. Perhaps chief among these causes is the one growing out of the fearfully prevalent one of divorces. The children of divorced parents become the victims of conditions for which they are in no way responsible, but which deprive them of their inherited rights. Is it any wonder they almost invariably grow into ways of evil?

Parents, ask yourselves this question: "Would *my* child grow up fair and beautiful in character and usefulness if I and all others who love him were to be taken from him?" One's heart stands appalled at the very thought! A tender child, needing care and guidance and protection, sent adrift upon a world too selfish and too self-centered to know or care about such little waifs! Forgotten by all the "good" people, remembered only by the arch enemy of their souls, are *they* to blame that they fall into error and wrong?

Will *this* be one of the terrible sins of omission which we will have to face at the judgment bar of God? Will we be asked how much we, in our placid comfort and well-being, concerned ourselves about "the least of these"? Will we

continue to sit indifferently by, lifting no hand to help those consecrated workers who are striving, against what terrible odds, to have laws enacted by which these little innocent sufferers shall have common justice dealt out to them? Do you know what is being done in *your* State and *your* community for these forsaken ones?

A. A.

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### Forward the Light

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The need of better care for Connecticut's dependent and delinquent children, of making special provision for defective children, and the necessity for changes in the probation system are all brought out strikingly in a report on Children Before the Courts in Connecticut, prepared by Professor William B. Bailey, of Yale University, for the Children's Bureau of the United States Department of Labor.

Things have progressed a long way since the passage of the blue laws in 1750 which allowed the correction of youthful offenders by cutting off their ears, but in the opinion of the report, enough changes from the old system have not yet been made. The need of prevention rather than punishment is emphasized.

In New Haven, the largest city in the State, 692 children were brought before the courts in 1914 and 1915. Of this number 672 were boys. During that period no child under 6 was tried, though one boy of 6 was committed for burglary, an unusually serious offense for his age. One prisoner summoned to appear in court and confined overnight was so youthful that the next morning he had to have assistance in getting himself dressed before appearing in court. He was not allowed to remain in his home overnight while awaiting trial. The children's offenses varied from playing ball in the street and bathing naked to trespass and theft.

An exact connection between poverty and delinquency is difficult to establish although the report points out that the families of one fourth of the New Haven children concerned had at one time or another received aid from the associated charities.

Prior to 1917 Connecticut had no special laws governing the trial of children. They were subjected to the same legal processes as adult offenders. An act passed in 1917 provides that no child under 14 shall be committed to a jail or common lock-up while awaiting trial, although it is not obligatory to have all hearings away from the other business of the court.

In most cases before city courts in Connecticut, a child is arrested one day and tried the next. This does not allow time for the probation officer to investigate the case, and advise the court about the disposition of it. This, in the opinion of the report, is one of the weaknesses of the probation system; another is the method of selecting and paying the probation officers. They are appointed and removed at the pleasure of the judge; their salaries, within certain limits, are also fixed by him. No special qualification is required of a probation officer; in Connecticut many had no previous training for the work, and seven probation officers had had for their occupations that of liveryman, hatter, contractor, watchman, court messenger, and "dealing with peoples."

"In a large proportion of the so-called delinquents there is an accompaniment of low mentality," says the report. Mental examinations to determine the mental condition of delinquent children are given but rarely. This, in the view of the report, is a weak point in the procedure of the State in dealing with delinquent children. Many children are brought into court again and again before it is finally determined as a result of an adequate mental examination that they are feeble-minded.

The report concludes with eleven recommendations which it is hoped that Connecticut will put into effect. They include more adequate institutional care for the feeble-minded, testing and special training for mentally defective delinquents, revision of the laws for the care of dependent children, and the qualification test for probation officers.—United States Bulletin.

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### The Soldier's Home-coming

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We've been watching, hoping, praying  
For our soldier boy to come:  
Long has seemed the time of waiting  
Since he went away from home—  
Since he in the ranks enlisted  
In defense of Freedom's cause,  
'Gainst a great and cruel danger  
Threatening all righteous laws.

Yes, we heard the country calling,  
Calling hearts both true and brave,  
And we knew that hosts were falling—  
Those whom Christ had died to save.  
Innocent women and children  
Slashed by a relentless foe!  
So, with hearts wellnigh to breaking,  
We consented—he might go!

Where'er he went there followed  
Our petitions and our prayer;  
Whether on the land or ocean,  
We besought the Master's care.  
"Father, guard him midst the dangers  
Of the great and mighty deep;  
Raise up friends among the strangers,  
Those who truth and honor keep!"

When the storm winds bent the willows,  
We could then but pray and weep:  
"Though upon the tossing billows,  
Lord, wilt thou our soldiers keep  
Safe from every hidden danger—  
Safe from every evil snare!  
Lord, have mercy on the mothers,  
Sisters, wives—and hear their prayer!"

So we worked, and watched, and waited,  
Hoping always for the best,  
Thankful for each line, or token,  
Telling he was well, and *blessed*.  
Then we heard the welcome tidings:  
"Victory is now proclaimed!"  
So the boys in the battle falling,  
We knew had not died in vain.

There are many weeping mothers,  
Mourning o'er their soldiers slain,  
Can it be that *I* am favored—  
That my boy comes home again?  
In this hour of gloom and sadness,  
I am almost loath to say  
That my heart is filled with gladness,  
*For my boy came home to-day!*

EMMA L. ANDERSON.

[The above was written in honor of the safe return of Brother Arthur Brown, whose ship was lost four days in a storm, on its homeward journey, and swept far out of its course.]

## Unmarried Fathers!

"The age-old problem of children born out of wedlock is again receiving the attention of the people that should have grappled with it and solved it long ago—the members of the Equal Suffrage Association," says a Chicago paper. This is apropos of Doctor Lucy Waite's proposal to make the birth of an illegitimate child the marriage bond, and thus give the mother and child a legal standing in the community.

Everybody who thinks straight must agree with Doctor Waite, but by what crookedness of thinking do we continue to make this reform peculiarly the burden of women?

Every time we make the assumption indicated above we release a few more cowards from the pricks of conscience.

It is only by placing the illegal child in the light of its economic relation to the state that we can arouse law-observing men to see that they also suffer through their present indifference and toleration of unmarried fathers.

Most illegal children must be supported by the state. Taxpayers are forced to provide for their maintenance and education.

Most married men find it hard enough to raise their own children under the present schedule of living. Sometimes they limit the number of their offspring on account of economic pressure. Meanwhile they pay for the rearing of other men's unacknowledged children without protest.

When they once discover that they are, both as taxpayers and as philanthropists, doing this all of the time, they will be less tolerant of an evil which, as between man and man, they have always winked at.

Evidently men who believe that women must wring this reform from the state are altogether blind to the tax which the unmarried fathers make on the married fathers' pocket-books.—*Omaha Bee.*

## LETTER DEPARTMENT

### Southern California

The sun is shining brightly in southern California, and the Saints are rejoicing in the fact that the gospel work is beginning to shine forth in renewed power to bless the humble followers of the Master and to touch the hearts of the people of an awakened world.

This is my first year as an active missionary of the church, and the success that has attended my efforts and those who are associated with me has been very encouraging.

Representing the most wonderful message ever presented to an enlightened people, we have tried to occupy as those whom God has chosen to go forth as his standard bearers, and as men who feel the weight of this great responsibility.

We have appreciated the kindness of the general church in sending Apostle John W. Rushton to take charge of this mission field and to assist us in our efforts to build up the work.

About the first of last October I was informed that the Knights of Pythias, of Los Angeles, were arranging to hold an open meeting where all were invited to attend, at which time they were to raise their new flag. Their band was to play patriotic selections, after which there would be a patriotic address by one of the recognized orators of the city.

Being acquainted with one of the members of this order, Mr. Harold Motter, through him I was able to arrange for Brother Rushton to be the speaker on this occasion. A large crowd was in attendance; one of the noted speakers of this

country came up from the audience, shook Brother Rushton's hand and congratulated him as a speaker, saying that it was the ablest address he had ever heard. This incident helped to bring our church prominently before the people.

A little later was informed that the Y. M. C. A. of Orange County was to hold its annual meeting in the Baptist church of Santa Ana, December 12, and was to give a banquet to be arranged for by the women of that church. The man to obtain speakers for this occasion was formerly the pastor of the Christian Church of San Bernardino, and, having heard of Elder Rushton, invited us both to attend this banquet and to be the principal speakers. When it became known that Elder Rushton was to be one of the speakers, there was some objection on the ground that he was a "Mormon." But Reverend Roadhouse, who had this matter in charge, was well acquainted with me, having been a resident of San Bernardino at the time I was mayor; knowing that we were not Mormons, and that we were in no way identified with the Utah Mormon church, he therefore paid no attention to the objection, and notified Brother Rushton to be on hand as arranged.

We met a large audience of Y. M. C. A. boys and workers as well as representatives of the city, the schools, and the press. Our message was well received. The reporter regretted that he was not able to get more of Elder Rushton's address, but said that he had done his best. The write-up which appeared the next day showed that this reporter had done fairly well, considering that he was not able to wield a lightning pen.

At the close of the meeting, Professor Cranston, superintendent of the city schools of Santa Ana, arose and thanked Elder Rushton for his very able address and invited him to speak at the high school in that city. This invitation was accepted, and Elder Rushton gave the school one of his addresses which was a rare treat to hear, and will long be remembered by the faculty and student body. The principal, Mr. Hammond, gave us a hearty invitation to come again.

While in Santa Ana on this trip, I was invited to speak at a mass meeting held in the Elks' Club dining hall, where a banquet was given in honor of a number of the soldier boys who were going to the front. I was also invited to speak before the Book Review Club of Santa Ana. This club meets monthly to discuss the different leading books of our time dealing with present-day problems, and various speakers are invited to give addresses from time to time.

When the sad news reached us that Brother James Harold Gimblett, of Los Angeles, (who is a nephew of Brother James Farley) had died October 6 as a result of wounds received in the battle of Argonne Forest, France, September 29, I went to Los Angeles and assisted in arranging for the memorial service of this worthy brother who had made the supreme sacrifice in the interest of democracy and the rights of mankind.

Elder Rushton, who was a close friend of Brother Gimblett, was selected to be the speaker. Through the kindness of the Red Cross Society a number of soldiers from Camp Arcadia were present, as well as Captain C. A. Phelps of Stanton Post, G. A. R., in company with a number of the "Old Guard."

Brother Will Swain, of Ontario, California, who had just returned from overseas service, was selected to pin the golden star upon the service flag.

At the close of the address, Captain Phelps arose and thanked Elder Rushton for his wonderful message; then turning to the old and young soldiers and a number of young officers who were present, commanded them to face the service flag and in unison to salute. This service was very beautiful and impressive. The soldiers were then entertained at

luncheon in the homes of the Saints, which seemed much appreciated by them all.

This same evening I went to Ontario where I was announced as the speaker of the evening. An excellent crowd of Saints and friends were present, and gave us their close attention. The next morning I came home to make the final arrangements for Elder Rushton to speak at the high school of this city and to hold several meetings in the Saints' church. This makes the fifth time that Elder Rushton has appeared before the student body; and the 800 students made it very clear that he was a welcome visitor. As for Principal Beeman, he said, "Come again."

While in the city I received an invitation to be one of the speakers at a banquet given by the peace officers of the county, in honor of the newly elected sheriff, Mr. W. A. Shay, who was chief of police when I was mayor of the city.

That evening it was arranged for Elder Rushton and I to address the San Bernardino Rotary Club, which was giving a banquet at the Stewart Hotel. As we held services that evening at the church, we did not arrive at this meeting until 8.30, where we found the crowd patiently awaiting our arrival. The club was so well pleased with the address that the president of this club asked the privilege of arranging for a mass meeting to be held some time next May when Mr. Rushton could again be present and be the principal speaker of the evening. The club gave its approval, and it is hoped that nothing will interfere with this program.

The services at the church we believe were beneficial and instructive to all who attended.

The following Friday we left for Imperial Valley, stopping at El Centro and other points. At El Centro we were the guests of Brother and Sister Evan B. Davis; and at Calipatria we were entertained by Mr. and Sister Fred Mills.

On our arrival at El Centro we were informed that the Christian Endeavor was holding its convention; hence we at once decided to attend. Fortunately we met our old friend, Reverend Roadhouse, of Santa Ana, who had just recently been assigned as pastor of the Christian Church in El Centro. We were publicly introduced to the audience and were requested to respond with a short talk.

Before the close of this service Reverend Roadhouse invited us to occupy his pulpit the next Sunday morning. We both accepted and were on hand at the Sunday morning service. I was introduced to the audience and was called upon to offer the invocation. Reverend Roadhouse introduced Elder Rushton to the audience and then gave him the privilege to speak on a subject of his own choosing as long as he desired. The speaker was at his best, and as he presented his message with that force and eloquence for which he is famous, the audience sat in rapt attention with a look of wonder on their faces. Let God be praised for making such opportunities available.

Brother and Sister Evan Davis were the only members of our church in the audience, and as they sat there rejoicing they realized that this was the first sermon ever preached at this place by our elders, and were reminded that this had been shown to Brother Davis in a dream over a year ago. Now they were made to realize that God was caring for his work, and opening the way for his servants to go in and occupy that the truth should be declared in this city.

Mr. Maddux, the superintendent of the Sunday school of the Christian or Disciple Church, and a prominent man of the city, was so well pleased with the sermon that he made arrangements for us to address the high school the next morning. Our message was well received and we were invited to come again.

The *Imperial Valley Press*, for January 20, gave us a write-up covering over two thirds of a column on the front

page, giving an account of our visit and containing a synopsis of the address. This is quite remarkable when it is understood that the newspapers of this city hardly noticed the fact that the Christian Endeavor convention was in session at this time. We were later informed that we were the first representatives of any church to be invited to speak before the high school of this city.

Through the kindness of Brother Davis, the Saints of the valley were notified of our coming, and a meeting arranged for Sunday afternoon, to be held in Brother Davis's studio. The Saints of Imperial Valley are widely scattered, and a number drove forty miles in their machines to attend the service.

Reverend Roadhouse was present and offered the opening prayer, after which he was invited to talk to our people. Mr. Roadhouse invited our members to attend his church until they could arrange to hold services of their own. He said he was pleased to have the privilege of expressing his deep appreciation for the wonderful message he had heard, and invited us to come again and visit his church and his people.

This Imperial Valley, much of which is lying below the level of the sea, was nothing but a barren desert a few years ago. By means of the big canals, water is taken from the Colorado River, and this great valley is made to blossom as the rose. El Centro is the county seat, and has a population of about seven thousand inhabitants; entered by the Southern Pacific Railway on the north and by stage line on the west. We found the Saints of this valley to be wide awake and very hospitable. The Lord is truly feeling after the people of this county, and we hope to take advantage of this splendid opening, and we have planned to return in the near future, and in the meantime I will keep informed as to developments in this place.

In my travels over the district and visits among the branches, I find the pastors working hard to build up the work and are being backed up by the "faithful few" who are always alert and ready to assist in any way possible. May the Lord bless them as they prepare to meet the new demands which will be made upon them.

Bishop Richard Bullard, of Independence, Missouri, is making a tour of the district and is doing effective work in the interests of the bishop's office. We welcome him to our midst, and invite him to come again.

Our message being absolutely true, I urge that every member should consecrate their lives anew to the promotion of this wonderful work, and in this undertaking let us become dead in earnest ourselves that we may impress our friends with the fact that we love them and it is a real pleasure to serve them, and that it is more than the sense of duty which impels us. May we become awakened to the truth, that love is the greatest dynamic in the world. Let us cultivate the habit of looking for the good in men and women. May we live the positive life by emphasizing the beautiful and the true in all we do or say. To give too much time and attention to the negative side of life will weaken our influence, and neutralize the effect of our message.

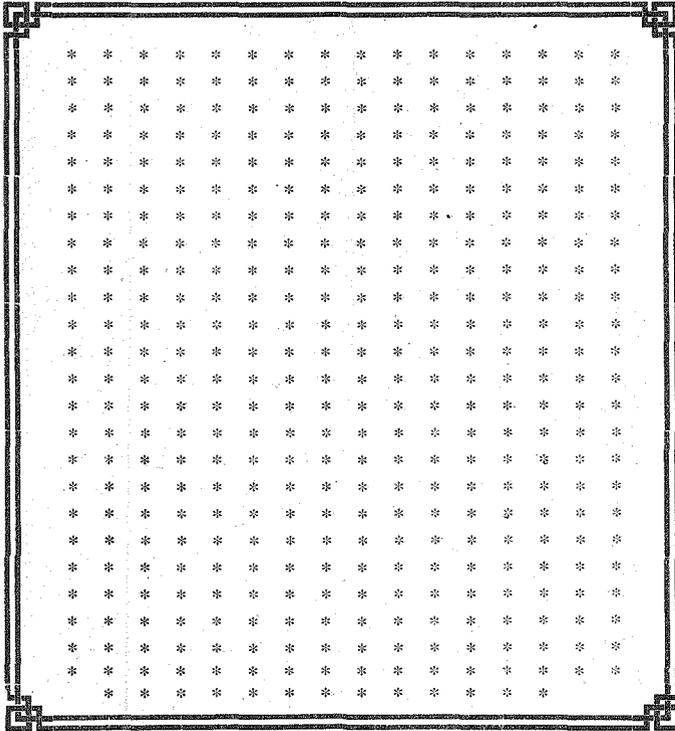
That the characteristics of Jesus Christ shall be studied and appreciated by all, and made potent in our lives, is my earnest prayer.

Your brother and fellow servant,  
SAN BERNARDINO, CALIFORNIA. G. H. WIXOM.

I never listen to calumnies, because if they are untrue I run the risk of being deceived; and if true, of disliking a person not worth thinking about.—Montesquieu.

Our character is our will, for what we will we are.—Archbishop Manning.

Christmas Offering Roll of Honor



Up to and including last report we had heard from a total of 397 schools, home departments, and cradle rolls that had gone "over the top," and this week we have quite a large number more to report.

With only a few more days left to report offering for 1918 we are still short several thousand dollars, and have some doubts as to whether we shall reach the \$100,000 mark. If we do fall short let us not blame it on the "Flu" for the poor fellow has had enough laid at his door for one season. Let us rather charge it all up to a late start and a putting off until the last few months before we settled right down to real effort. This does not apply to all schools, as you will see from the reports, but we fear it does apply to many. Are we going to get caught again this year in a like manner? We feel sure that we shall not, but for fear we do let us all get right to work.

A correction. (Error made in reporting to the papers.) Sharon, Pennsylvania. We reported this good school as having 50 cents more per member than last year—we should have reported that their offering for 1918 was 50 per cent greater than in 1917. We are sorry for the error but glad to make the correction. Looks like we were fortunate, however, in making the error, for when Brother Ahlstrom advised me of the error he also took time to tell me of one of their plans for raising offering. It is very interesting and is as follows: "Brother Thomas Jones, our new local superintendent, has painted a nice large picture for our 1919 effort, 'The High Aim Road,' on which all our members will travel toward our high aim of \$300 for our school of 42 members. Each contributor is represented by an arrow, which is moved forward on the road as the offering increases. There is already considerable competition for leadership."

Delhi, Ontario. Sister John F. Sommers reports: "The Delhi Sunday School set their aim at \$50, and have 20 members. We are thankful to state that we more than doubled it. We feel as if we might have done still better had it not been for the expense of fixing over our church. We have

already started our offering for 1919, which we hope will be still larger."

Corinth, Ontario. William Hoskins, superintendent, reports: "Some of our brothers and sisters made up their minds not to buy any Christmas presents, and gave their money to the Christmas offering. We have already started to pay in Christmas offering for 1919. Some of the Saints here keep the eggs that are laid on Sunday, and it seems there are more laid on Sunday than any other day. We sent in \$50 for 1918, which was \$3.33½ a member, but we hope and are going to try to do more for 1919."

Wellsville, New York. Nettie Potter, superintendent, reports: "We have only seven members. We are also isolated from the church and the association of the dear Saints. We gave a total of \$22 in 1918, but we trust we can do better in 1919."

Houston, Texas. Nettie Fisher, treasurer, reports: "We have 50 members and sent in \$114."

Bayfield, Colorado. Mary Shippy, superintendent, reports 15 enrolled members and \$66. Aim for 1919 is \$75.

Glasgow, Montana. Glow Sunday School. Charles F. Engle, jr., superintendent, reports: "At the time we gathered up our offering we had about twenty members on our record, and only about fifteen were active, and half of these were children. Our offering amounted to \$43.88, a little over \$2 per member."

Frazee, Minnesota. M. L. Jepson reported through Brother McGuire's office: "Our hat's in the ring, and anyone wishing a place near the top for 1919 please remember we have asked to have the top reserved for Frazee. By way of fair warning will add that our superintendent has red hair." A challenge and red hair seem to go pretty well together, and we rather sense some real contest if some of the other red-headed superintendents take up this challenge.

Ferris, Illinois, New Hope Sunday School. Della Alston, secretary, reports: "Our school has an enrollment of 39 and our offering was \$165.02."

Independence, Missouri, Englewood Sunday School. J. W. Stobaugh reported: "We have an enrollment of 33 and our offering was \$92."

Independence, Missouri, Enoch Hill Sunday School. W. H. Deam reports they are over the top.

Kansas City, Missouri, Ivanhoe Sunday School. E. M. Shimel reports an enrollment of 34 members, average attendance of 18, and offering of \$75.

The following list was obtained from Brother McGuire's records and they are all well "over the top."

- Bozeman, Montana.
  - Joy, Illinois.
  - Miami, Oklahoma.
  - New Park, Pennsylvania, (Fawn Grove Sunday School).
  - Stewartsville, Missouri, (Rising Star Sunday School).
  - Joy, Illinois, (Buffalo Prairie Sunday School).
  - Hood River, Oregon.
  - Alexander, Kansas, (Star of Bethlehem Sunday School).
  - Galien, Michigan.
  - Viceroy, Saskatchewan.
  - Freesoil, Michigan.
  - Appin, Ontario, (Longwood Sunday School).
  - Brockton, Massachusetts.
  - Parsons, Kansas.
  - Vanscoy, Saskatchewan, (Minnesota Prairie Sunday School).
  - Packard, Iowa.
  - Fanning, Kansas.
  - Davis City, Iowa, (Greenville Sunday School).
  - Holdenville, Oklahoma.
- This concludes the list of "over the top" schools for this

week, and there are quite a number you will agree, and more coming in all the time. We are sorry, however, that every school did not respond to this call, for it would have been fine indeed had we a report from every one of our good schools.

Do not forget that February 17 is the last day on which reports will be received for this year—the offering closes on the tenth, but we shall receive Honor Roll reports until the 17th.

We hope and pray that all the schools have already started their offering for 1919, and if they have not, we hope that they will start to-day and work hard.

May God ever bless and direct your efforts is the prayer of

Yours very sincerely,

ARTHUR W. SMITH.

### Church of Christ

The Church of Christ is now on the earth with its ancient gifts and blessings. Reader, are you a member of it? If you are, then keep the commandments to the end and you shall be saved. If you are not, then begin to investigate and find out which of all the churches is Christ's. When you shall have found it, enter therein and you shall find peace and rest to your soul.

C omes with a message of love.

H as tidings for the meek.

U rges sinners to repent.

R aises the standard of righteousness.

C omes with the gifts of the gospel.

H as apostles and prophets. (1 Corinthians 12: 28.)

O ften persecuted (Matthew 5: 11.)

F or all who love the truth.

C ommissioned from on high. (Matthew 16: 15.)

H as its authority from God. (Hebrews 5: 4.)

R eorganized in latter days. (Revelation 14: 6.)

I s composed of Saints. (1 Corinthians 1: 2.)

S hall stand forever. (Daniel 2: 44.)

T o be the Lamb's wife. (Revelation 21: 2.)

C. J. SPURLOCK.

### Independence Items

The numerical strength as to membership of our church units here is increasing, the branch numbering over 3,000. The Sunday school enrollment is about 950, and the Religion reports 550 at the session on January 31.

In some of the wards of the city the group prayer meetings held each week are resumed, although many remain at home on account of the influenza in the city.

According to I. N. White's statement at the prayer service on February 5, there were forty cases of it among the citizens. Some of our number are afflicted otherwise, and request the prayers of the Saints. They have been treated at the Sanitarium for several weeks, and a few are convalescent.

The Woman's Auxiliary meetings, generally held in organized group methods, are going forward under the lead of the organizer, Sister Evan Davis, and their work is divided into departments, each group having its leader and secretary. Many active and efficient young women are interested, and believe much good will ultimately be accomplished in their various lines of activity.

The young women of the Laurel Club who are quite skillful in artistic kinds of sewing and who meet at the Woman's Building, number about thirty-five; while the older, motherly sisters, constituting our aid society, of ancient fame, meet in the church annex, where they can quilt and chat to their heart's content. There are fifty or more enrolled, but at their annual dinner their attendance swells indefinitely.

So, what with the study classes, the preaching services, business and committee meetings, which include those of the Sanitarium patronesses and occasional receptions, like that one of our beloved president on January 21, when he had to grasp the hands of about five hundred of the brethren and sisters on the occasion of his forty-fifth birthday, also priesthood and elders' official assemblies—with all these the Saints may be classed among the really busy people in Zion's center place.

They have of late been favored with their usual quota of able ministerial services through the efforts of Brethren Gillen, Luff, Greene, and Lambert, and at the sacrament meeting of the 2d which was truly a pentecostal one, the Saints rejoice in the spirit of a holy brotherhood.

The late improvements on the church building are consisting of the erection of fine, roomy vestibules at the east and west entrances to the basement and auditorium.

Two excellent discourses have recently been delivered at the church on the Temple Lot by President F. M. Smith and our missionary, Brother Fulk.

ABBIE A. HORTON.

MONMOUTH, IOWA, February 4, 1919.

*Editors Herald:* I feel it a duty as well as a privilege to write to this good paper. It is of far more value than a meal of victuals. I enjoy reading its columns each week, especially the letters from the brothers and sisters far and near. It is the only preacher I have any more, therefore it seems of more value than heretofore.

I realize that the nearer the end, the more daring and tricky Satan becomes. He knows his time is short, therefore is making good use of what time he has left. The harder we try to overthrow the satanic power, the harder Satan tries to overthrow us. Therefore, we as Saints should be on the alert, ever ready to meet and overcome the obstacles that tend to overthrow us and thwart the purposes of God.

We as a people, if we expect to have eternal life in glory celestial, must have our lamps trimmed and burning, with oil in them, ready to meet the bridegroom when he cometh. If we are not prepared the door will be closed and we will be left without.

Why should we let the things of this world come between us and God? Why do we so often go along in a sleepy and dilatory mood, and with hands folded, say, All is well with us?

If we expect to receive blessings we must work for them; we must put forth an effort and work, watch and pray, and above all, fight, for the battle is not won until we have conquered all.

Let us each and every one put more zeal and energy into the work and come out far more advanced spiritually at the end of this year than any preceding year of our Christian life.

Yours in gospel bonds,

VELMA KETCHAM.

A word that has been said may be unsaid; it is but air. But when a deed is done it cannot be undone; nor can our thoughts reach out to all the mischiefs that may follow.—Longfellow.

HARPURHEY, MANCHESTER, ENGLAND, January 9, 1919.

*Editors Herald:* The many friends of the North Manchester Branch will be glad to hear that we are still progressing in the work of the Lord.

For many years we worshiped in a very poor room, in a poorer neighborhood, where one hardly liked to invite friends and strangers to attend. But early last year a move was made to a larger room situated on the main Oldham Road. Previously it had been used as a schoolroom by Saint George's Church. The dedicatory services were in charge of J. W. Taylor, district president, who was assisted by the branch president, Albert Hall, and W. H. Greenwood, James Waugh, and Henry Greenwood. Brother Taylor made the dedicatory prayer, which was one of deep feeling and made a great impression on all who heard it. Elder Henry Greenwood delivered the address, which was of a highly spiritual character, stimulating all to greater diligence in the Master's service. Elder Waugh composed two verses of a hymn to suit the occasion, and altogether a good time was had.

The quarterly conference of the district was held last Saturday and Sunday. It opened at 6 o'clock on the 4th, in the northeast meeting room. On this day we experienced the worst snowstorm for years, as a result of which nearly the whole of the telegraph and telephone wires were brought down, and traffic was very much delayed.

In spite of this we had several brethren from a distance. J. E. Meredith and Fred Schofield drove over in a motor van from Birmingham, nearly one hundred miles distant. To add to their difficulties they had a breakdown on the road and had to repair it in the snow. This made them somewhat late, and prevented Brother Meredith holding a meeting of the Seventh Quorum of Elders, of which he is the worthy and honored president. However, his heart was made glad in that he was able to hold a meeting from five to six o'clock on Sunday afternoon, and a very profitable time was had.

Bishop May traveled by train from London (nearly two hundred miles distant), but was so delayed that he got to the meeting after the adjournment had been proposed.

Elder Abel Hall was also in attendance. The conference was in charge of the district president, Joseph Dewsnup, assisted by his counselors, G. W. Leggott and John Bailey. Sunday morning Brother Henry Greenwood and Brother Meredith were the speakers. In the afternoon a good fellowship meeting was held. The district president addressed the Saints at night, Brother May presiding. The attendance at the meetings was poor, but what was lacking in numbers was compensated for by the quality of the meetings.

The conference ordered and made provision for the ordination of George Mayne, of Eccles, to the office of elder, and F. J. Lewis, of Stockport, to the office of priest.

I have been laboring in this latter branch for about the past two years, part of the time as its president, and I feel sure that Brother Lewis will make a very welcome and useful addition to the Stockport Branch. The Saints at this place have treated me very kindly indeed, and I long to see the work grow in this locality. They are a kind and devoted band and deserve to make progress.

Manchester has many claims to distinction, and has just added another one to the list by making the worthy President of the United States a "freeman." So we can now claim him as a fellow citizen. President Wilson journeyed from Carlisle, where he had been visiting the scenes of his mother's birthplace, arriving here at 5 o'clock on Sunday, December 29. In company with Elder Brian, I was passing through the city just as he arrived. We made an effort to get a glimpse of perhaps the greatest man (politically) alive to-day. We were unsuccessful; however, on Monday we

fares a little better. We journeyed to town, but owing to the press we could not get anywhere near the line of route. We looked around for a point of vantage, but were unable to emulate the example of Zaccheus of old, for the reason that there are no trees about that one could climb, so we had to be content with a peep.

We wish President Wilson success in the great mission that has brought him to Europe. Just as others have been raised up to accomplish special work, so we are prepared to believe that this man has a special mission to perform. And while we know that the proposed league of nations cannot bring about the universal peace that is so much desired, it will at least prove the helplessness of man, and, let us hope, cause the nations to look to God for the establishing of his kingdom.

In accepting the freedom of the city, President Wilson delivered an address that has been described as something of a lay sermon. And indeed it was, and the advice given ought to appeal to all our church members. Among other things, he said:

"Friendship is not a mere sentiment. It is based upon principle. Upon a principle that leads a man to give more than he demands. . . . It is not based merely upon affection, but upon common service. A man is not your friend who is not willing to serve you; and you are not his friend unless you are willing to serve him."

Again:

"Interest does not bind men together. It separates them. . . . There is only one thing that can bind people together, and that is a common devotion to right. Ever since the history of liberty began, men have talked about their rights, and it has taken them several hundreds of years to make them see that the principle part of right is duty; and that unless a man performs his full duty, he is entitled to no right."

He also said that he had never had a difference with a man, even those that looked big differences, but what, when they came together and talked the matter over, he found that the difference that separated them was a very little one indeed.

I would like to commend these thoughts to the Saints, because the Lord's way which has been specially given to us, is to seek out those with whom we have a difference, or even those who we know have an offense against us, and I feel sure that if we follow the instructions given to the church, we shall experience a degree of oneness, which up to the present has been conspicuous by its absence; and should we fail, we can then have recourse of an appeal to the church.

Brethren, let us close up our ranks.

While there is much to be desired, regarding the progress of the Lord's work in this city, yet it makes a very fair show, in that we have three lively branches in existence. The North, Southeast (this is an amalgamation of the South and East Branches), and the Northeast. This latter branch worship in their own building, and as it is by far the largest place of worship, the conferences are generally held there.

We also have branches at Stockport and Eccles, which are only a few miles away from the city. We are far from satisfied. We want to see the work grow and become a greater influence for good. It is to be regretted that the work's progress is often stayed by our own folly. We often forget that this work exists to bring about *regeneration in ourselves*. We want to apply it to the other person and thereby fail to see the mark of *our* high calling which is in Jesus Christ. Satan tries to divert our attention from the Master, and sometimes we allow ourselves to become the instrument by which this is accomplished.

Don't let us sit in judgment upon some one because their

actions don't suit us. Let us remember that Jesus Christ came into the world to save sinners. Therefore, if we would be his disciples, let us try and do the same, remembering that we ourselves require his saving grace; and it has been decreed that we shall be measured with the same standard by which we judge others.

Praying that God will give success to his work,  
Your brother in gospel bonds,  
45 Rochdale Road. JOHN BAILEY.

MIMICO, ONTARIO, January 24, 1919.

*Editors Herald:* I think a great deal of the HERALD and realize that the matter therein is very much improved. It keeps me in touch with headquarters and gives a general knowledge of the church at large.

Church papers have been very much neglected by many in this branch. Although they are hung up in the schoolroom for anyone to read, yet I spoke to one who had been in the church (Toronto Branch) for seven years and asked him if he read the conference account in the HERALD. He said no, that he never read the HERALD.

The branches should take up this matter and get the church papers in bulk—just as the *Quarterlies* are sent. That would encourage the Saints to come and get their papers; if not, some one could visit them.

I was told by one who has left us that he was very much surprised that a man like me, of such brain and intellect, did not follow *him* when *he* left the church. But my experience teaches me that it is not the amount of brain or intellect that will guide a man in the right way, but it is the use he makes of his brain and intellect.

Happy is he or she who can say with the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path."

F. M. FREEMAN.

DAHINDA, ILLINOIS, January 25, 1919.

*Editors Herald:* As nothing has been contributed from these parts for some time, I shall add a little. There is not much to say, as we have had our troubles with the prevalent disease, inclement weather, etc., as all have.

We are a little band struggling along to do our duty, for the most part, only a few of the membership, striving to keep the banner afloat here. We hope better attendance will come after the spring opens up and more can get out. We should truly be thankful here that God has spared all the Saints so far, and several families have not been afflicted as yet, for which we are thankful.

We hold our community "sing" with the Methodists and town friends every Sunday afternoon, holding alternately at each church, and we are all enjoying the association together. This is as it should be. We are glad to see our people coming out with a desire to mingle, such as has never been before. We must let our light shine and our lives bear a righteous testimony, and we cannot tell the good we may do.

We have not seen a missionary for a long time; one would be very welcome.

Your sister in the gospel,  
MRS. CHARLES DAWSON.

SAN DIEGO, CALIFORNIA, January 28, 1919.

*Editors Herald:* The San Diego Branch is moving ahead in spite of the adverse winds that have swept over the city. Spanish influenza brought experiences in which we were forced to take part—several weeks without services; then the wearing of the gauze mask. So far not a member of our branch has been called to make the great sacrifice. Though

a few have suffered from its touch in a light form, they are now back at work.

We held two prayer services while wearing the mask, and will say that they were the best I ever attended. It was a complete reliance upon God.

All around us men and women were dying, in some instances whole families were taken, and the hospitals were filled to overflowing. How weak the power of man to combat this awful foe! So at the feet of Jesus we asked for his protecting care that our circle should not be broken. It has been so. The quarantine has been lifted, and we are happy in our work. Strangers are meeting with us and we are encouraged. The outlook was never so bright.

Through the conflicts of the future may the great Spirit guide.  
LEVI HEMENWAY.

FLINT, MICHIGAN, January 29 1919.

*Editors Herald:* I just wish to say that it has recently been my happy privilege to visit one of the best branches it has ever fallen to my lot to visit, that of Saint Thomas, Ontario. En route to this place, Saint Thomas being on the line and the place of my gospel birth some twenty-seven years ago, I felt to stop off and see the Saints of other days. Was particularly interested to know just how the twenty-three new converts brought in during my campaign last winter were faring.

It was indeed a joyful greeting, and to say that I was pleased with the situation would but partially express my pleasure. The branch simply hummed with industry and happiness. Everybody seemed to have something to do, and they were doing it in the only way—with cheerfulness.

The branch is indeed fortunate in having such an able staff of officers, such as Brethren Burger, Raison, Pearson, Rielly, Else, and Skelding, who, with the genial sunshine of Elder Johnson, are doing wonders in promoting the welfare of one and all. The choir was simply superb under the talented leadership of Sister Harndon. Indeed, no word that I might say could exaggerate the excellency of the spirit prevailing amongst one and all.

Sister Pearson (wife of Samuel Pearson, the late landmark of the church in Canada), is working wonders with her band of auxiliary workers, who, during the years of the past have simply raised hundreds of dollars for sacred service.

It is indeed a blessed branch. The Sunday school, Religion, and prayer meetings are well attended, and all rejoice in the near coming hope of Israel. My short stay, which covered only four days, was filled with happy hours. It was visiting by day, preaching by night, and baptizing after every meeting. Seven were immersed beneath the liquid wave.

Nor must I forget to say a word about the press. Never in all my travels have I found such a liberal press. During my former campaign, I was permitted to publish a digest of the former evening's discourse every day. The city street cars carried a streamer all day long for several weeks. Indeed, Saint Thomas I have found to be the most generous city on the map, and I feel, Mr. Editor, that it is only ordinary courtesy for me to announce it.

But what our work at Saint Thomas needs—and they will permit this little suggestion—is a new church more centrally located. If they would but get down on Main Street, nearer the center of this picturesque city, there is no doubt that their converts would multiply by ten.

Saint Thomas has done much for the church in a general way, producing, as she did, the late Elder J. A. MacIntosh, who is probably the greatest Bible student that Canada ever had, and whose work is known and noted in many a Cana-

dian hamlet and town. Also, Elder E. K. Evans of *Glad Tidings* fame, who through long years still tells the story by pen and platform.

I may say to the many friends of Brother T. A. Phillips, that I was permitted only very recently to have a much appreciated conversation with him. He is hale and hearty, although hopelessly blind. It is good to note his unswerving faith in the angel's message, and to listen to him recount his rare spiritual experiences of other years. May God bless Brother Phillips, who, through long years of suffering and isolation, still clings to the rod of iron and to the line of honor and uprightness of character.

Oh, there are dozens more of the old friends whom I would like to write about. Many of the earlier stalwarts have passed on to the other side, such as Brother and Sister Bently, Brethren Hanley, Johnston, and Burger, Brother and Sister Cornish, Brethren Isaac and Samuel Pearson, Sisters McKillop, Clayton, and Bird, but there are excellent sons of noble sires still remaining to carry on the work of God.

Am busy just now in Flint. We are having full houses, sometimes overflowing. Everybody is on the "tip toe" of interest. It is a fine branch of 500, and bids fair to become one of the most commanding branches of the church. Matthew Liston is doing yeoman service with his baton. He is another Hoxie. Indeed, we have a fine bunch of ministers under the presidency of Elder Harder, who are making good in many ways.

DANIEL MACGREGOR.

McALLEN, TEXAS, January 30, 1919.

*Editors Herald:* We came here on January 6, 1918, and found a location that pleased us very much. We have been here one year and like the climate fine as we are in an irrigated part of Texas, close to the Rio Grande River and about two and one fourth miles from the Mexican line.

Have had considerable rainfall this winter—five good, big rains in two months, and that is not bad for any country.

As soon as we arrived here, we commenced to search for members of the Latter Day Saint Church. We were successful in finding about thirty members and have organized a Sunday school and have preaching twice each Sunday by Elders J. S. McDonald and W. R. Adams. Also, there is a good interest manifested among the young people outside of the church, and some of the people are reading their Bibles more than ever they have done before. We feel there is a good spirit leading us. Our Sunday school numbers forty, and the number is increasing.

The influenza has visited us here but we have not lost any of the Saints. More than two hundred of the Mexican population have died of it, in and around McAllen. The Mexican people have been scourged terribly by it, and some of them say they think God has sent this scourge upon them to destroy them as a people.

We are laboring for the victory and are determined to win; and in fighting we want to fight lawfully and in accordance with the gospel.

In gospel bonds,

J. S. McDONALD.

LAMONI, IOWA, January 31, 1919.

*Editors Herald:* The undersigned has been a reader of the *HERALD* since 1879 and has noticed the changes in style and size and appearance as well as in value and price. I have enjoyed reading the many articles and letters and felt the Spirit accompanying the reading thereof, and I have been moved upon to write a few lines to bear my testimony as I have heard and seen others do.

I will say that I have been sympathizing with those who have been isolated and desire to be gathered among the

Saints, and enjoy the privilege of meeting together and receiving of the blessed Spirit that is made manifest to the Saints and the power of God bestowed through obedience of the gospel. I have proven the promises of God to be true in the paying of tithes and offerings that we read about in his law, and I have received many blessings through administration, and the witness of the Spirit as to the condition of those administered to, when physicians had said there was no hope and they could do nothing for them. The Spirit has told me in administration that the individual would recover and he did so, for which I am thankful to God, because it was not the power of man but the power of the Creator that healed them.

I remember one time a brother was not expected to live until morning, and two brethren were called upon to administer, and the deacon called on me to go there and sit up during the night with him. When the brother was administered to I was asked to assist in laying on of hands, and this brother's son came there that night and said I could go home. When we went home the two brethren were saying that they thought he could not live until morning. I felt impressed to say, "Brethren, I feel that he will still be well and bear testimony in the church," and in three weeks he did so.

Another, a sister up in Canada, had been told by a doctor that there was no hope for her; we administered to her three different times, and when we went the second time we administered twice before we left. When we were ready to leave, the sister asked me what I thought of her condition. I told her to be quiet and not fret or worry because she was in God's hands and her time to depart this life had not yet come. Shortly after, about two months, she came where we were holding meetings, and when I saw her in the schoolhouse I went to shake hands with her and asked her how she felt. She said that she felt better than she ever had during her life. I have not heard of her departure yet, and this event occurred several years ago.

In other matters, as well, I have proven that God's promises are true and fail not. If we as his children will do our part we will enjoy all he has promised us. So be encouraged, Saints, and trust fully in God, keep his commandments, and help to establish Zion in righteousness. We know that we must keep all his commandments, otherwise we have not an assurance of the promise. Now we are here in a school and we have many teachers. We can draw conclusions from the disposition of man as well as beast regarding their difference of character. Some are kind and gentle and easy to handle, while others are of an opposite disposition, fretful, and therefore harder to manage.

Pardon my digression here to explain what I mean by these things. I have been fortunate enough to have a few animals myself. At one time I had a team and a cow, and I got a little kitten and a little dog. When I was feeding the dog and the cat I wanted them to eat in one dish. When I set the dish down with milk and bread for them to eat, one said *sssss!* and the other said *brrrr!* so I commenced to pet them and talk to them as I would a child: "Now be quiet and nice and eat together." So by and by I had them trained so that the dog would look up to me when I set the dish down and the cat was not there, as though to ask, "May I eat?" When I looked at him and asked, "Where is the kitty he turned around and looked, then started out toward the barn, and met the cat about halfway between the house and the barn. When they met they touched their noses together as though to kiss each other, and then came to the house and ate. So I know that animals can be trained to love each other, and why should human beings not be more willing to be taught and love each other who are brothers

and sisters by creation, and especially so since they are brothers and sisters by adoption of the covenant? So I for my part have made no reservation, and desire only to keep his commandments and do those things that he desires, so that I may reap the reward he has in store for the faithful.

But there is a difference in teaching and training in childhood, therefore we have to be considerate and strive to teach those who have been unable to see as we do, because we have an example in God's dealing with Saul of Tarsus, whom he had to smite to the earth and who was struck blind with the light that he saw while he was persecuting the Saints when he was on his way to Damascus. "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks." So it is that the Lord seems to have to use force with some in order that they may be made to understand his word.

Let us pray continually for one another, that each may help in either words or means those who sit in darkness, as I am sure that one and all love the gospel, and have made a covenant with the Lord and that they will remember in their daily supplication to God, that we may all be prepared when Christ comes to reign on the earth; that if we sleep in the dust for a season we will be awakened from the rest and be worthy to be with him during the thousand years and in all eternity.

Your brother in Christ,  
JOHN WAHLSTROM.

BROCKTON, MASSACHUSETTS, February 2, 1919.

*Editors Herald:* Many blessings have come to us as a branch, but none greater than the manifold blessings that came to us during the two weeks that Brother Dwyer spent in our midst. Among the Saints the effect was a revival of interest in the work of the branch. Among outsiders it meant the breaking away of barriers and giving the community a better understanding of our people.

When the announcement of the brother's coming among us was made it was received with prayerful interest. The good that he had accomplished in other branches was known among us, but when it is all over we can say as did the queen of Sheba, "The half was never told."

We owe much as a branch to Brother Frank Dobbins for the excellent way in which Brother Dwyer's coming was managed. Also Sister Emma Dobbins for the masterly way in which she took charge of the singing, our pastor, E. L. Baker, and the Saints who so nobly assisted.

Through the efforts of Brother Dobbins we obtained a large Baptist church on one of the principal streets of the city. Would we fill it was the next question. We prayed for success and our prayers were heard. The first night brought out a large audience—and continued increasing night after night. On Sunday night came the great climax. Gallery and auditorium were crowded, an audience that has not been seen here for many a day. At six o'clock our Baptist friends would have Brother Dwyer speak to them at their young people's meeting.

Brother Dwyer is unique on the platform. A whirlwind at times, he sweeps everything before him. He is a wizard with words, twisting them and juggling them in all manners of unaccustomed ways, playing with them upon the emotions of his hearers, now stirring them to the very depths and then counseling them with laughter, but all the while proclaiming the central truth of the message.

Space will not permit us to tell all the good things that our eyes saw, and our hearts felt, but at 10.30 a. m., January 19, our brother gave us that masterpiece of his, "Why I became a Latter Day Saint." All who have heard this lec-

ture cannot soon forget it, also how God works in a mysterious way his wonders to perform.

In the evening the subject was, "The message of the sea," showing that each individual is a mariner sailing on the great sea of life. He told of some who sailed calmly through rough seas, while others became shipwrecked on the ocean of life. Monday night he lectured on, "President Wilson and our victory," and in a graphic way presented the great achievements of our president and the wonderful part that America played in the world conflict. Next came, "Thirty-one days in the Desert of Sahara." This is a grand lecture. How marvelously God has provided for his children in all parts of the earth. Then came, "Rome, the Eternal City." Rome both ancient and modern was thrown on the screen, with its wonderful architecture, its Colosseum, and the Christians burying their dead in the catacombs. Thursday night our brother gave us a very powerful and impressive lecture on the "Power of personality," showing that this thing we call self may be educated and trained to a remarkable degree. He presented Jesus as the highest type of personality.

On January 26 Brother Dwyer gave a lecture on his "Three years in the Land of Jesus." At the close of this lecture the pastor of the Baptist Church, who had sat spellbound under our brother's eloquence, said, "Whatever has been said of this people, I say this, these people and the man that represents them are lovers of Jesus." What a grand tribute to our brother and to the Saints.

On the evening before Brother Dwyer's departure the Saints met at their hall for the farewell address. He spoke for one hour and a half on "Church decorum and our attitude toward new conditions created by the war," causing the weakest to look up and take courage.

Brother Augustine Dwyer is a man of a very pleasing personality. To know him is to love him. His devotion and sacrifice for the work of God is elevating and inspiring. His rich experience in education, in travel, and in the training of men makes him of great worth to the church. He has made many friends in Brockton, both in and out of the church, and the name of "Latter Day Saint" has again been made honorable. His short stay with us has been a grand treat for the Saints. We have been strengthened spiritually and encouraged to fight on in the great battle of life. Even the children of the branch were sorry to see him go, for we all were made better by his coming. He returns in March to lecture in one of the largest and most prominent churches in town.

WILL ROBERTS.

INDEPENDENCE, MISSOURI, February 2, 1919.

*Editors Herald:* We are still alive at Enoch Hill Branch. We had the largest audience this morning at sacrament that we have ever had, and our oblation was, of course, the largest we have ever received. Brother Elbert A. Smith preached for us at the evening service, so we have had a treat all day long.

We are, and have been for some time past, anticipating the urgent need of making more room for our Sunday school at this place, and we are surely in need of the same. We expect this year to move the present building and build a basement to set it on, and thereby have more commodious quarters for our services.

Ever praying for the onward progress of the work,  
Your coworker, A. A. GAYLORD.

DUMONT, IOWA, February 2, 1919.

*Editors Herald:* I have met but one Saint in about seven years, as I am the only member of the church in this section of the country.

It is very hard to be away from the church. Only those who have had such experience know what it is.

I regret that I have been very unfaithful toward the up-building of the gospel, but now my soul is starving for spiritual food. I thank God he has aroused me to this fact. There is a longing in my heart for the church, and I hope that this longing will not cease until I have seen my desire accomplished.

I have longed for the day when an elder would come to this place and establish a branch of the church here. I believe there are enough honest souls here, who if they heard the gospel would accept it, and a branch could be organized.

I have a family of five children and I would like to have them where they can have church privileges. My oldest daughter, seventeen years of age, is very anxious to join the church. We attend the church of the United Brethren mostly, and they want her to join with them. I explained the gospel as best I could, and told her to do as she thought best, and she is still waiting for the Latter Day Saint baptism.

If it would be possible to get an elder here, I wish some one would please let me know. As for a place to hold meetings, my house is wide open for that purpose if that would be sufficient, and I believe it would to start with, at least.

If there are any Saints living near this place, I would be pleased to learn of it. Or if there are any of the elders or any members of the church who happen to be in Dumont by way of transferring (we have two railroads here), or for any other reason, they would be most heartily welcome at my home if they would but look me up.

I ask the prayers of the Saints that God will bless my family and help me to be faithful, and continue to appeal for help until God, through his agents, has established his gospel here.

Yours in gospel bonds,  
W. H. WOOD.

FERGUS FALLS, MINNESOTA, February 3, 1919.

*Editors Herald:* I have a son stationed at a camp near San Antonio, Texas. He has been trying to locate the church there but has not been successful. If some one could write him he will be pleased to attend church when convenient. His address is: Sergeant Glauud R. Elliott, Headquarters Motor Command No. 30, Fort Sam Houston, San Antonio, Texas.

He has been away nearly a year and has tried at each camp where he has been located to get in touch with our church people.

Your sister in the faith,  
MRS. JOSEPH ELLIOTT.

BURLINGTON, IOWA, February 3, 1919.

As has been the case in the past, Burlington has been almost too busy to stop to report its activities. Attendance at services has averaged good since resuming meetings after the quarantine, and auxiliary work is prospering. The Religio has increased sufficiently to make provision for three junior classes instead of one, and the adult enrollment shows encouraging increase also.

Some interesting new features have been tried by the superintendent of the Sunday school for the "after class" period.

Our pastor, Brother D. J. Williams, has instituted the plan of a monthly joint meeting of branch priesthood, officers and teachers of both auxiliaries, a plan which promises for the building of the work.

Before the close of the year, the branch enjoyed a visit from Brother D. T. Williams, now a counselor in the Lamoni Stake presidency, also from Brother J. A. Gillen, of the Twelve, who spoke for us morning and evening, December 22.

We are still rejoicing in the return, a few weeks ago, of Brother Glen Rayer, of the S. A. T. C., at Cornell, and are looking forward to the return in the near future of others of our boys who have seen active service in France.

The influenza swept the branch during the fall quarantine, but in no case with fatal results, though one or two were quite ill with pneumonia growing from it.

There has been one baptism since last report, and we feel that there are others who are investigating, whom we trust in time will be numbered with us.

The district conference is to be held here February 15 and 16, with preliminary auxiliary program Friday evening, February 14. We hope for a good attendance and an enjoyable session.

CORRESPONDENT.

BEVIER, MISSOURI, February 4, 1919.

*Editors Herald:* Just a line to let you know that we are still alive, and trying to let our light so shine that it may be a beacon for others.

The Northeastern Missouri District conference met with us February 1 and 2. The conference was unique in one respect. We had more missionaries than delegates present.

Those of the missionary force present were Patriarch F. A. Smith, who dropped in unexpectedly; another surprise was that of Apostle F. M. Sheehy, who dropped off here en route to his home at Independence from Chicago and Kewanee, Illinois. Missionaries John Davis and John Ely, and two visiting brethren, Elders Hine and Hinderks, of Stewartsville, representing their respective quorums of elders and priests, were here; also Elder W. C. Chapman, of Higbee, the district clerk, and Priest P. J. Raw, of the Second Kansas City Branch.

At the Sunday school convention Brother Vernie Ruch, of Huntsville, Missouri, was elected district superintendent of the Sunday school. He is an earnest worker and a young man of bright promise. He was called to the office of priest at this conference. His wife is also an earnest worker; she has only lately united with the church at a great personal sacrifice of friends and social position, having been a leading member and worker in the Baptist Church of her community.

We enjoyed some very excellent sermons from Brethren Sheehy and Smith, and those who failed to attend the conference missed a spiritual feast.

The influenza ban on public services, and bad roads have interfered with the work the past four months.

Eight members have been added by baptism in the past year, some of whom we are led to believe will become active workers for the Master.

J. L. WILLIAMS.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

SOUTHERN WISCONSIN.—At Madison, Wisconsin, January 25, district president, B. C. Flint, and E. A. Townsend presiding. Ministry reporting were: 6 elders, 3 priests, 2 teachers, 1 deacon. Bishop's agent, C. C. Hoague, reported as follows: Total receipts, \$1,279.25; paid out, \$1,127. Branches reporting: Buckwheat Ridge, Madison, Beloit, Janesville, Flora Fountain, and Milwaukee. It was voted that all the priesthood report their labors to the district president ten days before the next conference, and the district president bring a summarized report to the conference. The Bishop's agent was also requested to bring in a condensed report of finances, amount on hand, received and paid out. Election of officers as follows: President, B. C. Flint; vice president, E. J. Lenox; secretary, Audrey B. Dutton; C. C. Hoague was sustained as Bishop's agent. Orville Ellis was elected member of the library board. Delegates to General Conference: G. E. Noble, W. A. McDowell, B. C. Flint, L. O. Wildermuth,

# THREE TRACTS

BY APOSTLE JOHN W. RUSHTON

Apostle Rushton has written three short tracts which have been published by the Herald Publishing House, Lamoni, Iowa, and are on sale at 75 cents per hundred. They are printed on the best quality of white paper, in attractive form, and they are a credit to the publishers and to the church because of their neat and substantial appearance.

## THEIR SUBJECT MATTER

*A Nineteenth-Century Prophet and His Work* is the title of the first, and is a splendid piece of literature with which to introduce the latter-day restoration. It sets out the demand for the existence of the church as founded by Joseph Smith; his claim that God had spoken to him; the reason for the revival of the Bible idea of Zion and a literal kingdom of God on the earth. This little piece of literature is a pleasing introduction of the Reorganized Church of Jesus Christ of Latter Day Saints and its ideals, and any Saint with a missionary spirit should possess a good supply. It and the other two of the series are the right size for use in a number 10 envelope.

*The Latter Day Saints—A Question of Identity*, another of the trio, makes clear the contention of the Reorganization that it is in fact the original Church of Jesus Christ of Latter Day Saints, and brands the Utah apostasy out of evidence contained in its own standard works. A good tract for use where the issue as to which is the true church in succession from Joseph Smith the Prophet has been raised. This work is especially clear on the secession or apostasy of Brigham Young; on the law of marriage and the history of polygamy; and on the law of tithing—contrasting the views of the two churches on these subjects.

*The President of the Church* is an eight-page treatise on the law of succession in the presidency, designed to be used in meeting the Utah people and others who have heard their fallacious theory. It quotes the law of the Doctrine and Covenants, shows the Utah faction to be out of harmony therewith, and also quotes declarations by Brigham Young, B. H. Roberts, and Joseph F. Smith, and other testimony in the establishment of the true succession in the presidency of the church. The Utah 1906 edition of Doctrine and Covenants is used for reference and makes the case against the apostate church strong in that they are shown to be condemned out of their own mouths.

For the subjects treated we know of no superior literature to these three tracts, for they are fair, concise, and full of history and evidence. Invest \$2.25 and have 100 of three good tracts on hand for emergencies; then use them freely in your work. You may be surprised and gratified at the results.

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and P. Muceus. Alternates: E. J. Lenox, Harold Buseth, J. O. Dutton, and Julia N. Dutton. Instructed to cast majority, minority report in case of division. A reunion was provided for in 1919, time and place to be left to the committee. Next conference to be in June, time and place to be left to the presidency. Audrey B. Dutton, secretary.

**Convention Minutes**

CHATHAM.—Sunday school business session opened at 1:30 p. m., February 1, with district superintendent, John Gaw, and his assistants in charge. Reports show the schools of the district to be progressing. It was decided to adopt the budget system. Sister Inez Davis, of Hamilton, Elders J. C. Whitehead and E. Rowett, of Toronto, were present and held three sessions of institute work, which were educational and instructive, and renewed our desire to put into practice that which we had learned. Officers were elected as follows: John Gaw, superintendent; R. H. Jones, first assistant; Joel Shaw, second assistant; Lena Tedford, secretary; Ben Hewitt, treasurer; Maggie Badder, home class superintendent; Mayme Hewitt, cradle roll superintendent; Cecil Wismer, member of library board; Mervil Murphy, member of gospel literature bureau; Duncan Clatworthy, normal superintendent; Orlow Coburn, musical director. Convention adjourned to meet at Windsor, January 30, 31, and February 1, 1920. Lena Tedford, secretary.

**Conference Notices**

Western Montana, at Deer Lodge, March 1 and 2. E. E. Eliason, secretary, Deer Lodge, Montana, R. F. D. 1.

Pittsburgh, at Fayette City, Pennsylvania, March 1 and 2. Mary McGowen, secretary, Pittsburgh, Pennsylvania.

Northeastern Kansas District at Atchison, Kansas, March 8 and 9, 1919. William Twombly, secretary, Fanning, Kansas.

New York and Philadelphia at Brooklyn, New York, February 21, 22, and 23. Elizabeth Teal, secretary, 318 East Tioga Street, Philadelphia.

Mobile, at Mobile, Alabama, February 22 and 23. Opening service will be prayer meeting at 9 a. m. on 22d. Sunday school and Religio convention will convene on the 21st. T. J. Booker, president.

Fremont, at Thurman, Iowa, March 8, 1919, 11 a. m. The auxiliary conventions begin work Friday afternoon, 2.30. At these conventions delegates to the General Conference and Conventions will be elected; also other business transacted. We hope to see a full delegation from each branch. T. A. Hougas, president.

Southern Indiana, at 214 Wampum Street, Highland Park, Louisville, Kentucky, March 8 and 9. Forward all ministerial and branch reports to secretary before March 1. All come with the single purpose at heart—the uplifting of the great cause. Cordelia McCormick, secretary, 12 Pollyanna Apartments, Indianapolis, Indiana.

Far West Stake with the First Saint Joseph Branch, Seventeenth Street, near Faraon, Saint Joseph, Missouri, March 8 and 9. The stake presidency has designated Sunday, March 2, as a day of fasting and prayer in behalf of the conference. Minnie Scott Dobson, secretary, 517 North Twenty-second Street, Saint Joseph, Missouri.

**Convention Notices**

Southern Indiana Religio, at Louisville, Kentucky, March 7, 1.30 p. m. Bernice Krichbaum, secretary, 2117 Lexington Avenue, Indianapolis, Indiana.

Eastern Iowa Religio, at Waterloo, February 14, at Kistner's Chapel, 316 West Third Street. C. A. Beil, president, 212 North Fourth Street, Clinton, Iowa.

Eastern Colorado Sunday school at Denver, February 21. Church at Speer Boulevard and Logan Street. Schools send credentials to Mrs. Agnes Massey, secretary, 1117 West Thirteenth Avenue, Denver, Colorado.

New York and Philadelphia Woman's Auxiliary, in connection with conference at Brooklyn, February 21, 8 p. m. Saturday, 7.30 p. m., joint institute with Sunday school and Religio; Sunday, 23d, 4 p. m. Mrs. J. R. Lentell, district organizer.

Eastern Colorado Religio, at Denver, February 20 and 21. Short literary program, followed by a social for the visiting members, Thursday evening. Prayer service Friday, 9. a. m. Business session and round table 10 a. m. Blanche Sampson, secretary, 1221 Sherman, Apartment 47, Denver, Colorado.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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**Information Wanted**

We desire the addresses, if living, and if dead the date of death, of the following: William Britton; William Edgar Brown; Alfred P. and Earl M. Carvel; Christine Christensen; Christoffer and Kersten Christiansen; Henry Waldo Clark; John Perry Clark; Elbert Levern DeVol; Sarah Elson; Roxanna Ellsworth; Nelson H. Folsom; Rose M. Folsom; Ruby May Folsom; Catrine Guhl; Dora A. Hamer; Eliza Hill; Mary E. Ingersol; Robert Greenleaf Ingersol; Matilda Jacobson; Florence Ella Jeffries; Dorothea K. N. Jensen; Nellie Almida Lane; Marie Larsen; Stine Madison; A. B. Mai; Ira B. Mihesell; Ruby Buel McKim; Grace J. McMullen; Eliza M. VanNess; Dorothea J. W. Olsen; Peter Peterson; Fred B. Potter; Mary E. Potter; Cortella Pryor; William S. Ralph; Marie C. E. Rasmussen; Anna Laura Raymond; Nancy E. Rickert; Daniel Henry Richman; William C. Suman; Lafayette Sigler; Lloyd Sigler; Vera Barbary Smith; Millie Della Sterrett; Margaret Suit; Roy De Witt Suit; Gertrude Wallace; Maggie K. Wallace; Alice A. Wright; Jessie May Wright. Anyone knowing the addresses of the above, or date of death, will confer a favor by forwarding the information to the undersigned. A postal card will do. J. Charles Jensen, 102 West Broadway, Council Bluffs, Iowa.

**Our Departed Ones**

LASLEY.—Harvey A. Lasley was born at Lamoni, Iowa, April 27, 1894. Died near Gravette, Arkansas, December 10, 1918. Leaves father and one brother, his mother having passed away when he was a child. His wife and baby died two days before he did. One son, three years of age, survives.

KING.—Lloyd D. King, born July 10, 1877, at Akron, Indiana, died January 9, 1919, at Rupert, Idaho, of pneumonia following influenza. Baptized by James T. Davis at Cooster, Missouri, August 16, 1913. Leaves mother, wife, 3 daugh-

ters, and one son to mourn. Always lived a righteous life. Short sermon at the grave by R. C. Chambers, prayer by J. L. Benson.

**LASLEY.**—Viola, daughter of Mr. and Mrs. H. F. Durfey, was born near Thurman, Iowa, August 11, 1891. Died near Gravette, Arkansas, December 8, 1918. Married H. A. Lasley, March 12, 1913. Leaves to mourn: father, mother, 6 brothers, 4 sisters; one sister having preceded her thirteen years ago. Baptized 14 years ago. Two sons were born, one passing away a few hours before the mother did.

**MCGUIRE.**—Elder Alonzo M. D. McGuire was born at Lynnville, Kentucky. Moved to Woodside, Oregon County, Missouri, about thirty years ago. He and his companion were baptized among the first by Henry Sparling about 1904. Was ordained an elder and continued to hold to the rod of iron. Died at his new home near Springfield, Missouri, January 21, and buried in Maple Park Cemetery. Services in charge of E. Winegar, sermon by Henry Sparling.

**WOODMAN.**—Greta B. Woodman was born in Jonesport, Maine, March 1, 1892. Baptized October, 1917, by J. F. Sheehy. Died of influenza and pneumonia at Belgrade, Maine, December 27, 1918. Her short Christian career was one of devotion and active service. Leaves to mourn a devoted husband, son Harold, mother, 3 brothers, 2 sisters, relatives, and friends. Services in charge of J. D. Wilson, with sermon by J. F. Sheehy at the home. Interment in Evergreen Cemetery, Jonesport, Maine.

**DILLON.**—At Des Moines, Iowa, December 16, 1918, Brother Glen Francis, son of Riley and Susie Atkinson Dillon, aged 24 years, 6 months, and 4 days. He was born in Lamoni and baptized here when a boy. He loved to study the books and to talk of the gospel. He and his wife and child went to Des Moines to spend Thanksgiving time with his parents. All were taken with the influenza, but wife and child recovered. His body was brought to Lamoni for burial; sermon preached by H. C. Smith, assisted by H. A. Stebbins.

**ARGALL.**—Lieutenant Royal L. Argall was born at Monterey, California, October 23, 1894. Killed while with the expeditionary forces in France, October 17, 1918. Baptized August 1, 1917, by S. S. Smith. Lived most of his life in Spokane, Washington, with his parents, being educated in the schools of the city. Was a young man with many excellent qualities and bright prospects, having many friends who revere him for his congeniality and good will. Of his immediate connection he leaves a father, mother, brother, and sister, and grandmother to mourn his departure. He fearlessly discharged his duty for his country's cause, and we honor him as a good soldier who has not died in vain.

**MACKENZIE.**—Marion Janes, daughter of Mr. Daniel E. and Sister Cora MacKenzie, was born July 7, 1908, at Hilliard, Washington, and died at the residence of her parents, 344 North Avenue, Hilliard, Washington, January 24, 1919, dying in the same room in which she was born. Pneumonia following influenza caused her death. Was blessed when a baby. Was a happy, congenial child, one whom we know has been a blessing to her parents and associates. Funeral from Smith and Company's parlor, sermon by S. S. Smith, interment in Fairmount Cemetery, Spokane, Washington, January 27, 1919.

**TIMMERMANN.**—William Timmermann was born December 23, 1892, at Grand Rapids, Michigan. Baptized June 25, 1918, by Eli Bronson. Died from influenza at Camp Lewis, Washington, November 15, 1918. There are left to mourn: father, mother, 5 sisters, 2 brothers, and a host of friends. He accepted the gospel with his whole heart and was prepared for the future life. Memorial services at Golden Valley Schoolhouse, Opheim, Montana, sermon by Eli Bronson.

**LASLEY.**—Horace W. Lasley was born at Des Moines, Iowa, May 27. Died December 8, 1918, aged 1 year, 7 months, 11 days, at his home near Gravette, Arkansas.

**BEECHAM.**—Harriet Minerva Cobb was born August 3, 1848, in Elk County, Pennsylvania. Came west with her parents in her childhood. Baptized in 1860. Married James Beecham September 18, 1870. To them were born 2 daughters, both of whom were with their mother during her sickness and death. Sister Beecham was stricken with paralysis April 9, 1916, from which she never recovered. Died at her home in Little Sioux, Iowa, January 25, 1919. She was a faithful, loving wife and mother. Was much given to hospitality, and many of the Lord's servants have been greeted and cheered as she welcomed them to her home. Funeral at the Saints' church, Little Sioux, Iowa. D. A. Hutchings in charge; sermon by Sidney Pitt, sr.

## FROM HERE AND THERE

Frederick A. Smith and L. G. Holloway left Lamoni on the 7th for points west, Salt Lake City objective. They will stop at Omaha and Denver en route.

Will some of the Saints of Edmonton, Alberta, Canada, or any who may live west of that place write to or call on Mrs. Lester Hadley, Duffield, Alberta?

### A CORRECTION

Brother Thomas Jones writes: "Please correct a statement in the HERALD of December 18, in excerpt of letter from Thomas Jones to President Frederick M. Smith. It should have carried this thought: that the 'sanitary inspector' was the son of the late Phillip Price, of Maerdy, Glamorganshire, Wales. The person that was in the explosion is dead over twenty years, and his wife is dead, too. There are people here and in the States that are acquainted with these events."

Brother Joseph Arber writes from Dunreath, Iowa: "Last evening we closed a successful series of meetings at Runnells. We baptized two fine young men, both heads of families, and all felt that good had been done. I began meetings here to-night, February 3."

The local Red Cross organization at Independence has awarded \$1,000 to the Independence Sanitarium to partially reimburse for services and expenses during the recent influenza epidemic and in recognition of its service to the community. Much noble sacrifice has been made by the nurses and physicians in charge, in caring for the unusual number of patients intrusted to their care.

A letter from S. M. Elder, Star Route, De Witt, Arkansas, says he would like to have Elder Riley come and preach for them, but does not know his address.

### SUCCESSFUL LECTURES IN THE EAST

At present Brother Augustine Dwyer is lecturing in Plymouth, Massachusetts, in the Unitarian church at that place, our branch there having secured it for the purpose. The attendance is excellent. He has recently lectured at Providence and Brockton and intermediate points. He next goes to Fall River, Massachusetts. His mailing address there will be 99 Harrison Street. Brother Dwyer will deliver two lectures in Lamoni, on April 1 and 4, under the auspices of the community lyceum committee.

Elder James E. Yates writes that they are busy with a three-weeks series of meetings at Sedalia, Missouri. Interest and attention is excellent and the Lord blessing with his Spirit. The daily papers are showing pleasing courtesy and liberality in reporting the meetings. One clipping shows Elder Yates in a full length pose.

The *Des Moines Dispatch* includes the bishop's report for that district, showing \$3,707.20 received for the year; paid out, \$3,817, of which \$1,400 was sent to Bishop McGuire on general account; \$1,818 was paid the missionaries' families and expense. Twenty-four elders and high priests report 3,030 services attended, 26 baptized, 21 confirmed, 3 ordained, 18 children blessed, 565 administrations to sick, 461 pastoral visits. The priests made 133 family visits; the teachers, 101; deacons, 14.

We would be glad to hear from the missionaries and others as to their activities in brief items for this department, as well as fuller accounts in letters.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, February 19, 1919

Number 8

## EDITORIAL DEPARTMENT

### BLUE PENCIL NOTES

The title of the "Great Physician" is accorded to our Master. He himself recognized it, in a way, as we find recorded in Matthew 9:12. He had been rebuked for mingling with publicans and sinners. He met the rebuke in his characteristic, straightforward manner, with the statement: "They that be whole need not a physician, but they that are sick."

The character of Christ is many-sided. It is like a diamond that presents many facets, and each facet is perfect. At each new angle we catch a ray of light that seems to us to be brighter than any that we have before seen. Isaiah loved to regard him as a "leader and a commander." To John he was the "light of the world." Paul regarded him as an "elder brother." The world has loved to think of him as a martyr, and to dwell upon the scenes of the crucifixion, the virtue of the cross, and the blood that was shed upon Calvary.

A martyr is great only when he is martyred because of some great conviction or principle. In a way the witches at Salem were martyrs. But we do not love to dwell upon their martyrdom, because neither they nor their murderers stood for anything great or good. Socrates was a martyr in a high sense. When convicted by an authoritative court of his own land he refused to flee (although escape was offered him and he felt that he was innocent of the charges preferred against him), because he had always taught that a man should be subject to the laws of the land and the decisions of the courts. Therefore he drank the hemlock rather than violate his lifelong conviction. His death stood for something.

Above all martyrs stands Christ who was martyred in the interest of the salvation of all men. But we

do not care to dwell on his death, or the idea of his crucifixion, but rather upon those principles for which he died, an observance of which will bring peace, happiness, and eternal life to all who are obedient. We prefer to write of him as a "Great Physician."

The physician gets close to humanity. No other man, unless it is the minister, gets closer to human nature. He knows the follies and vices of men and women. He sees the consequences of their iniquities and secret sins. He studies and observes the handiwork of the great Creator. He knows more about the anatomy of the human form than any other professional man knows, (unless perhaps it is the sculptor or the artist.) And he sees more of the abnormal than is seen by either the sculptor or the artist.

He sees the human form on the dissecting table. He sees it bloated with dropsy, and wasted with consumption. If any man in the world is in a position to become contemptuous of the "human form divine" it would seem to be the physician. But on the other hand he sees the heights to which humanity can rise. He knows the marvelously intricate construction of the human body, and the mysterious processes of life that are of such common occurrence that other men do not notice them. If he finds degenerates and cowards in his practice, he also finds brave men and noble women.

He knows, for instance, that every time a life comes into the world some woman goes down into the valley of the shadow of death. He stands by many bedsides which are surrounded by men and women who love life yet pray with most intense emotion, "Lord, take me! Let me die and let this other one recover!" From it all, if he is a man of sense, there will be born into his heart compassion and love for men and affection and reverence toward the Creator.

Christ as the "Great Physician" got close to humanity. He saw man's degradation and shame;

his sins, follies, and vices; but he also saw the capabilities that were wrapped up in human nature, and he never lost faith in man. He appealed to the best in human nature, and always maintained his faith in man and in man's abilities to respond to the divine appeal. He considered man worth the supreme sacrifice.

The physician holds a peculiar place in the community, mediating as he does between life and death. Often he is loved or hated in proportion to his success or failure in the treatment of those who come under his care. When the doctor has watched all night at the bedside of some child whose life is hanging in the balance, enlisting his skill, experience, and care in the service of the forces of life, and finally the child is saved, the parents of that child naturally feel a great sense of gratitude and love for their physician. The family doctor easily becomes the confidant and adviser in spiritual as well as temporal things.

Those who have read "Under the Bonny Brier Bush" recall the fact that some of the most touching scenes in that wonderful book of human nature are connected with the work of old Doctor William MacLure who never found the day too hot or too cold or the journey too long and wearisome to respond when any of his highland brethren were in sore straits. His crowning achievement was in the case of the wife of Tammas Mitchell. Anna's sickness was beyond his skill, but he was touched by the sorrow of the husband who could not express his feelings, excepting in the dumb misery of his eyes, and so the old doctor at his own expense brought the Queen's own physician all the way from London, through storm and flood, and the life of Anna Mitchell was saved.

The next Sunday, when homely old William MacLure passed the kirkyard on his white pony, bound for some distant home where he was needed, the men assembled in the kirkyard for once forgot their Scotch reserve and removed their hats, and as he passed out of sight they gave him three cheers.

But on the other hand, when the physician has prescribed a certain course or undertaken a difficult operation and the fates are against him, it is sometimes thought that he has sacrificed the loved one—that he has bungled or been indiscreet, or has experimented, and the former affection turns to dislike, distrust, or even the most intense hatred.

Christ came to his people at a critical time. They, as well as the balance of the world, were in a serious

spiritual condition. Jeremiah has cried out, "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?"

Christ came in answer to that appeal. No people were ever granted a greater opportunity than came to his people at that time. He was a man of their own race. Jewish blood coursed in his veins. One of their own women was his mother. He came to them speaking their own tongue, yet bringing wisdom from above, and the very plan and power needed to purify, cleanse, and heal them. At first they accepted him and loved him, cast their palm branches in his path, and welcomed him to the temple; but the course he prescribed did not please them and they turned against him and heaped upon him the most bitter persecution, scourged him, spat in his face, and crucified him. Having been rejected of them he turned to the world, and Paul presents him to us as a prototype of the serpent that was lifted up in the wilderness, that whosoever would look thereon might live.

E. A. S.

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### THE "RIGHT" OF APPEAL

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Every once in a while the question is raised and assertions made as to a party's right to an appeal. We have heard it stated as crudely, "I am not bound to forgive him or do anything about it until the case is tried." If the case is tried by an elders' court, "Well, I have the right of an appeal to the bishop's court." Then from the bishop's court to the high council, the right of an appeal is insisted upon. In the minds of some it is looked upon as an inherent possession, and the parties may require the bishop, either the local bishopric or the general bishopric, to give a rehearing and then require a rehearing from the high council.

No matter how carefully the officers have labored to point out and right the wrong existing, no matter how carefully and prayerfully the courts have considered every feature of the case, the right to take it up from court to court regardless of the importance of the matter, the convenience or inconvenience of other persons, is insisted upon.

We have noted the same thing before the courts of the land. Sometimes the party thinks he has the right to take a matter up and then make as much of a nuisance of it as he can both inside and outside of the court. After it has been tried once he wants to try it again in some different way. When finally the court comes to a decision so sweeping and clear cut as to leave no further opportunity of creating a disturbance, the person thinks that he has been deprived of some inalienable right.

There is no such a thing as a right to do wrong, or a right to make trouble. It is true that one may use technicalities for a time to the inconvenience of others, but will finally be brought to account.

In our own court procedure the bishopric is referred to as a common judge. We do not recall any especial restriction upon a hearing by a bishop's court.

But when it comes to the high council, it is for the purpose of settling "important difficulties." (Doctrine and Covenants 99:1.) The council of high priests abroad is to be called only on the most difficult cases of church matter, and no common or ordinary case is to be sufficient to call such council. (99:12.) The appeal taken to the high council, it is left to the president, or presidents, to determine whether any such cases as may be appealed is justly entitled to a rehearing. This apparently applies to every case that may be taken up on appeal, and certainly on that taken from the high council of high priests abroad. It is the most important business of the church, and the most difficult cases that are to be heard by the high council. (104:35.)

This means that the right of an appeal is dependent upon a showing that the importance of the case, the nature of the evidence, and the grounds of appeal are such as to entitle the party to a rehearing. Joseph Smith emphasizes this in a long editorial in the SAINTS' HERALD, volume 50, page 97. Doctrine and Covenants 104:36 does not state that every person has an appeal to this court, but instead that there is not any person who belongs to the church who is exempt from this council of the church.

Now it is true that the officers of the church are usually liberal in granting a rehearing and putting forth every possible effort toward the reconciliation of the party, to save the brother or sister. This is right but that attitude of mind which is determined to insist upon every right of the law, and every right of appeal, will prevent the courts of the church and the officers of the church performing their proper function.

As President E. A. Smith pointed out in a recent editorial, when the officers of the church come and try to effect a reconciliation and the parties ignore or reject these efforts on the part of the proper officers of the church, it is the parties who have failed in the administration of the law of God.

The law of the church at the very beginning is:

Therefore, if ye shall come unto me, or shall desire to come unto me, or if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave thou thy gift before the altar, and go thy way unto thy brother, and first be reconciled to thy brother, and then come and offer thy gift.—Matthew 5:25, 26, Inspired Translation.

"Oh," some one will say, "that means that the

offender must come to me to make it right with me." It does not mean that. It means that if *you* are the offender it is *your* duty to go and try to make it right. It does not mean that if you are the offended party that you have the right to throw all the burden upon the other party, that he shall eat just as much "humble pie" as you care to hand out. If you are the offended party, it is your duty to go to him and try to make it right.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto you as a heathen man and a publican.—Matthew 18:15-17, Inspired Translation.

Now we can imagine some one saying, "That's a contradiction." But it is not so. It means that it is the duty both of the person offended and of the offender to try to bring about a reconciliation. It is not laid upon one, but is laid upon both, and it means that the offender cannot be entirely exempted. How about the one whom we assume has done some wrong? Even if he has, it is the duty of the one offended to help him to get right.

We will quote just one more which bears directly upon this question. In Doctrine and Covenants 64:2, we learn of sinners.

I, the Lord, forgiveth sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death.

We also learn:

My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the Scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.

We thus see that it is our duty, if our brother has offended us, to forgive him fully from our heart, and also to try to bring about a reconciliation. But we learn if he will not hear us, then we should take an officer of the church. (Matthew 18:16; Doctrine and Covenants 42:23.) Why? As a witness? to make a case? No! But again for the same reason, that we may gain our brother. We should go in that spirit; the one who is offended should go in that spirit;

the offender should receive them in that spirit, in an effort to bring about a true reconciliation and the peace of God between them. If he will not hear thee, or the officers of the church, (the teachers) then he is turned over to the church, or as it has it in the forty-second section of the Doctrine and Covenants, to the church, that is, not in a meeting, but to the elders. (Doctrine and Covenants 42: 23.)

And the duty of the church, according to the eighteenth chapter of Matthew is still the same, to bring about a reconciliation and gain the brother or sister. It is evidently the duty of the brother or sister to come in that frame of mind that reconciliation is possible. It is also evident that he should be received in that spirit. Otherwise, the fault is his. The loss also is his.

If the case is a serious one, and justice has not been done, the person has the right to ask the bishop's court to consider their grounds for a new hearing. And if those grounds are just, the bishop will grant a rehearing. The same thing is true of the high council. If the grounds are just, and the case is one of the more serious cases, the high council will give it a rehearing.

But before the elders' court, before a bishop's court, before the high council, and after the high council has decided, always the duty of the officers of the church is to try to save the individual and the duty of the individual, or of the parties in the case, is to try to bring about a settlement of the dispute, and to be reconciled. It is never too late to forgive and to be reconciled.

Many times it does seem a matter for profound regret to see fifteen men of ability and of affairs in one of the high councils of the church, sitting perhaps for one or more days, and probably into the night, searching and studying in an effort to bring about a proper adjustment and reconciliation while the parties vainly and superciliously pass on, relying upon what they consider to be their "rights," about some very trivial matter, or one so clear that the right and wrong of it can be answered practically in a very few minutes.

The courts are ready and willing to assist in adjusting difficulties, but the primary burden does and must rest upon the individual; and we should remember that he who forgives not a brother his trespasses, there remains in him the greater sin.

S. A. B.

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The world demands of a man that he shall "make good," to use its own phrase. He must succeed wherever placed, regardless of circumstances. There is a smile for the man who succeeds, and there is a smile for the man who fails; but the smile differs in the two instances.—Elbert A. Smith.

## ACCURATE QUOTATIONS

Attention should be called to the excellent article in *Zion's Ensign* for January 9, "Quantity and quality." Elder R. J. Lambert discusses the unfortunate habit of making inaccurate quotations, and how it spoils a sermon—but is especially bad in manuscript.

Brother Lambert is well qualified to speak upon this subject as he was proof reader and copy editor for many years for the Herald Publishing House, and is now managing editor of *Zion's Ensign*. He has had very arduous work to do in attempting to verify these quotations.

It is a repeated source of difficulty. We have several manuscripts on hand which need verifying. One we have had for nearly a year and a half. It is on a vital topic. The editors spent a couple of days going over and correcting the quotations; wrote to the author about it. He asked for a return of the manuscript, then returned it rewritten. It was referred for verification, and the readers were unable to find the quotations. The editors have not yet had time to spend several days verifying. In fact, it would be less work to have written the article originally. The importance of the topic and its manner of treatment, makes it essential that the quotations be correct. But this has not been done.

When we go back over the records of the past it is surprising how much of the work has to be done over again, and how much remains incomplete for several decades. A work well and thoroughly done is certainly a source of rejoicing.

As Brother Lambert intimates, some men accomplish a large amount of work, but what is its quality? A little work well done is more important than a great quantity of work poorly cared for. Accuracy is not especially difficult to attain when one fully appreciate its value.

S. A. B.

## A COLLEGE RECORD

R. J. Farthing, in a recent letter, calls our attention to the fact that Oskaloosa, Iowa, is headquarters for the "Society of Friends," in this part of the country. They have Penn College there, and the Iowa yearly meeting is held there. They report 8,322 members in Iowa; 304 are in high school; 150 in college.

It is a question, How would the 11,000 members of the Reorganized Church in Iowa compare with that? To do so we should have 400 and over in high school, and over 200 in college, and that in Graceland College. These students in Graceland should not include preparatory students, but only those of collegiate rank.

It is worth thinking about.

## ORIGINAL ARTICLES

### DECORUM IN OUR SUNDAY SERVICES

During the General Conference I was asked by the First Presidency to deliver a lecture on church decorum. It was impossible in the time allotted me to say all I wanted to say on so important a subject. Among the comments made to me upon the lecture, was the regret I did not dwell upon the Sunday service. It was in my mind to do it but time did not permit me. I will endeavor to do so now through the columns of the HERALD.

#### SOLEMN AND HOLY SERVICES

As to our Sunday service I would say this: From the opening time of the first hymn, onward to the benediction, our Sunday service should be a high and solemn transaction with God. In order to effect this the first thing essential is a reverential mind. The fear of the Lord is the beginning of wisdom, and without it a church service is empty and debilitating. To create and sustain this mood we must understand the value of silence. The Sunday service in some of our branches is like a dusty plain. There is no mount of transfiguration. It is all noise and no upper chamber. One of the aims of the service should be to construct a frame of mind. If songs and prayers are not to shrivel on the lips, there must be reverence in the heart, and recollection in the mind. Even though we have no pictured windows, no rich architecture, no gorgeous ritual, yet we can, if we will, by the spirit of reverence, create an atmosphere in which souls instinctively look Godward. No matter how we look at divine service a spiritual atmosphere is everything. If our branches lack spiritual atmosphere I don't wonder many prefer to stay at home. Our branches must give something in the Sunday service which men cannot find in their dealings with the world. No matter how plain and simple the church building, the officers of the branch, who conduct the service should see that there is something in the conducting of the service which the heart can instinctively recognize as having come from upper worlds, and which will compel it to cry out: "This is none other than the house of God. This is the gate of heaven." I had one of our Saints in a certain city tell me that he could get more good studying at home on Sunday reading a helpful book than attending service in the branch. I at once concluded that the man was either abnormal in his nature, or there was some fatal defect in the service of the branch. Man naturally feels within him a desire to worship.

#### SERMON A JOINT PRODUCT OF PREACHER AND PEOPLE

To make the sermon the be-all and the end-all of our Sunday worship is, it seems to me, a devastating blunder. My own experience as a pastor of a sectarian church, taught me that the worshiping instinct is more deeply seated in the human heart than the sermon-hearing instinct. I have found that many hearts and minds respond to the call to prayer which make scarcely any reply to the summons of a sermon. In some of our remote and isolated branches, and I have visited a few of them, I have found in talking to the Saints much was said about the success of the weekly prayer meeting, the attendance often larger than at the Sunday preaching service. My conclusion was that plain and unlettered folk, lacking the intellectual discipline which enables them to follow the thread of the discourse, find a relief and an uplift in pouring out their hearts to God in song and prayer.

So we must not think of the sermon as everything in the Sunday worship of our branches. If there is not a reverence in the atmosphere of the service to prepare the hearts of the people for the message it will be like the seed that fell on briery patches. I have always liked to think of the sermon as a joint product, the creation of the preacher and the people. The prosperity of the sermon depends both on the tongue that speaks and also on the ear that hears. What matters it how consecrated and able the brother who speaks, if the minds of the Saints in the pews are not prepared for his message? Our people, for the most part, are a busy, hard-working people, and after the experience of a week with the world are in no mood on Sunday to listen, without some preparation to a gospel sermon. This accounts for the inattention and the irreverence we see in so many of our branches during the sermon. Our elders have often talked with me about it, and felt pained and mortified that it was so. This can be avoided if the character of the service before the sermon be so filled with reverence and devotion that the assembled Saints will be lifted by it to heavenly altitudes. Confusion and distractions must be removed from the mind, alienations and resentments must be cleansed from the heart. Discordant feelings must be reduced to harmony, wandering thoughts must be subdued to reverent attention. It is a good sign to note the marked improvement along the lines of reverence in many of our branches. Saints are beginning to realize that reverence is the mother of attention, and consequently we find them listening gladly to the gospel truths whose home is in heavenly places. I believe the time is coming when our Saints will be the most reverent of all the religious bodies of worshipers.

#### AVOID CARELESSNESS IN SERVICES

I would insist upon one thing; that is, the Sunday worship in our branches must not be trampled under by the careless feet of the late comers. Ushers, nor choir members, must not flit up and down the aisles during the reading of the Scriptures or the prayer, or the singing of an anthem. All late comers should be detained at the church door, and be permitted to take their seats only at stated pauses in the service provided for their accommodation.

It is astonishing how careless some of our branches are in the conducting of the Sunday service. With a seeming indifference they allow the worship to degenerate into a slovenly and slipshod thing, devoid of all power to solemnize and elevate the heart. Our disapproval of forms of worship, in a ritual sense, must not lead us to extremes in the opposite direction. There are some of us, evidently, who seem to think that informality alone is pleasing to the Almighty. To act in the house of God as we carry ourselves at home and to speak to the high and holy One who inhabits eternity, in the familiar, unconventional phrases of every-day life, seems to some of our Saints the only safeguard against formality and superstition. I had a president of a branch use this as an argument to excuse the disorder in the church service of his branch.

#### FORMS AND FORMALISM

We do well indeed to be on our guard against formalism—but formalism and forms are two different things. Formalism is the use of forms run to seed, an undue emphasis on method, to the exclusion of spirituality. But forms are ordained of God. The kneeling posture in prayer, which I am glad to say is practiced among us, is form. Forms when rightly used educate and bless. We cannot conduct our sacramental service without form. We cannot lead a convert into the waters of baptism without form. Forms, I take it, are not only the conservators, but the nourishers of the life of the heart. Without forms, I cannot see how life can maintain itself at high levels. It is by forms that government renders itself majestic, and society maintains its tone. In the ordinary courtesies of every-day life we are always using forms. Take these out of society and we act like a race of boors. I don't hesitate to say that religion is wedded to form by the grace of God. Who of us, with a spark of reverence for God, can say that posture in prayer is a trifle.

Our parents should teach the children in the homes that behavior in the house of God is a factor in the molding of character. The order we observe at a baptismal service, communion service, funeral and marriage ceremonies, though simple, should be dignified and impressive. What is more fitting than that Saints, even though our houses of worship are

simple and uninviting as buildings, while in them should show in their outer conduct a sense of reverence and their consciousness of standing, in a special sense, in the presence of an infinite and holy God. All public services are of necessity seen of men, and the form of them is consequently not to be despised or slighted. The eyes of the world are on us. I believe there are more "outsiders" attending our services now than ever before. When curious eyes gathered to gaze upon Paul of Tarsus, after his conversion, to see what manner of man he was, they went away saying: "Behold he prays." May the outsiders that come by chance to our church services be so impressed with us that they will go away saying the same of us, because among us they have felt the mighty power of faith in prayer.

#### IMPRESSIVE PUBLIC PRAYER

And now may I say a few words upon the subject of public prayer among us. I have marveled at the impressive prayer phraseology I have found among some of our Saints in out of the way places, where educational advantages are limited. How does it happen? It simply happens because they know what it is to hold daily and private communion with God. The language of heaven is natural to their lips because they use it often. As a rule they who make a practice of daily private prayer will always pray effectively in public. Among the most precious memories I hold of my two years work among the Saints, none is dearer to me, than the fervent prayers I have heard in many humble homes, and in many humble gatherings of the Saints. I have found in such praying rich food for the soul. The prayer at the Sunday service should be fervent and deeply impressive as it is intended to take the congregation to the throne of God and prepare them for the sermon. Stumbling here and there in the prayer, retracing one's steps now and then, using the wrong adjective or adverb because the right one will not come, these may be small matters to the Almighty, but they are not small to men; and as the one who conducts the Sunday service is praying especially in behalf of those who listen, he is bound to couch his supplications in verbal forms, as shall best open men's hearts for the incoming of God's Spirit. I am sorry to say that many of the men in the pulpits of our churches show narrowness in the prayer at the Sunday service. We should avoid this. The content of a public prayer is important. Note how particular the Apostle Paul was about the spirit and manner of prayer. Note the attention he gives to the petitions which should have place in the worship of God's people everywhere. He sees to it that the prayers he offers in public have reach and range. He embraces all men—men at the top and men at the bottom. Those placed in authority over us by

the civil power must not be forgotten. We must not allow ourselves to be so narrow as not to pray for those who are not members of our church, and who have no sympathy with our claim to the restored gospel. Paul had to deal with unbelievers in his day among all classes of society, but he saw to it that all sorts and conditions of men were remembered in his prayers, because he believed it was God's wish that all men should know the gospel.

Let our public prayers, at the Sunday service, have reach to them, and a breadth and depth. This is really an important matter for more things are wrought by the public prayer at the Sunday service than the one who offers it dreams of.

#### THE POWER OF MUSIC

I cannot forego saying something about music in connection with the Sunday service. I love to look back at the Jewish church—the church of the Old Testament—seizing upon the natural love of men for music, and making use of it in the temple service, in every synagogue and in every Jewish home. I love to think, too, that on that night on which Jesus was betrayed he and his disciples, true to the tradition of their nation, sang psalms. The 118th Psalm becomes dearer to us when we remember that it was sung by Jesus and his disciples on that ever-to-be-remembered night. I love to follow our Lord as he goes into the shadows of Gethsemane singing. What the Jewish church did well, I believe we of this church are doing better. My heart rejoiced when I came a fresh convert to the church to find singing so universally practiced and lived as a form of worship by the Saints. What a power the singing of hymns has over us! It was never known how much music lies in the human soul, till the angels sang their song of peace and good will, and Jesus mellowed the hearts of men by his heavenly message.

As I write, my thoughts go back to the sacramental service I attended two years ago at our church in Lamoni. Somehow the memory of that service hovers over me like a benediction. Even the thought of it brings a blessing. There was no prepared nor elaborate program. The people just sang the hymns out of their hearts. Indeed, I felt the spiritual life of those dear Saints in Lamoni expressing itself in their singing. And in many an hour since, when the clouds hung low, and my heart was depressed over shortcomings and imperfections in some of our branches, I have taken heart by recalling that service at Lamoni, and the solemn, majestic tones of the singing were soothing to my troubled soul.

#### SINGING OF THE EARLY CHRISTIANS

During those wonderful days of my long residence in Rome, I would frequently go underground to visit the Catacombs, the home of the early Christians. There were convincing evidences there on

tablets that the early church had singing in its worship. When Pliny, the Latin writer of that far-off day, lifts the curtain and enables us to look on a first century congregation in the act of worship, we behold it singing. Eusebius, one of the fathers of the church of the second century, tells us that when the Spirit of God moved mightily over the people they burst into singing praises to the high and holy One.

I have always felt it a serious loss in my life that I was never gifted with any talent for music. Sentimentally I am a passionate lover of music, though organically, like Charles Lamb, I am incapable of a tune. But music makes so universal an appeal that men who are not impressed by it are not considered normal. There is much truth in the oft-quoted words of Shakespeare:

The man that hath no music in himself,  
Nor is not moved with concord of sweet sounds,  
Is fit for treasons, stratagems, and spoils;  
The motions of his spirit are dull as night,  
And his affections dark as Erebus.

Prayer in our Sunday service, if properly practiced, will awe and elevate the human heart, while music, that is, the devotional singing of hymns, will socialize and broaden it. Touched by the spell of harmonious tones, the minds and hearts of the Saints will flow together, and the gathering at the Sunday service, in our humble churches will be a people worshipping God with one heart and one soul. In sacred music there is something heavenly before which earthly moods and worldly tempers evidently give way. Music is conducive to harmony in a branch. I have noticed that wherever a branch excels in good singing, and makes a practice of it, there is a great degree of harmony. The streams of divine melody wipe out dissensions, enmities, and dividing lines, they efface the springs of bitterness, they take all resentment out of the heart and soften the feelings to forgive and to ask forgiveness; they bring the members of the branch out into a large and wealthy place where all petty differences disappear. I am strongly of the opinion that we cannot devote too much time to the cultivation of good singing in our branches, and especially in the singing at the Sunday service.

But let me not forget to say that music like all things divine, is dangerous. I recall my experience with church choirs while assistant pastor of a large and thriving church. There was always the music problem, and sometimes it was the music scandal. Heart-racking discords in the whole church originated in the choir, often dividing families, forming cliques and no end of mischief. I hope our choirs are above this, but care is required to avoid it. Singing in the choir may convert itself into a peacock and exist only for the sake of display. Display

at divine worship, in the Sunday service, is an abomination, and singing, or any music, when used at such a time for display, instead of being an angel to build up the branch, becomes a devil to tear down, for bitter envy is sure to be the result. The singers should not only have consecrated hearts but consecrated voices.

I would suggest, in our Sunday service, that a large latitude be allowed in the selection of musical forms. There should be no objection, it seems to me, why a part of the music in our service should be led by one voice in a solo, or two voices in a duet, or by four voices in a quartet, or by a whole chorus of voices. In my church service experience I have often observed that one voice can do what many voices cannot do, and a quartet can do what is impossible to a soloist or a chorus. In the interpretation of the sacred music at the Sunday service there are, to use Scriptural language, diversities of ministrations, and the same Lord; and diversities of workings, but the same God who worketh all things in all. I have noticed that in nearly all our branches the Saints love to sing. We are a singing people. I would insist, therefore, that when the members of the branch assemble for the Sunday service, that all be given an opportunity to sing. Let the entire company of the redeemed utter praises unto the Lord. In some of our branches, the singing for the most part, is confined to the choir. I do not think it well that a choir in our service, no matter how good, or how well trained, should monopolize the singing. To silence the congregation is to quench the Spirit. If the Saints in the pews prefer to remain dumb, and listen to the choir, there is reason for the branch, as a whole, to search its heart, as with a lighted candle, for its dumbness is a sign that its spiritual life is at low ebb. When Paul exhorted the Christians of his day to awake from their sleep and to arise from the dead, he bids them speak to one another in psalms and hymns and spiritual songs, making melody with their hearts to the Lord. Singing before a service is not something to be indulged in until the late comers have arrived. Indeed, the singing of the hymns should be regarded as a sort of preaching, a public proclamation welling up from the hearts, of the goodness and longsuffering kindness of God. It is a means of grace which helps every member in the branch to exclaim triumphantly, "I believe in the communion of the Saints." I firmly believe that the sad discords we find in many of our branches would disappear if we would encourage the Saints to enter more heartily into the service of song.

#### BIBLE READING IN THE SERVICES

I feel that this article would be sadly lacking in completeness were I to omit laying strong emphasis upon the practice of Bible reading as a part of our

Sunday service. I am sorry to say that this is not generally practiced in our branches. In some of our branches it is entirely omitted. This is a serious mistake. Bible reading, when properly done, becomes a powerful agency ordained by God, to give the people the listening ear and the attentive spirit for the sermon which is to follow. Like praying and song, it is a form of preaching. At the council of Jerusalem, in those far-off days of the early church, James identified preaching and reading when he said, "Moses, from generations of old hath in every city them that preach him, being read in the synagogues every Sabbath." I have often quoted this passage when addressing students in seminaries upon the practice of reading the Scriptures.

There are special reasons why we should lay stress upon the reading of the Bible in our Sunday service. We are living in a hurried age and the pressure of life is tremendous. People have little time in their homes to devote to the reading of the Bible. Our people should have it read to them from the pulpit. If the reading is prepared beforehand, the great organ tones of prophets, apostles, and evangelists will sound out, and will win attentive ears. My experience with our Saints convinces me that they are a Bible-loving people; therefore, the more of the Bible they hear well read from the pulpit, the more they will want to hear. Children who have been fed on the Scriptures from infancy are generally good listeners at sermons when they grow up men and women.

Here comes to my mind, Timothy, that lad in Lystra, who was most attracted by the traveling preacher, Paul, of whom it is said that from the time he was a babe he knew the sacred writings. I can think of no agency that so whets the spiritual appetite for the hearing of a sermon as the reading of the Bible. It chastens the temper as no other book in the world. It produces a climate in which sermons come to a luxuriant growth. During the time I was a teacher in the Lawrence School of Oratory, New York City, I tried to have the students look at the Bible as a book of voices—thrilling, piercing, mysterious voices whose accents stir powers in the human soul which are deep and sleeping and haunt the spirit with a bewitching music which will not let it go.

I would exhort them, whether they entered the ministry or some other calling, to train themselves to become Bible readers. The man who can read the Bible well aloud will generally speak well, both in conversation and in pulpit utterance. I know of no better exercise to acquire a flexible and capacious voice than the reading of the Bible aloud. It would be well to read the same passages, over and over, until the voice is capable of expressing the emotions which the prophets felt, and the visions which the

apostles saw. It is simply wonderful the transforming effect the reading aloud of the Bible has upon the voice. In this, as in everything else, perfection only comes by practice. Edwin Booth rehearsed the Sermon on the Mount fifty times before he read it in public. I heard Madam Modjeska, the great Shakespearian actress tell the students of the Lawrence School, that she spent hours reading the tender and beautiful parable of the prodigal son before she was able to give the right inflection, and correct interpretation to that most beautiful of all the utterances of Jesus. We must not fail to heed the fact that the art of reading is a fine and difficult art, and no man learns in his sleep how, by modulation and by accent, by intonation and by emphasis, to interpret the sentences that have been written for the comfort of men. I sincerely hope that the day is not far distant when the Reorganized Church of Jesus Christ will have some course of training for the men ordained to preach. The lack of this is, indeed, a sad delinquency in the church, and wholly out of accord with the spirit of this enlightened age.

A dear brother who presides over one of our branches writes me the marked improvement that is showing itself in the Sunday service of the branch since he made Bible reading one of the leading features. With great care he prepares the reading of the pulpit Bible reading, going over it the previous day, and dwelling upon it. If the brother to whom I am alluding reads this he will appreciate the truth of what I am saying, and will take no offense. I happened to be in the same place with him for two weeks. In my personal interviews with him I felt he was good timber. It was worth while to spend time on him. I had him read the Bible for me one half hour twice a day. I had him read the Sermon on the Mount for me ten times. It was a complete revelation to him when I pointed out to him the effect on listening ears, of inflection, accent, pause, time, and coloring of words. The improvement that brother has made in reading is marvelous. He has applied himself with zeal to the task.

A Methodist lady, who lives in the community where this brother presides over the branch, said to me one evening after one of my lectures, "I am a Methodist, but I always come here on Sundays when Brother \_\_\_\_\_ has charge of the service. To hear that man read the Scriptures is in itself a sermon. I have an agreement with his wife that she will let me know by phone whenever he will have charge of the service." How then can any man who considers himself called to the office of spiritual leader be indifferent in this important matter? Only this morning a letter brought me the good news that the Methodist lady referred to is preparing to join the church, with her husband and son.

I would say to every one of our brethren who is

called to the office of preaching: Read the Bible to the people. Read it like a man of prayer. Read it like a prophet of Jehovah. Read it like a lover subdued by its message. Prepare the reading of it, prepare it carefully, prepare it prayerfully, and new light will break forth from it every time you take its words upon your lips. One of the best things that can be said about you in your sublime calling is that you are "a man mighty in the Scriptures."

#### THE SERMON

And may I be permitted, though I am not a preacher, to dwell upon the sermon, which is the soul of the Sunday service. Let me say in the first place, without sentiment you cannot be an effective preacher of the gospel. Jesus and the apostles were all men of sentiment, which largely accounts for the marvelous things which they did. Be full of sentiment—divine sentiment—but avoid sentimentality, for that is not of God. You cannot drive men into believing things by argumentative sermons in these days. And since this war, what does the world care for what you have to say about the errors of sectarian churches and the positive truth of your own? Such a subject might have had weight before this war, but the world to-day doesn't give sectarianism a thought. The thing it seems to me to do in this new age is to make men hospitable to the new truth of our restored gospel by the gradual transforming of their minds. I cannot believe, in these days, that it is by mental force or brilliant argument that erroneous conceptions of the gospel are gotten rid of, but by that kind of preaching which will elevate the whole plane of thinking and raise the temperature of the life of the heart. Men will believe our gospel when we bring them into the right mood to believe it—when we bring them where they will see the transfigured Christ of the restored gospel and cry out of their hearts, "Lord, it is good to hear."

#### VALUE OF SIMPLE WORDS

I have already, in an article published in the *Autumn Leaves*, pointed out the importance of the right use of words in preaching. More could be said about it. If the preacher desires to create a sympathetic and social temper, he will pay close attention to his vocabulary. He cannot err on the side of simplicity in his choice of words. The simpler they are the more impressive they are. How absurd it is for a preacher to use, in the pulpit, words that are abstract and technical; it is a good practice to avoid all words that are cold and unfamiliar and retain only those which the heart knows. If a public speaker, whether he be lecturer or preacher, would come close to men he must speak to them in the language in which they were born. As I grow older in the profession of public speaker I marvel,

more and more, at the mighty power of words. Words in themselves have strange potencies to awaken desires, quicken impulses, give shape to ambitions, and direction to feelings, and kindle all these subtle flames which burn upon the soul's central altars.

During the past two weeks I have been attending, every day, the noonday services in the Westminster Episcopal Church, in the downtown district of this city. (Providence.) The church is located in the very heart of the business center. One would think meetings so well advertised and so centrally located would attract large audiences. I was sadly disappointed to find but a handful in the great edifice. I had not listened to many of the sermons before I knew why. They lacked the attracting magnetism. A few of the preachers I heard used a vocabulary cold enough to form icicles. Others preached sermons that sounded in my ears like pages torn from an almanac or textbook, or a volume of statistics. All of these preachers with one or two exceptions dwelt upon the subject of the war, and went into history. But their words made their thoughts as dry as chaff. They were sadly lacking in the art of properly clothing the heavenly message.

It is well to remember in the use of words that they have moods as people do. It is well to study and know words which carry in their hearts the dispositions which the speaker desires to communicate to his people. With this knowledge he can adapt himself, with equal power, to a country congregation as to the city congregation. In our beautiful English language we have reverent words, tender and affectionate words, open-handed, open-hearted, hospitable words, words that are so rich in human experience that if the preacher breaks them upon his listeners, they will fill with perfume, like precious alabaster boxes, all the place where he is preaching. He will by his words, unveil in the presence of the people the face of the One who is the fairest of ten thousand, the One altogether lovely. And made to see him, the souls of the listeners will pass from glory to glory, being changed into his own image. In this way the Sunday service in our branches will become a powerful agency to cement brotherhood, and make us so united as a people, we will be able to say to that world our gospel is destined to convert: "Come, and let us worship the Lord in the beauty of holiness."

AUGUSTINE DWYER.

A multiplicity of private opinions can never be anything else but private. A multiplicity of human opinions can never be anything else but human. A multiplicity of fallible opinions can never be anything else but fallible. Only God or Christ or the Holy Spirit can be infallible.—J. W. Peterson.

## THE GOSPEL LITERATURE WORK

It is not new, but as old as the gospel itself. It has been carried on in different ways, and under different names. I recall three; that of the "Distribution of literature," "The good literature bureau," "The gospel literature work." The latter is preferable, as it covers all pertaining to the gospel, while the other two preceding names might include other literature, for there is a lot of good literature that could not be called gospel literature.

At General Conference at Lamoni in 1917, it was decided to organize a commission and make it a part of the general church work. R. W. Farrell, of Providence, Rhode Island, was chosen to represent the General Sunday School Association, Harvey Sandy, of Kansas City, to represent the General Religio Society, and E. D. Moore of Lamoni, by the General Conference to represent the church. Brother Farrell was chosen as chairman, and Brother Sandy was placed in charge of the stakes, and Brother Moore in charge of circulating library and tract cases. They were left unchanged by the last conference. This commission reports annually (March 15) to the three general societies appointing them. The district is organized in like manner. One from the district conference, one by the district Sunday school convention, and one by the district Religio convention. The district reports semiannually (September 1, March 1,). It is the duty of this board to see that every branch in its district has a local literature board, and to advise and encourage such boards with visits, or by correspondence when necessary to assist locals, and help in every other possible way. If you will refer to page 3, of the Helpful suggestions, you will find how to organize. It says "that in districts or branches where there may not be three societies, the two may form a committee, giving it power to select a third. It should meet immediately and appoint a chairman and a secretary; divide the work, and perfect the organization."

The locals are the working units, and as they are many, much is expected of them, although I am sorry to say that disappointments come in this as in any other undertaking.

It is true that throughout the church it is little understood, and many treat it lightly, while in reality it is second to the preaching of the word. It is the dream of our general commission, that in time, through the simple means of education this condition will be eliminated. Our heavenly Father saw the need of education when he told us to seek out of the best books, words of wisdom, "Seek wisdom even by study." What is study? To apply the mind to, or to think on! Thinking is learning. How many of our members have our

publications, and read them; think and meditate on their contents? Too many, I fear, go to a meeting and listen to a sermon, and enjoy it at the time, but as they have not availed themselves of that knowledge it soon passes from them. Knowledge cannot be passed from one to another like material substance. Thoughts are not things which may be held and handled; they are the silent acts of the mind, and can only be transmitted by being rethought. It is not enough to look and listen, the learner or listener must think. The truth must first be learned before it can be taught.

We cannot all acquire what the world calls a good education, but let us be careful not to idle away our opportunities. Our success in acquiring knowledge depends on our improvement of time. We read of how President Garfield worked to earn books and schooling. We are told of Abraham Lincoln's early life, how he labored in the most adverse surroundings, but he treasured the moments.

The other day I picked up a discarded book, yellow with age, and this is what I read, "Make good use of time if thou lovest eternity, yesterday cannot be recalled, to-morrow cannot be secured, to-day only is thine, which if lost is lost forever."

Many of our home, or self-educated people have realized this and early learned that knowledge gives power to know more. The known is the key to the unknown.

There are Latter Day Saints who do not possess the standard works of the church. Again others have them, but do not make use of them. They not only fail to reap the benefit obtained by reading, but others are not given the privilege. This class of people we want to reach first. No member of this church can be up-to-date without the church publications, for the helps contained therein. We should subscribe for the church papers, tracts, and other reading matter, dealing with the plan of salvation. Study it, and live it, then pass it on to our neighbors, telling them it contains the theory of our religion, and we are trying to live it. Good will come from the effort if done in a prayerful way. Remember God gives the increase and the reward. No member is exempt, all must warn his neighbor, or friends.

There are those who are members in name only, not knowing the doctrine of the church. These are not qualified to work in any sphere. It is not because they lack brain or talent, as God has done his work well, and given to all liberally. Some sleep on their rights. In other words, they go after the easier things of life, the things which please, and require the least resistance of brain and will power, and become as the slothful servant, who buried his one talent through fear of failure. You know what

the Lord did to him. He took his one talent, and gave it to him who had been diligent.

I call to mind a dream I read recently, and I will quote a part of it, as it shows how necessary it is to feed the mind and spirit, as well as care for the body. The dream portrayed a young man so well proportioned that he was called the "perfect man." A bent old cobbler remarked to him: "It must be great to have your strength and ability."

"Yes, I enjoy life, make good wages, and get all the good I can as I go along."

"Oh, I was thinking of the influence for good you could have," said the mender of shoes.

"That is the way my mother talks. She believes in that 'doing good stuff.' Now, I say, let each one take care of himself, and get all the fun he can out of life. You go to church and keep the commandments. Yet you are not as well off as I."

"Yes, if this life were all," asserted the cobbler, "but even the 'bread of life' is a great comfort and help. If such as you believed, many would listen."

"Life is full enough of good things without our worrying about the hereafter. I'm going to the ball game Sunday; you can go to church."

He was a good young man, and his mother was proud of him, still she wished she had taught him the gospel while he was young. One day the "perfect man" was taken sick, and suddenly took his trip to the unknown land.

A friend of his mother's, and the old cobbler had preceded him. They did not recognize him there. He recognized them, and spoke to them of the beauty of the place, and the improvement to them. "Why you might be called the 'perfect man,'" he said to the cobbler. But suddenly he stopped aghast at the reflection in the crystal lake near the judgment seat, where they were going. In the water was reflected his two friends, and between them was a form so shrunken and deformed that he exclaimed: "What is that?"

"That," replied his friend in pity, "is you."

"It can't be! I was called the 'perfect man'!" he exclaimed. His friend only looked the more sorrowful as he answered, "Yes, on earth you were perfect so far as growth and looks were concerned. That body was all you lived for. You clothed and fed it. You were proud of its outward appearance. That body you left on earth when you came here. The part that lives here you entirely neglected. You had no desire for the 'bread of life,' and you would not partake of the 'living water.' You know that the soul, or spirit of man was all that came here. You neglected it; never fed or nourished it, to make it equal with your perfect body. The immortal part was starved and neglected till 'that,' pointing to the image in the water, "is all that came here, from that once 'perfect man,' fed on 'bread alone.'"

We must be diligent in preparing for the life to come. Therefore, willing hands and feet should spread this gospel literature work.

MRS. J. E. NICOLL.

## OF GENERAL INTEREST

### "CALLS" DENOUNCED BY M. E. BISHOP

[The following extract from the *Philadelphia Ledger* of December 19, 1918, may prove of interest to our readers as effective procedure in the Methodist Church. Under the circumstances alleged it does indeed seem strange that a clergyman should undertake to accept a "call."—EDITORS.]

Bishop Joseph E. Berry wishes to discourage the growing practice among Methodist Episcopal churches of "calling" pastors to their pulpits. "Calls" are in order in Presbyterian and Baptist churches, which adhere to the congregational system, the bishop says, but they are "lawless" in the Methodist Episcopal Church, where bishops appoint ministers to congregations at the annual conference.

The bishop emphasizes these opinions, and administers a rebuke to a Philadelphia minister who wrote to him announcing he had received a "call" from a certain church and asking the bishop to appoint him to that church next March. Bishop Berry withholds the names of church and minister.

In his letter to the bishop the minister wrote:

"My Dear Bishop Berry: Several officials of the \_\_\_\_\_ Church were in my congregation last Sunday and to-day I am in receipt of a call from that church to become its pastor next year. There will be an advance of \$300 in my salary. I have replied, pledging myself to go, and am now writing you to ask if you will make this appointment."

Bishop Berry sent the following reply to the clergyman's communication:

"My Dear Brother: I have received your letter in which you tell me of your 'call' to \_\_\_\_\_ Church and asking if I will make the appointment. In response, I must say that both the church and yourself have done an unlawful and mischievous thing. That church has a pastor at present, a thoroughly devoted and efficient man, and to send an invitation to another minister before the conference year is half gone is treating the present pastor in a shabby and unbrotherly way. It is unsettling him in the midst of his work and virtually serving notice on him to quit. That is a thing no Methodist Episcopal Church can do.

"When the conference comes it will be proper for the brethren of the church to express their wish to the appointing power. It will also be perfectly in order for you to make your judgment and preferences known. But no appointments can be made

six months in advance of the conference session—no appointments can be made until the conference meets.

"In the first place, I do not know who will be assigned to preside at your next conference, and any assurance that I might give would not bind another bishop. In the second place, if I should preside, it might not appear at the time to be the best appointment either for the church or yourself, and my hands ought not to be tied.

"'Calls' to pulpits are quite right in the Presbyterian and Baptist Churches. That is part of their congregational system. But in a Methodist Episcopal Church it is wholly lawless. And a minister who accepts such a 'call,' as you have done, is equally lawless."

In conclusion, the bishop informed the minister that he is "dealing with a principle and calling your attention to an evil that has gradually grown up, and which is sure to make more and more trouble." Bishop Berry says that if he presides at the next conference session "there will be open shop," and he will gladly hear the preferences of every church and every minister.

## THE STAFF

Edited by ARTHUR H. MILLS, 704 8th St., San Bernardino, Calif.

### Resumption or Reconstruction?

The most awful and sanguinary war of all history is a thing of the past, and the terrible strain of over four heart-rending years is now gradually yielding to the ordinary tension of the pursuits of peace. This ordinary tension is hard enough, God knows; for many a man has given way to the stress of our strenuous age and has gone under. But now human activities can shape themselves into their ordinary courses and men can once more hope to plod along in their proper and usual paths of development, unhindered by the awful cataclysm that threatened to engulf the world.

So with the music work of our church. We well remember the early years of the war; how Germany heartlessly assaulted a trusting and over-confident world; how nation after nation fell into the vortex until the world was aghast, and we as a nation amazed that we were enabled to escape the holocaust. *Our* interests were scarcely affected, *our* activities did not cease, *our* music work kept on even though our hearts trembled somewhat. But there came a time when the nation was forced into the vortex; when *our* interests were seriously affected; *our* activities began to be curtailed and *our* music work suffered along with our hearts.

It was not long until the grim demands of the war began to make real inroads in our music work. The conscriptive forces of the Government began taking our young men and depleting our music forces at an undreamed of rate. Our orchestras and choirs were the most seriously affected and in time some of them were badly crippled. Some of our choirs were "all shot to pieces"; so many of the male contingent being taken that four-part work was impossible. Some of our smaller choirs were put out of commission, almost, their leader as well as most of their male singers being taken. In all, in many of our choirs and orchestras the work was

made to languish because so many of the men were called to the banners of another work.

In the Staff of July 24, last, was published the principal article of the series under the caption of "War emergencies in our choirs." In this article we depicted in larger measure the conditions we have but briefly described here. But the moral to which we were pointing, the lesson we strove to teach was this; no matter how discouraging the situation we should keep going; our efforts and activities in music work should not cease; we should, to use the phrase in one of our well-known war songs, "Keep the home fires burning," so that when the boys came back they would find the things they loved ready to their hand, so that they might resume their one-time activities which meant so much to them when they went away.

We sincerely hope this editorial was extensively read and that many of our musical forces have taken our advice. We hope that as a consequence many of our choirs and orchestras have kept their interests alive; have not allowed their activities to entirely lapse but have kept them going, even though sorely depleted; working faithfully as best they could until better times should be at hand.

We have said before and now say again, *the war is over* and, so far as the keeping of our men in the service is concerned, it will soon be no longer a hindrance to our music work, for "the boys" will soon be home. Therefore, it is for the future we shall want to build and it is for our future that we now want to write. Our activities that lie ahead are the object now of our solicitude, for there is much to be done that our music work may have within us its due fruitage.

In the caption of this article we expressed the query as to whether the work now before us is one of resumption or one of reconstruction; whether we are to resume our work or build anew, now that the new era of peace and progress is upon us. We are of the opinion that both resumption and reconstruction must be had with our music forces; that we must not only *resume* our normal activities where they were left off and continue them in their legitimate progress, but we must also *reconstruct* many of the things we have had, and we must also build many new things that are necessary to our greater development.

As to *resumption*, we must pick up the threads of our work where we left off and continue them, weaving them into the fabric of our best attainments. We must get our scattered forces together and again get our work into the regular channels of progress and achievement. We must once more get into the swing and stride of our work that it may again be had in us with vigor and honor.

As to *reconstruction*, we must build anew many things that are old and outworn. We must take these outworn things—these methods and customs that are like threadbare garments and are no longer effective—and replace them with things that are in accord with the spirit of our times and its progress. Again, we must build new structures that did not exist before; structures that, not needed in our simpler and less developed conditions, are needed now and will be needed greatly as we grow more and develop more. We must have new ideals, greater conceptions, more perfect visions and we must build "more stately mansions" than heretofore. Herein will lie the work of reconstruction; for it is from the material of the old, largely, that we shall build the structures of the future.

Do we realize that the cessation of the war ushered in a new era to this our church? And not only to the church but to its music work as well. This new era is making demands upon us; it is insisting that we accomplish the full measure of work assigned to us. But few years yet remain of "this generation," this divinely determined time when all things

must be accomplished and the great glorious work be done. The time is short and there is much to be done, and it *must* be done if we are to answer the ends of our calling. Let us therefore as music workers of the church strive to realize the new era now upon us with its great possibilities; let us strive to grasp these opportunities and fully improve them, and let us strive to labor and accomplish so well and so much that, so far as our portion of it is concerned, the work of "this generation" may be accomplished. Let us "shake off the coals from our garments," determined that we will again take up our work with renewed courage and enthusiasm, with the great object before us that we will do more work and better work for the music of the church.

#### PLANNING FOR THE FUTURE

Right now our music forces should begin planning for the future. Our work will be largely constructive; building anew as well as rebuilding the materials that have been torn down. No edifice that is worthy of construction should be erected without plans and our music forces should now rise to the dignity of architects of their own endeavors. We *must* plan wisely: then the structures we erect will be almost assured successes. What are the plans we must lay and how must we work to carry them into successful execution?

First, we should plan to gather the scattered forces that have been disrupted by the war. These should be gotten together and the work started again where it was relinquished. They will serve as a temporary shelter until better and more fitting structures can be planned and erected. Having gotten this far let us begin planning in earnest for the more enduring structures—the better things of our music work. Our vision should be broad enough to see the possibilities of our surroundings and our own selves, and our ambitions great enough and ardent enough to strive to grasp them and attain them. The field is broad as the universe, almost, and the opportunities are innumerable.

Let us see what some of the things are that may be done; let us get down to some concrete suggestions as to what may be attempted and attained.

We will begin with our choir forces first, because they are handiest. Our chorister and choir workers should try to be mindful of some of the many possibilities that lie around them of which the following are but a few.

The good voices in the branch, capable of solo work, should be listed and a definite plan formulated for getting their services regularly and constantly. In our church service we should have more solos and duets from our individual singers. They not only give variety and enjoyment but they lend dignity and reverence to the service. Furthermore, they develop individual incentive and attainment. Also, harmonious voices should be grouped together in trios and quartets and the "men folks" of the branch should be urged to form male quartets, which are mighty good in their place.

Now, as to the choir itself. In every branch there should be a choir, if possible, and it should be more than a group of singers stationed in front merely to lead the singing of the congregation. The choir should sing at each service, whenever possible, its *voluntary contribution* to the enrichment of the service—the anthem. Anthems are not formidable things; there are lots of easy anthems of good quality published, and our inexperienced choirs may readily find them in their grade of ability. Our choirs should strive to branch out and get away from the tedium of mere hymn singing, for anthems impart a zest and a finish to services such as nothing else will do. Going "on unto perfection," our choirs should increase the grade of ability of anthems until they sing those "really worth while"; they should take up the study of cantatas to be rendered on special occasions,

like Christmas, Thanksgiving, Easter, etc., which study will lead them naturally to the mastering of the more noble form of musical expression—the oratorio. Still further, their work might be varied to the great enjoyment of the congregation by giving at proper intervals musicals, also song services wherein the congregation might enjoy a whole evening spent in *musical* devotion, and experience the radiant influence of the “spirit of song.” Going still further, the choir might add to its faith in the accomplishment of sacred singing the virtue of attainment in some secular choral work, mastering some of the standard choruses of the world and using them as the basis of those legitimate entertainments that all churches should seek to employ—the concert, the lecture, the musical reading, etc. The field is broad and the ways in which our choirs may enlarge themselves and their work are many. Not every choir, it is true, can undertake all these things, but most of our choirs can do some of them and they must be regarded as reprehensible if they do not try to do so.

Now, having considered the vocal side of our activities, let us devote some consideration to the instrumental phases. Our instrumentalists have just as much part and lot in our musical functions as have our vocalists. First, we will tackle the choir accompanist, that usually patient and long-suffering but very necessary individual. This party should endeavor to embellish the service by the rendition of suitable “voluntaries” and should be encouraged to do so. Then, next comes our orchestral forces. Our branches and Sunday schools should seek to have small orchestras, or groups of instrumentalists on orchestral instruments, for the accompaniment of the singing. We must not be discouraged if only a few instruments are available. They may be made the nucleus of future musical development. Also, we should have frequent solos and duets on all the most suitable instruments, as a feature of our services, ranging from the long-suffering, overworked piano down through all the catalogue of string, reed, and brass instruments.

We have written a great deal about the development of our musical resources and possibilities in a general way and applied to groups of individuals, and we wish to therefore take up the subject as applied to the individuals themselves.

All throughout the church there are hundreds of young people with fresh sweet voices of excellent quality and possibilities. But how few of our young people are cultivating their voices and bringing them into shape for future usefulness! Every one of these voices should be under cultivation and development, so that its owner could be found of service to the church, to society, and to himself. Further, there are equally hundreds of young people endowed with talent of a positive order, who could be developing their talents on some of the many useful and beautiful instruments of music. But why do they fail to do so? This talent exists in abundance in the church of God, for he would not have enjoined its cultivation if it had been lacking. What will be our answer in that great day of accounting if we bring our God-given talents which we have buried in the napkins of slothfulness, and we are asked to produce the increase on them that will rightfully be demanded of us?

Our people *must* awaken to the realization of the great responsibilities upon them in this matter. We *must* be alert to the fact that God-given talents are entrusted to our care. Every young person so endowed *must* be prodded into consciousness of his priceless possession and his duty to cultivate it. Every resource we have in this direction *must* be energized into activity or the individual will suffer—the church will suffer.

God said, “Let the young men and the maidens cultivate the gifts of music and of song.” Did he mean it? Did he

mean that other great command when he said, “let there be light”? It seems to me that the *let* in the one command is as binding as in the other.

“Awake, saints, awake,  
No time now for reposing.”

ARTHUR H. MILLS.

### A Little Nonsense

Our excuse for offering the following, if excuse is at all necessary or desirable, is embraced in the lines of the apt little couplet from an author, who unfortunately did not affix his name to it for the benefit of posterity:

“A little nonsense now and then  
Is relished by the wisest men.”

The first will afford enjoyment and instruction (!) to our choirs.

#### ADMIRED HIS PLUCK

“Well,” said Uncle Si Bruggins after a solo by a fashionable church choir tenor, “if that ain’t the rudest thing I ever saw. Just as soon as that young man began to sing, every other member of the choir stopped. But he went right through with it, and I must say I admired his spunk.”—*Boston Transcript*.

Here is a “limerick” that will interest our orchestra and band workers, and possibly offer them an ideal to which they may strive in their efforts to attain high standards:

#### THE POWER OF MUSIC

“A certain young maid of La Grande  
Became so entranced by a band,  
While eating a bun  
Forgot she was done,  
And ate a big piece of her hand.”

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Do We Need Education for Parenthood?

Each new generation must improve upon its parents, else the world stands still, or goes back. Thus it is necessary for parents to collect all the knowledge possible, in order to impart to their children a greater heritage than they themselves received. Acquired knowledge is education, whether it comes from books, travel, lecture, or observation.

In the home the child best develops his individuality. Let parents cease to believe that their whole duty is done when they send their children to school or Sunday school. A complete education must combine the more individual training of the home with that of school and other outside sources of knowledge. Is it not most important, then, that parents who possess such influence to mold and guide, and who have the opportunity, daily, hourly, to exert that influence, should seek to do so *intelligently*?

There are no *little* things in life. The many apparent trifles are the mighty forces which turn the material wheels of our existences. Who knows, likewise, in what moment any of us may be changing or influencing the tenor of a human career? A light word at the wrong time, a blighting criticism when tenderness was needed, mockery when honest

effort should have been met with sympathy and seriousness, silence when black night of doubt or despair engulfed a soul, gloom when a mother's eye should have beamed with joy and pride—all these mistakes are as spades which dig deep graves of discouragement for those over whom our influence is strong, and for whose welfare we are responsible.

Early environment, a mother's influence, her faith and counsel, intelligently given, may make or mar, not only spiritually and morally, but practically and intellectually, as well.

Ruskin has said: "Scatter diligently in susceptible minds the germs of the good and the beautiful; they will develop there to trees, bud, bloom, and bear the golden fruits of paradise."

Wordsworth tells us "As the twig is bent, the tree is inclined." That which we dream to-day may become the deeds of to-morrow, and the toys of childhood become the tools of our maturer years.

So it is important that the work and play of early years should be such as would cause a child to think right thoughts, which in turn become right actions and decisions. The pure-minded child is most likely to become the pure-minded adult, could that child be taught to keep his ideals intact and unsullied. The seed that is sown in the mind in the springtime of life determines the character of the harvest that will be reaped in the autumn.

Think, then, ye parents! Are you sowing the right kind of seed, and giving it the proper culture, that the reaping may not be in tears?

MAYME SMITH.

STRATFORD, ONTARIO.

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### Training Little Children

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#### TOYS SHOULD ANSWER NEEDS

Most children have too many toys; consequently they are not stirred to make toys for themselves, and their powers of invention are retarded. There are two classes of toys; useful and useless. Those are useful which answer the needs of child life. A ball is a most useful toy because it is about the first a child can play with. All mothers know how a babe, as soon as it is old enough to use its hands, loves a soft, bright-colored ball. From infancy practically through the whole of life the ball plays an active part. Tennis, golf, baseball, football—all sports of later life center around a ball.

Next comes the building stage, with blocks. A ten-cent box of dominoes is excellent material for building and for making tables, chairs, beds and soldiers in a row.

Then comes the imitative stage of toys. Every child, boy or girl, wants to do as father or mother does. A ten-cent sweeper and a ten-cent broom are always a joy to a child's heart and enable the little one to actually help mother.

The doll also plays an important part in children's lives, for it answers the instinct for nurture which is inborn in children. Good serviceable dolls, not too many at once, are most useful. Children also need sets of dishes with which to learn to set table and to pretend to cook, and which they can also learn to wash and dry, again imitating mother. Imitating father, children can play with toys of construction, such as sets of stone blocks and trains, automobiles, and other things that go.

Toys are useless which are easily broken, such as expensive mechanical toys. These are generally more interesting to grown-ups than to children. Huge hobby-horses, large dolls, and too many toys are useless also. Every little girl longs for a big doll—which is right and good—but for babies of two years or younger such toys are not only useless but lead to the *bored child, which of all things is the most piti-*

*able—a child to whom nothing is new, nothing interesting!*

Through play with toys should be taught the care of toys. A child who is taught to pick up his toys and put them away in their proper places becomes neat and orderly. Often children are careless with their toys and, unless carefulness is instilled in them, they become wantonly destructive and have no respect for the property of others. If a little boy has a stuffed dog that barks and he is found investigating the reason for the barking, he is not destructive so much as curious, and it must be remembered that through investigation the great discoveries of the world have been made. A child with a mechanical mind will often take his toys apart, "to see how they are made." But curiosity is strong in all children; therefore before punishing a child for destroying a toy, be sure that he has been guilty of something more than pure thoughtlessness.

Happy and contented—these are the two words which describe the condition of children in the kindergarten and should describe the condition in the home, too. You can accomplish so much more through love than you can through force. The busy mother in the home can have just as happy children as the kindergartner, but she must devote a part of every day to them conscientiously.

Be reasonable with a child and he will be reasonable, too. Remember that the desired results from child training depend first upon the physical condition of the child, and secondly upon the time, thought, and care which you give to him.

A dear old lady said to me once, after I had remarked with discouragement that all I seemed to accomplish in a day was to care for my baby's needs, "My dear, you are doing a woman's greatest work right now—the training of your child's mind and morals. The time spent may show no immediate results, but you are laying the foundation for a character that will stand as a monument to your work and wisdom in years to come."—Mrs. Lenora R. Ranus in Bureau of Education Bulletin.

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### Two Helpful Books

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Brother Ralph Farrell writes: "I want to recommend to you two books we have found valuable. Laura F. Kready, the author of one, is unmarried, and because of that fact her book has particularly pleased our city librarian, who marvels that a single woman could write so truthfully and so helpfully.

"A Study of Fairy Tales, by Laura F. Kready, B. S.

"What Shall We Read to the Children? by Clara Whitehill Hunt.

"These books are both published by Houghton, Mifflin Company, Chicago, and on their last pages are given lists of good books suitable for children of different ages."

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### Clean Milk and Plenty of It!

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The need of public action to place clean milk within the reach of every family having little children, is emphasized in the report of the New Orleans milk situation, just issued by the Children's Bureau, United States Department of Labor. This is the third study made under the bureau's auspices of the use of milk in families where there are small children. The studies all indicate that children are not getting as much milk to drink as they need for healthful development; but in New Orleans, where the most recent study was made, children are found to be getting less milk to drink than the children of Baltimore, Maryland, and Washington, District of Columbia, the other two cities studied. Seventy per cent of the children under eight who

were not breast fed were getting no fresh milk at all to drink. In Baltimore sixty-six per cent, and in Washington forty-five per cent of the children under eight and not breast-fed were getting no milk to drink, although the Children's Bureau points out that a child under eight should drink at least three cups (a pint and a half) of milk a day.

In New Orleans only twenty of the 413 children from two to seven years old, included in the study, were drinking as much as three cups of fresh milk a day.

While the New Orleans figures show that the children from two to seven years old suffer most from lack of milk to drink, it is also to be noted that only sixty-three per cent of the babies under two who are not nursed by their mothers are given milk to drink, leaving more than a third of these little children without fresh milk.

The situation, says the report, gives cause for grave concern, because the children are not only being deprived of "the best and most nourishing food for normal development," but they are being given injurious substitutes in its stead. Of 338 children seven years old or younger who are not breast fed and are getting no fresh milk to drink, 245 are given tea or coffee in place of it. "Milk is not merely a pleasant drink," said a Children's Bureau expert recently, "it is a food, and really a solid food. Americans are a milk-fed race whose health will seriously deteriorate if the use of dairy products is given up."

The 211 families studied form only a small proportion of those in New Orleans having little children, but they are considered representative. Most of the parents were of native birth; in seventeen families they were foreign born, and five were negro. Although definite figures regarding income were not secured, the families are of about the same economic status as those included in the recent Washington study, where more than three fourths of the families were living on \$20 a week or less.

Reports issued by the Bureau of Labor Statistics show that the price of milk in the United States generally has increased sixty-three per cent in the last five years. According to the Bureau of Markets of the Department of Agriculture, milk now retails for sixteen cents in New Orleans. In several places, notably Shreveport, Louisiana, Nashville, Tennessee, and Tampa, Florida, it is as high as twenty cents a quart. The point is made by the Children's Bureau that no matter what the price of milk it is still a cheap food, because it contains all the elements essential to growth.

Fifty-three per cent of the total milk purchased in New Orleans is neither pasteurized nor inspected, and the report emphasizes the need of inspection for the whole supply.

## LETTER DEPARTMENT

### Some Observations on Science

It has been some years since I have contributed to the correspondent department of our valuable paper, of which I have been an interested reader for these many years, and through which I have become acquainted with many able writers. A few I have met, and many I may never meet until we come into that sphere of abundant joy; and a few for whom I have felt grieved because of their fall. How careful and watchful we should be, lest in some unguarded moment we think some evil thought and fall, for we do not stand in our own strength alone, but are dependent upon divine assistance, for which, sometimes, it becomes necessary to patiently wait.

Having noticed the letter of Brother Rhodes, of Centralia, Washington, in present volume, January 15, I thought I would try to make another visit to this department. It has been said that children and fools can ask more questions in a few minutes than wise men can answer in many months; now I do not refer to the brother. I know full well how to sympathize with him, but the class of questioners he refers to is what I mean. Now as an individual, my stakes are set; they are the three standard books of the church. Believing that God gave them, I hold them as true, and that with them there are no impossibilities. (Matthew 19:26.)

But with the questions referred to, I find some possibilities that block the channels of some of their positive statements, because of the facts which force them to admit of these possibilities. We can say that time was not measured to man in the earth until he was placed here to use it. Thus time referred to before Adam was formed out of dust, must have been reckoned by another standard, of which we have given in Psalm 90:4; 2 Peter 3:8. There is another standard given also (Numbers 14:34; Ezekiel 4:6). Now, by combining these two we can count each day of creation as either one thousand years or three hundred and sixty-five thousand years. We have God's time, one thousand years, as compared to man's literal day, twenty-four hours; then man's prophetic day, one year: three hundred and sixty-five days of twenty-four hours each, which compared to God's day makes three hundred and sixty-five thousand years of man's literal days of twenty-four hours, a position more reasonable than that taken by the opponents of truth.

We will now take notice of the words *science* and *scientific*.

**Science.** First, knowledge, penetrating and comprehensive information, skill. Second, a comprehension and understanding of truth, investigation of truth for its own sake; pursuit of pure knowledge. Third, truth ascertained, that which is known. Science is a complement of cognitions, having in point of form the characteristic of logical perfection, and in point of matter the character of real truth. Science is applied or pure, applied science is a knowledge of facts, events, or phenomena as explained, accounted for, or produced by means of force, causes, or laws. Pure science is the knowledge of these powers considered apart, or as pure from all application. Science is literally knowledge, but more usually denotes a systematic and orderly arrangement of knowledge.

**Scientific:** dependent on the rules of science.—Webster.

Thus we observe that if a man of science takes a position about anything and cannot establish the fact, because of some possibility obstructing the absolute proof, the position is not absolutely scientific. Thus, reference has been made, by those opposing the truth, to some ancient city ruins, among them one called Nippur, of which I one time heard a prominent infidel make the statement that it was somewhere about, or more than fifteen thousand years back in antiquity. In connection, I remember some few years ago the position taken concerning some of the pyramids of Egypt, that they were built some five thousand years before Christ. This would be long before the flood, and also the Egyptian chronology, taking a space of time far antedating the flood. Now there is scientific proof of the flood, and men builded cities before the flood, and built them strong, with stone and other solid material. Their works were not all destroyed during the flood, although buried deeply under water. Now, during the great storm of the flood no doubt there were, as in all great storms of history, some volcanic troubles; thus Nippur could have been buried with a great amount of earth, and because of the amount of earth covering it, some would say it was buried fifteen or twenty thousand years ago. It might not have been built earlier than one hundred

years before the flood, while the pyramids of Egypt might have come through without the dirt covering them.

And also, the records of kingdoms could have been well preserved through the flood. This calls to mind the natural inclination of many to journey westward (Genesis 11:1); the soon discovery of Egypt. The same volcanic actions would have buried animals in what would become later rock formation, they thus becoming a portion of the rock in which they were buried, and men now finding these fossil remains could assume that they had been buried hundreds of thousands of years ago. The same possibilities will apply to the strata formation of river beds.

I do not know of any records giving the great age of men, aside from the Bible. The reason for the shortening of life is also given in the Bible.

We find that Shem, Heber, and Abraham lived at the same time, while Shem was born before the flood, and by the chronology we find that Heber outlived Abraham four years. We find record of men in our modern times living to great age. As to any history dating back 7,000 B. C., I do not think there is any such reliable, because of these possibilities.

God wants us to be well informed, and has for this reason instructed us to study all good books, but there are times when we, as the saying is, come up against something. But at such time, I believe the safe way is to hold on to the rod of iron, waiting the Lord's time to make the matter plain, and when he does this, those opposing cannot stand, and thus if faith in God be scientific, would not a lack of faith in his word as he has given it be unscientific?

Your brother in bonds, FRANCIS EARL.  
HARTFORD, MICHIGAN.

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### Far West Stake

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Patriarch William Lewis is quite ill at the home of Brother D. C. Kinnaman, his son-in-law, in Saint Joseph. He has had a stroke of paralysis which has affected his left arm and otherwise disturbed his health. Prayer is requested for him.

Brother W. P. Pickering is in the Noyes Hospital, Saint Joseph, where he has undergone two operations. He is doing well considering his age, but should be remembered in the prayers of the Saints.

The Saints of Cameron are considering the question of enlarging their church building by the addition of a gallery at the west end and a basement, with platform and baptismal font, for increased facilities for regular services, Sunday school classes, etc. They are much crowded in present quarters and need additional room. Under the local pastorate of Brother R. S. Budd the branch is developing and is united in pushing the work in all departments. Brother R. S. Salyards was with them from Sunday, the 2d, over Tuesday, the 4th. Bishops B. R. McGuire and M. H. Siegfried accompanied by Sisters McGuire and Siegfried, motored over from Independence and addressed the Saints Sunday morning, going thence to Stewartsville for the evening. Their discourses were well received.

Brother J. W. Roberts was called to Fortescue on Sunday, the 2d, to preach the funeral sermon of a young brother who died suddenly of heart failure. He returned to Saint Joseph and spoke in the evening at the First Saint Joseph Branch.

The Second Saint Joseph Branch, of South Saint Joseph, dedicated its church building at 2.30 p. m. on Sunday, the 9th. Bishop M. H. Siegfried, of Independence, delivered the address; Brother Samuel Twombly offered the dedicatory prayer; Brother R. S. Salyards was in charge of the service.

Anthems by the choir, music by the local orchestra, vocal numbers, and recitations made up the program. The house was redecorated; the attendance was large and the occasion was greatly enjoyed. Brother J. L. Bear is president of the Second Branch.

Bishop Siegfried spoke at the First Branch, Saint Joseph, at 11 a. m., the 9th. From the dedication at Second Branch he went to Stewartsville, speaking there at 8 p. m. He was to take thence a belated auto left there by him and Bishop McGuire the preceding Sunday. Even a "Ford" may rebel and refuse to carry such an overweight of Christmas offering as the Bishopric is gathering up in these glad and prosperous days of financial reconstruction! May the good work go on.

Brother J. O. Worden, of the Fourth Kansas City Branch, was kind enough to speak to the Saints of the First Branch at the evening service. He was returning from Stewartsville where his mother is ill.

The spring conference of the stake will meet with the First Branch, Saint Joseph, on Friday, March 7, continuing over Sunday, the 9th. Separate auxiliary conventions have been discontinued, hence Friday will be devoted to auxiliary work. Saints of the stake are requested to observe Sunday morning, March 2, as a season of fasting, making earnest prayer in behalf of the needs of the stake. Important places are to be filled and the divine direction in general is needed.

Brother O. W. Okerlind of the missionary force informs us that there is good work for coal miners at Richmond, Missouri. About twenty Saints reside there and their force would be strengthened by the addition of good men—elders and priests—of the local ministry. A man is wanted also to run a laundry. Write Brother L. F. Ferguson, Hardin, Missouri, in local charge at Richmond and vicinity.

We note that press statements report bluebirds at Sedalia. We dislike to say anything that would indicate backwardness hereabouts, but so far have seen no robins nor other harbingers of spring. So we shall wait till we see the advance guard of General Conference delegates—the old, reliable, sure signs. They are sure, as men of many minds, to spring something upon us.

CORRESPONDENT.

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### From the Attleboro, Massachusetts, Branch

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We are making some progress in this locality, not so much in numbers, but in spiritual development. We have had our trials the same as other sections. Two of our members have been claimed by the universal scourge of influenza, and a number of others afflicted, but have recovered. The Lord answers our prayers when we exercise the proper faith and are in harmony with his will. Just sending for the elders and being administered to, is not all that the Lord requires of us in times of sickness.

The scourge was so bad in this section last fall that we had to close our church along with the other churches for five weeks, and at the beginning of this year it was necessary to close the primary department of our Sunday school for a few weeks. Our Sunday school went "over the top" for our Christmas offering, thanks to the efficient work of our two young superintendents, Brothers Harold Cash and Raymond Bradshaw. We expect to make a good showing this year, at least we are making a start to that end.

We were not privileged to have our Christmas exercises (the church being closed at that time) although we had spent much time preparing for the event.

The members of our church choir went around the city carol-singing Christmas Eve. This old English custom is kept up in New England.

We have had a few special things this fall and winter. Beginning December 8, Brother Augustine Dwyer gave us a series of his wonderful travel talks, and our church was well filled every night, many strangers in attendance.

January 19 was branch officers' day, each member of the priesthood occupying about ten minutes at one of the services. The variety of speakers and subjects presented was the novel feature.

January 26 was district day, our district officers in charge. Their talks were indeed helpful and edifying.

Last week while Sister Ida Power was busy about her work in her home, and singing to herself, "How gentle God's command," she found herself singing words that were new to her. Something prompted her to write, and the following lines were given:

"My people trust in me,  
Though dark the way may seem,  
The hand that led the prophets through,  
Will surely lead thee, too.

"Be honest with my word,  
Expound it to mankind,  
And God will place a blessing there,  
And they the truth will find.

"My sheep will hear my voice,  
And they will gather in,  
So be thou faithful in my work,  
And thou a home shall win."

This sister did not show these lines to anyone, neither did she try to memorize the same, but the next Sunday (February 2) during the sacrament service she arose and sang the words to the tune of No. 80 of the Hymnal. Everyone realized that she was under the influence of the Spirit, and the same was soon confirmed by a tongue given by Elder Charles Coombs.

The Saints of this branch are a loyal band, although the majority of the members are living outside of the city.

Our Religio is doing good work under the care of Brethren Earle Bradshaw and Lawrence Power; Brother Earle has lately been ordained a teacher.

Our Young Men's Club is presided over by George Baldwin and Albert Bradshaw. This club is studying "Hurlbut's Old Testament course," Earle Bradshaw being the teacher. All of these brethren, as well as the Sunday school superintendents are young in years and young in the work, but they are all "making good," which accounts for the success of these departments.

We must mention our young women, who comprise the Oriole Circle, and do such splendid work in the choir, Sunday school and Religio. The work done by these sisters is always commendatory.

Our church choir is still doing good work. John P. Pilling, the leader, had to leave the city a few months ago to accept a position with the Fore River Shipbuilding Company, of Quincy, Massachusetts. Sister J. W. Hull was chosen to succeed Brother Pilling as chorister; this sister is also monitor of the Orioles.

On February 11 we celebrate our fifteenth anniversary of the organization of the branch, with a banquet in the church.

February 16 is Bishop's day. Our district bishop, M. C. Fisher, will have charge of the services.

February 23 is our annual departmental day. Each department of branch work is represented by a speaker, who occupies about ten minutes time in one of the services.

We are all trying to sow the good seed of truth, inviting

people to come to Christ, as well as building up those that are in Christ.

E. B. HULL.

54 Robert Street.

Christmas Offering Roll of Honor

A large rectangular box containing a grid of asterisks, intended for a list of names and amounts.

We have 427 to start this report and several more to add this week, yet we fear we are not going to reach our aim, and why? Well, we shall let the schools answer this question. But here is some food for thought—some schools have given as much as five, ten, fifteen, and up as high as \$25 per member, and yet we have only averaged about \$2 per member for the grand total. What is the trouble? Where is the trouble? And what shall we do? Let us get right down to business and show what we can do this year. Why, do you know what I would say if some person were to stop me and tell me that our 40,000 or 50,000 members could not raise \$150,000 in a year's time? I would surely give him to understand that I could pick just a few of our good schools and raise that amount if necessary—and I would be sincere about it, too—and I mean it, every word. Surely our entire membership can easily raise far more than this amount. Too many of us have not gotten into this seriously, and the results will not show as they should until we do get right down to work, everyone of us. Are you with us or not? Let's get away to a good start and keep going.

Denver, Colorado, First Denver Branch Sunday School. William L. Cowan, treasurer, reports: "Our present enrollment is 63 and our offering is \$136.45."

Cleveland, Ohio. H. P. Morrison reports: "Our school has 75 members and our offering is \$323, an average of more than \$4 per member."

Columbus, Ohio. Carl E. Turvey, superintendent, reports for the Second Columbus Sunday School: "On December 1,

1918, we had about \$20 offering, but at the finish we sent in \$117 for a membership of 30."

Holstein, Ontario. Lizzie Morrison reports: "Sunday school enrollment 14, offering \$32.35; home department enrollment 11, offering \$22."

Pryor Creek, Missouri. Hettie McCormick who belongs to the home class writes: "I gave March, April, May, and June Sunday eggs, and it netted me \$17.25. I am a member of the home class of the Pryor Creek Sunday School."

Courtright, Ontario.

Clearwater, Nebraska. Sister J. E. Flowers, superintendent, reports: "We have reached our \$2 mark at last."

The following schools have gone "over the top," but have not reported to us by letter, hence we can but list the names:

Wilburton, Oklahoma.

Reeding, Oklahoma.

Deselm, Illinois, Home Department.

Olathe, Colorado, California Mesa Sunday School.

Wabash, Ontario.

Lansford, North Dakota.

Fargo, North Dakota.

Alamo, North Dakota.

Pittsburgh, Pennsylvania, Pioneer Sunday School Cradle Roll.

Burlington, Colorado, Rising Star Sunday School.

Beloit, Wisconsin.

London, Ontario.

Bothwell, Ontario.

Coleman, Michigan.

Fall River, Massachusetts, Bethel Sunday School.

Now can we not all get right together and work hard this year? It seems settled that we cannot reach our full amount of \$100,000 this year. This will make two years that we have failed in our aim. They say the "third time is the charm," and I surely hope it will prove so for us this year, but it will not if all do not get right after our work.

Yours for a successful campaign,

ARTHUR W. SMITH.

### The Mothers in Israel

[The following was part of an address delivered before Mount Zion Sunday School at a Mothers' Day program, by Sister Abbie A. Horton, who also recited a poetic tribute to the memory of Emma Smith, composed by her son, our beloved ex-president, Joseph Smith.]

To-day is Mothers' Day, and we desire to call to our remembrance some of the mothers of the past, and among them are those who cradled and guided our own worn and tired feet. Let us never forget them.

But what of the mothers in Israel whom some of us have known, lo, these many years? From time to time we greet the silver-haired matrons of long service, pioneer mothers, and whose names are identified with the work in Independence. We call up the names of our beloved sisters, Emma Smith, Emma Pilgrim, Mrs. George Hilliard, Julia Braidwood, and Mary Robinson, of the Aid Society. We remember well our companions sitting in solemn conclave in the old-fashioned "Prayer Union," Margaret Winsor, Mary Eaton, Sisters Cleveland and McLellan, and a few others who are still with us.

But we have not exhausted the list of the busy matrons who have brought to the front brave sons and daughters who are able defenders of this glorious work.

As one name is prominent in the early chronicles of this church, we will speak more fully concerning her—Emma Smith, the wife of Joseph the Martyr, who as early as the

year 1830 was baptized under the hands of Elder Oliver Cowdery. The Saints were being ruthlessly persecuted, and she was among those who, amid the vicissitudes of those early days, continued faithful.

Soon after joining the church, she began to feel the bitterness of estrangement shown by her own kindred, and she became as a stranger in her own father's house, sharing with her husband the reproaches and ill treatment of their enemies. But in the hour of need the Lord spoke to her consoling words, and according to the revelation given, her soul did "delight in the glory" which came upon her husband, her life was "preserved," she was named "the elect lady," her calling was "as a scribe," she was ordained to "expound, exhort, her time being given to writing and learning much." She made also a selection of sacred hymns, for the Lord delighteth in the song of the heart, and it is as a prayer unto him.

As a faithful and loved mother in Israel, she comforted her bereaved children all through their young yet saddened days, and taught them ever to put their trust in God, who was their helper and defense. In the words of our worthy historian, Heman C. Smith, it was her "unswerving integrity, fidelity and devotion, her wise counsel that assisted to make this latter-day work a success."

I have a poem written to her memory by her devoted son, Joseph Smith, which was presented to me while in Plano, Illinois, and I take pleasure in reading it to you here present.

Our beloved brother was present at an anniversary concert of the Rising Star Sunday School in Plano, which he informed me was one of the first Sunday schools of the Reorganization.

The entertainment, with your humble servant as director, took place thirty-seven years ago, and among the children who took part, beside my own daughter and two sons, were some folks you all know well. On the program, which is well worn, we read: "Centennial Song," by Miss Audie Smith, who is now Audentia Anderson, also "Recitation, 'Many Crowns,'" and Freddie was one of the three boys, now President Frederick M. Smith.

So perhaps all these young people are still doing their share, and we trust seeking, as pioneers in this glorious work, to bring about and to build up Zion. May we all emulate the example of those who have been true and faithful, be prepared to enter into the kingdom of our Lord, and be able to wear the crown of eternal life.

Here is a tribute to her memory, "My mother," composed by her son Joseph, long ago:

"I miss thee, my mother: thine image is still  
The deepest impressed on my heart;  
And that tablet, so faithful, in death shall be chill  
E'er a line of that image depart.  
Thou wert torn from my side when I treasured thee most,  
When my reason could measure thy worth—  
When I knew, but too well, that the idol I'd lost  
Could ne'er be replaced upon earth.

"I miss thee, my mother, when young health hath fled  
And I sink in the languor of pain:  
Where, where is the arm that once pillowed my head  
And the ear that once heard me complain?  
Other hands may caress: gentle accents may fall,  
For the fond and the true are yet mine,  
I've a blessing for each, I am grateful to all;  
But whose care can be soothing as thine?

"I miss thee, my mother, oh, when do I not?  
Though I know 'twas the wisdom of heaven

That the deepest shade fell on the sunniest spot,  
 And such ties of devotion were riven.  
 For when thou wert with me, my soul was below;  
 I was chained to the earth I then trod;  
 My thoughts, my affections, were earthbound, but now  
 They have followed thy spirit to God."

### A Friendly Letter

I wonder if anybody cares if I wrote you a friendly letter. I want to let you know that I at least, not to say "I for one," have thought of the same thing that you spoke of in your sermon on the "Characteristics of Jesus," in the HERALD of January 8. It was this, "But I sometimes think we make the mistake in giving our attention to doctrine too exclusively, and do not think enough about Jesus as a personal friend." I sometimes get hungry to read from our people more of Jesus Christ; wish they could bring more into their writings and preaching. About two years ago I was taking the *Sunday School Times*, and it was refreshing even in brief items the way in which Jesus Christ was brought to the front. There would scarcely be an item that did not have Jesus held up as the great centerpiece, and yet these articles did not satisfy, they could not enter into the depths that our writers do. The lack of knowledge could be so plainly seen—spiritual knowledge. I do not think there are any writings outside of the church of Jesus Christ that satisfy those who have received the knowledge of spiritual things that is given through the restored gospel. That is my rock, or I might better say my anchor. One might be deceived in testimonies, but knowledge is something more sure. I am aware that we as a church have attained to much that others—Christian people—are blindly striving for, that keeps them clinging to Christ, yet it seems to me that we, as a people, are leaving Jesus Christ more in the background than was the case some years ago, and giving the whole attention to works, at least in some cases. However this may be, when an elder writes with the Spirit of God, the reader is brought in close association with Jesus, whether his name is mentioned or not.

I am sorry to say I was greatly disappointed in the wording of a recent article. I thought when he condemned and wanted to sweep aside the unlearned and perhaps clumsy preachers, he lost sight of the fact that they did not call themselves. If such men are called and ordained by the authorities of the church, it is undoubtedly their duty to stand before the people when appointed, and endeavor to magnify their calling. He did not reckon with the Holy Spirit as being the chief helper in preaching the gospel of Christ, but the stress was all laid on *words* beautifully spoken. Of course all that is very nice, and greatly to be desired, but without the Holy Spirit with it, it would never convert a soul, and if the Spirit of God was with them, their lack of a finished education would not grate upon the ears of their hearers, and their preaching would be more satisfying than a discourse of beautifully sounding words without the Spirit of God predominating. I do not say this as against education (and I believe I have the president of the church right with me), but my sympathies have been aroused many times in the past year or two by hearing the uneducated preachers cried down or spoken of in a way intended to take all the breath out of those who could have done much better with helpful words, and I ask, what is to be done with those uneducated men who have been called and ordained before education got to be such a fad. The educated ones do not want them among them. Will God release them from the terrible retribution pronounced upon them if they

do not magnify their calling? Where would have been all the good work that Brother Clapp did if the people had not had patience with him in his amateur years. There is one redeeming quality with the uneducated, when they attempt to speak without the Spirit of God, they make such bad work it shames them so, they make more effort in their preparations by humility and prayer so as not to be left to themselves. But the educated speaker does not have that same need—as far as words go—and there is a chance for them to depend on themselves instead of God. But I am forgetting myself and perhaps speaking too freely.

I liked the article, "In the pulpit and out of it." There was something more than the words that went with it, a spirit of helpfulness. The elders who work hard all day, and do much about their places after coming home at night, have little time to study, their bodies are so tired the mind cannot work.

A SISTER.

UDERDORF, GERMANY, December 12, 1918.

*Bishop McGuire*: I will drop you a few lines, advising you about some money I am sending. Owing to prevailing conditions, I have been unable to communicate with you or to send the money either, but hope to be able to get better service all the way around from now on.

The amount is one hundred and twenty-five francs in French money. Just at present I don't know what the rate of exchange is, but at the time this money was collected it was \$5.45, which made a total of \$22.70 in our money. But the French money has increased in value since then.

The money was intended for Christmas money, but it will be late I know, but we have been living under conditions that are anything but normal and in a way that will partially excuse my negligence in the sending of the money. Most of it was contributed by outsider friends who, when told of our plan to send a Christmas offering in, donated the same amount, freely. We had intended to talk to a few more of our Latter Day Saint boys about it, but were prevented by going into battle almost immediately after receiving the money.

Brother H. E. Gold and myself were the only two that got a chance to contribute to the fund. I will send the money through the Y. M. C. A., and if you get it before you get this, you will be at a loss, no doubt, to understand where from and to what use it was to be put. But you will use it to the best end, no doubt.

I read the letter in October 17 *Ensign* that was signed by the eight Latter Day Saint boys, and I join with them in expressing my regret at the loss of the the association of Brother H. E. Gold and Brother James H. Madden, both of whom I knew very well; also Brother Gilbert Rall.

We were permitted the pleasure of a great many private evenings of prayer and song. With a few of our comrades, who so desired, we would retire to a quiet place whenever it was possible, and offer to God our thanks for his past favors and blessings, and ask for his protection in the future. And I can say that he has most wonderfully blessed us all.

Brother Gold was wounded the night of the 10th of November, but I hope he is fast on the road to recovery.

I am in the army of occupation, and we are at the present writing a short time inside the German border.

The country here is very mountainous and we are up in the clouds. I have seen the sun once since leaving Hallis, France, the 25th of November.

Your brother in Christ,

Headquarters Company, 356th Infantry, American Expeditionary Forces.

PRIVATE GOMER R. MACRAE.

ROSEDALE, BRITISH COLUMBIA, February, 1919.

*Editors Herald:* The branch here has been strengthened of late through the visit of the old warrior, J. J. Cornish, of Saskatchewan. Powerful sermons were delivered and freedom of speech was enjoyed by him. Good seed was sown and it has stirred some Saints to a double diligence. Many have received light and understanding of the Scriptures as never before.

He was received with much hospitality at the home of Brother and Sister R. J. Muirhead, and some of the Saints were not backward in helping a missionary on his travels.

THOMAS BATES.

NUTANA, SASKATCHEWAN, February 3, 1919.

*Editors Herald:* Along with the rest, we have had our troubles, especially that of the world-wide epidemic of influenza. Still we feel to thank God for his great protection, as only one of our number was taken over the great divide, she being an aged lady, a dear old sister, a child of God.

About a week ago Elder W. J. Cornish and myself started out "on the trail of the lonesome pine." (You have all heard that song.) In some parts of the country they are very numerous, with now and then an old sentinel looming up far above the rest. We followed this trail to its end and there came upon a dwelling back in the forest and it was inhabited by real, live people—Latter Day Saints in very deed.

We made our business known, announcements were made, and the people gave a hearty response, for which we are truly thankful. The one thing that drew our attention more than anything else was the unity of spirit; everyone seemed to love everyone else. Yes, God says his people will be like this. Isn't it grand to find a people away back in the woods filled with the Master's Spirit?

Our little efforts were truly a success, and when we were called upon to extend the parting hand we left them rejoicing in the latter-day work.

I must not forget to tell you that these people did more than their share financially.

About seven or eight years ago, Brother and Sister Sims moved to this place. They kept the camp fire ablaze until we have some sixteen members there, looking forward to the organization of a branch this coming summer.

We look upon Brother A. Filby as one of the day-stars that should rise.

May the Lord bless this people is our earnest prayer.

Sincerely yours,

J. A. BECKMAN.

DETROIT, MICHIGAN, February 4, 1919.

*Editors Herald:* The past year has been a very successful one for us in many ways. We have received many spiritual blessings, especially during the influenza epidemic. Although the Grim Reaper has made his presence felt in our midst, yet we have been wonderfully blessed, and never have questioned the wisdom of our heavenly Father, knowing that he never makes a mistake.

The majority of the members of the Second Detroit Branch are alive to their responsibilities, and seem to be conscious of the fact that we are living in the "hastening time." Our prayer meetings are of a high spiritual order, and our preaching services indicate that the priesthood are striving to magnify their calling.

The several departments are all active and are trying to do the work intrusted to their care.

For several weeks it was impossible for us to attend to our duties owing to the fact that my wife suffered a nervous breakdown. Although we were not permitted to associate

with the Saints at the different services, yet many times we were privileged to enjoy a great degree of God's Spirit in our home and we were made to humble ourselves as never before. It is our earnest desire to see the work of God progress, and hope to be able by the assistance of God's Spirit to help to bring it to its ultimate triumph.

I sincerely request the prayers of God's people and hope to qualify myself to fill the position that God has called me to occupy.

Yours in gospel bonds,

BRUCE E. BROWN.

MAGNOLIA, IOWA, February 8, 1919.

*Editors Herald:* As I will be ninety-two years old this month, it may be a pleasure for my old friends to know I am alive. It is a long time since I was baptized (1857) according to the revelation of Brigham Young, for that year he sent out a revelation that every member should be re-baptized and confess him as a prophet of God, and that Zion would soon be redeemed. So I was happy, and was a missionary in my mother country, Sweden, for eleven years, up to 1868. That year I started to return to the Rocky Mountain Zion.

Omaha was a stopping place, and it happened we were detained there a long time. So, on September 17, 1871, hearing of a meeting at which President Joseph Smith would preach, my heart was made glad to see and hear the chosen seed of the martyred Joseph, and I was baptized with the Holy Spirit from heaven. On October 24, 1871, I was baptized by Brother John Chrestenson, into this church.

Now, brothers and sisters, if you will look in the *Journal of History* for July, 1912, you will find the autobiography of Andrew Johnson. That is mine, and I would like to have you read it.

In the *HERALD* for January 2, 1919, I saw a letter from Brother Glen Ingleright, which made me very happy.

Speaking of the Lord coming to redeem Zion, it may be forty years. The Lord Jesus has said, "But as the days of Noah were, so shall also the coming of the Son of man be." We understand that Noah preached 120 years. So counting from 1830, when the angel came and established the everlasting gospel, that would be eighty-nine years. It is said that at that time we should hear of wars and rumors of war, and that has been plainly fulfilled.

ANDREW JOHNSON.

DETROIT, MICHIGAN, February 15, 1919.

*Editors Herald:* Just recently concluded a four weeks' series of meetings in Grosse Pointe village, a suburb of Detroit, which resulted in the baptizing of fifteen, and the end is not yet. Have been visiting the interested ones the past week and hope to soon be able to report more baptisms. Have sold six Books of Mormon, two Doctrine and Covenants, and have sent in four subscriptions to *SAINTS' HERALD*, one of them to a nonmember. Three whole families were immersed. A Sunday school was recently organized with twenty-eight charter members. Hope to see a branch organized in the near future.

This mission is under the fostering care of Elder Frank Gardner.

J. R. GRICE.

The censorious commonly take up magnifying glasses to look at other persons' imperfections, and diminishing glasses to look at their own enormities.—Archbishop Seeker.

All compulsion is inconsistent in religion.—Archbishop Sharp.

# Anyone Willing to Work

even a little in telling neighbors and friends of this marvelous work and a wonder, can accomplish most profitable results.

Get a Dollar Library, become acquainted with the 34 tracts and the price list in it. Know the contents, the style, the special aim of each. Then see that others know the message of salvation you have heard.

This is the special mission of the gospel literature workers, but anyone can help in some way. It is important work and should be done right—but it should by all means be done.

In most places the boards are organized to carry on this highly-important work. If there is no such board in your community, yet you have a branch, Sunday school, or Religion, let us know.

Where boards are organized you may help them very much by your service and moral support as well as patronage.

One important feature of such a board's activities is a campaign to secure subscriptions to the church periodicals. It is a real accommodation to the Saints to have some one call and take care of the details for them, suggesting what is available, the offers to be had, the announcements being made, etc. In places where there is a book agent, work with him in this regard. If you want information along this line, write either the Herald Office or the Ensign Office and it will be forthcoming.

You have been warned: warn your neighbor. Do you have one of our instruction leaflets, sent free?

## THE GOSPEL LITERATURE COM- MISSION

R. W. Farrell, Chairman,  
14 Kenwood St., Providence, R. I.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

**NORTHEASTERN MISSOURI.**—At Bevier, Missouri, February 1, 10 a. m., with F. M. Sheehy and W. B. Richards presiding. William C. Chapman and John Ely acted as secretaries. Bevier and Higbee Branches reported. Bishop's agent reported on hand and receipts for 1918: \$1,505.37; expenditures \$1,473.90. Delegates to General Conference: Tella Mae Ruch, Vernie Ruch, Benjamin Tanner, John Harris. William C. Chapman elected member library board. D. E. Jones recommended for appointment as district chorister. Recommendation that Vernie Ruch be ordained a priest, was approved, subject to approval of Bevier Branch. Preaching by F. M. Sheehy and F. A. Smith. William C. Chapman, secretary.

**SPOKANE.**—At Spokane, Washington, February 1, 1919. District president, S. S. Smith, in charge. Consolidated ministerial report included 11 elders, 7 priests, one teacher, and one deacon. Summarized as follows: Sermons preached, 298; times in charge of services, 262; total services attended, 1,117; baptized, 28; ordained, 4; children blessed, 12; administered to sick, 242; marriages solemnized, 4; new openings 13. Statistical reports: Spokane 325, Gifford 100, Sagle 58, Palouse 18, Mansfield 38, Valley 61. Recommendations for ordination were received as follows: Valley, Idaho, Branch, S. A. Dobson to office of elder; Clarence Crabb, priest, and Hyrum P. Jenkins, teacher. These were approved and the brethren were ordained. Mansfield, Washington, Branch, Clarence E. Wheeler to office of priest; and from Gifford, Idaho, Branch, John R. Wilkinson to the office of deacon. Approved and ordinations provided for. Spokane Branch, George Leach to office of elder. Approved and the brother ordained. The principle of coordination in the Spokane District was approved by unanimous vote, with the request that the auxiliaries concur. Financial report of Bishop's agent, W. W. Fordham, showed receipts \$1,622.02; disbursements \$1,498.85. The service flag was ordered placed in the care of the district secretary after being removed. Resolutions of sympathy and condolence were provided to be sent to the families of each of the three soldiers represented by the gold stars. Delegates to General Conference: J. A. Bronson, Sister J. A. Bronson, S. S. Smith, Pearl Reed, Sister Grace Fry, W. F. Yates. Alternates: George Leach, Sister George Leach, Peter Klaus, and Venus Verhei. Sister J. A. Bronson was elected as member of library board, and Sister M. L. Young as member of the gospel literature board. The district presidency, to whom the matter had been referred, announced that the vicinity of Valley, Idaho, had been selected as the place of holding the next reunion, and Oliver Turnbull, S. A. Dobson, Clarence Crabb, H. P. Jenkins, and Patrick Kinney were named as a reunion committee. The sum of \$50 was raised for the Christmas offering fund, during the conference, from the sale of meals and refreshments donated for that purpose. Preaching by J. A. Bronson, N. L. Booker, and S. S. Smith. Oliver Turnbull, secretary.

### Conference Notices

Northwestern Kansas District will convene at Lucerne, Kansas, March 1 and 2. Send all reports to my address. J. D. Shower, president, Lucerne, Kansas.

Wheeling, with Wellsburg, West Virginia, Branch, March 8 and 9. Opening session, 1 p. m. Jasper N. Dobbs, secretary, Glen Easton, West Virginia; O. J. Tary, president.

Independence Stake, March 8 and 9. This is the session at which delegates to General Conference are elected, and should be well attended. C. I. Carpenter, stake secretary.

### Convention Notices

New York and Philadelphia Religio, Brooklyn, New York, Saturday afternoon, February 22, 1919. Ethel C. Jack, secretary, 1402 Park Place, Brooklyn, New York.

Far West Stake Sunday school, Religio, and Woman's Auxiliary conventions, at First Saint Joseph Branch, March 7. Donnie Lehman, general secretary.

Portland, Oregon, Sunday school and Religio, Friday, February 21, at Saints' church at Montavilla. Lottie Gage, secretary, Vancouver, Washington.

Southern Ohio Sunday school, with First Branch, Columbus, Ohio, February 28. A. E. Anderton, acting superintendent.

New York and Philadelphia Sunday school, February 22, 1919, 10.30 a. m., at Park Place and Schenectady Avenue, Brooklyn, New York. Ephraim Squire, superintendent; Albert Zimmerman, secretary.

Western Nebraska Sunday school and Religio at the Saints' church near Tryon, Nebraska, February 23, at 1 o'clock. William F. Godfrey, Sunday school superintendent; L. M. Richards, Religio president.

**Quorum Notices**

*To the Second Quorum of Seventy:* Please send report of labor done from March 1, 1918, to March 1, 1919, to the undersigned. Use regular report blank furnished by the Herald Office. If you are not going to attend General Conference, inclose fifteen cents dues. Send reports early. A. C. Silvers, secretary, 329 West Hickory Street, Nevada, Missouri.

*To the Third Quorum of Seventy:* Please send your reports for the conference year just closing to J. W. Davis, Lamoni, Iowa, and if possible have them all in by March 30. Use the regular report blanks. Quorum dues should be included if a financial statement is to be had in our opening meeting. J. W. Davis, secretary.

*To the First Quorum of Priests of the Eastern Michigan Districts:* There will be a special business session of the quorum held in Port Huron during the Sunday school and Religio convention, February 22 and 23. Every member of the quorum is urgently requested to be present. Some very important matters are to come up that will interest you. Come. Fred W. Cadow, secretary, 418 Huron Street, Port Huron, Michigan.

**Our Departed Ones**

**COLVIN.**—Docie Vyron Colvin was born June 2, 1900. Baptized June 5, 1911, near Marshall, Ohio. Died January 23, 1919, near Locust Grove, Ohio. He leaves father, mother, 5 brothers, and 4 sisters to mourn. Sermon at the Locust Grove Cemetery by Jacob G. Halb.

**RINGLAND.**—Ila Reeta Ringland was born at Killarney, Manitoba. Died at Winnipeg, October 26, 1918, at the age of 17 years, ten months, and 6 days. She leaves to mourn, father, mother, 3 brothers, and 3 sisters. Interment in Brookside Cemetery. Sermon by O. L. D'Arcy.

**McKEE.**—Clarence Birtsel McKee, of old Far West, Missouri, was born May 24, 1886. Married Bertha Weber, of Persia, Iowa, December 23, 1908. Baptized October 4, 1911. Died of appendicitis, February 2, 1919. He leaves wife, 2 children, father, mother, 4 brothers, and 6 sisters to mourn. Services at Far West church. Sermon by J. T. Ford.

**COLVIN.**—Della Blanch, wife of A. A. Colvin, was born September 25, 1897. Baptized June 9, 1914, near Marshall, Ohio. Died January 24, 1919, near Locust Grove, Ohio. She leaves husband, one son, father, mother, and one sister to mourn. Sermon at Locust Grove Cemetery by Jacob G. Halb of Middleton, Ohio.

**CARLON.**—Amy Eunice Carlon was born in Plainville, Massachusetts, October 21, 1892. Baptized June 26, 1904, by George H. Smith. Died at Plainville, Massachusetts, January 30, 1919. A husband and 2 small children survive her. Service at the home of her aunt, Miss Annie Staples, Plainville, Massachusetts. Sermon by E. B. Hull.

**PARKER.**—Loetta Parker was born November 25, 1887, at Elmwood, Oklahoma. Married E. B. Parker in 1903. Four children were born to this union: 3 boys and one girl, who with husband, mother, brothers, and sisters survive. Baptized by J. H. Parker fifteen years ago and lived a faithful life. Suffered much the past three years, but was willing to go. Died of tuberculosis at Elmwood, Oklahoma, December 31, 1918. Interment at Beaver, Oklahoma.

**LESTER.**—Rutilla Orcelia Bennett was born August 26, 1849, at Kewanee, Illinois; married to Cyrus J. Lester, May 21, 1876. Baptized near Shenandoah, Iowa, May 9, 1880, by James R. Badham. Removed to Lamoni in 1882, where her home has been ever since. She was the mother of 4 children, 3 of whom with her husband and one grandchild survive her. Died at her home January 18, 1918. Funeral services from residence, January 20. George W. Blair had charge of the service, and Heman C. Smith preached the sermon.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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**KNIGHT.**—Sarah Ann Knight was born Christmas Day, 1831, at Belfast, Ireland. Married George H. Knight, New Year's Day, 1849, at Brisbane, Australia. Eleven children born of the union, ten of which survive her. Came to California in 1854. Baptized March 24, 1870. Died at San Bernardino, California, February 2, 1919. Funeral at Shaw's undertaking parlors, San Bernardino, California. Sermon by Arthur H. Mills, interment in Pioneer Cemetery.

**HORN.**—Elisha S. Horn was born September 30, 1884, at Eskridge, Kansas; married January 20, 1904, to Miss Lizzie Rink, at Roseland, Kansas. Died January 21, 1919, of influenza-pneumonia, leaving his wife and children: Vercil aged 13, Erma 9, Audry 2, and Opal 5 months. He was a member of the Scammon, Kansas, Branch, having been baptized five years ago by J. F. Curtis, and in 1917 was ordained a teacher, serving with diligence and faithfulness both as member and officer in Sunday school, Religio, and church. He was an upright, honorable man, commanding the respect of all. William Bath and Charles Fry conducted services at Scammon church. Interment in Hosey Hill.

**SUTHERLAND.**—Orson Pratt Sutherland was born in New York, October 8, 1841. When four years old his parents joined the Lyman Wight colony bound for Texas. Both died on the way, leaving him to the care of his older sister. Married Miss Amelia Bird in 1865, and removed to Galesburg, Missouri, and subsequently to Webb City, where he resided up to the time of his death. Died February 3, 1919. Brother Sutherland united with the church in 1865, and labored successively as teacher and elder, and served the church at times as pastor, district president, and at the time of his death was vice president of the Spring River District. Funeral services at the Webb City church. Sermon by Charles Fry, assisted by F. L. Freeman.

**BERRY.**—William John Berry was born March 30, 1887. Baptized September 9, 1897, by Daniel Macgregor. Married Martha Platt in October, 1915. Died of influenza at his home at Arthur, Ontario, January 18, 1919. Leaves to mourn a wife, daughter, father, mother, and 2 sisters. Funeral at the residence, January 19. Sermon by John H. Taylor.

**SWEET.**—Rebecca Sweet was born February 23, 1857, in Douglas County, Illinois. Died February 3, 1919, in Mount Vernon, Illinois. Leaves to mourn, 3 brothers, one sister, and 2 daughters. She was a member of the Seventh-day Adventist Church. Funeral at the residence in Mount Vernon, Illinois, in charge of Henry Sparling. Sermon by F. M. Slover.

**BARKER.**—Alexander Barker was born in Illinois, October 15, 1841. Died at his home at Rolfe, Iowa, January 27, 1919. He united with the church in 1881, and has been a faithful member. He leaves to mourn one daughter and many friends. Sermon by Robert Fish.

**HAWKINS.**—W. L. Hawkins was born at Skinsborough, Alabama, March 24, 1891. Baptized in 1899 by I. N. Roberts. Married Jewell McPherson in 1916. Died January 31, 1919, as a result of pneumonia following influenza. He leaves wife, one child, mother, 3 brothers, 5 sisters, and a host of friends to mourn. Sermon by E. A. Erwin.

**HAWS.**—Luther Terry Haws died November 4, 1918, of influenza, after an illness of 8 days. He was not a member of the church, but was blessed when a child by the late Joseph Smith. Mr. Haws was the inventor of the Haws Sanitary Drinking Faucet; was a grandson of Peter Haws. He leaves a wife, 2 daughters, one son, and his aged mother to mourn. He was very kind to his aged mother and was her only support. He was a man of unusual integrity and will be missed by the community in which he lived. Services conducted by Joseph Clark.

**JONES.**—Hanna L., wife of James R. Jones, of Plattsmouth, Nebraska, died December 1, 1918, from the effects of a paralytic stroke. Her husband, 6 daughters, and 3 sons, besides several other relatives, are left to mourn. Two sons, under the colors, and one daughter in Texas could not reach home for the funeral. Sermon by J. L. Parker, of Lincoln, Nebraska. Interment in the Plattsmouth Cemetery.

**RHOADS.**—Mary E. Rhoads was born in Licking County, Ohio, May 16, 1852. In early childhood she moved to Jackson County, Iowa. Married John Doty in 1871, who died in June, 1901. Baptized September 14, 1887, by James McKiernan. In September, 1906, she married Frank Rhoads, at Maquoketa, Iowa. Died at Lacy, South Dakota, January 28, 1919. Interment in the Hickory Grove Cemetery, near Emeline, Iowa, where her first husband is buried. Sermon by John Heide in the Emeline church, February 2, 1919.

**SINKEY.**—Angeline Sinkey was born in Indiana, January 21, 1847. She came to Iowa in early childhood with her parents. Was a member of the Adventist Church, but believed in the gospel. Died February 6, 1919, at her home at Clay Mills, Iowa. She leaves 3 sons and many friends to mourn. Sermon by John Heide, at Canton, Iowa. Interment in the Hickory Grove Cemetery.

**BAYS.**—Margaret Elizabeth Tripp was born October 3, 1842, in the province of Quebec, Canada. Early in life she came to Iowa, and in 1862 married George W. Bays, at Council Bluffs, Iowa. To this union 6 children were born, three of whom are left to mourn. Died February 8, 1919, in Omaha, Nebraska. Was baptized in early life and was a member of the Little Sioux, Iowa, Branch. Funeral from Crosby's undertaking parlors, February 10, 1919. Sermon by James Huff.

**FLICKINGER.**—Charlotte Ellen Simons was born October 4, 1845, at Walpole, New Hampshire. Married William Olsen in 1867, in Knox County, Illinois. To this union were born 5 children, 3 of whom, together with their father have passed into the beyond. In 1902 she married Josiah Flickinger. Baptized in 1871 by B. V. Springer. Died at the home of her son in Nevada, Missouri, February 5, 1919, of cancer of the liver and complication of ailments. Two children are left to mourn. She was loved and respected by all, and lived faithful and true to her religion. Sermon by H. E. Moler, assisted by C. W. Keck. Interment in Newton Park Cemetery, Nevada, Missouri.

**NOYES.**—William Noyes was born April 19, 1854, in Cole County, Missouri. Married Eleanor E. Smith, October 7, 1877, at Norborne, Missouri. To them were born 9 children, one of whom died in infancy. Baptized at Eldorado Springs, Missouri, September 26, 1886, by I. N. White. Died February 6, 1919, at his home in Nevada. A wife, 8 children, 27 grandchildren, and many friends are left to mourn. Sermon by H. E. Moler. Interment in Newton Park Cemetery, Nevada, Missouri.

**CURTIS.**—Glaud Rodger Curtis was born at Pittsburg, Kansas, January 17, 1902, and died at the family home, six miles southwest of Holden, January 31, 1919. He was the youngest child of H. T. and Frances A. Curtis, who moved to Holden in 1902, the father dying two years thereafter. Baptized June 12, 1910. He leaves to mourn, a stepfather and mother, Mr. and Mrs. W. D. Corkran; four brothers, J. H. Curtis, of Meridian, Idaho, E. W. Curtis, W. E. Curtis, and J. N. Curtis, of Holden; 2 sisters, Mrs. W. D. McKay, Denton, Missouri, Mrs. W. G. Hamann, Henrietta, Missouri. The faculty and high school attended the service in a body, Glaud being in his sophomore year. Funeral service at the Saints' church. Members of his Sunday school class acted as pallbearers. C. F. Scarcliff in charge; sermon by D. J. Krahl. Interment in Holden City Cemetery.

**SHEPPARD.**—Martha J., wife of Manning Sheppard, was born August 17, 1877, near Blenheim, Ontario. Baptized December 8, 1907, by David Snoblen, at Erie Beach, Ontario. Died at Chatham General Hospital, January 31, 1919, of acute Bright's disease, following an attack of influenza. She leaves to mourn, husband, 2 sons, 2 daughters, and one sister. Funeral from Ford's undertaking parlors, Blenheim, February 1, conducted by David Snoblen. A memorial service was held February 9, at the Saints' church in Blenheim, with David Snoblen in charge. Sermon by G. Orlow Coburn.

## FROM HERE AND THERE

### GENERAL CONFERENCE IN LAMONI

Word was received from the Joint Council at Independence, Missouri, on February 18, to the effect that the General Conference will not be changed from Lamoni under present conditions.

The Saints of the branches at Lock No. 4, and Fayette City, Pennsylvania, recently joined in a farewell reception in honor of Brother and Sister Louis Coventry, who were leaving for Denver, Colorado. He has been an appreciated branch officer at Lock No. 4, while his wife has been active in Sunday school and Religio work. A pleasant evening was spent on January 27, and the good wishes of the branches extended to the departing ones.

### LAMONI STAKE COORDINATION

At the June conventions and conference of the Lamoni Stake, it was moved to refer to the heads of the departments of church activity the formulation of suggestions as to a further working out of the coordination principle. After considerable investigation and consultation, the committee brought in the following resolution, which was adopted by the conventions and conference: "Resolved, that we approve the coordination plan as adopted by the 1918 General Conference of the church, and that we by this action express our readiness to conduct the work of Lamoni Stake along such lines and under such arrangements as may be suggested by the general body." The consensus of opinion, as we heard it on the convention floor and outside, was that until such time as action was announced by the general coordination committee, no new machinery should be created; rather should there be a recognition of the existing executive in the presiding officers of the church and its auxiliaries.

Following this action the Religio and Sunday school conventions asked the stake presidency to nominate the president and superintendent respectively of the two societies. These were enthusiastically selected. There is the utmost good feeling over the new phases of coordination, and the societies represented invariably take the initiative in asking the stake presidency to nominate.

Prayers are requested for Lorena Hammon, who is very weak from influenza. She is isolated from church and all its privileges, but has much faith in the gospel ordinances.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, February 26, 1919

Number 9

## EDITORIAL DEPARTMENT

### ASK AND YE SHALL RECEIVE

In reading over the Church History it is rather of interest to note how many times was a revelation given in return to an inquiry; that is, the Saints or the eldership were aroused to that point that they desired more light and information and presented themselves before the Lord in prayer to that end, and as a result received the direction.

It is not necessarily set forth in the case of every revelation. In the first place, Joseph Smith desired to know concerning the churches. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." After that prayer, he was shown a vision, and made his request to know which of all the churches was right. Later when he desired to know his standing before the Lord, the angel Moroni appeared in answer to his earnest prayer.

It will be noted how many of the earlier revelations were given to various men at their request to know their duty before the Lord. This was more frequently necessary in the earlier stages of the church, as all the work was new.

Section 17 was given from time to time, in reply to the earnest prayers of Joseph Smith and Oliver Cowdery. Section 104 was given in part in reply to the request from the Quorum of Twelve, when they presented themselves in humility before the Lord.

That has not always been the case. Yet the Master himself instructed us: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."

If we present ourselves in humble prayer before our heavenly Father, we should bring about within ourselves a condition of willingness to do his will. But that faith should be an intelligent faith, and an intelligent willingness, such as wells up within us with an earnest desire to study that we may understand the word of God; understanding the word of God, we may be willing to do his will; and ac-

cepting that which has been given, we may be prepared to receive further light and direction.

Or again, "Man's extremity is God's opportunity," and when we come to recognize keenly our own weakness, our own shortcomings, when we realize the problem confronting us, and what the Lord requires, then we can intelligently approach him and ask for inspiration for an answer. This is evidently what was done in the early church; it is certainly what is being done to-day.

The true child of God is seeking him for divine direction for his own particular work; the officers of the church are seeking direction, not only for themselves individually, but for the church so far as its work is intrusted to their care. The president of the high priesthood, on whom is laid the burden of the whole church, has earnestly sought, and does seek his heavenly Father for wisdom to meet the problems which confront the church.

Read carefully the Church History, and note how many times when the early church was brought face to face with a dilemma, the words are written in the history of Joseph Smith, "I inquired of the Lord, and received the following answer."

But we have to remember that in the childhood of the church, many revelations were given which it should not be necessary to repeat to us to-day. We should be prepared to carry out that which has already been revealed, and then by humble prayer and study, fit ourselves for further light, as the problem before us grows too hard for our solving with that which has already been given.

Revelation is not a method by which the idle man, or the unthinking, may avoid the wear and tear of original thought and original research. It is rather when we have put forth our own best efforts; then we seek the throne of grace and receive divine direction to help us to solve the problems before us. This quickens our understanding, as well as gives us the written word, and supplies the solution to our problem.

If we are correct in this view, and we believe we are, "ask, and ye shall receive," does not mean simply that we fast and ask the Lord for a revelation, which amounts to us only as a "thus saith the Lord." It is not a thing to be regarded with awe,

and not further considered. But to the contrary, it should be connected with the other statement, "The glory of God is intelligence," (Doctrine and Covenants 90: 6) and "Come now, let us reason together."

Again, "Blessed are all they that do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." (Matthew 5: 8.) It is that hungering and thirsting after righteousness, it is that keen desire better to understand the word of God that we may better serve. Asking him for wisdom, for knowledge, for faith to serve him, we receive. Seeking for the Spirit of God, and for a knowledge of the Lord, we find.

Jesus says concerning some in his day, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4: 3, Inspired Translation.)

Again, we note in the first chapter:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.—James 1: 5-8.

In Doctrine and Covenants 85: 16 we find: " whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you."

But on the other hand we note the beautiful promise of 1 John 5: 14, 15:

And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Also 1 John 3: 18-22:

My little children, let us not love in word, neither in tongue only; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then we have confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

All of these passages make a beautiful whole and a splendid promise that he will hear us. We should ask in faith; we should also ask worthily, not that we may consume it on our lusts; not that we may be able simply to say, "We had a revelation." But studying the word of God, striving with our might and will to accomplish the work he has intrusted to us, if we have the confidence that, as we seek him in our hour of need in order that we may be better fitted for service, he will answer and direct us.

S. A. B.

He who lacks faith in himself, in his opportunity, in his enterprise is defeated in advance.—Samuel F. Halfyard.

## WHO IS RIGHT?

We note on page 1210 of *Liahona* for December 10 the following extract which is credited to the *Deseret News*:

President Heber J. Grant succeeds to the position made vacant by the death of President Joseph F. Smith, becoming thus the seventh president of the church, after 36 years of valiant service as an apostle. This order of succession has been so well established in the history of the church, and by revelation on the subject that there could be at no time any dubiety about it.

This statement that it has been sustained by revelation on the subject we may well challenge. No successful attempt has been made to sustain it by revelation. And when the late President Joseph F. Smith was before the Senate Committee in the matter of Reed Smoot, he testified quite differently, as follows:

Mr. Smith. Well, yes, sir; that has been the case. And then, again, the senior apostle, through custom of the church since the death of Joseph Smith, has been recognized on the death of the president as the legitimate successor to the president.

Senator Bailey. It is a question of succession rather than of election?

Mr. Smith. Yes, sir.

Senator Bailey. Has that the force of law?

Mr. Smith. Still he is elected, just the same.

Senator Bailey. Has that the force of law or has it merely the persuasion of custom?

Mr. Smith. Merely a custom. There is no law in relation to it. It does not of necessity follow that the senior apostle would be or should be chosen as the president of the church.

Senator Bailey. And if they did not elect him it would do no violence to the church or the organization?

Mr. Smith. No, sir; not in the least.

Senator McComas. You say the church elects the president?

Mr. Smith. Yes, sir.

Senator McComas. At that election there is but one nomination for the election?

Mr. Smith. There is only one. There has been only one. There never has been more than one that I know of.—Smoot Investigation, p. 93.

Mr. Smith. It has been the custom, since the death of Joseph Smith that the president of the twelve succeeded to the presidency of the church.

Mr. Worthington. That has been from the beginning—that has been a rule that has been followed?

Mr. Smith. It was the case with Brigham Young and his successors.

Mr. Worthington. How is the apostle who becomes president of that quorum selected? Is that by election or seniority, or how?

Mr. Smith. It is by seniority.

Mr. Worthington. So that the last apostle takes the foot of the list?

Mr. Smith. Yes, sir.

Mr. Worthington. And as vacancies occur he moves up?

Mr. Smith. Yes, sir.

Mr. Worthington. Has there, so far as you know, from the beginning been any other rule followed?

Mr. Smith. No.

Mr. Worthington. Or has that been universally followed?

Mr. Smith. That has been universally followed.

Mr. Worthington. So that all the rewards that have come in that way have been by simply following the custom of the church?

Mr. Smith. That is correct, sir.

Mr. Worthington. I understand you to say, however, that there is no law—no revelation or command—of the church in any way which requires that.

Mr. Smith. No; it is just simply a custom.

Mr. Worthington. And that if a vacancy should occur tomorrow it would be competent for any member of the church to be selected as president?

Mr. Smith. That is quite correct.—Smoot Investigation, p. 368.

The above is a clear declaration that it is merely a matter of custom and not of law and any other person could be elected just as well so far as the law is concerned. But that there is no question of revelation is shown by the testimony on page 92 as follows:

Senator McComas. And the twelve apostles were then first named?

Mr. Smith. Yes, sir.

Senator McComas. When vacancies occurred thereafter, by what body were the vacancies in the twelve apostles filled?

Mr. Smith. Perhaps I may say in this way: Chosen by the body, the twelve themselves, by and with the consent and approval of the first presidency.

Senator Hoar. Was there a revelation in regard to each of them?

Mr. Smith. No, sir; not in regard to each of them. Do you mean in the beginning?

Senator Hoar. I understand you to say that the original twelve apostles were selected by revelation?

Mr. Smith. Yes, sir.

Senator Hoar. Through Joseph Smith?

Mr. Smith. Yes, sir; that is right.

Senator Hoar. Is there any revelation in regard to the subsequent ones?

Mr. Smith. No, sir; it has been the choice of the body.

Senator McComas. Then the apostles are perpetuated in succession by their own act and the approval of the first presidency?

Mr. Smith. That is right.

Mr. Tayler. Mr. Smith, will you state—

Senator Bailey. Mr. Tayler, before you proceed I should like to ask the witness a question.

Mr. Tayler. Certainly.

Senator Bailey. Could the first president prevent a selection which had been made by the apostles to fill a vacancy in their number?

Mr. Smith. I think the twelve would be very reluctant to insist upon the election of a man to whom the president was opposed.

From this we see that the quorum of twelve in Utah is not selected by revelation, but is chosen by the twelve themselves, with the approval of the First Presidency. And then as a matter of custom with them by no means a revelation the senior president of the twelve becomes now the president of their church, without further call. This, according to the late Joseph F. Smith, was purely a matter of custom and not of law.

It is interesting to note that after the death of Brigham Young, three years passed before his successor was chosen. While in the case of the late Joseph F. Smith the day after his funeral an election was held. Here is custom more firmly established evidently without the force of law, certainly without the sustaining voice of revelation.

Further reading shows that Joseph F. Smith claimed that in this process, he thought the will of God was carried out and there was a species of inspiration, which is rather difficult to see. It is very clear from his statement that this process is not the voice of revelation.

Since writing the above there has come to hand the *Improvement Era* for January, 1919. The fact that it has become a matter of custom is set forth in the following words:

After the deaths of Joseph Smith, the Prophet, and Presidents Brigham Young and John Taylor, considerable time elapsed before the First Presidency was again organized. Before President Woodruff's death, he expressed a desire that thereafter this condition should change, and hence, the First Presidency has been reorganized without delay. In conformity with that custom, a special meeting of the Council of Twelve Apostles convened in the Temple, Salt Lake City, Saturday morning, nine o'clock, November 23, 1918, for the purpose of reorganizing under the inspiration of the Lord, and presiding quorum of high priests of the church.

Since it is a matter of custom and seniority, it does not leave room for the inspiration of the Lord. It is predetermined.

As our readers are well aware, in the Reorganized Church of Jesus Christ of Latter Day Saints, the president of the church is called by revelation. Joseph Smith who founded the church was so called. He so designated his son and set him apart, and he received along in the late 50's, further revelations regarding his own mission.

President Frederick M. Smith was called to the Presidency, and later was plainly designated as his father's successor. Doctrine and Covenants 126: 4, 6, 8; 127: 8 states that the call depends in part upon lineage, but more upon his being faithful and steadfast; and then upon the divine call or designation to the office.

The law is as follows: The rights of lineage are set forth in section 107: 18; 104: 18; 84: 3; 83: 3; 68: 2. These last two refer to the Bishopric. But the principle is the same.

The matter of appointment is set forth in Doctrine and Covenants 34: 4 and 27: 1, 2. The president is called by revelation as is shown by section 99: 6:

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church.

He is also sustained by the vote of the church.  
(Doctrine and Covenants 17: 17; 104: 11.)

S. A. B.

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### OUR READERS SHOULD KNOW

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It is rather surprising at times to find that many of our readers are not aware of the proper procedure in connection with the publication of the HERALD. And this is even true of some whose duty it is to be informed.

The HERALD is mailed each Wednesday evening. Thursday morning as a rule, the "copy" or manuscript for the inside sixteen pages are turned in to the hands of the copy editor for the printers for the next week's issue. This includes the articles, items of General Interest, Woman's Auxiliary Department, The Staff (when it appears monthly), and letters.

By Saturday the Editorial Department, notices, announcements, and much of the miscellany and obituaries should be turned in. In fact it is better if much of it is turned in sometime on Friday. A long announcement or an editorial item not in hand Friday, means a real inconvenience in arranging copy. Yet short announcements may be made as late as Monday morning. After that the final forms are locked and the HERALD goes to press.

If the HERALD were a small job office, it is possible its going to press might be delayed a day or more. But in connection with handling the other work very little can be considered which is not on hand by Monday morning, and that only short items or notices.

It is much better if notices are on hand before the end of the week, as the HERALD must be printed in two sections. First, the inside sixteen pages; then the outside eight pages; then it has to be stapled and trimmed, as well as wrapped for mailing. As soon as one week's HERALD is out of the way, we start on the next week's issue. This is done for economy of management. Editorials are written whenever one of the Editors happens to get a bright idea and can find opportunity to perform the task.

The success of any department of work depends upon good will. We should like to have the good will of all of our readers and prospective readers. If you have a difficulty let us know. Several have already taken this means and we have been glad to assist them in getting matters straightened out. Almost invariably it is merely a little misunderstanding.

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Jealousy is a consumption bred within the structured house of love when all its windows are sealed. When we are jealous we try to shut ourselves up in shadowed privacy or timid miserliness.—Richard C. Cabot.

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### NEGATIVE TEACHING

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The following story, though a sad one, illustrates a vital point in adolescent psychology. It is a problem in pedagogy. Unfortunately so much moral teaching is negative in character and merely emphasizes the *don't*.

This is well illustrated by another story of a mother coming in and finding the boy in front of the parrot, talking away at a great rate. She was very much shocked and said, "Why, Tommy, are you teaching the parrot to swear?" He turned to her very righteously and replied, "No, mamma, I'm only telling him what he musn't say."

This tragic story appeared in the *Ladies' Home Journal* for January, 1917.

There is thought for parents in the testimony of a woman in court, who, when the court asked her if she did not come from a very good family, answered:

"I did, your honor."

"Then," kindly asked the judge, "how did you begin on the career which has brought you to this serious pass? Can you remember?"

"I can," answered the woman. "It was one day when I wanted to go out alone and my mother remonstrated with me because, as she said, unspeakable dangers lay in waiting for a girl alone. I asked her: 'What sort of dangers, mother?' And my mother answered: 'Such dreadful dangers, my dear, that you would not understand if I told you.' That was the beginning, your honor. I had the curiosity of youth, and its impetuosity, and I determined to find out what those 'dangers' were. And," she ended miserably, "I have found out, and here I am."

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### RETURNING SOLDIERS

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A letter from the Iowa Bureau for returning soldiers and sailors shows that there have been discharged in the last few weeks up to the middle of January, 9,397 Iowa men. Of these, 3,472 returned to jobs on Iowa farms; 4,364 returned to other than farm jobs; 110 sought employment on Iowa farms; 1,451 sought other than farm employment. Of these latter 1,561 men who were seeking employment, the various bureaus had placed 428 up to January 11. We present this because we have the figures for Iowa. Doubtless the same situation is to be found all over the country, and there is a need for organized effort.

Many firms are arranging to take back their war-time employees and also to make places for returning soldiers. This is a very patriotic service. Much yet remains to be done. We are confident that provision will be made, but to do so it is necessary that forethought be taken and an organized effort be instigated to help. Unity and cooperation are the watchwords.

## ORIGINAL ARTICLES

### DEDICATORY SERMON

(Delivered on the occasion of the dedication of the Port Huron, Michigan, church edifice, by Elder William Fligg, of London, Ontario.)

I desire to direct your attention this afternoon to the scriptural thought we wish to use as a basis of whatever remarks we may make upon this occasion. It is found in the 24th chapter of Proverbs, and the third verse. "Through wisdom is an house builded, and by understanding is it established." I want you to connect with that the statement of the Master found in the twelfth chapter of the gospel as recorded by Saint Matthew and a part of the 25th verse: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

I do not know that I am conscious of the extent of this opportunity this afternoon, but I feel that I want to be useful in the hand of our heavenly Father to delineate upon some phase of our religious philosophy that will give to you a concept of our understanding of God.

We have met, as you are all aware, for the purpose of giving this building as our gift of sacrifice and of toil to the Lord to be known as the Port Huron Branch of the Reorganized Church of Jesus Christ of Latter Day Saints. While the service may, to a great many, be of a character that would require some light or understanding, we hope for the enlargement of the Spirit of God so that we may be able to prepare the message that we feel is required for this present opportunity.

In the affairs of human life there are all manner of rules by which conduct is ordered. In the institutions of mankind, no matter where they are in their organized condition, there are rules and regulations drawn up that shall be for the government and for the salvation and the development of that institution. And while human thought has reached that height where fraternal benefits have been almost immeasurable; while human action has been such that in a great many cases there has been evidence of the brotherhood of man and the fatherhood of God, we take the position this afternoon and announce it to you that the Almighty, in the wisdom of his great economy, has provided rules and regulations whereby the conduct of the sons of men should be of such a character that man shall not only reach the highest pinnacle of spirituality but that he might be brought back into the presence of God. And the

channel through which this spirit unction shall come must be of a character known to our heavenly Father and in his consideration for the sons of men. He will reveal it to them so that they may be able to comprehend and to understand it; and to the degree that men will apply themselves to it, to that degree will salvation and development come.

The thought resolves itself into this, that there is a God, and that he is no respecter of persons; and the manner and mode of the conduct that shall be on the part of the children of men should be of such a nature that when we appear before him the results to-day shall be the same as the results that have followed men in the days that have passed, when they have sought to be governed by the revelation of the will of God.

Back in the days when God desired that Israel might go to the land that flowed with milk and honey, while laboring in the wilderness there under the leadership of Moses, God indicated to Moses that there was to be a house built; there was to be a tabernacle erected. Its construction was to be of such a peculiar character that all the detail was revealed upon the part of our heavenly Father to Moses. Starting with the 25th chapter of Exodus and following it down through the following three or four chapters, God seemed to be so particular as to the furniture, as to the building, how it was to be erected, in what order the different things were to be laid, and the grand sum total of the instruction of our heavenly Father to Moses was "See thou doest all things according to the pattern."

One of the New Testament writers tells us, In a great house there are vessels of honor and vessels of dishonor, and as a man seeks to purify himself and make himself suitable for the Master, he shall be an instrument in the hands of God, displaying the honor and the glory of God within the house of God. But upon the other hand, according to the language of my text, "Every kingdom divided against itself is brought to desolation. Every city or house divided against itself shall not stand." But there shall be conveyed to our minds the thought in this great scriptural utterance of our eternal Father; something that is potential of the hour and the day in which we live.

Jesus says upon one occasion, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Under the creative powers of our heavenly Father the lily comes to a position of perfection, of purity, and so perfect in the order of its construction that as we view it we see in that the possibilities of God and the impossibilities of man. When we look upon the glory of Solomon we see evidences of the work of man; of possibly the highest ideal of man; of possibly the manifestations of the selfishness of

man; but in the order of the construction of God for the conduct of the human family that man might eventually get back into his presence, there has to be such an absence of human weakness, of human selfishness, and of those powers that give evidence of wanting to be, as it were, as men have tried to be in the past—imitate something that belonged only to God—there was to be an absence of these things in the development and the constructive work of the church of God, until it arrived to a position of perfection by which our heavenly Father may receive it unto himself. By this John was enabled to say, I see the bride as adorned for her husband, even the church of Jesus Christ.

Even when we make an application to the church of God, or when we come into the church of God and we are taught that the administration of the Holy Spirit is calculated to apply itself to the mind and to the life of the child of God, there has to be an education of us, to apply itself to us by which we might be able to live with our heavenly Father. A writer in the New Testament says, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise." Why? That no flesh should glory in his presence. When there has been evidence in the past of flesh glorying in the presence of God, that has been the time when they have been humiliated. That has been the time when the fulfillment of this thought has come to pass. Verily in the lives of men, "He that exalteth himself shall be abased, but he that humbleth himself the same shall be exalted."

Jesus Christ said, "I am the door of the sheepfold," and if we will follow in in that way and participate with that that is contained within the sheepfold, we will never wish to say like men have said in the past, "I shall ascend above the clouds and I shall be like the Most High." It should never cause us to say like men said in the days of Moses, "you take too much upon yourselves." It should never cause men to say, "I will have my way. I will govern this condition as I think it should be governed or I shall bring ruin and devastation upon those who may be subject thereby."

This cannot live in the church of God. This demonstration of selfishness does not belong to the constructive work of God. And to the individual who may be contaminated with this element of selfishness or of human aggrandizement in evidence of things that they may consider spiritual; it has no place in the constructive work of God or in bringing about that great eternity of matter by which this mortal shape put on immortality, and there shall come a day when this corruptible shall put on incorruption. And by the final development and appli-

cation of that spirit that shall enable us to serve God acceptably, there will come a time when this vile body of our humiliation shall be made like unto his most glorious body.

There is something significantly wonderful in the statement of the apostle when he says: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." And the only possible method by which we can become like Jesus Christ will be for us to apply ourselves to the same rule of conduct as the Savior applied himself to when he was upon the earth. He rose to such a spiritual height that he could say, "I have finished the work that thou gavest me to do." He was so in touch and in harmony with the instruction given to him by his heavenly Father that he says, "I and my Father are one." Notwithstanding, there was a time in the history of his experience as the Son of God when it is said, He grew in wisdom and in favor and in stature with God. And if we take him as the standard of our spiritual humility and obedience, there then must be something of value attached to the language of the Apostle Paul. "We shall all be changed in a moment in the twinkling of an eye," and that change shall make us like our Lord and Savior, and thus shall we ever be with the Lord.

Then in the working of the church among men we must get away from the possible dangers that may lurk in our pathway and realize that our conduct cannot be ordered by any other than the revealments of God's will to us. We may accomplish a great deal because it has been brought to pass that man can of himself accomplish a great deal. But God has reserved unto himself certain works that he desires to be accomplished and those works are ordered in his way and he desires man to do it as he has instructed, and the promise is that we will be able, eventually, to be and to provide everything of which we have need.

So then, within the precincts of the Church of Jesus Christ that we represent this afternoon, we believe there is the greatest sequel contained for the development of the sons and daughters of men which cannot be possibly contained within any other institution that may be in the world to-day. Hence, as the Apostle Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

There is the statement of the Master:

"Whoso heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." When the storms come and the rains beat upon that house it shall stand because it is founded upon a rock. And he that heareth

these tenets of Christ's and doeth them not is likened unto a man who built his house upon the sand. When the storms beat and the winds blow and the rain falls and beats upon that house it shall fall and great shall be the fall thereof.

Now, this afternoon we are dealing with the principle, the house. We offer this house as a gift to our heavenly Father. It is the work of five short years, but in that time there has been many seasons of sacrifice; there have been many doubtful hours; there have been many times when darkness has seemed to have pervaded the minds of those that were in charge and the minds of those who were assisting those in charge though they believed and realized they were workers together for God. But it has been finished. The debt has been liquidated. There is nothing now against it. And that our heavenly Father might manifest himself unto us in the way peculiar to himself, we now give to him this home, we give to him this house and as the children and servants of God and the people of Adam's posterity shall assemble themselves from time to time within these four walls there must in the very nature of God, something come to them by which they may be able to understand God better than they can in conditions that God has not recognized.

Jesus says in speaking of his disciples and in speaking of the work that was to be done, "I will pray my Father, and he shall give you another Comforter . . . whom the world cannot receive, because it seeth him not, neither knoweth him." Then we believe, as God has ruled that the conduct of man shall be governed by the revealments of his will, and the inspiration that he gives to mankind from time to time within the precinct of this building that has been erected as a branch of the great reorganization that he has set in operation amongst men to-day, he will reveal himself by that Spirit which he says the world cannot receive because it cannot understand. And if there ever was a time in the history of God's dealings with the sons of men that that Spirit should be manifested, it is at this time; it is under these conditions; it is at the hour in which we now live. Because we believe that we are just living in the days preceding the greatest event that shall transpire in the history of our world and its civilization.

In the days of Babylonian greatness a time came when that wonderful ruler flattered himself because of his wonderful surroundings. In the days of his soliloquy there came to him a dream. When it was revealed it showed to him the kingdoms of this world, and one kingdom was shown and then another and another, down until the end of time. Jesus says the kingdoms that are divided cannot stand and are brought to desolation, and a house divided against

itself cannot stand. In speaking to his disciples in reference to the time of his near approach, they asked him the all-important question, "Master, what shall be the sign of thy coming, and of the end of the world?" He said, kingdoms shall be divided against kingdoms and nations against nation, and the whole world shall be in commotion. I ask, are we not living in the days of the fulfillment of those prophecies? Should not the Bible as it comes to us to-day, freighted with the warnings of God in the ages that are past, have more precious meaning to us upon this occasion than in any of the days of the world's great history? Are we not just merging down to the fulfillment of the very things spoken of by Jesus Christ? And if there is any value attached to the thought given to his disciples that a kingdom divided against itself is brought to desolation, I verily believe that we are living in that hour. And if there is any value attached to the thought of a house divided against itself we shall consider and take to ourselves the thought that this is the house of God and as we look out upon the arena of religious activity and see many houses and a great many worshipers and devotees to different rules other than those we believe in and teach, can it be said in the fulfillment of the things in relation to the kingdoms of the world because of their divided condition they are brought to desolation upon the houses, presumably being the houses of God, that they shall also be brought to destruction and to devastation and to conditions whereby they may lose the identity upon which they were erected, in the days when they were born into the world?

We have before us a house that is wisely built, and to be wisely built requires understanding. If we are going to erect a house in which to worship God, will God reveal himself in that house so that the worship there will enable them to get back into the presence of our heavenly Father? While upon the earth Jesus Christ demonstrated that he was in touch with his Father when he healed the sick. He also demonstrated it when he told men how they could be born again. He told them there would be a transformation; they would be translated from the kingdom of darkness to the kingdom of light. When speaking of the conditions that were brought against him in the garden of Gethsemane, he says, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight."

He also gave a glorious finish to the work of his ministry by revealing to his apostles and the men he had selected to represent him out in the world the intelligence that under the instructions of his heavenly Father he was going to erect a church, and that church would be known as the church of God. Because, says he, "The Father which sent me, he gave me a commandment, what I

should say and what I should speak. And I know that his commandment is life everlasting." And as he moved among his countrymen and his brethren, knowing how he had dealt with them in the past, he could say in reiteration of the revelations of God to the people of the past, "How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!" Now he says your house has come to desolation. Why? Because the house divided against itself cannot stand. The very evidence that Jesus gave of the house that should be divided against itself came to such a wonderful fulfillment in his experience with his people at Jerusalem that desolation followed the ascension of the Lord Jesus Christ, but not until he had conveyed to them the intelligence that he was going to erect or finish his work that he was given by his Father, and he was going to build his church.

Now, I want you to bear in mind this thought. There are a great many things accomplished in the life of the Master that are questioned to-day by a great many of earth's children. And because there are a great many things questioned in the life of Jesus Christ is the reason why there are so many institutions in the world denominated the church of Jesus Christ or the church of Paul, or the church of Peter, or the church of John, as the case may be. And if there be any truth in the prophetic utterance of Jesus Christ that a house divided against itself cannot stand, then there must come a time when these institutions that have been erected in opposition to the work of Jesus Christ must of necessity fall, just as the kingdoms of the world in which we are now existing are rapidly falling to be no more. Kingdoms are being removed. Potentates are stepping down and out. Devastation and disorder are bringing ruin and bloodshed, confusion and anarchism are prevailing in the kingdoms of this present world. It seems to indicate that it is but a great upheaval or it is in fulfillment of the thought that the whole world shall be in commotion just prior to the coming of Jesus Christ.

We believe that in the days in which we now live God has set his own occasion, the second time, to save and to redeem his people. And in that order of salvation and in that work of redemption he has placed his coming among men and believing that they who enter in are workers together with God, and believing the statement of Jesus Christ that the Spirit he would send in the church, that was to operate within the church, the world could not receive because it understood him not. Then, we believe in the fulfillment of it and that the needs of God are only understood by the Spirit of God. And because there has been an absence of the Spirit of God from the world, many things that have been erected in the name of God are denied the power, and as a con-

sequence of the denial of the power, much of the revelation and inspiration and perfect blessings are withheld which might be enjoyed, realizing, as we do, that destruction is apparent upon every hand.

Back in the days when God worked among men, we are informed by one of the New Testament writers, holy men of God spake as they were moved upon by the Holy Ghost. Paul, in his letter to the Hebrews, makes a very profound statement when he says, "God who at sundry times and in divers manners spake to us by his Son." And when we take up the record, when we examine the testimony of the prophets, very frequently it is an indication that God is about to bring destruction upon that immediate country wherein those prophets resided. Jesus might say to the men of his day, Which of the prophets have not your fathers slain, yet you say had we lived in the days of our fathers the prophets, we would not have had these things. But, he says, you are the children of your father and the works of your father shall you do.

While we believe that the world to-day is in commotion, it is in a spiritual upheaval. There is uncertainty upon everything, and civilization is but a thin veneer. When it is uncovered because of some seeming injustice or because of some seeming disorder, it is with difficulty order is brought out of chaos. Then should it be thought a thing incredible with you that God should to-day send prophets in the world? If there is a time when God desired to manifest himself to the sons of men, do you not think the time would be opportune now? And if God did desire to manifest himself to the sons of men and we by our human judgment realized that the time was opportune for the manifestation of that power, as in the past, through what channel do you think these manifestations would come? If God has set in the firmament the sun to rule by day, and if he has set the stars and the moon to rule by night, then the apostle looking away into the starry height could bring a wonderful comparison and see that in the resurrection, as one star differs from another star in glory, if he has been so orderly in all the creation that he has made, how great and powerful he is in all his works. And Jesus hath said that the value of the soul of man is greater than the world; so do you not think that God will, by some orderly way, by some organized manner, bring prophets into the world in the generation in which we now live, to warn men of the devastation that is coming and to ask men, as he asked men in the past, "Israel, prepare to meet thy God"?

The work of preparation requires a great deal of strenuous work. We can understand, to a certain degree, what it is to prepare for some of the events that transpire in our life. How much greater then must the preparation be upon the part of the sons

of men to meet their God. How much greater then must the work of development be so that they might be able to live in the presence of God.

There has to be a great work of preparation upon the part of the sons of men, and as I stated in the opening of my remarks, that preparation can only be made as man submits himself to the rule by which man shall govern his conduct; by which he shall eventually be brought back into the presence of God. And, if it can be done, and shall be done, and will be done through the administration of the prophetic voice, that shall be true in these latter days. Then the prophetic voice, and the man that may stand as the prophet, should be found behind some organized form by which we might be able to see the good words for the inspiration of the souls of men, as orderly as the works in the sun, in the moon, in the stars, and in the action of the earth, and I pray that we may enjoy the blessings thereof.

Back then to my thought of Jesus Christ: "Whom do men say that I, the Son of man, am?" In the sixteenth chapter of the gospel recorded by Matthew, I think; "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . And upon this rock I will build my church and the gates of hell shall not prevail against it." Jesus had done works among men so that they had been astounded. He had taught them until he brought forth the confession, "This man taught as one having authority and not as the scribes." He had called the elements together and with a few loaves and fishes he had fed a vast multitude. And while human mind and human understanding could not conceive of the way in which these blessings were to be enjoyed, there was a continuation of that work by the Father through the Son to the children of men in the establishing of the church. The very knowledge that Jesus was the Christ, as it was revealed to Peter, was to be the power by which the church was to be erected among men for the salvation of the souls of men.

Then the question resolves itself into this, What can we do that we might do the works of God? The great fundamental principle of doing and performing the works of God in the days of Jesus Christ was that they might be able to believe on the Lord Jesus Christ, and one of the great fundamental principles of our acceptance of God and of Jesus Christ is to believe upon the works that he set in operation among men. If we believe in the works that he set in operation, we will inevitably come in touch with the great constructive work of the church of Jesus Christ in the minds and hearts of men, and through that medium man shall eventually get back into the presence of his Father.

God set in the church, first, apostles; secondly, prophets; thirdly, teachers; then helps and govern-

ments and diversities of governments. One of the prime reasons was that it was for the work of the ministry. As we contemplate the work of the apostles in the past and realize their great intelligence that is conveyed to us through the letters of the New Testament, we believe that if there ever was a time in which apostles should be created by the intelligence of our heavenly Father for the sole purpose of the working of the ministry, that time should be now; because the man who goes out with a false cry, or false message, or the man who goes untruthfully to say concerning certain things that are to come to pass, and he does it without the favor and the signature of God Almighty behind the message, he brings devastation and destruction to the spirits of men. For the very first thing we see expressed by Jesus Christ when he spoke of his coming again to the world, he says, "Let no man deceive you, for many false prophets have gone out into the world." And if the Almighty in the consideration of the souls of men and their salvation and development with the great purpose of God, chooses that we might eventually live with him and be like our Master who was the standard of obedience, the memorial of faith, and who was all that was possible for him to be, then may we follow on and be eventually like him. I say that God is going to make these wonderful provisions within the precincts of the organization that he has inaugurated for the conduct of the human family, to eventually become divine and immortal.

Then let us respect the great thought of God. God set in the church first, apostles, and the prime reason for their being set there was for the work of the ministry, and the work of the ministry should be for the edifying of the body of Christ; and the edifying of the body of Christ should eventually arise to such conditions that there might be a unity of the faith; and when that unity of faith has been realized there will come safety that you might be "no more children, tossed to and fro, and carried about with every wind of doctrine, and by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

We read a great deal to-day in our magazines and in our daily papers, "After the war, what?" We are anxiously looking for that extraordinary assembly, even that peace conference. The various men who shall surround that table will represent millions of the earth's population and there shall have to be an absolute absence of selfishness upon the part of each and every one of them, because the man who seeks to represent more than he is entitled to, or the man who desires to obtain more than the others think he is entitled to shall not prevail.

A house that is divided against itself shall be brought to desolation. As that great house has been erected, and that extraordinary assembly shall as-

semble there under the peace conference to deal out to man republican liberty, and conditions of democracy by which our children and our children's children shall not suffer from the powers of oppression and militarism as they have in the past, there shall, I say, have to be such an absence of selfishness as the man Christ Jesus has taught us shall have to be manifested there. Then, when God Almighty has in these days organized his church and kingdom, his righteousness and justice shall prevail. When Daniel saw that wonderful image, every part indicated some period of the world's history. Each one of those periods represented various kingdoms that were in the world. He says, I sawest till the little stone was cut out of the mountain and it smote the image upon the feet and it passed away as the chaff before the morning breeze. And so we come to you to-day testifying that in the jurisdiction of Jesus Christ and in the powers that have been committed to him by his Father, important events shall transpire affecting even the destiny of nations. Civilization in its six thousand years has brought but selfishness and greed and unholy ambition. Jesus Christ shall be in control of the kingdoms of the world and the greatness of the kingdoms under the whole heavens shall be given to the people of the Most High and they shall possess it forever, and forever.

When we testify to you of the church that has been erected in these latter days among the kingdoms of men, it is in fulfillment of the intelligence of God and the human family. In that kingdom there have been placed apostles and prophets; and they are going forth with the same assurance to-day testifying under the power of God that destruction is coming upon the world; that Jesus Christ is about to make his second advent; that men should prepare to meet God, for it is said that the testimony of Jesus is the spirit of prophecy. And the man who has the testimony of Jesus and who is working among the children of men believes verily these things are coming to pass and in that organized form known as the church of God these men are working as messengers sent from God and are denominated as prophets. Evangelists are found therein, and pastors and teachers, representatives and governors, and as I before stated, for the work of the ministry and for the edifying of the body of Christ that we all come to a unity of the faith.

This is the church of God. This is what we stand for as being the work of God among men. We believe that if men apply themselves to it they shall eventually see God; for in the righteousness of God is the revealment of his will and in the revealment of that will do we seek to understand him and become workers with him. If we have faith in that which has been committed to our trust it shall be

said of us as it was said of men in the days that are past, by Jesus Christ, "Thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord." And the joy of our Lord shall be that we shall ever be with him, when the Church, the Lamb, the bride of Jesus Christ shall be accepted without spot or wrinkle and it shall be perfected as is the growth of the creations of God as told in the story of the lily when Jesus says, "Consider the lily." I tell you every creation is beyond the great Solomon and all his works.

That we might be able to share in the glories of his kingdom is my prayer.

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### "LOOKING UNTO JESUS"

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Looking unto Jesus, the author and finisher of our faith.—Hebrews 12: 2.

As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—Colossians 2: 6-8.

The writer's attention has been called to a criticism leveled at the church, as a whole, to the effect that we as a people are slowly losing our first love for Jesus the Master, and are being taken up by works of the world, reconstruction, vain philosophy, etc. How much truth there is in this assertion may be found by each of us looking within our own souls to see if our personal love for Jesus has not suffered by the terrible conditions in which we live to-day.

This is a strenuous time. For the past few years we have been lost in a maze of terrifying events. First the German menace, then the entry of our Nation into the war, bringing with it anxious hearts and tear-stained eyes; and soon our very souls were wrung with anguish as the sad news of our bereavement came to us. The conditions of the world sickened us and we longed to be with the loved one who had been taken into the bosom of God. Then came the influenza, that fearsome instrument in the hands of the pale reaper, which brought with it not only dread sickness, but darkness of mind and spirit. And now we hear from every side the ravages of Bolshevism, the terror of the I. W. W.'s, and the growing menace of the labor unrest threatening a world upheaval.

In the church we have watched with sorrowful hearts the falling into degradation of men once good and true; whose spirits—once thrilled with the joy of service, now are ringing their own death knell in a whirl of personal malice and petty hatred. By

many insidious methods, shameful stories are carried on the wings of gossip to hearts not very strong in the faith—stories, whose only truth is that they all originate in the cunning of the archdeceiver, the adversary of the work of God. It is the hastening time—the time of sifting.

To offset these conditions in the minds of the Saints of God, it is necessary that we take to heart the wonderful messages of the Apostle Paul. There is scarcely a passage in all the epistles of this noble gospel soldier, but what mentions the name of his Master, Jesus Christ. The light upon the Damascus road which blinded his physical sight for three days shed a glorious beam into his soul that lasted through eternity. From that time there dawned a peace in his soul that no social upheaval could break. There came something into his life that gave him strength to stand all the punishments, tortures, and perils of this life, and which finally made him rejoice in the hope of a glorious death for the cause of the gospel.

That *something* was his knowledge of Jesus Christ—it was his *personal* friendship with the Savior of the world. With this in his heart is it any wonder that in writing to the Corinthian Saints he says: "For I determined not to know anything among you, save Jesus Christ, and him crucified."

Paul lived in a strenuous age. He was in Rome when Nero burned it down and laid the blame for his insane deed upon the Christians. He was in Rome when his brethren in the faith were wrapped in tar and used as torches to light the streets of that city. He was in Rome when it was at the height of its licentiousness and sensual display of pomp and splendor. In Rome he died, in the same year that the terrible siege of Jerusalem was begun which was equaled in massacre and shameful crimes only by the present world war, and which ended in the Jews being driven to the four corners of the earth, where for nineteen centuries they have wandered homeless and cursed. His time was an age of foolish philosophy; when anything new was deified, and being afraid they might miss one, the Greeks had erected an altar "to the unknown God." To do right for right's sake was generally considered the height of foolishness. The world was dark. Its philosophy went so far as to force "little children who might be born slightly deformed, to be murdered by their fond mothers!"

Such was the condition of things when Paul was alive. Yet his faith in Christ Jesus never wavered. But to the end of life he fought a good fight, and died in the hope of receiving a glorious crown.

His hope can be our hope; his peace our peace; and the light which shone in his soul may also illumine our own life. Our foundation must be Jesus Christ and his words. "For other foundation can

no man lay than that is laid, which is Jesus Christ." With this as our ideal all other things should be brought to it to be tested. It is too true that some of us, like the people of Israel, are clamoring for a king of our own; we wish to be like the people of the world. We forget that we "are a peculiar people," peculiar in the fact that our king is Christ Jesus, and our law his revealed truth.

All philosophy, all psychology, all science should be brought to the light that shines from the word of God. His word is too sacred and too precious to be thrown aside while we accept the contrary expression of some human theory which happens to fit in with our work and ever-wandering reason. If philosophical statements are contrary to a statement of Jesus Christ, then spurn the philosophy and hold fast to the word of the Master.

We are living in a world of unreality—in a world of pomp and power. It is as if a Pilate had arisen, and confronting the world had asked, "Will you crucify your king?" And they have answered, "We have no king but Cæsar! We have no ideal but our own selfish interests!" They have taken the Savior and with the hammer of their ambition they have driven their nails of gold into his quivering flesh. Upon his bleeding brow they press the thorny crown of their pomp and pride; and into his side they have thrust the spear of their immorality and lust. Upon the cross of their greedy desire hangs their Savior and Redeemer!

Yet Christ is not dead. He reigns in every loving heart which accepts him fully and unreservedly. Down the ages we hear the message of peace: "Lo, I am with you alway, even unto the end of the world." And in the midst of the world-sorrow we hear again, very plainly: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Oh, dear Saints, let us allow this life of Jesus to so fill our vision of things that like the disciples of old we see "no man, but Jesus only." Or, like Paul, we shall be determined not to know anything save Christ Jesus.

Then when we are tossed about upon the stormy waves of trial, upon the deep billows of doubt and sorrow, there shall come to us from out of the darkness of the storm the shining form of One so dear to us, and above the noise of the tempest of our fears his calm shall steal over our souls and we shall hear him say: "Peace: it is I; be not afraid."

FRANK BEST ALMOND.

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Faith furnishes the explanation of the tireless devotion and patient enthusiasm of all those in all walks of life who have worthily achieved and entered into the fruits of a heroic service.—Samuel F. Halfyard, in *Cardinal Truths of the Gospel*.

## OF GENERAL INTEREST

### WAR PROBLEMS

It is recognized that the only divine institutions are the home and the church, from out of which all other institutions of the race have been developed. At the conclusion of the world war these same problems are forced upon us even more urgently than ever before. Whatever may be the outcome of the present peace conference, it is clear that our opinions and thoughts of to-day, growing out of our moral character, will make the program of our present activities and determine the future of the race.

The high-sounding terms which now are popular as democracy, liberty, and brotherhood, can only have meaning and value as each one of us individually, shall cultivate an appreciation of justice, righteousness, and sympathy.

The relationship of education to these great problems will be seen as we become impressed with the fact that real education means the preparation for life, and the test of life is the capacity for service.—John W. Rushton, as quoted in the *Imperial Valley Press*.

### “AND VERILY THOU SHALT BE FED”

Did you ever stop to analyze avarice—to discover what it is that makes men hard and grasping? It's fear.

Men are afraid of being hungry; afraid of being cold; afraid of losing their money and having to start all over again.

In all the world there is nothing more tragic than the withered soul of a man who has a little money, and lies down and gets up in terror lest it should somehow be taken from him.

I have read somewhere that fear is the first instinct to reveal itself in infancy. Humor and love and faith and hope all come later; but the evidence of fear may be noted in the very first weeks of a newborn life.

And all the rest of our lives we battle, some more, some less successfully, against that bad inheritance.

Men who supposed that they had conquered fear are shivering again under its influence to-day. I meet them everywhere in business.

They talk in whispers of the Bolsheviki. We shall have our own Bolsheviki movement, they say. There will be a social revolution. Stocks and bonds may become merely scraps of paper.

Such conversation wearies me.

I do not expect any of these dreaded things to hap-

pen. But my respect is for the man who can face the possibility of their happening and still stand unafraid.

Who says to himself: “Whatever Fate may threaten, I am still strong and well: my purposes in the world are right: and I can make a living somewhere, come what may.”

Who believes that, through storm and revolution, somehow God still works to make a world more just and decent for the great body of his people.

Who, conscious that he seeks no unrighteous advantage for himself, nails to his mast-head the greatest promissory note in the world:

“Trust in the Lord, and do good: so shalt thou dwell in the land, *and verily thou shalt be fed.*”

And in that faith goes forward.—Bruce Barton, Editor, *Every Week*, April 6, 1918.

### A JEWISH HOMELAND IN PALESTINE

The Publicity Department of the Zionist Organization of America issues the following:

Jacob H. Schiff, veteran philanthropist and Jewish leader, has modified his former position and declared himself in favor of a Jewish homeland in Palestine. Mr. Schiff, although he finds himself unable to indorse some of the phases of the Zionist propaganda, in particular the emphasis on Jewish nationalism at the expense of religion, nevertheless endorses the central aim which is the “creation of a legally assured, publicly secured homeland for the Jewish people in Palestine.” Mr Schiff expresses his satisfaction over the fact that this aim had received the indorsement of the principal allied powers as well as of President Wilson, and calls upon all Jews without distinction of class or country or origin to participate in the work of establishing the Jewish homeland by contributing to the Palestine Restoration Fund.

Mr. Schiff was asked to name the causes which had brought about the change in his views. “The principal cause,” replied Mr. Schiff, “has been the Russian revolution. Whatever the political structure of the Russian state may eventually be, it is safe to predict that the many restrictions from which the Jews have suffered in Russia will be removed. The Jews will no longer be cooped up in the Pale of Settlement. They will no longer be denied access to the soil. They will no longer be denied the educational opportunities which are open to the rest of the population.

“Of course, together with all other Jews, I rejoice over the fact that henceforth our brethren in Russia will enjoy full civil and political rights. However, in thinking over all the implications of

this happy development, it was borne in on me that Russia will no longer serve as a great reservoir for the Jewish spirit, as the source from which Jewish inspiration radiated to all outlying Jewish communities. With the disappearance of the concentration of Jewish population in Russia, the distinctive life of the Russian Jewish communities will also tend to disappear.

"From this it follows that a homeland for the Jewish people becomes a necessity. And right here another cause entered which turned my attention to Palestine. I am referring to the wonderful progress that the Jewish settlements have made in Palestine in the last generation. Starting as struggling groups of inexperienced young idealists, these settlements have developed into a chain of agricultural villages which are the most hopeful signs for the economic development of the Holy Land. And alongside of these agricultural villages there has arisen a very hopeful educational activity comprising schools from the kindergarten through college grades. In most of these schools the language of instruction is Hebrew and the spirit which they radiate is a very wholesome and hopeful one. It is a spirit which, with the proper fostering it should receive from the Jews of other lands, will prove itself capable of invigorating Jewish life wherever Jews live.

"The Zionists have made the mistake of emphasizing Jewish nationalism, whereas they should have emphasized the Jewish spirit. An autonomous Jewish homeland is necessary for the development of the Jewish spirit in Palestine. Of course all practical men realize, and many Zionists among them, that an autonomous Jewish homeland is not a matter of months or even years. It cannot be created by edict. The population of Palestine must become Jewish and by this I mean that the majority of the population must consist of Jews; but in order to bring this about, the Jews of all lands must get together and supply the wherewithal which will make it possible for Palestine to receive large numbers of Jews, especially of the countries where civic rights have so long been denied to the Jew, for even should, as we hope, through the mandate of the peace conference, full civic rights be restored to the Jewish people everywhere, we know that in some of the eastern countries anti-Semitism is so deeply imbedded in the general population, that the practical carrying into effect of the mandate of the peace conference will not be an easy matter. Because of this it will be a blessing to the Jews in these countries if, by the proper opening and restoration of Palestine, the opportunity be given them to exchange, if they desire, abodes in which they are more or less unhappy for a land in which they can make happy homes for themselves and their posterity.

"Agricultural and educational opportunities must be created. Roads must be built, swamps drained, arid land reclaimed, and harbors improved. And this involves large sums of money. These sums must be provided by Jews all over the world, and American Jews must bring forward their share. I would urge all Jews who give thought to the future of their people and of their religion to contribute to the Palestine Restoration Fund of the Zionist Organization."—*The American Hebrew*, February 14, 1919.



### *The Time, The Place, and The Letters!*

The readers of our column will feel gratified to receive the little contributions of this number. They come from widely-scattered fields, but one is struck by the harmony of thought and interest they show. Surely the Spirit of God is at work in all his chosen, and the renewing of desires and determinations towards righteous and blameless living is but another testimony that the hastening time is indeed upon us. Zion's redemption is a work of education—slow process under ordinary conditions, but, under the tutelage of the Holy Spirit, which can in an instant unfold the glorious banner of truth to the earnest seeker, and point out, in an unmistakable manner, the right path of duty or conduct, it becomes a different matter, and we all have reasonable hope to see it accomplished quickly—in God's own time!

The purification and consecration of the desires and the efforts of the mothers in our homes will go a long and important way in bringing about the conditions which will bless. Children of to-day will shoulder the arms of the church tomorrow, and with energies and wills enlisted in the righteous cause, unhampered by cloudy mists of tradition or doubt, what will they not accomplish in the near future?

Arouse, then, and let even this little moment of our social hour's communion become a memorial, upon which we may register anew our vows and covenants with the Father of us all, who gives of his guidance and his blessing freely to all that need and earnestly desire!

AUDENTIA ANDERSON.

FANNING, KANSAS, February 14, 1919.

*My Auxiliary Sisters:* I received my invitation to the social chat, and am willing and anxious to hear from others, but feel I must contribute my "bit" in exchange for the many good things I am anticipating from others.

We have been organized into a district association just one year. We have a Woman's Auxiliary Society in each branch of the district. Also four study classes and three Oriole circles. We held our convention last August, and much interest was manifested by the sisters present. Sisters Crooker and Pitsenberger have been very earnest workers.

I feel gratified with our first year's work, although far from being satisfied. I think our women have a better understanding of the work in a general way than ever before. Wherever I go I try to encourage self-improvement, and more of an effort along educational lines. Many have the idea that domestic work like quilting and sewing is the sphere of women's society.

Hoping and praying we may have a better and broader

conception of woman's work in the church, and be efficient assistants in redeeming Zion, I am

Faithfully yours, MRS. EMMA HEDRICK.  
Organizer, Northeastern Kansas District.

INDEPENDENCE, MISSOURI, February 14, 1919.

*Dear Sisters:* The conference year is so nearly ended; our plans for the convention and annual programs are well on the way. We wish all our members, from far and near, could meet together!

I have surely enjoyed my association with the executive board this year, although I have been prevented (by illness of my own the first six months), from even thinking of my special work for the Auxiliary. During the past few months there has been hardly a week that the illness of others has not taken so much of my time and thought that to have attempted this special work would have been most unwise.

In the past two weeks, however, I have been able to take up the history of the Auxiliary, and to make some plans. I know many must have wondered at not hearing from me, and I regret keenly my seeming neglect.

Now, I wonder how many of you have a district historian. I will be very glad and relieved to hear from these officers, with items concerning the progress of their work, as soon as possible. Where there are no historians, will the secretaries please take notice, and send such items? The material they send me will be used as news items if not appropriate for the history.

I will be writing those of you whose names I have, but do not wait to hear from me, if it is possible for you to write me sooner. Send just a note by way of introduction, if no more.

Sincerely, your sister,  
MADGE M. SIEGFRIED.

CENTERVIEW, MISSOURI, February 12, 1919.

*My Dear Sisters of the Church:* In response to the invitation of our dear president, I come to meet with you in a social gathering in our column. I hope that many will come with their good and encouraging items of news. If they fail to attend this special hour, I hope they will come later, for by so doing they will encourage others. A great effort must be made by all of us, if we expect to move forward with the rest of God's people in the undaunted onward march to the goal we all have in view.

I would that every sister in the church would join the Auxiliary. There is so much to be gained by feeling that you are linked up with the woman's department of the church. Not all of us can do great things; great things are not expected of all of us, but the aggregate of many small things will help to spell success, if each unit does the best she can.

The purpose of the Auxiliary to bring about better conditions in the home is in harmony with the spirit of progress which is pervading all the other departments of church activity. What is there which has a greater appeal to the interests of the sisters than that which will work for the upbuilding of the home? What will prove more powerful in bringing about a general progression in all phases of life than advancement in home conditions?

There are also in the Auxiliary opportunities for social and intellectual development. What a rich store of good things is pointed out to us in the Year Book and its supplement! These helps are within the reach of every woman in the church, and each one would benefit greatly by studying them, and attempting to follow the suggestions offered there.

Very sincerely, MRS. MINNIE HARRING.

The Church of Christ is founded in faith, raised by hope, and finished by love.—Saint Augustine.

HOLDEN, MISSOURI.

*Dear Auxiliary Friends:* As organizer of the woman's work in the Holden Stake since June my view has been broadened, and I have keenly sensed the necessity for us, as women, to strive more diligently to fill the sphere unto which we are called.

Owing to the scourge that has been abroad in our land the regular class work has not accomplished the desired end that we were striving to attain.

There seems to be a great desire among the women to qualify for better united work. They are hungering for an education along their different lines of work that will be a practical help. I believe that the Home and Child Welfare Department is the most important department of woman's work. If our homes are what they should be, the educational qualifications of our children will be carefully looked after.

There are three great things in life—love, labor, and religion. Love—that divine principle that annihilates time and distance and disposition; that is in us before we come into the world, is all that we can take out of the world, and the best we can leave behind when we go. Labor—the nobility of useful endeavor through which we express ourselves by head and hand and heart in the creation of material objects; by which we grow food, make shelter, and weave raiment. Religion—the belief in the eternity of all that is good, a comfort in distress, a counselor and guide in uncertainties; that which lightens hope and strengthens faith; that which gives us courage in life and calm, restful repose in time of death. So the three great factors in woman's life should be—Love, labor, and religion.

Training for citizenship begins in the home as soon as the infant mind begins to unfold. So during early childhood depends largely the child's success or failure as a citizen. Hence the great necessity for parents to live exemplary lives. Are we training our children for citizenship?

During this war we as women have learned to give. We have learned that giving is sharing with others, and now in this reconstruction period we must equip ourselves to give to the world both by our lives and also the lives of our children the best we have. We as women have a very broad field for work in helping to establish Zion.

We women of the Holden Stake, are we thoroughly aroused to the task that lies before us? Are we making the home, the school, society, and the church better by our living here? If not, we have failed to grasp the very intent of our creation.

MRS. I. M. ROSS,  
Stake Organizer.

GRAND RAPIDS, MICHIGAN, February 10, 1919.

*Dear Sister Krahl:* The splendid work of the men and women (especially the men, who were almost unconsciously interested) at the late October conference has been far-reaching. One result will be that never again will our conference auxiliary programs be left entirely to women, for we as members of the district are finding our mutual dependence. We need the help of our brethren, and they need ours. Not all of our brethren have recognized this, but as they learn of our ideals and our efforts, they do feel interested, and can no longer scoff or smile indulgently. We are beginning to *think*, and are becoming liberated from some old and unjust notions. We must feel the desire, however, to exercise our new liberties in the proper manner, and along proper channels. We need never enter the strictly masculine domains, and should not desire to do so.

"We are now planning on introducing a study of self-culture for the women of this district. If we can read between the lines, our church president wants his people to become highly cultured. He wants us to stand on the topmost rounds of every vocation which engages our attention. The difference between the cultured and the uncultured may be sensed by the difference in experience when one attends a grand opera performance, or a community "sing." Generally speaking, the class of people who attend the former are students of music—at least, those who have studied to recognize good form—in manners as well as music. Nothing happens to hurt the sensitive; no loud noise, no coughing, no undertone talking, or whispered conversations; nothing crude to disturb or distress the finer feelings. But at a community sing! Just when one becomes interested, something brutal happens which makes one long to "lie down and die!" Surely we need culture of the truest type! Ignorance *must* be overcome—else our hope is vain, for it is our common enemy! It is no disgrace to have been ignorant, but it is to *remain* so!

We have excellent locals at Fremont, Indiana, and Coldwater, Michigan. The former is recently organized, a progressive young woman, with a wide vision of the work, at the head. They have been making a study of the auxiliary work itself—a splendid foundation for intelligent service. Their order is excellent—a thing which is not properly observed in all places. The Coldwater group is in excellent condition—more refined and intelligent women could not be found. Grand Rapids local is making wonderful progress, the result of much concentrated thought and action.

Success in auxiliary work, as in all others, comes by working out every detail; examination for errors and weak places; many executive meetings in which officers may see visions and learn duty; much counseling with the priesthood; patient working with the laity—oh, everything!

We meet at our regular place of worship; begin on time; have excellent programs, instructive as well as entertaining, and, best of all, the women feel as if they *should* take part, thereby obtaining the highest good. We have current events, parliamentary practice, reading of the best poetry, fine readings, talks, music. We have an English class, Bible research, physical culture, and sociology classes. The last-named is most inspiring! We have a large blackboard, and our meetings resemble a schoolroom session.

A month ago the Oriole circle was organized. The girls are to wear their uniforms for the first time next Friday evening, having charge of the Religio program, and, on the side, a candy sale. A while ago they gave an ice cream social. The women of the Auxiliary feel responsible for these girls, and evince a very creditable motherly interest in them and their doings.

Our course of study for the girls is table setting and etiquette. We always have demonstration with our lessons, and reports are out that the children are now teaching the parents! Orioles take turn in caring for small children while the mothers enjoy church services. . . . Next move will be the Temple Builders. This may be harder, as our young people already have a well-organized club.

We go to lectures, finding that the world has many a valuable lesson for us. Once a month we are to hold evening meetings to which the men are especially invited. This work is worthy of every effort one can possibly put into it. There is so much to learn, and so many opportunities to help. I long for conference time, when I can be a pupil, and imbibe new thoughts and ideas, and feel a fresh inspiration for the work of the coming year.

LOUISE EVANS, *District Organizer.*

SYDNEY, AUSTRALIA.

*Dear Sister:* We have desires strong within us for active service in the Lord's work. We are determined, by the grace of God, to be undaunted and very courageous, not suffering defeat, although our progress may be slow and mistakes numerous.

For some time the young women of these states met as the "Sunshine" girls. It was a very good movement, and some fine work was accomplished. In almost every local in Australia we have what is termed "Sunshine Work." It is a little apart from that of the Relief and Service, as we understand it—an admixture of that and the Oriole work. It consists mainly of surprise visits and dainty gifts to those who may need them, either through sickness, mourning, or, possibly, the more joyful occasions of marriage or birthday celebrations. Especially have we remembered our boys who are in the active service of our country, one feature of that work being the making of socks or other comforts for them. Our missionaries, too, receive our consideration.

I have mentioned this because you might not know just what was meant by reference to Sunshine visits, in my report. The work is in accordance with the rules of the general society. For instance, in the Young Woman's Department of the Balmain local we have a Sunshine Circle. Every member is required to be sunshiny, do something sunshiny, and be a help and a comfort as much as possible to all with whom she may come in contact. Letters to sick friends, bouquets, little gifts, cards, as well as visits, are recorded in a special book kept by the Sunshine recorder. In this way we rejoice in seeing how much good service our young women are doing. The same idea is carried out in the Relief and Service Department. We are looking forward with considerable interest and anticipation to the developments of the future. We sisters wish to cooperate as much as possible with the sisters of the United States, and we further desire that all we may do will be done in order and in accordance with the workings of the general society.

Our hearts are in the Lord's work. We lack much in the way of capabilities, and feel unqualified for many things required of us, since we are very inexperienced; but if we can, in a very small and humble way, lay a foundation here which will assist in a subsequent enlargement of the work, we will feel that our efforts, though feeble, have not been in vain.

With the hope that God's richest blessings will attend the workers for his cause, and much good be the result of their labors,

Your sister and coworker in gospel bonds,

ADRIENNE M. FLOOD,

*District Secretary Woman's Auxiliary, Australian Mission.*

(Gleaned from reports to the General Secretary.)

KIRTLAND, OHIO.

*Dear Sister:* I feel encouraged with the outlook here. Two very excellent young women have consented to assist me as organizers. We are going to do all we can for the very important work the women have to do in the church. There are wonderful opportunities before us in every line.

In the future the three auxiliaries of our district are going to meet at a separate time from the district conference, for the business as well as educational programs. We are planning for a big meeting next fall, and hope to have some splendid things to report. The influenza epidemic prevented my doing as much organizing work as I had planned, but I hope to get out before long and make up for lost time.

May God bless the auxiliary work,

MRS. W. C. GEORGE.

The highest exercise of charity is charity to the uncharitable.—J. S. Buckminster.

TULSA, OKLAHOMA.

Last summer we organized a Red Cross unit, with Sister Frye as captain. We met at the church one day each week, where at noon a lunch of sandwiches and drink was served for fifteen cents from each person, the proceeds going to the Auxiliary, and the sisters taking turns in providing the material. We bought a sewing machine, and rented another, while two were furnished by the Red Cross headquarters. Considerable work was done before October, when we were quarantined for five weeks. In June a committee selected a piano for our Sunday school and Religio, and we paid for it in six weeks. We finished paying for the interior decorations of our church by serving lunches at various times. We have kept up a sunshine fund from which flowers and fruit for our sick were supplied.

REVA F. CRANE, *President.*  
MARY ERTER, *Secretary and Treasurer.*

Sunday school was first organized, April 4, 1916, we had only a little handful of people. The work was greatly opposed, but we persevered in our effort. Then when the idea of the Sunday schools paying off the church debt was first brought to our attention, it did not meet with a hearty response from the Capital Sunday School. No one seemed to be able to see why this Sunday school should be called upon to pay off a debt it had no hand in creating. So our first effort was very modest—only \$6.30. The next year we had become a little more accustomed to the responsibility, and I know it was because this question was kept before our eyes by those having the work in charge, so our first amount was doubled up five and a half times, or \$35 for 1917. This effort seemed to put energy into the scholars, and the third year we went over our first offering sixteen times, and over our second effort nearly three times, or \$100. Is there a better record in all the Sunday schools? If so, let us hear of it. One little fellow, Willie Caldwell, less than seven years old, gave his \$2 last year, and he now has over \$1 for the month of January, this year, saved and ready for the next offering. He says he will have \$4 for 1919. Willie is setting a hard pace for the rest of us and we may not be able to keep up with him, but we will be with him with all the energy we have for the progress of the gospel." We hope every school will read this out loud while in session. Let us hear of the better records.

El Reno, Oklahoma. "We have an enrollment of 49 and our 1918 offering was \$150. Six families gave \$148 of this, and \$2 was from two sisters living now at other places. We have bought and repaired a building for worship, and paid a total of \$700 for building, repairs, and furnishings, all this since last March; so you see we have not been idle—and I am sure that we have given at least \$100 to the missionaries."

Evansville, Wisconsin.

Warton, Ontario.

North Platte, Nebraska. E. R. Sivits sends \$44. They have 22 members.

The following schools are "over the top," but we have no letters from them:

- Kansas City, Missouri, Bennington Heights Sunday School.
- Hamilton, Missouri, Oakdale Sunday School.
- Hamilton, Missouri, Oakdale Home Department.
- Coutts, Alberta, Locke Sunday School.
- Denver, Colorado, First Denver Sunday School.
- Delisle, Saskatchewan, Grand Plains Sunday School.
- Springfield, Illinois, Hope of Zion Sunday School.
- Louisville, Kentucky, Highland Park Sunday School.

This will conclude our Roll of Honor for 1918, unless some of our foreign schools should reach us with reports, in which case we shall gladly publish same.

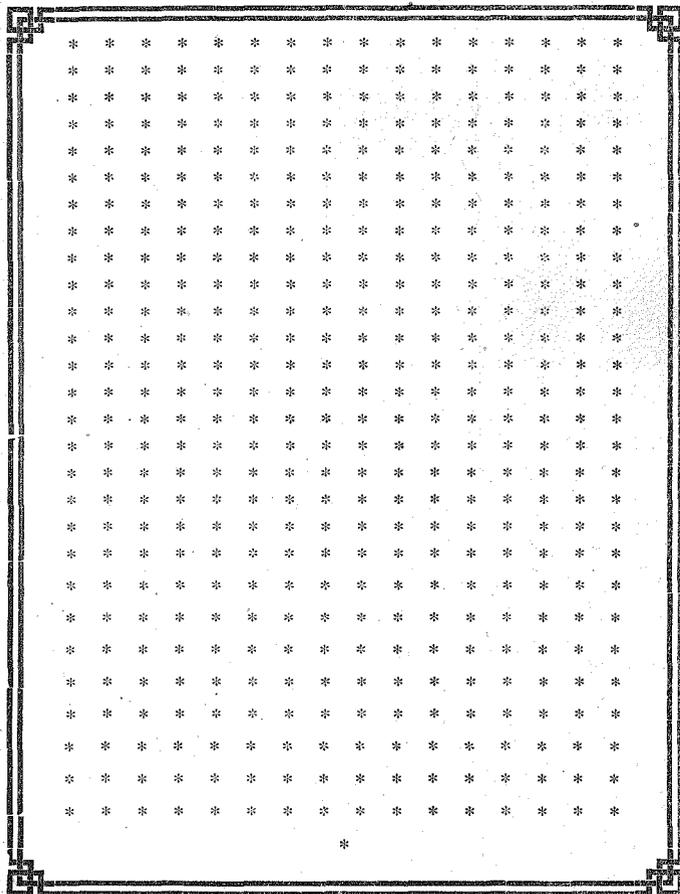
Here is one more, just came in, and it is a good one.

Nelsonville, Ohio. Charles McCray reports: "The Nelsonville Branch went "over the top" with an average of \$5.27 plus per member. We have started our 1919 offering with \$16.27 to date. Our aim for 1919 is \$150. Yours for \$150,000." Brother McCray wishes Brother Arthur Allen to take notice.

Again we thank all the good schools for their splendid support and cooperation. There has been a wonderful spirit manifest among our good workers who have been humble in their efforts. We trust that all the good schools will work hard this year so that we may have a nest egg on which to build, and so that our church will be in a position to help humanity in its struggle to a higher and better state of Christianity. We urge all schools to do their best this year—not that they may excel, but that we may assist in this great work.

LETTER DEPARTMENT

Christmas Offering Roll of Honor



We have 449 stars to start, and fourteen more to add to this list makes a grand total of 463 stars. This is not even a good percentage when we consider that we have close to 800 schools. However, we are very grateful that we have done this well, and sincerely thank all schools for the support they gave us in this effort.

Remus, Michigan. Sister C. B. Tong reports six members and an offering of \$25.

Ottawa, Ontario. Philemon Pement writes: "When our

Remember, our aim for this year is \$150,000, and our suggestion for every member is that we give one penny each day to this good movement and in so doing let us consecrate the gift as an offering to God and seek his blessing on all our efforts, so that we may offer only that which will be acceptable to him.

Most sincerely your coworker,  
ARTHUR W. SMITH.

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### From the Lamoni Branch

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The winter conference of the stake is usually held here, and this year it occurred from the 13th to the 16th. The work of the conventions, chiefly business, was transacted on the afternoon of Thursday, and all day and evening Friday.

Bad weather and worse roads largely prevented the Saints from outside points from attending, but the Lamoni people can fill the church when they turn out, which they did during the later sessions.

Coordination is developing nicely and naturally in the stake work as well as locally. We are beginning to realize that there are limitations in the expression of our democracy, and that few people not officially and intimately interested in the various activities of an organization like ours can make a satisfactory choice in regard to nominations for office. As was noted last week, the stake presidency was asked to nominate the president of the stake, Religio and superintendent of the Sunday school. The presidency has never asked for such a privilege, nor sought the responsibility in any way. When the people desire such aid, it is given the most prayerful consideration. We are of the opinion that ere long there will be a demand that the executive heads of the stake departments nominate all the rest of the officers of the Sunday school and Religio. While it might not be practicable for territory less closely organized, this is a work which may well be developed in a compact and well-appointed organization such as a stake.

Some years ago a joint auditing plan was inaugurated in the stake, whereby one member each was elected from the church, the Sunday school, and the Religio, to audit all the accounts for the three organizations. The job has grown to such proportions, that this is found to be unsatisfactory, so the plan is being abandoned and the stake high council asked to consider and advise. The total amount of money handled by the stake bishopric the past year was over \$57,000, which gives an idea of the size of the task.

There were a number of ordinations at the Sunday afternoon service: Oscar Anderson to office of high priest and member of the stake high council; W. B. Paul and C. E. Wight to office of elder; W. E. Prall and H. L. Barto to office of priest; Lonzo Jones, president of Lamoni Quorum of Priests, with Frank McDonald and Clarence Skinner counselors. Recommendations were approved and ordination provided for W. L. Morey, of Pleasanton, as elder, and John Mann, of Bloomington, as teacher.

The gifts were manifested at the meeting, and statements made through inspiration indicating that the time has come for special preparations for the spread of the gospel to the nations. We have been told in this manner recently that in the respite afforded us after the recent war the gospel must go forth to the nations in power. We are pleased that God is indicating his will in this regard, and leaving us without excuse in the preparation for the gathering.

The decision of the joint council at Independence, that the General Conference will be held here in spite of the report that has recently gained credence that it was seriously considered otherwise, has been announced. While it

is a fact that conservation of water is being observed that there may be sufficient for the conference season, the figures show the supply is increasing, though 57 per cent of the normal amount has been used since January 1. This in spite of the fact that we have had deficient rainfall for the recent months. The records of rainfall as recorded here by the Government weather bureau for the past fifteen years lead one to believe that unless there is an unusual deficiency in precipitation between now and April 6, there will be sufficient for all needs, and this too even though the present conservation be not continued, and it is to be continued. So those who had expected to attend but were worried over the reports that have gone out, should consider the situation as it really is, and as evidenced by the action of the joint council not to change the place decided on by the General Conference of last year.

Special series of services are being held in surrounding places, with good attendance. The work in general looks promising.

E. D. MOORE.

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### Spirituality and Education

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In writing this letter the writer wishes to touch the hearts of the more mature brothers and sisters who very often discourage the younger minds and are responsible for those minds not being developed.

Can we wonder that some of our promising young people become discouraged at the question of education when they are repeatedly hearing from the pulpit, or from their grandmothers, that education will deprive them of spirituality?

Your writer can truly testify that she has received a greater degree of spirituality since she has studied to show herself approved in the hallowed walls of Graceland than at any other time. Does this seem unnatural? No. The Lord is always willing to bless those who keep his commandments.

And what are some of the commandments? (See Doctrine and Covenants 87:5.) Study and learn and become acquainted with all good books, and with languages, tongues, and peoples. The Lord tells his disciples of latter days to study *all things* that pertain unto the kingdom of God; things both in heaven and earth, things under the earth, things which have been, and things which must shortly come to pass; things at home and abroad; the wars and perplexities of nations; and a knowledge also of countries and kingdoms, etc. (Doctrine and Covenants 85:21.)

If the gospel is to be preached to every nation and each specific nation to hear the gospel in its own tongue, we can see the necessity of becoming acquainted with tongues and peoples.

One of the best ways to begin is to seek diligently to master our mother tongue; for if we do not understand our own language we shall find it difficult to master a language which is entirely foreign to us.

We are to have knowledge also of countries. Can we not expect Christ's blessing as we study about the beautiful places where he walked and talked with the children of men? Yes, places where he cleansed the lepers, loosed the tongues of the dumb, and opened the eyes of the blind; places to which our beloved Apostle Paul wrote such beautiful letters as have been handed down through the ages and have become masterpieces to our most learned men.

The morning light is breaking, and even the nation which rejected the One who came to his own and his own received him not, will yet receive him gladly. Never again will they crucify their king. And,

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men be lighted  
The lamp of light deny?"

Surely we are willing to thrust in our sharpened sickles. The more knowledge we have the more we shall be able to give out to those in darkness. No truer words did Nephi speak than when he said, "To be learned is good if ye hearken unto the counsels of God."

There is nothing of more value to the church than a learned brother or sister who is using his or her talents for the service of God, and whose one aim in life is for the elevating of humanity and the redemption of Zion.

Dear Saints, let us do all things with a view of building up. Surely we are going to encourage our young people in their educational pursuits. Many of our girls are already doing a good work in the Sunday school and Religio.

Who knows but what the time may come when they shall walk in the footprints of the Savior and apostles of old, and in those far-away lands, overshadowing with all that is beautiful, our sisters may be called upon to carry on their work among the little lambs, descendants of those of whom Christ said, "Such is the kingdom of heaven." Let us be ready.

MRS. FRANK B. ALMOND.

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### Testimony of a Veteran

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I shall soon be eighty-four years old, and I think my time here will not be very long. I think there are not many men who have suffered more bodily pain than I, but the Lord has been with me through it all. As I am liable to be taken away at any time, I want to leave my testimony of some things I know in relation to this great latter-day gospel.

About forty-five years ago I was told by Elder J. C. Foss that if I would obey the gospel and live right I should know that the gospel was true. This was in February. At the place where we wanted to be baptized, the ice was about four feet thick. There were seven of us who had made up our minds that we would be baptized that day, so we went to work before the tide came in, and cut the ice and cleared it away. It reminded me of what Paul says in Romans 6: Buried with Christ by baptism and planted in the likeness of his death, we shall be in the likeness of his resurrection.

It was a bitter cold day, and Brother John stood in that cold water until he baptized us all. We then went home and changed our clothes, and then met at William Gray's, where Elder Foss confirmed each one. There was quite a crowd there, and we had a social meeting, and were very happy, for we believed that we were obeying God's law. If we had not so believed, we would not have gone into that cold water at zero weather.

I obeyed the gospel and made up my mind that I would live just as well as I could. I read in the seventh chapter of John: He that would do the will of the Father, he should know of the doctrine. That meant me, just as much as it did those who lived nineteen hundred years ago. If not, the Bible was of no use to us.

I had been told by a number of preachers that those things were not for us; God did not reveal anything in our day. If God doesn't reveal anything now, how do I know the Bible is true? The Bible says: No man can say that Jesus is the Lord but by the Holy Ghost. "Oh, I don't know," says one, "The Bible says so. How do I know the Bible is true if I can't know there was, and is, a Savior Jesus Christ? Without the Holy Ghost I can't tell the Bible is true. The whole religious world denies that God gives any revelations

now. If that is so, then none of them can say there is a Jesus Christ."

Now I will say that I know that there is such a being as Jesus Christ, with power to give the Holy Ghost to men and women to-day as he did nineteen hundred years ago, if they will obey the same gospel. The sick will be healed, the lame walk, and devils be cast out, and there will be prophecy and speaking in tongues. I have seen all these things.

In 1870 I was ordained a priest, and shortly after that, an elder. After I was baptized one of my children, a girl eight years old, was taken sick. She was very ill indeed. One morning I went down the river to haul in my lobster traps and did not get home until about three o'clock. When I returned, the child was playing with the other children. I was very much surprised and asked my wife what had happened. She said that about the time she had dinner ready, Elder J. C. Foss had come. When he sat down at the table, the child said: "I want Brother John to administer to me." Brother Foss arose immediately, anointed her head with oil and asked God to bless and heal her, then went back to finish his dinner. The child said, "Mother, I want my clothes." She dressed herself and came out and ate her dinner, and from that time on, she was just as well as any child could be, and to-day she is fifty-four years old, and a good Latter Day Saint. "They shall lay hands on the sick and they shall recover."

One morning I went down to the river to haul in my traps. My house was about sixty yards from the landing place. When I got back, before I landed, I heard my wife groaning and screaming. I went to the house as quickly as I could and administered to her, and before I took my hands off her head she was perfectly easy. She then told me what had happened. After I had left that morning, she was not feeling very well. When she saw the doctor passing by, she called him in and he left some medicine for her. After she had taken it, her stomach and bowels commenced swelling, and she was in great misery and thought she was going to die immediately. She said she thought she would not have lived but a few minutes had it not been for the administration, for she thought the doctor made a mistake and gave her poison.

I must tell of one more case of healing, which concerned myself. I had a lame back and could not do anything for myself, and when I tried to move, I suffered greatly. One day Elders J. C. Foss and Michael Holland called at my house on their way to conference. When they entered the house, I was sitting in my chair. Brother John asked me if I were not going to the conference. I said: "I look like it, don't I? Can't get out of my chair." He said: "Haven't you any faith?" I told him I thought I had a little. He then took out his bottle of oil, which he always carried with him, and anointed my head, then they laid their hands on me, and asked the Lord to heal me. When they took their hands off my head, I got right up out of my chair, went and changed my clothes, and walked to the place of meeting, two miles away, and attended every meeting thereafter. The next Monday I went into the woods to work again.

I could tell of many things the Lord has done for me and mine, but this letter is already too long.

INDIAN RIVER, MAINE.

A. W. KELLEY.

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### Our Life's Work

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As each day unfolds itself to my view in observing the events that daily occur and the moving on of the cycle of time, I find the trend of my thought turns into the soliloquizing channel of "What is my life's work?" And in think-

ing out this matter, I opine that countless others will share with me, not only in the *soliloquy* but also in the *conviction* that here we are placed in our respective stations, here we have been set as stewards, and that we will have to render to the great Master an account of our stewardship "Aye! We are not our own."

He has given to each of us some talents; to some more, to others less, but in accordance with the proportion he expects the return. The talent of health and robustness—the talent of wealth—the talent of music—the talent of song—the talent of art—the talent of intellectual powers—the talent of good judgment and advice—the talent of sympathy—the talent of organizing—the talent of leading, etc., all these are not the result of mere chance.

After being convinced that our dear Master has assigned us places here on earth as stewards, let us set about discerning our talents, and in so doing, to strive with all our powers to increase them, remembering that "He that hath not, from him shall be taken, even that which he seemeth to have," and, "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

We are not journeying to a land of *phantoms* but to one of *reality*. Let us remember that here we are on *probation*, that we are now determining our eternal destiny; and as we do not know how soon we may be removed from this scene of labor—momentous thought to leave this world with our "life's work" unaccomplished—therefore it behooves us not to slacken our hands but to "Press toward the mark for the prize of the high calling of God in Christ Jesus," and to work out our own salvation, with fear and trembling.

"Life is real, and life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust returneth,  
Was not spoken of the soul."

E. M. POWELL.

### Keep the Camp Fires Burning

With the passing of the old year we leave behind us many experiences that we would not recall if we could. The nineteen hundred and eighteenth chapter of the world's history has been written with a bloody pen. The pen of experience dipped in the blood of the nations has written heavy lines shaded with sorrow, and the pictures drawn tell but half the misery and destruction that have floated like a dark cloud around the world, touching the isolated cabin on the prairie, the mansion on the hill, and the hovel in the alley. All have seen the moving picture of destruction and paid the price. Oh, what a price!

What was it all for? We must read the answer while the great clock of the sky ticks off the days of the new year. For the effect of the war, its purpose and accomplishments, can only be determined as we see the great war machine weaving upon life's loom the developments of the future.

Will it turn people to God? Will the interest that has been consolidated in the happenings of the war, smolder away while a new fire shall be kindled from the torch of religion, lighting the way for all mankind to a home of safety and rest through the echoings of a peace that is but the shaping of character?

Day and night the camp fires of God's army must be kept burning, sending their light far out over the plains of despair where some aching heart has become entangled in the web of indifference, and only waits for the helping hand of a comrade to bring it back to the more abundant life.

Remember the angels of darkness are on the alert. The turning point of a man may be determined by encouragement. Who will come to the rescue? Men of the world are offering inducements that twine around the forms of men and women and mold them. Will we, as children of light, be diligent in pointing them to the better way? The many little acts of kindness, the gentle words of love and encouragement given at the right time are like life-savers to the souls adrift on the ocean of time. Have you any to spare? Then give them for the betterment of humanity. Don't be slackers and bring the flowers to the grave, but distribute them as you go and life will open up before you as the blossoming of a rose. The unfolding of its leaves will bring experiences that will brighten the lives of all that are touched by your work.

The work of God is a wonderful work. Opportunities are everywhere. Do you work? Then get busy and brighten the corner where you live. Don't wear the name of saint and be a sinner! Brother, sister, have you been placed on a committee? If so, what for? Some one has appointed you, confident that you would make good. Will you betray that confidence? No, a thousand times no!

LEVI HEMENWAY.

IRONTON, OHIO, February 5, 1919.

*Editors Herald:* On July 20, 1913, I was baptized into this grand work and I gave my all to the Lord's work. The same fall we started a Sunday school and I was put in as superintendent. We started with sixteen members, all members of the Ironton Branch, but I was not satisfied. I thought we ought to be reaching out for nonmembers. So I put my plans before the school, and in a short time we had an enrollment of from forty-five to fifty. Then came the time when we had to seek for more room. We secured the needed room, but it left us considerably in debt.

We have paid off six hundred dollars of the debt and still have four hundred dollars to pay, but raised sixty-three dollars for a Christmas offering.

In 1915 I was ordained a priest, and I have been trying to spread this glorious gospel. I can see the Spirit of the Lord working with us at this place. In June I baptized a good man and one who will be of service to us in this place to help spread the Lord's work.

I have put out twenty copies of A Marvelous Work and a Wonder, mostly among outsiders, and everyone tells me it is the grandest thing they have ever seen.

I am making arrangements to preach once a week at the shop where I work, and every day I have some one come and ask me something in regard to the church. This makes me feel the need of being informed so I can be of service in the work at this place.

Your brother and colaborer,

U. B. CHAMBERS.

FORT SCOTT, KANSAS, February 18, 1919.

*Editors Herald:* On Sunday night, the 16th, one of the best conferences in the history of the Clinton District came to a close. The Sunday school and Religio associations met on Friday. Both voted to coordinate with the church, which was acquiesced in by the conference. In fact, the work of coordination was entered into by the Sunday school at this convention so far as the choosing of officers was concerned, which seemed satisfactory to all.

Brethren Lee Quick, R. T. Walters, and W. W. Chrestensen of the missionary force were present. The local ministry were also fairly well represented.

It was voted to hold a reunion during 1919, and a committee appointed to secure location and report to the June

conference. There was quite a strong sentiment in favor of securing grounds for a permanent location. The Holden Stake is invited to meet with us. The next conference will be at Mapleton, Kansas, June 6, 7, and 8.

There were Saints present from every branch in the district. Those attending seemed greatly encouraged, and the priesthood more determined to work in their calling than ever before.

Brother W. R. Odell, president of the elders' quorum, was present a while on Sunday and made selection of F. A. Hawley as one of his counselors, who was ordained at the afternoon prayer meeting by Elders Lee Quick and W. R. Odell. The afternoon prayer and testimony service on Sunday was a great spiritual feast for the Saints. Nonmembers were also visibly impressed, and tears of joy flowed from nearly every eye.

Meetings were held in the G. A. R. hall, and dinner and supper were served in dining room of the hall. There is a noble, earnest band of Saints in Fort Scott, and they spared no pains to make the conference a success and make visitors welcome.

Elder Solomon Tripp, from Mount Ida, Kansas, attended conference and rejoiced in the privilege of association with Saints. We hope to have him locate in the district later on.

Now that the scourge of influenza is declining, we hope for better and greater advancement in the months to come.

Yours in hope,

H. E. MOLER.

YODER, COLORADO, February 14, 1919.

*Editors Herald:* As I am renewing my subscription, I thought I would write a few lines asking that I may have an interest in the prayers of the Saints that I may be helped and strengthened in passing through the great trial that has come to me and my five little children. We had to give up our dear husband and father the 21st of January. He died with double pneumonia. It is hard, indeed, to part with our loved ones, but the Lord knows best.

So, dear Saints, I ask that you pray for me that I may hold out faithful and raise my children in a way that they may be useful in service for the Master.

Your sister,

MRS. CARRIE GOUDY.

WOODBINE, IOWA, February 10, 1919.

*Editors Herald:* We are a branch of over three hundred members, and on the gain. We think the work here is moving upward. There seems to be harmony among all the active members. Some of our workers are away for the winter. Brother and Sister S. B. Kibler and Gladys Hupp are spending the winter on the coast.

We started the new year with some changes. The Sunday school elected D. M. Vredenburg as superintendent; the Religion, Brother Earl Lewis. These brethren have just recently moved here, having bought a store here a few months ago. There are also a few other members moving here, and some have come to us in the last year. Also several have been baptized.

The Lord has been very good to us. While the devastating plague was claiming so many victims, we escaped very well. Not many were sick, and those that were received some very great blessings, for which we praise our heavenly Father.

CORRESPONDENT.

All our disputings and hard speeches are the froth of our ignorance maddened by our pride.—Doctor H. Bushnell.

CULDESAC, IDAHO.

*Editors Herald:* I have been a careful reader of the *HERALD* for about three years, and during the recent time of scourge it has been an especially appreciated privilege. It seems such a profitable thing to read the letters that I will endeavor to do my part. We should all be interested in each other.

We have a very nice branch here, with Elder W. F. Yates as president. He is a natural leader. We have something over one hundred members, and a general attendance of about fifty when all are allowed to meet.

The influenza has been taking its course through this part of the country as it did elsewhere, but the few Saints who had it escaped easily. We believe it to be one of the scourges of the latter days, and it behooves every one of us to be diligent in our service to God. Even if we are not privileged to meet in our gathering places, we can observe our family worship, pursue our lesson studies, Bible readings, etc., as usual. These should be our guide, and let us include the financial law.

By all means, Saints, let us deal honestly with God in the payment of tithing, free-will offerings, Christmas offerings, etc. I have only been in this work about four years, but it has been a time of rejoicing for me. I began living the law of God to the best of my understanding. The first year I had no tithing, but now we are paying about a hundred dollars a year, so you see the Lord has been good to us.

We have a good representation of the priesthood here and all are enthused with the work, especially along the lines of the financial law and the Order of Enoch. We have felt it wise to organize an order with only four charter members. Others are becoming interested and want to live according to God's law. Our secretary is V. L. Gunter, Culdesac, Idaho, R. F. D. 1.

We had a good visit this fall from Brother Peter Anderson, and he seemed well pleased with conditions here. We surely enjoyed his stay.

Brother J. A. Bronson is again in the district. He is a live missionary, and surely God's Spirit accompanies him in his work.

We had some good sermons last summer from Brother R. L. Newby and wish he could have stayed longer. Possibly he can come again. District President S. S. Smith gave us some valuable talks.

I am local collector of tithing. We are looking for the time when Zion will be redeemed and God's people will have a gathering place, a place of refuge and safety, so he can protect us. I understand that Zion is to be a holy place, so how must it be redeemed? It must be by purchase, so, dear Saints, if we are not paying our tithes and offerings we are helping to delay the redemption of Zion. Let us arouse to our calling.

Order of the Herald Office a book on the financial law called *The Law of Christ and Its Fulfillment*. Read and study it. The Lord has not slackened his purposes. His words are being fulfilled before our eyes. Let us work while it is to-day and we have opportunity. I will close this by asking you to read *Doctrine and Covenants 102: 2*.

Your fellow worker for Christ,

PETER F. KLAUS.

There is, first, the literature of knowledge and, secondly, the literature of power. The function of the first is to teach; the function of the second is to move.—Thomas De Quincey.

Authorship is, according to the spirit in which it is pursued, an infamy, a pastime, a day labor, a handicraft, an art, a science, a virtue.—Schlegel.

# THREE TRACTS

BY APOSTLE JOHN W. RUSHTON

Apostle Rushton has written three short tracts which have been published by the Herald Publishing House, Lamoni, Iowa, and are on sale at 75 cents per hundred. They are printed on the best quality of white paper, in attractive form, and they are a credit to the publishers and to the church because of their neat and substantial appearance.

## THEIR SUBJECT MATTER

*A Nineteenth-Century Prophet and His Work* is the title of the first, and is a splendid piece of literature with which to introduce the latter-day restoration. It sets out the demand for the existence of the church as founded by Joseph Smith; his claim that God had spoken to him; the reason for the revival of the Bible idea of Zion and a literal kingdom of God on the earth. This little piece of literature is a pleasing introduction of the Reorganized Church of Jesus Christ of Latter Day Saints and its ideals, and any Saint with a missionary spirit should possess a good supply. It and the other two of the series are the right size for use in a number 10 envelope.

*The Latter Day Saints—A Question of Identity*, another of the trio, makes clear the contention of the Reorganization that it is in fact the original Church of Jesus Christ of Latter Day Saints, and brands the Utah apostasy out of evidence contained in its own standard works. A good tract for use where the issue as to which is the true church in succession from Joseph Smith the Prophet has been raised. This work is especially clear on the secession or apostasy of Brigham Young; on the law of marriage and the history of polygamy; and on the law of tithing—contrasting the views of the two churches on these subjects.

*The President of the Church* is an eight-page treatise on the law of succession in the presidency, designed to be used in meeting the Utah people and others who have heard their fallacious theory. It quotes the law of the Doctrine and Covenants, shows the Utah faction to be out of harmony therewith, and also quotes declarations by Brigham Young, B. H. Roberts, and Joseph F. Smith, and other testimony in the establishment of the true succession in the presidency of the church. The Utah 1906 edition of Doctrine and Covenants is used for reference and makes the case against the apostate church strong in that they are shown to be condemned out of their own mouths.

For the subjects treated we know of no superior literature to these three tracts, for they are fair, concise, and full of history and evidence. Invest \$2.25 and have 100 of three good tracts on hand for emergencies; then use them freely in your work. You may be surprised and gratified at the results.

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## MISCELLANEOUS DEPARTMENT

### Conference Minutes

**CENTRAL TEXAS.**—At Houston, February 8 and 9. District president in charge, assisted by J. F. Curtis. Branches reporting: Dallas, Marlin, Houston, Central Texas, and New Baden. Report of Bishop's agent showed \$1,143.59 received during the year. S. W. Simmons, S. N. Gray, Carrie Gray, A. J. Banta, and Jessie Banta were elected delegates to General Conference. A. J. Banta, D. A. Fuller, and S. L. Dotson were appointed a reunion committee. A resolution was adopted to purchase a district tent. A. J. Banta, S. N. Gray, and James Clevenger were appointed a committee to solicit means and purchase the tent. Sheldon Armstrong, secretary.

**WESTERN COLORADO.**—At Durango, Colorado, February 7, 8, and 9. The attendance of the Saints was not as large as expected, principally on account of the influenza and other afflictions. We noticed there were a greater number of non-members present than usual. Ammon White preached two very powerful sermons concerning an entrance into the kingdom of God. Amos T. Higdon, district president, also preached a fine sermon, and we feel that the Saints were greatly strengthened. The Sunday afternoon prayer service was one that will long be remembered by the Durango Saints. The Spirit of God was with us in great power. Some were rebuked by Brother White, while speaking under the influence of the Spirit, while others were encouraged to prepare for service in our Master's cause. John T. Scannell, secretary.

**CENTRAL NEBRASKA.**—At Inman, February 15, at 9.30 a. m., with W. M. Self in charge; Levi Gamet, secretary pro tem. The following branches reported: Clear Water, Meadow Grove, Inman, and Bonesteel. Reports were read from the following brethren: Levi Gamet, F. S. Gatenby, M. A. Peterson, W. M. Self, Harvey Gold, and Thomas Patras. The Bishop's agent's report showed total receipts for six months, \$845.52; expenditures, \$788.90. Levi Gamet elected president of district. Mrs. Mary Patras sustained as secretary, and N. S. Butler as treasurer; Mrs. Zaida Payne, chorister. Levi Gamet named F. S. Gatenby and W. M. Self as associates in the presidency of district, which nominations received the indorsement of the body. After some discussion,

## DAILY HERALD

### For General Conference

Again we are going to issue a daily edition of the HERALD to promptly and fully furnish the news and reports of the conference and convention sessions.

We assure our friends they will appreciate the service rendered in this manner, and believe we can even improve somewhat on the past record. Not only will the news be included to within an hour or less of going to press, but also many other interesting comments and sidelights with copious reports and summaries.

The first edition will be on the evening of the 7th, and continue daily except Sunday till the close of conference.

The old price is being maintained though material is costing double. Please order early—why not now?

25 CENTS

**HERALD PUBLISHING HOUSE  
LAMONI, IOWA**

the plan of coordination was adopted. Adjourned subject to call of the district presidency. Levi Gamet.

**EASTERN OKLAHOMA.**—At Haileyville, Oklahoma, February 15 and 16, 1919. All branches in district reported, and 6 of the ministry. Fort Towson, Oklahoma, was selected as the place of the next conference, the time to be left to the district president. A motion prevailed that we hold a reunion in connection with the conference, if it is possible, judgment of possibility to be left to the district president. A motion prevailed that we favor a State reunion, for the church, Religio, and Sunday school, as resolved by Central Oklahoma District, and encourage a good representation from Eastern Oklahoma District. The branches are again urged to comply with a resolution passed at the Grannis conference in 1915, which provides that each branch create a fund to be sent to the district treasurer, to pay the expenses of the district officials to and from conferences. J. E. Kelsey, secretary-treasurer.

**LITTLE SIOUX.**—At Woodbine, Iowa, February 9 and 10, Amos Berve, district president, in charge. The choice of Fred A. Fry as associate president, to fill vacancy of office by removal of W. R. Adams, was ratified. Statistical reports of all branches read, showing a total membership of 2,269, absent from branches about 900. Bishop's agent's annual report showed receipts from tithes and offerings, \$17,708.67, and special consecration, \$362.15, this being the largest sum received during any previous year. The district presidency reported an improved spiritual condition throughout the district. Recommendations for the ordination of the following were concurred in, the ordinations to be provided for: Jay E. Keck, Sioux City, Iowa, to office of priest; Elmer Redfield, Woodbine, to office of deacon. A committee was named to appoint delegates to the General Conference. The same were notified by the secretary of their appointment. Sermons were preached by T. A. Hougas, of Mills County, Charles J. Smith, district missionary, and Amos Berve, district president. Adjourned to meet at Missouri Valley, June, 1919. Ada S. Putnam, secretary.

**NORTH DAKOTA.**—At Fargo, February 15 and 16, in the Saints' Bungalow church, at 1423 First Avenue South. J. E. Wildermuth chosen to preside, with L. Whiting to assist. F. E. Hammel secretary pro tem. Branches reporting: Dunseith, Lansford, Minot, and Fargo. District officers reporting: Thomas Leitch, vice president; J. W. Darling, secretary and treasurer; Mrs. Bertha Graham, member of library board. J. E. Wildermuth, Bishop's agent, reported receipts for past six months, tithing and offering fund, \$4,110.47; Christmas offerings, \$963.85; balance and receipts for the year 1918, for general fund, \$6,126.97; sent to Presiding Bishop, \$3,200; paid to elders' families not laboring in district, \$1,270.95; paid out for and in the district, \$597. Delegates to General Conference: Thomas Leitch, N. C. Anderson, Iva Bullis, Mrs. M. J. Spaulding, J. E. Wildermuth. Alternates: Warren McElwain, Sister H. A. Moffit, Sister W. D. Thompson, M. J. Spaulding, W. E. Shakespeare, W. D. Thompson, J. C. Hanson. Preaching by L. W. Whiting, J. E. Wildermuth, F. E. Hammel, J. W. Thompson, and W. H. Baker. F. E. Hammel, secretary pro tem.

**ALABAMA DISTRICT.**—With Pleasant Hill Branch, February 8, 1919. J. R. Harper in charge. T. C. Kelley chosen to preside, assisted by J. R. Harper. D. T. Parker, secretary; D. E. Sellers, chorister; Maggie Sellers, organist. Minutes of last conference read and approved. Ministerial reports from 5 elders, 3 priests, one teacher, and one deacon. Bishop's agent reported: On hand at last report, \$198.41; received since, \$518.34; paid out, \$385; on hand, \$331.75. J. W. Baldwin, L. G. Sellers, and A. C. Cook were appointed to audit Bishop's agent's books. Books audited and an error of \$100 found. Report should have read, on hand \$431.75 instead of \$331.75. Delegates to General Conference: T. C. Kelley, J. C. Crabb, F. A. Rowe, Sister F. A. Rowe, Sister Emma McPherson. Alternate: Thomas Vickery. Delegates authorized to cast majority and minority vote. Officers elected for next twelve months: J. R. Harper, president; A. A. Weaver, vice president; D. T. Parker, secretary; J. K. Patrick, treasurer. Conference adjourned to meet with the Pleasant Hill Branch at the call of district president. Preaching by F. A. Rowe, J. C. Crabb, and T. C. Kelley. D. T. Parker, secretary.

**HOLDEN STAKE.**—At Holden, Missouri, February 15 and 16. J. F. Curtis, associated with the stake presidency, D. J. Krahl and F. A. McWethy, in charge. Reports from all stake officers, quorums, departments, and branches. Bishop

C. J. Hunt's annual report shows total receipts, \$13,091.78; balance on hand, \$440.52. Eleven branches in stake, with membership of 1,349. Interesting meetings were held by the departments and priesthood. Advantages of the "boy movement" were ably presented by Brother George Goold, of Independence, Missouri. Preaching by J. E. Yates and J. F. Curtis. A resolution passed expressing approval of the efforts of the Missouri Children's Code Commission, and requesting our representative at Jefferson City to use every proper means at his command to support same. Delegates to the General Conference were elected as follows: D. J. Krahl, J. A. Miller, F. A. McWethy, W. S. Macrae, E. A. Davis, F. A. Cool, J. W. A. Bailey, Sisters Pearl Redfield, America Christenson, Will Anderson, I. M. Ross, I. M. Smith, and Lola Johnson. Alternates: Walter Johnson, James Williamson, James Brendel, J. F. Davis, C. L. House, C. J. Hunt, J. E. Hall, Sisters Mary Lovell, F. A. McWethy, Frances Moler, D. J. Krahl, C. L. House, and Carrie Danielson. Adjourned to meet at Sedalia, Missouri, at call of stake presidency. Mrs. M. A. Fender, secretary.

**Convention Minutes**

**NORTH DAKOTA.**—Sunday school, at Fargo, February 14, with assistant superintendent in charge. Reports seem to show schools in working condition and progressing. They have all been hindered by the influenza. Adjourned to meet the day after the district conference at the summer reunion in 1919. Gladys Darling, secretary, Thorne, North Dakota.

**LITTLE SIOUX.**—Sunday school, at Woodbine, Iowa, February 8, 9.30 a. m. Superintendent Charles Hyde in charge. Election of officers for 1919 as follows: Charles Hyde, superintendent; Fred Fry, assistant superintendent; Cora Kirkwood, secretary; A. E. Lewis, treasurer; Maude Schofield, home class superintendent; Alice Hupp, member library board; Pearl Van Eaton, chairman of good literature committee; Sister W. W. Baker, cradle roll superintendent. Thirteen schools in district: all reported, and all are alive and active. Next convention at Missouri Valley, Iowa, June, 1919. Cora Kirkwood, secretary, Logan, Iowa.

**CLINTON.**—Religio, at Fort Scott, Kansas, February 14, at 2 p. m., with district officers in charge. The coordination plan was adopted. The charters of the Clinton and Walker locals were taken from them. Delegates to the General Convention chosen: Mabel Braden, Lee Quick, J. W. Higgins, A. C. Dempsey, Mrs. A. C. Dempsey, F. A. Hawley, Mrs. A. C. Silvers, J. H. Gates, H. E. Moler, W. W. Chrestensen, J. W. Strader, Mrs. J. W. Strader, Helen Hawley, J. T. Higdon, Mrs. J. T. Higdon, Carl Gammet, W. A. Surface, Mrs. W. A. Surface, Ella Surface, Nellie Hayton, Clarence Higdon, A. L. Crooker, Mrs. A. L. Crooker, Adrian Lowe, Ada Hughes, Luella Topham. A profitable session was enjoyed. Helen Hawley, secretary.

**Conference Notices**

Winnipeg, February 22 and 23, in the chapel at 247 Kensington Street, Saint James, Winnipeg. Estella Macgregor, secretary, 169 Langside Street, Winnipeg.

Utah, in Malad, Idaho, on March 8 and 9. All branches are expected to report, also the priesthood of the district. Election of officers will take place, also delegates to the General Conference will be chosen. Patriarch Frederick A. Smith will be in attendance. The Saints are urged to attend as we expect to make this the banner conference of the Utah District. The Saints of Malad are making extensive preparation to make all feel at home. Send all reports to Roy Hewes, North Washington Street, Ogden, Utah. L. G. Holloway, president.

**Reunion Notices**

Pottawattamie and Fremont Districts in Iowa, and Northeastern and Southern Nebraska Districts have set the date for their joint reunion as August 15 to 24 inclusive. The exact place to be announced later. J. L. Parker, secretary, 412 South Twenty-fifth Street, Lincoln, Nebraska.

**Order of Enoch Membership Meeting**

Notice is hereby given that a membership meeting of the United Order of Enoch will be held at the Stone Church, Independence, Missouri, March 4, at 7.30 p. m., for the purpose of electing a board of twelve directors, and the transaction of such other business as may properly come before the meeting. Mark H. Siegfried, secretary.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa. Entered at the post office at Lamoni, Iowa, as second-class mail matter.

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Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words.

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**Notice to District Secretaries**

Reports from the secretaries of district and stake Religios and Sunday schools should be sent immediately to the general secretaries of the Religio and Sunday school. Those who have not elected delegates should report immediately after the election. Address as follows: Miss Donnie Lehman, secretary Religio Society, Box 88, Independence, Missouri; E. D. Moore, secretary Sunday School Association, Lamoni, Iowa.

**Notice**

Having been appointed normal superintendent for the Eastern and Western Colorado Districts, also for Utah, I am desirous of getting in touch with those who are interested in this work. I shall be more than pleased to help or give any information I can to any who will write to me. Hoping to hear from a goodly number. Josephine C. Anthony, 1523 South Lincoln Street, Denver, Colorado.

**Addresses**

Elder Alma C. Barmore, 903 Morgan Street, Santa Rosa, California.

**Our Departed Ones**

REESE.—Myrl, daughter of Moroni and Nellie Traxler, eldest of eight children, born in Harrison County, Missouri, June 26, 1892, passed to her reward at Chicago, Illinois, February 12, 1919. Baptized in 1904 by J. A. Gunsolley, deceased lived true to her covenant. Married William Reese, December 15, 1917. Her companion, serving in the army of the Nation, stationed at Douglas, Arizona, on leave, with other dear ones, including her mother, of Lamoni, Iowa, ministered during the last days of her earth life. She is survived by husband, father, mother, 3 brothers, 4 sisters,

many other relatives and friends. Services at Lamoni, Iowa, February 16, 1919, in charge of D. T. Williams, sermon by J. F. Garver. Interment in Rosehill Cemetery.

**DARST.**—Mrs. Mary Jane Darst was born in New Cumberland in 1850, but had lived in New Philadelphia for 50 years. Though not a member of our church she was a very good woman and very kind to our people. Died at New Philadelphia, Ohio, January 21, 1919. Funeral from the home. Sermon by L. W. Powell, of Kirtland.

**HAWN.**—Mrs. Arley Farnworth Hawn was born in New Hampshire, August 10, 1843. Baptized in 1893. Died February 7, 1919, at the home of her daughter, Mrs. James King, of Detroit, Michigan. Her consistent, Christian life, and continual effort to assist others has endeared her to many. One son and 2 daughters are left to mourn. Funeral from the First Flint Church, in charge of Matthew Liston. Interment in Avontine Cemetery.

**MYATT.**—Louisa Myatt was born August 12, 1840, in Birmingham, England. Married Simon Myatt on August 17, 1865. One week after their marriage they started to America, locating near Elwood, Iowa. To this union were born 3 sons. Baptized January 18, 1880, and has lived true to her religion. Twenty years ago her eyesight began to fail, and resulted in total blindness. Died February 17, 1919, at Elwood, Iowa. She was very cheerful, and never complained. Sermon by John Heide, with the Methodist minister in charge. Interment at Maquoketa, Iowa.

**QUINN.**—James Cleo, son of William and Susan Quinn, was born October 25, 1901, at Wabash, Indiana. Died February 3, 1919. He leaves to mourn, father, mother, one brother, and one sister. Funeral at the residence. Sermon from Psalm 17: 15. Interment in cemetery at Wabash, Indiana.

## FROM HERE AND THERE

The *Santa Ana (California) Register*, for February 14 and 15, carried about two columns of news items concerning the district conference and conventions. A number of extracts concerning our faith as stated by such brethren as G. H. Wixom, and on archæology by N. T. Chapman, are featured. We are pleased to note the prominence and exceptional fairness with which the event is reported for the readers of the *Register*.

It is expected that the committee on arrangements for the delegates at conference in Lamoni will make their announcements in our next issue.

Brother George Elson, of Wayne, Nebraska, desires an interest in the prayers of the Saints for relief from long-endured bodily suffering.

A letter from Mrs. Alwilda Shumard, R. F. D., Box 198, Terre Haute, Indiana, asks if there are any Saints near that place. She desires that some of the elders stop there and preach for them.

The correspondent of the Independence Religio relates that during a recent session President John Lloyd announced the serious illness of a Religian and the entire congregation knelt while fervent prayers were offered by R. T. Cooper and I. N. White. The program features are highly commended, and have included one given by the nurses of the Sanitarium, and another by the Boy Scouts, being an exhibition of first aid work.

### GENERAL CONFERENCE IN LAMONI

After the *HERALD* had gone to press and a considerable number run off last week, we received a message from the joint council in session in Independence, saying that they desired publication of their decision that it was thought best

to hold the conference here instead of changing it under present circumstances. Consequently, some of our readers will have received *HERALDS* stating the above facts, and some will have no reference to it. We, too, desired early publication of the item, for it seems many were somewhat disconcerted because of the conflicting rumors as to the place of the conference.

### THE DAILY "HERALD"

An announcement is being made in this number that a Daily *HERALD* will be issued during the conference sessions. It levies considerable sacrifice from every person having to do with its publication, but they realize it is much appreciated and affords a means of disseminating information which would otherwise be limited to those in attendance. In fact it is noted that delegates who are here find pleasure in reading the happenings in the other meetings which they are not able to attend. Many excellent commendations were received concerning our daily issues two years ago, and we are confident we can improve on them at this time. The office folks are pleading that you order early so they can handle the work. Just sent 25 cents and ask for the Daily *HERALD*.

### CORRECTIONS

In the article by J. W. Rushton in the issue of January 22, the following corrections should be noted: Paragraph 1, *set* should be *sets*. Paragraph 3, the author used the English Revised Version which read: "If any man *willeth* to do my will," etc. It was changed to rendering in Authorized Version, which is our usual custom when a notation as to the version is not cited. Paragraph 4, read *raison d'etre* instead of *reason d'etre*. Page 80, paragraph 2, leave off the *s* on *Archbishops*. Page 80, paragraph 3, read *Cobden*, instead of *Coben*. Page 81, the last word in the prose composition was inadvertently changed to *opposite* from the correct *opposite*.

Brother Fred C. Graff reports the organization of a home class in Greensburg, Pennsylvania, with seven members, and gives credit to L. F. P. Curry and W. H. Daugherty. A welcome is extended to any passing Saints to stop and make them a visit, for they feel they need encouragement.

## ALL MODERN HOMES HAVE BOOKS

All Latter Day Saint homes should contain the History of the Church in four large volumes, for the adults and the students. \$2 per volume in cloth.

And the Young People's History in two volumes, by Vida E. Smith. \$1 per volume in cloth. The second volume is just off the press, and is a gem. Order now, in time for the long evenings.

**HERALD PUBLISHING HOUSE,**  
Lamoni, Iowa.

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Independence, Missouri.

# THE SAINTS' HERALD

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

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

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

Volume 66\*

Lamoni, Iowa, March 5, 1919

Number 10

## EDITORIAL DEPARTMENT

### A WORTHY MINISTER

In the year just closing, we noted three incidents which appeared to us to be of marked interest, and which should give encouragement to those who work earnestly and devotedly, without an attempt to claim special personal glory but simply try to do the duty at hand day by day and year by year.

We had received a number of letters and were rather astonished to note how many men released by the appointive powers wrote in a tone that seemed to reflect upon others and rather tending to undermine their former work and testimony. It raised the question, Why should this be, that a man who has given his best years to the church, would seemingly go backward and get "soured" if another man is appointed to carry on that work?

We mentioned it to one of our prominent men, but not a member of the joint council, and he at once replied: "Why, the reason is simple. Many of these old-timers have felt that their work was essential to the onward progress of the church; they have been willing to work, take the glory and give it to the church; but the idea that the church would or could go on without their personal support is inconceivable. So if they are not put forward, they think that everything is necessarily going wrong."

It is indeed sad that there should be such cases. But this brother went ahead and mentioned the name of a man who was not actuated by such a spirit, but whose idea had been entirely, What can I do? Not, What can I get? but What can I give? He accepted his release frankly and without criticism, and seemed to be devoted to the church.

Therein lies the difference. Is it, What can we get, or is it What can we give? Are we becoming more of a Latter Day Saint as the years go by, or are we becoming less so and more self-centered?

Later we saw an editorial—the summary of a sermon by President Frederick M. Smith, in which he drew a contrast at the close between two men,

one of whom he said was actuated by this spirit of devotion, and whose interest was the good of the church.

We read that sermon to one who has been a member of the church for nearly fifty years. We suppressed the name. She exclaimed, "Well, isn't that So-and-So?" I replied, "How long has it been since you have seen him?" "Oh, it has been thirty-five or forty years anyway." Yet she had named at once the man whom President Smith had named. He is the same man referred to by our brother above. That man is Charles Derry.

This is not written to praise the man, but for the lesson it involves. What a joy it must be in the evening of life to see many arise and call him blessed; and that his quiet humble example has made itself felt in many homes. And what a crowning it is of a life well lived; a man who chose not his own way but the way of right; who asked not for personal honor but what could he do to help onward the work of God. A man who felt no bitterness when younger men were called to take up his work, even though they stumbled, even though they have made mistakes—but with charity was willing to help them.

We heard again of an incident of an old brother who in a prayer meeting prayed just the opposite from what he intended, and was guilty of using language several times, which seemed exactly the opposite of what one would have expected. Brother Derry's attention was called to the incident, with a suggestion that he call the matter to the offending brother's attention, but he at once smoothed the matter over with the further statement, "Oh, I don't think I will do that. I will just tell the Lord what he intended to say."

We believe we have many men in our ranks of that splendid, devoted character, whose ambition is to help and to give, and to soothe; who look not to the casual mistakes but look rather to the deep purpose right back of it and accept the intention rather than the outward form.

We are reminded also of the statement of Elder John Lake when he was released from the Quorum of Twelve. He stated that he was willing to accept any position the Lord desired, whether it be that of

deacon or any other; if the Lord wanted him to serve there, he was willing to do so until he should say, "John Lake, come home."

We recall to mind an instance when Elbert A. Smith, shortly before entering the Presidency, was called upon to perform for one winter the duties of a deacon, and did so without question. There are others who become more devoted, more truly Saints of God as the years pass.

But why prolong the roll? It is not in praise of men, but it is in praise of God and the humility that these men show. They are humble and full of love, and set us an example in accordance with the admonition of the Master.

This is the spirit of preferring one another. It is the spirit of preferring the work of God.

S. A. B.

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### SHOULD THE BRANCH FIX THE PENALTY?

---

In the procedure of our elders' courts and of the other courts of the church it has long been a question in our minds what is gained by requiring the branch to approve the findings, and then to fix the penalty.

In the first place, on the fact that the branch has approved the findings is based the assumption that the branch can have no right of appeal. This, with the constant use of the term *accused*, causes it to appear as if an action brought by the church were similar to a criminal action. Some have even suggested that expulsion from the church is comparable to a capital sentence or execution.

We would beg leave to differ from this view. Expulsion from the church, or dismembership, does not take away a man's spiritual life. It is more comparable to an inquest; it merely discovers the facts, which are already existing. It finds he is spiritually dead. If there is life, the purpose of the church always is to bring about reformation and salvation, or to renew that life. (Matthew 18; Doctrine and Covenants 64:2.)

Again, it is not comparable to an execution because by a true repentance spiritual life may be resumed if the sin has not been unto lasting spiritual death; if it is not one of those few cases for which there is no repentance. The person may then be received into the church and again receive its privileges.

It would seem very plain from reading the gospel law that the purpose of the courts is not criminal at all nor for expulsion from the church, but rather to save or gain our brother. (Matthew 18.) This is also shown by Doctrine and Covenants 42:22, 23. An individual does not come before a court of the church as a criminal, even though the act be crim-

inal before the law of the land. He comes as a brother to be saved, if that is possible.

The reason is well set forth in Rules of Order and Debate, paragraph 156, page 94, why the branch or conference should approve the findings since they do not hear the evidence on complaint. The same principle is laid down in General Conference Resolutions 608:18. The people are not authorized to judge.

But for like reasons should the court be privileged and empowered also to fix the penalty, for the penalty is and should be determined by all the many details of the case, many of which it is impossible and inadvisable to set forth before a branch. Sometimes the court is prevented from taking that action which they deem wisest, because they know it would not be sustained by the branch without an explanation which it would be inadvisable to give. To do so would be to set forth all of the details of the case before the branch, to the injury of the individual.

Circumstances of the case, confessions by the accused, age, service in the church, may tend to temper the recommendation or the penalty in the minds of the court. Or again, the circumstances may justify a severe penalty, not only from all the facts of the case, but also from the attitude of the defendant and the hope that thereby his reformation may be brought about. Reformation is the primary consideration. The right penalty can only be determined by considering all of the details of the case, and since the branch is not empowered to hear the case, it is not in a position to fix the proper penalty.

As matters stand, an appeal taken before the High Council at the seat of the First Presidency, heard and considered in all of its details by fifteen high priests, including the presiding high priests of the church, may be set aside as to the penalty by the branch action of a handful of individuals not posted on the facts. Is that wise? Is that right? Is it justified on any principle of democracy or of personal liberty?

It seems a farce to compel the branch to uphold the findings, and then upon that action prevent the branch taking an appeal. It would seem an equal farce to leave the fixing of the penalty to a body not conversant with the evidence and all of the circumstances of the case.

It is the duty of the court to consider every element that may be brought to bear, or which may be discovered, by which a just penalty may be secured. If the lower court errs, its action may be corrected by an appeal seasonably taken.

The only place we have been able to find in the constitutional law of the church affecting this question is in the case of second offense for adultery.

(Doctrine and Covenants 42: 22.) "And the elders shall lay the case before the church and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. . . . And thus ye shall do in all cases which shall come before you."

But in the very next paragraph we note: "If he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders, and it shall be done in a meeting and that not before the world."

It may be a question, then, whether this requires the fixing of a penalty by the branch. It certainly does not say so. It does permit of the question, in the case of adultery, being submitted to the church, and directs that the church shall lift up their hands against him or her. Even though this be done, we again respectfully suggest that it should not prevent an equitable appeal in order that justice may be secured, the church protected from wrong, the individual wrongdoer saved as speedily as possible.

The keeping of one's name on the books of the church does not constitute salvation. It may happen, and does happen that some must be shown first that they can be expelled from the church before they will reform their wrong manner of living.

We know, then, of no passage in the fundamental law requiring that the branch shall fix the penalty. There is the one provision that the branch shall hold up their hands against him or her. There is the further statement that "thus ye shall do in all cases which shall come before you." (Doctrine and Covenants 42: 22.) And that would be to say that the action of the church confirms the action of the court, and does not contradict or prevent a case being taken on appeal to a bishop's court, or to the High Council, if it is a case grave in nature.

But the court is best prepared to determine the penalty.

S. A. B.

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### MENTAL ABILITY A FACTOR IN CRIME AND IN EDUCATION

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The *Journal of the American Judicature Society* for October, 1918, is devoted principally to a study of the criminal and setting forth that which has been done in the municipal court of Chicago. It would seem that researches were made, which demonstrated anew that in every case the criminal is the mental defective, even though he be only a moron.

The first striking factor was that the laboratory showed a marked prevalence of feeble-mindedness among delinquents. This according to psychiatrists is a defect of the cortex, which phylogenetically is newer than the rest of the brain. This being so, it would be incurable. And it would follow from this,

that such an individual cannot attain a high psychological level, no matter how much attention is given to his education.

The Binet-Simon tests were used. Those giving results not over three years of age were idiots. Those corresponding to four, five, and six years of age were classed as imbeciles. Seven and eight years of mental age were classed as low grade morons. Nine and ten, as middle grade. High grade morons compare with normal children of ten and twelve years of age. By this it means that the person, regardless of how long he has lived upon earth, possesses the mental development to be expected of a child of that age.

Until recently, as is stated in the articles above referred to, this is as far as the classification has been carried. But Doctor Hickson, in charge of the laboratory in Chicago, classes those of thirteen and fourteen and fifteen years' mental development as sociopaths who may be divided into three grades. It is significant, since their manifestations are chiefly in the form of maladjustments to social conditions. There is still a higher grade of borderland cases to which he applies the title of high grade borderland sociopaths. We are informed that the tests are not simply to gauge degrees of normal intelligence. They are numerous, and approach the mental complex from a variety of angles. They are made very flexible. The writer continues as follows: "The skeptic is inclined to think that education is at the bottom of all differences of intelligence. Not so very long ago it was commonly believed that education could do everything, and that one not positively imbecilic could be taught book knowledge so as to acquire normal mentality. This unscientific view has been responsible for monstrous injustice to the feeble-minded and for countless tragedies of life. The idea survives in skepticism of the ability of the psychopathologist to correctly rate the individual who has had little or no education. But it is unfounded, for an expert can employ the tests in the case of an illiterate with entire success. . . .

"But slowness beyond an understood point is itself a symptom, so that the time element becomes of first-rate importance in the tests, most of which are given with a stop watch. The feeble-minded person may conceal his defect if given time enough to accomplish his circuitous mental processes, but he reveals his defectiveness when the stop watch is employed, and when, in ordinary life, he is called upon to form a correct judgment in an instant. Who has not known the person who invariably fails in any game calling for swift decisions, and cannot be depended upon in emergencies? This defect is a psychopathic symptom."

The value of this work is that the laboratory rec-

ords show what may be anticipated when any serious consideration of the subject is made. A large proportion of the delinquents are impaired in intelligence. The feeble-minded are not criminals of necessity. The defect appears to be that feeble-minded become delinquents by indirection. They cannot realize that detection and punishment are certain, so they are used as tools by shrewder persons. Environment has much to do with whether a feeble-minded person becomes a criminal. The mental inhibitions are lessened. The animal passions are not impaired. Hence arises the danger.

One of the gravest problems that the psychiatrist and lawyers have to deal with is dementia præcox. Dementia præcox does not imply any lessening of intelligence. It may be associated with any grade of intellectual power. According to Doctor Hickson it affects the emotions or activities and so does not reveal itself to the uninitiated. He states that the sixty-five per cent of inmates of insane asylums are victims of dementia præcox, and there are doubtless more cases outside than in. They have been known to excel in extraordinary degree in some fields but are nevertheless mentally unstable. Some of them have been leaders of religious movements, successful inventors, masters of oratory, artists, and noted musicians.

Unfortunately such are often amoral. Doctor Hickson says one might as well try to teach kittens to swim as to reform amoral defectives affected with dementia præcox.

It is, in fact, in the victims of these two psychoses, feeble-mindedness and dementia præcox, that we find criminals; the latter of which appears to be the criminal type, par excellence. When the two are combined the individual is especially dangerous to society and yet has few or no physical stigmata.

The article is of considerable length and includes a number of cases from the laboratory. It is of interest in showing the relation of these two types to criminality. The feeble-minded are not criminals, though they may be made such by suggestion or environment. Dementia præcox many times marks the amoral individual. Combined either with high intelligence or feeble-mindedness it means danger to society.

It may have been a surprise to some of our readers to notice incidentally the article on relation between crime and mental deficiency, the statement that education cannot do everything; that it cannot raise the average intelligence of the feeble-minded. Nor can it change the amoral condition of dementia præcox so far as is known. We have urged and do urge very strongly the value of preparation or education. But using the words in the original sense that it means to lead out or to develop the capacity

of the individual, it is the unfolding of natural ability. It is not the cramming of ability into empty containers.

The factor of capacity enters into the problem, so many are not capable of assimilating four years of high school and from four to seven years of college work. An additional defect is that many a good mechanic has been spoiled by an effort to make a professional man out of him. We have noticed this several times. It is only that which is not only studied but digested and thoroughly assimilated which becomes profitable. This does not mean that we decry education. Quite the reverse. We need trained men and women. We do not even assert that the man who is capable of great intellectual development is more necessary to society than the good mechanic. The past two years we have seen the mechanic drawing by far the larger pay. Social investigations as well as criminal court records show many a boy who takes a marked interest in machinery of all kinds but very little interest in books. With proper attention he develops into a very useful member of society. The greater objection to much educational work has been the effort to force all into the same mold. It has become so much so that the demand is not for intelligence or achievement so much as it is for the serving of so many years in some institution of learning, so-called. Now, we have the most profound respect and insist upon the great value of the study of the classics, but not everyone can fully assimilate and appreciate classical literature. Latin and Greek, as well as modern languages, make for a much broader outlook in life, and a saner view on many moral questions. But not every person is a good linguist. We are glad, therefore, to see vocational guidance being recognized as a vital part of education, but we do not want to see it carried to the point where everyone must take a course of manual training. There are differences in individuals. That which society and the church desires is that the natural capacity of everyone be unfolded and developed to the point of greatest efficiency and then that efficiency used for the common cause.

As there are recognized from five to ten different divisions of mental deficiency, there is also as great a difference between normal persons, as numerous differences of normal mentality on the question alone of capacity.

Schools have been organized for backward children, but not yet for those of more active mentality.

Again we would urge the broadest possible education which to the particular individual is possible and of that character for which he or she is best fitted.

S. A. B.

## ORIGINAL ARTICLES

### SELLING OUR BIRTHRIGHT

CAN WE AS SAINTS SELL OUR BIRTHRIGHT OR INHERITANCE FOR "ONE MORSEL OF MEAT" OR "RED POTTAGE?"

Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.—Hebrews 12: 14-17.

In this scripture we find the apostle referring to Esau, the brother of Jacob, who sold his birthright for a morsel of meat. The apostle refers to this character to present a lesson to the Saints, and advises that they be diligent lest any root of bitterness springing up, trouble them, and there be such a profane person as Esau, in the church, who would sell or exchange his birthright to satisfy his appetite or passions.

ESAU

In reference to Genesis 5: 27-34, we learn that Esau was a cunning hunter, or what we might call a sportsman, delighting in this fascinating sport. He had indulged until he became excessively hungry; until his desires to satisfy his natural animal appetite took first place in his mind. That at the time the desires to partake of that which was offered him as a temptation, he wanted it so much that he failed to realize the value of that which he possessed, which he must forfeit if his desires were supplied. And he cried out: "What profit shall this birthright be to me?" And after he takes the morsel of meat, he "rose up, and went his way: thus Esau despised his birthright."

We do not care to argue the fairness of the exchange or the righteousness of his tempter. The facts are, Esau cared less for his inheritance than he cared for the morsel of meat that momentarily satisfied his desires. The animal passion made its demands. It was satisfied at the sacrifice of his birthright.

The apostle informs us that afterward, when he would have inherited, when he realized the extent of his loss, he then seeks to repent. When he sought it carefully with tears, a mess of red pottage was of very little value. What was "sod pottage" or "lentiles" compared with such a rich heritage as

was his? Reason was appealing to conscience; tears were but the outward expression of a sorrowing soul, blighted by the ravages of selfish passion, that know not the value of a rich heritage.

#### THE LESSON APPLIED

First, in order to apply this lesson to the church, what is a birthright or inheritance?

Birthright. Any right or privilege to which a person is entitled by birth. (Webster.)

Inheritance. To receive or take by birth, a permanent or valuable possession or blessing; to take by descent; to succeed as an heir. (Webster.)

We know how this applies in temporal affairs. The possessions of parents, all they have to give to their offspring, goes to their children as the legal heirs by law. Such privileges are by their favor, because we are their offspring, born into their family.

#### THE BIRTHRIGHT OF SAINTS

Have we a birthright as children of God? Are we born into his family?

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1: 12, 13.

This is in harmony with the language of Jesus as he converses with the rulers of the Jews.

Except a man be born again, he cannot see the kingdom of God. . . . How can a man be born when he is old? . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—John 3: 3-6.

We are born again as children into the everlasting kingdom of God. As children in the family of God, we are the sons and daughters of God. "We are his offspring," "begotten through the gospel." "According to his abundant mercy hath begotten us again unto a lively hope, to an inheritance incorruptible and undefiled." "Being born again not of corruptible seed, but incorruptible, by the word of God. . . . And this is the word which by the gospel is preached unto you." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "As many as are led by the Spirit of God they are the Sons of God." "Whereby we cry Abba [or] Father." "Our Father who art in heaven."

#### INHERITANCE OF SAINTS

"And if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be glorified together." A joint heir with our elder brother, Jesus Christ. That is, we hold joint heirship, in joy together, all that our heavenly Father possesses, all that is his to give, is ours by inheritance, as his children.

Well could our beloved apostle ask us to consider, "What manner of love the Father hath bestowed upon us, that we should be called the sons of God." We can join our praises with the Apostle Paul, in "giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the Saints in light." "Translated into the kingdom of his dear Son." "Redeemed through his blood even the forgiveness of sin." "In whom also we have obtained an inheritance." "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "To the praise of the glory of his grace."

#### WE SHOULD KNOW WHAT WE INHERIT

In order that we may not esteem lightly our inheritance, that we may not exchange our birthright, for a mess of red pottage, we must consider if our birthright is of any profit to us. Lest afterward, when we would inherit the blessing, we find no place for repentance, though we seek it carefully with tears. If we know what we really possess as an inheritance, how great its value, we are not so apt to let animal passion, or appetite, or desire blind us to make an exchange for something that may momentarily satisfy our desires, but really in and of itself has little or no value, and that may have a blighting effect upon our lives.

No good thing is withheld from us, but we must obey the rules of order in our Father's house. The apostle desired "that the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom. That the eyes of our understanding may be enlightened, that we may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the Saints," "and what is the exceeding greatness of his power to usward."

Having been enlightened, and having tasted of the heavenly gift, and made partakers of the spirit of our adoption, having tasted of the good promises of our Father, and having experienced the great powers of the world to come, we are then held accountable for the disposal of our heirship. After the free gift of our Father's love has been known by us, and we do not value the gift, and prefer a mess of red pottage to satisfy our ungoverned passion, we become a fornicator, or a profane person, and though we afterwards awaken to the fact, we have been cheated out of our inheritance. After disease, poverty, and misery bears down heavily upon our sin-cursed soul, we find the wages of sin is death. The gift of God, eternal life, through Jesus Christ, our Lord. And we, as one of old, may cry out, Send Lazarus to warn my five brethren not to come where I am; for I am tormented in this flame.

#### OUR BIRTHRIGHT

As a child born into the family of our parents, our first heritage is love. Love of our parents; love of our brothers and sisters; all the necessities of life are freely supplied, the convenience of the home, the pleasures of the home, the privileges of growth and attainment. Virtue, peace, health, refinement; all things necessary for our development are ours to use in order that we may become men worthy of respect, place, honor, and power in this world.

#### SPIRITUAL BIRTHRIGHT AS SAINTS

The spiritual birthright is similar. We, as newborn children in our heavenly Father's family, inherit the love of our heavenly Parent, the love of God. We also inherit the love of our brothers and sisters in the family. Even the angels of heaven rejoice over our birth, and welcome us to their angelic ministering. All the necessities of our new life are supplied—the privilege of growth and attainment; the virtue, peace, and refinement. All things are prepared for us; the free gift of our Father's love, that we may come to the fullness of the stature of our elder brother, Jesus, our joint heir; that we may be with him where he is; live and reign with him as kings and priests, where there is no sorrow, pain, or distress; where there is nothing to harm or molest; where there shall be no more war, no more death; where the king of peace shall reign as Lord of lords, and King of kings. If children, then heirs—heirs of God, and *joint heirs* with Christ. No wonder they shall "sing a new song," "saying thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

True, we must take advantage of the gracious supply of spiritual food provided for us. We must eat and assimilate the food provided for us by our Father, refuse to partake of that which is harmful to us, and study to make ourselves approved to him who begot us unto himself. We are to have a lively hope; grow in grace and in the knowledge of God. By so doing, we will be neither barren nor unfruitful. We will then be worthy to receive the gift, otherwise what will it profit if a gift be bestowed upon us and we receive not the gift?

#### THE RED POTTAGE

Can we exchange or sell our birthright for a morsel of meat? Yes, some have; others may. For what do we trade? For that which we have desires, or appetite, lust for, or want. We may become a cunning hunter, overindulge in fascinating sport, until we become exceedingly hungry, overanxious to satisfy our desires; tempted, as we say, until we

cry out, "What profit shall this birthright be to me?" So we take the morsel of meat, rise up and go on our way. And then we often say, "Give me some more of that same red pottage," until we finally despise our birthright.

We may never have expected to go so far when we first took the morsel of meat. We may never have expected our name to be changed to "Edom" when we allowed evil thoughts to remain in our minds; when we indulged in worldly pleasures, covetousness, jealousy, or backbiting. We never thought we would become "Edom" when we sucked our first cigarette, took our first drink, or looked lustfully upon the beautiful form of a woman. We never dreamed that our bodies would sometime be full of disease and we be found lying in the gutter, deadened to all the higher and better things of life.

No, we never thought we were trading our birthright for indifference, when we had our little church quarrel, and thereafter refused to attend the house of worship; became fretful, and complained at our brothers and sisters, because they did not treat us as we thought they should have done, or failed to live up to their high standard of living.

We do not expect to exchange our birthright for a verbal controversy in a business meeting, when our faces become flushed with heated passion, and we sometimes leave the room in a rage. Oh, we know too much about our Father's house for that? We know the church is true, but we cannot go to church so long as Brother or Sister So and So is there. It would be wrong to think we would trade our birthright for such a mess of *red pottage* as that. But many as honest a soul as you have done that very thing.

We never expect to become indifferent to the Sunday school, the Religio, and the prayer meeting, the first time we attend the dance, or have the little quarrel with loved ones at home. We love our inheritance too much for an exchange like that. We will still love the gospel, even though we do spend our Sundays out joy riding, or at the beach, or visiting some of our neighbors who do not go to church. We will help them to see the light. We will not despise our birthright, even though we do want some more of that same *red pottage*. Our names will not be changed to "Edom" because of that; and then, it is nobody's business whether we go to church or not. We can be as good and stay at home as that bunch is that goes to church; and then they are so slow and poky anyway; its about the same old bunch there all the time, and one hears about the same thing every time one goes; one knows that anyway, so what's the use?

Their faith in their heavenly Father giving them the inheritance of a Saint finally dwindled, and they

often say, in action if not in words, "I am faint," and "what profit will this birthright be to me?" and "the roots of bitterness are springing up to trouble us, and thereby many become defiled." We cease to look diligently lest we fail of the grace (or favor) of God.

Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God.

Be not ye therefore partakers with them. . . . But . . . walk as children of light; . . . proving what is acceptable unto the Lord. And have no fellowship with unfruitful works of darkness, but rather reprove them.

Consider well the value of your inheritance, and do not sell it for "a mess of red pottage."

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

N. T. CHAPMAN.

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### ISAIAH 29:11

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There are such varying opinions relative to the meaning of this scripture, that it may not be amiss to attempt an analysis, though it be but adding one more "meaning."

"And the vision of all is become unto you as the words of a book that is sealed."

It is to be noted that the word *vision* scopes the world or *all*, and that the vision or spiritual insight of the people parallels the condition of "words" within a sealed book. Such words could not be seen, much less read, without the seal being broken. There are two ways in which the sealing may occur—the *book* be actually sealed by any one of different processes or the words so completely engulfed in an unknown language as to require some process of interpretation before such words could be read. The latter seems to be the condition of the "words" here mentioned, for it will be noted that the language analysis clearly implies that these words were to be delivered to the "learned," as the pronoun "which" can find its antecedent only in the noun "words." It is also implied that the "men" instrumental in delivering these words were to request a reading of the *language*, as the tense is immediately changed to the singular in the use of the pronoun "it."

The pretext clearly shows that the event was to be in a time when those who had inhabited Jerusalem (see verse 1) were to have neither prophets, rulers, nor seers, so that such event could only hap-

pen in a time when these people were in such a condition, hence could not have taken place when either one or all of these conditions existed and would or could not result until *after* the dispersion from Jerusalem.

The prophet suddenly breaks from the entire pretexts which clearly environ the inhabitants of Ariel only—that is those who at the time of the prophecy inhabited the holy city, and their direct descendants—and as suddenly scopes the condition of “all.”

The vision, or the spiritual ability to discern, was to be as obscure as the words of a sealed book. Proverbs 29:18 says: “Where there is no vision [spiritual insight], the people perish [turn to spiritual darkness]: but he that keepeth the law, happy is he.” It is a historical fact so well known it seems almost needless to recite, that such a condition caused the dispersion of Ariel’s inhabitants.

If it be not straining the analysis beyond its privileges, it might be well to say that one claiming to have a vision through angelic visitation also claimed to have been privileged to receive this “book” and from it translate by Urim and Thummim (“light and perfection”), a portion of the characters he had previously transcribed. This transcription and translation he put into the hands of one Martin Harris, who in turn took them to New York City, and there presented them to a “learned” man, Professor Charles Anthon, with a request that he determine the genuineness of such translation. Mr. Harris claimed that the professor issued a certificate favorable to their being genuine, but later requested its return and tore it in pieces on learning as to the claim that an angel had to do with the delivery of the plates from which the characters had been transcribed!

Be this as it may, it is yet singular that Messrs. Smith and Harris, “men,” did deliver “the words of a book” to a “learned” man, “saying, Read this, I pray thee,” and more singular still that had they been seeking to perpetrate a fraud they would thus have sought the easiest means possible for its betrayal. Then it all took place at a time, 1829, when the very conditions here depicted existed. Ariel had lost her prophets, rulers, and seers. They were “covered” ’neath the accumulated ruins of ages and ages of spiritual darkness, brought about by apostate conditions. In fact the “dark ages” had intervened and left in their wake a perished people—a people strangers to heavenly visions and knowing naught of the light resultant therefrom.

What wonder that the world thus benighted had need of a recurrence of angelic visitation and men to write and speak as they were moved by the Holy Ghost?

Immediately in connection with the appearance

of this “book that is sealed,” God was to proceed to do “a marvelous work and a wonder,” and Amos 3:7 says, “Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets.” In Ezra 2:68 we are told that the people “should not eat of the most holy things, till there stood up a priest with Urim and Thummim.” Such being a necessity then would it not be so in any age and more especially so at a time when God was to proceed to do a marvelous work?

Mr. Smith claimed that it was by these instruments that he was thus permitted to translate as well as to have marvelous manifestations, so that from whatever angle one may look, there is no other analysis that fits into a revelation of fulfillment of Isaiah 29:11 as that which scopes the great latter-day restoration.

A much lengthier analysis might well be indulged, but this article has already gone far beyond the limits of its anticipated length.

J. W. WIGHT.

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### WORLDLY AMUSEMENTS, OR SPIRITUAL EDUCATION

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Very frequently we hear our older members lamenting the indifference and lack of interest in the regular church services on the part of our young members, and often the question is raised and seriously discussed; “What shall we do for our young?” And it is a serious question indeed, and should be considered with all earnestness, and with prayer to God for divine guidance. The great trouble with the young members many times, it seems, is that a desire for the pleasures and amusements of the world have such an influence over them as to make them forgetful and negligent of the solemn obligations taken by them in their baptismal covenant.

Some of our brethren have thought that the best and only way to hold them to the church is to furnish in the church and among ourselves such amusements and pleasures as young people desire. And this method has at times been tried, and is still being tried. But, after all, when we pause to make a serious consideration, may we not be pardoned if we ask, “Is it not a compromise with influences that we must finally overcome before we can attain perfection? Have the results been satisfactory? If so, why the repeated question of anxiety: “How can we save our young people to the church?” Can we afford to take chances on a compromise? Have you observed that the provision of worldly amusements, and neglecting the necessary spiritual teaching and discipline creates an increased desire for more and greater pleasures of the same sort?

We often hear it said, “Oh, well, you cannot put

old heads on young shoulders;" and "If the church does not furnish amusements and recreation for our young they will go out in the world to find it." And sometimes this sentiment prevails and our loving, indulgent older members cater to the worldly inclinations of the youthful members who receive the provisions made for them with a kind of "Thank-you-but-you-ought-to-do-more" feeling, and still the anxious inquiry continues: "How can we interest our young people in the church?" Does it not indicate that the provision of that which gives amusement or even recreation, of itself, is not sufficient to hold them to the church work? Possibly we have put things in the wrong place. What is it that we, all of us, really desire for our children in the church? That they, as well as adult members, so conform to the law of life, given by our Redeemer, that will develop a character acceptable to God, is it not? Very well. Then why not place the teaching of spiritual duties first, and above all else? Why not teach them to read God's word, pray often and attend all the regular services of the church first, then let the matter of proper amusement and recreation be considered afterwards?

If this is done, it will be discovered that desire for amusement and temporal pleasures will be materially decreased.

If I wanted my son to become an efficient farmer, I would not train him as a baseball expert as the chief means to that end; if I desired my daughter to become a pianist, I would not advise her to join a girls' club, and give special attention to basket ball playing with the hope of achieving my purpose. But I would place them under such environment and tutorship as would interest and instruct them in that which I desire them to learn. So if we desire our children to be interested in the gospel, and this great latter-day work, we must, first of all, teach them the practical truths of the gospel faithfully, earnestly, persistently, and prayerfully; not in theory only, but by actual example and practice. And this cannot be done by pulpit teaching alone; neither alone by the teaching of the Sunday school and Religio. But the officers of the branches, in visiting the members, as the law directs, should carefully search to get in touch with all, especially the young, continually impressing upon their minds their great duties to God and each other in all love and kindness. A kindly sympathetic exhortation with an earnest humble prayer in the home of the member, goes a long way toward holding their fidelity to the work.

Parents, also, if they are really interested in keeping their children in the faith, will daily remind them of their duty, to always and at all times honor their religion and the profession they have made.

If they will do this, praying in their homes daily before and with their children, they will not need to worry because of lack of organizations, circles, clubs, etc., sufficient to keep them interested. Let us do our spiritual duty to our children first. Are we having prayer with our children? Do we take time and draw them aside and talk to them about the goodness of God and our duty to love him with all the heart, soul, and strength? Do we in cases of extreme anxiety, take son and daughter alone and kneel down with them in secret prayer? Do we have the reading of God's word in our homes daily? Do we teach our children to pray as God has told us in Doctrine and Covenants 68:4? If so, we find that we are under no necessity to be looking for the establishment of physical recreation or temporal amusements as the great means of keeping them in the church. Let these things always be of secondary importance.

All true, real, and healthful recreation and amusement should come to us as a privilege, by reason of our relationship with God and Jesus Christ, and not as a necessity to perpetuate that relationship. If spirituality is provided first, we can utilize the physical and temporal part to the honor and glory of our God, when properly provided. Temporal amusements are all right in their places, but can never supplant the spiritual education that is due our young people from the home, the church, and her auxiliaries.

God has given one law, only one, for the guidance of his Saints—whether they be old or young. Those who are old enough to understand and obey the gospel are old enough to live by its precepts—under proper influences. Proper influences, of course, are gospel influences.

Physical recreation benefits, principally, the physical organism; but alone is not sufficient for our spiritual natures. If we make the mistake of putting it foremost, failure and disaster will come as the result. We might have a gymnasium in every branch, but if that would be the greatest thing our young folks could see about the church they would soon tire of that which, in love and anxiety, was provided, and seek out in the world for something more gay and elaborate, and where a larger range of acquaintances may be formed.

No one, old or young, can become a good spiritual member of the church by simply attending parties, fetes, games. Neither can any Saint perform his full duty by attending the Sunday school alone, the Religio alone, nor the Woman's Auxiliary alone. And this is not speaking disparagingly of any of these organizations, for they are helps to the great work of the church. Loyalty to any of these exclusively will not perform our duty to the church. They

may be, and are, helps to the church, but cannot be substituted for the church work. He who engages in any of the auxiliary movements with an eye single to the glory of God, will be the better qualified for, and the more faithful in, the regular church work. But he who engages in them with the object of avoiding the more devotional responsibility of church service, will gradually decrease in spirituality and true devotion, and increase in love of the world and worldly things.

The word of God says: "Bodily exercise profiteth little; but godliness is profitable unto all things." (1 Timothy 4: 8.)

Paul does not entirely discredit physical exercise, but gives us to understand there is something more profitable.

"And they shall teach their children to pray, and to walk uprightly before the Lord."—Doctrine and Covenants 68: 4.

Please note the language: "Teach their children to pray;" not merely teach them that they *should* pray. Our duty is not fulfilled until our children are praying children.

This same revelation gives reproof because there were "idlers among them and their children were growing up in wickedness."

In Doctrine and Covenants 90: 6, Frederick G. Williams was condemned because he "had not brought his children up in light and truth." Personally, the writer is in favor of everything in the way of legitimate recreation for the Saints, young and old, and would be glad to see a playground, gymnasium, and swimming pool, in every large branch, but is quite sure that those who look upon provisions of this kind as a sure means of holding members to the faith will be disappointed. If there has not been a sufficient awakening of the soul to the great love of God and his Son for us, and of the duty, beauty, privileges, and benefits of living "by every word that proceedeth out of the mouth God," and there is no desire for communion with God, all the available amusements and recreations in the world will not suffice to keep us in line.

What we need is the hope and sure anchorage referred to by Paul in Hebrews 6: 18, 19. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

And again: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Colossians 2: 8.)

The churches of the world have been trying for

some years to gain members, and retain those they already have, by the provision of amusements and recreations as special inducements; and the results are apparent. They are farther than ever from the word of God. We might be able to profit by observation, instead of trying the experiment ourselves.

There is sufficient in the gospel of Jesus Christ to interest and hold, in the service of God, all who have been converted to God, and have "tasted of the good word of God," and have been made partakers of the heavenly gift. If this fails, then nothing else can supplant it.

H. E. MOLER.

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### "IN THE DARK AND CLOUDY DAY"

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(Reprinted from October, 1917, *Autumn Leaves*. Written for that magazine by request, by H. A. Stebbins.)

Sixty-five years ago last week, namely on June 12 and 13, 1852, there was held in a little grove in the township of Newark, Rock County, Wisconsin, a small gathering of Latter Day Saints from the different factions that had risen since the scattering from Nauvoo in 1844-45. This meeting, as it proved, was really the nucleus or beginning of the Reorganized Church.

Although I was not present on that occasion, yet I saw the place a few weeks later, when, as a boy in my ninth year, I visited a cousin of mine whose parents lived very near the little room that was cut out among the brush and saplings in which to hold the conference. My mother lived about two miles west of the spot.

I had never before seen such a place, one cut out in a grove, and the sight of it is indelibly fixed in my mind. From memory I believe that the space for seats was about one fifth as large as this room (the Lamoni upper auditorium) but by the accounts of that conference which I afterward read or heard related, it was abundant for all who gathered there.

The chief men present, who had followed the different leaders, were Zenos H. Gurley, sr., J. W. Briggs, John Harrington, David Powell, and some others. All told, they were very few. E. C. Briggs was a youth of seventeen years. Whether any of the Newkirks, Wildermuths, Clines, Godfreys, Harlöws, and others who were active a year later were present in 1852 I do not know.

Brother Gurley related that some months before the Newark meeting, while he was reading the Book of Covenants and meditating about it, the Spirit of the Lord spoke to him saying, "Rise up, cast off all that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet." He said that this was spoken to him on two occasions.

Also about January, 1852, by the gift of tongues and interpretation, Julia Gurley, the young daughter

of Z. H. Gurley, had declared that in the seed of Joseph Smith would the leadership of the church be found.

This idea met with unanimous approval in the little assembly of June, 1852, and with solemn earnestness they adopted certain resolutions. By one of these the claims of Brigham Young, J. J. Strang, J. C. Brewster, William Smith, etc., were cast off forever, and by another they upheld the looked-for legal heir until he should come.

Years after that meeting, about 1865, I learned from another man that he was present on June 13, but not as a member or minister. Hardly able to ride there, he sat in his wagon outside the inclosure through one meeting. He had been previously convinced in his heart that the latter-day message was from heaven, but, as he told me, he rebelled against obeying it. Then he was taken very sick and saw that he was near his end. While in this low condition Samuel Powers was told that the natural result would be death, but that if he would humble himself, accept the gospel, and covenant to labor in it, his life would be spared. Therefore he subjected his will to God's will and was baptized and ordained. Later he became an apostle and labored in the cause till his death in 1873.

Samuel Powers was the first man of the church that I heard preach, by chance almost immediately after I came from the army. While there I had prayed to the Lord many times, and I had promised him that if I lived to return home I would seek to learn his will, and if he would make it plain, I would obey it. I then supposed that all the churches were right, yet I had an indistinct idea that special truth could be made known to me, by which I would be satisfied. When I heard Brother Powers preach I thought it a foolish delusion, but the more I examined it the more I became convinced that if there *was* any certain truth in religion this was it.

Thus at my second visit from Illinois I was baptized and confirmed by Brother Powers. He also ordained me an elder, July 20, 1865. I was sick and also poor, but I used to go from my mother's home in Illinois about twice a year to visit my uncle and Brother Powers in Wisconsin. I would induce him to sit up late and talk of the gospel, and would go with him to the field and in doing his chores that I might ask him a long list of questions which I had written down in studying at home. You see the church had no tracts then, no notebook, no compendiums, nothing to aid us, where now we have hundreds of helps. And when I could I used to go with him to Porter, and Janesville, and to Voree, and to Burlington when he went to preach, that I might learn all I could.

After the conference of June, 1852, the idea of

Joseph the son of Joseph coming to lead the church increased among the Saints in southern Wisconsin and northern Illinois, and nearly all of the body that was called the Yellowstone Branch of the Strangite people accepted it, and they became the first branch in the Reorganized Church. And at the conference held there in April, 1853, the Reorganization was begun. Seven apostles and twenty-one of the seventy were ordained; also a stake presidency. That branch was near Blanchardsville, Lafayette County, Wisconsin.

Another man who was being prepared by the Lord's Spirit to take up the work was W. W. Blair. He was a merchant at Paw Paw village, east of Amboy, Illinois. In 1850 he had accepted the latter-day work and was baptized by one of the professed leaders. He received great witness that what he had done was accepted of God, yet the leader was found to be vile. Therefore Brother and Sister Blair left him. They could not take up with Young, or Strang, or Brewster, and they resolved to serve God in their own home and wait to see what might come.

Finally, in 1856, there came to their place two young men, E. C. Briggs, then twenty-one years old, and Samuel H. Gurley, bringing word that the Wisconsin Saints had been shown who would be the leader, by the Lord's direction. Brother Blair said to them that to him "it sounded like idle tales." But he took the men in and they together examined the books and prayed for light, and suddenly it came to Brother Blair. He afterward said, "My entire being was filled with the power of the Holy Spirit, even the same that bore witness to me after baptism." So he took up the gospel work as a high priest and then as an apostle, and did a great work from then on; from 1873 as one of the first presidency.

Along in 1859 the Spirit taught faithful seekers that in the coming year "Young Joseph," as he was commonly spoken of then, would come to the church and preside over it. I have read some of the old letters written in 1859, which stated how plainly the Holy Spirit had revealed it, and so it came to pass indeed. For in April, 1860, at Amboy, Illinois, Joseph was present and stated how he had been led and guided by the Lord to accept the charge. And he was there accepted and ordained and thenceforth went on as its appointed leader until his death in December, 1914.

I will add, in writing, that from 1865 onward, I traveled by team, or by horse and buggy many hundred miles in ministry work with Samuel Powers, Zenos H. Gurley, sr., Joseph Smith, W. W. Blair, C. H. Jones, I. L. Rogers, David Dancer, E. C. Briggs, Charles Williams, John Landers, and others, over the prairies of southern Wisconsin and northern Illinois. There were twelve branches, namely, Plano,

Sandwich, Fox River, Amboy, Mission, Braidwood, Piper City, Batavia, Boone County, Pecatonica, Janesville, and Burlington, the last two in Wisconsin. During six years, summer and winter, I traveled among them as district president. For nearly four thousand miles in those years I drove the well-known "gospel horse," Joseph's intelligent, even-tempered mare named "Tatty," famed in song and story. She considered even a light touch of the whip an insult, for she was always willing to go, and a finger pointed at the whip was all the hint she needed to be off, without a jump or a jolt. But she held no grudges and was always gentle; she was a lady indeed. She liked the smell of apples in my pocket and knew she would have a share, as she nosed around for them.

In the houses of the above-named brethren I had my home, either for days or months, as the case might be, and I can say that nothing dishonest or unworthy was advised or taught by them. I hold in loving memory the most of the events of those years.

I also visited "Mother Emma" at Plano and Nauvoo, in the latter place when she lived in that part of the "Nauvoo House," that was built up in 1870-71 for her and her husband, Major Bidamon. She said that she knew that her first husband, Joseph Smith, did not have any other wife but her, and that he did not teach or practice polygamy, whatever others may have done who went wrong.

Will also say that while I was president of the Northern Illinois and Southern Wisconsin district, 1870-76, I did the first preaching in Chicago that was done there by our elders, namely in 1874, in a parlor of the Crossman House at 63 West Lake Street, and in a suburb named Forest Hill, Seventy-seventh Street, near Western Avenue. Mr. Crossman's mother-in-law, Sister Marcia Gilbert, was an old-time Saint, and they welcomed me there when I went to the city. In April, 1878, Brethren W. H. Kelley and Columbus Scott spoke in a hall on West Lake, and Brother M. H. Forscutt began in January, 1880. He was the first to continue because the church supported the effort financially and he remained. Finally the work in Chicago prospered and became strong and firm, as it is now.

I will add another instance of the Lord's providential care over the Reorganized Church in those days. About 1860 Brother James Blakeslee lived at Batavia, Illinois, thirty miles west of Chicago, twenty-two miles from Plano. One night a voice spoke to him saying, "Go and preach my gospel at Kewanee, for I have much people there." Brother Blakeslee did not know that there was such a place, but at the railway station next day he learned it was a coal-mining town away down toward Burlington, and he made ready to go. On his arrival there he found a

large number of those who had been baptized at Dudley, England, and in that vicinity, by the Utah elders. They had come to the coal mines in America, but knew nothing of the few members of the Reorganized Church, or about the new work.

The second part of this providential dealing is that the night before Brother Blakeslee reached there one of those Saints had this dream: He saw himself standing at the railway station when a train came in, and he saw a man get off to whom his attention was especially directed. Then a voice spoke to him and said, "That is a servant of God, and he is coming to preach my gospel here. Go to the train tomorrow and take him to your home and care for him." He did next day as he had been instructed. He recognized Brother Blakeslee exactly as seen in the dream, and there and then began a work which reaches to this day and which will continue to the millennium. Many of the Kewanee people and their descendants live in Lamoni, and some in other places, such as the families of Thomas France, James Allen, William Shakespeare, Benjamin Sumption, John Whitehouse, Robert Garland, Thomas Charles, Joseph Boswell, William Grist, James Hart, John D. Jones, and others whose names do not now come to my memory. And I believe that the majority of them have proved faithful to their profession in Christ.

Now if an instance exactly like this was found in the Bible it would be glorified as a remarkable evidence of divine instruction and providential watch-care by the Lord over his work and people. And it is none the less so now, and such instances should comfort and strengthen all true Saints. It is a proof that God changes not in his way of conducting his work. As he was anciently so he is to-day and forever.

To the foregoing items about the beginning of the Reorganized Church in Wisconsin, I desire to give account of a pleasant and valuable experience that I had in that same region in the fall of 1874.

In his biography, Brother W. W. Blair mentions a trip we made together, at that time, to Janesville, Wisconsin, and vicinity to meet the Adventist, Mr. Sheldon. After this man, with various excuses, backed out of the expected debate, Brother Blair preached two nights and then left for his home at Sandwich, Illinois, to do his writing, going by way of Burlington, Wisconsin, and Chicago. I remained to preach in the Grange Hall, near Brother O. N. Dutton's and continued ten or twelve nights. From there I was engaged to go to Burlington Branch, in Racine County. The Saints of that branch lived in the county, around about old Voree, once so noted in the history of the Strangite faction, along in the fifties.

The former president of that branch, Brother John Gaylord had died, and as district president, (Northern Illinois and Southern Wisconsin) I was expected and was thus far on my way to attend to the putting in place of a new presiding officer. When Brother Blair departed from Janesville, I said to him that when he met with the Saints of that branch on Sunday, if he felt the Holy Spirit guiding him to nominate a man for president of the branch, to do so, as I could not come for two weeks, at least. If he did not, then I would attend to it on my arrival. As he was busy after his return home he did not write me whether he had done the work or not. However, when near the time for me to go, Brother Dutton said he would take me with a team, the thirty-five miles to Voree, and thus we went. While on the road there came into my mind suddenly as if some person spoke these words, "Did Brother Blair attend to the matter of placing a president over the branch?" Then immediately a voice spoke to my spirit saying these words: "Let David Montgomery be ordained to the priest's office and be placed in charge of the branch."

Now I knew Brother Montgomery as a noble and worthy man, a safe man, but not gifted in speech. On our arrival among the Saints, I asked if Brother Blair had not acted in putting a man in and was told that he had not felt to do so but had left it for me to do. And I learned that Brother Montgomery was the man the Saints wanted to preside over them, but that they considered that he should be ordained an elder. To this, his wife, who was not a member of the church, had objected. She said that if David was ordained an elder, probably he would sometime be sent away from his family to preach. She was not willing for this, although her hospitality and good deeds to the ministry and the Saints were as great as were manifested by the members of the church. But she was entirely willing for him to be ordained a priest and had so stated.

Therefore, when the Saints met, I related what had been spoken to me as instruction from the Lord. It was so acted upon and Brother Montgomery was ordained a priest and placed as president of the branch. It proved to be a good selection.

At many times have I thought about that experience. If I had found that Brother Blair had already seen to the matter, then the instruction that came to me would have been in vain. But the message was too clear and too divine to be a failure, and the Lord had thus guided me when I knew not what would be required of me, and he made plain to the branch and to me, when we needed light, just what course to pursue. And I have been thankful every time I have thought about it through the years that have elapsed, that he did make it plain.

Although a small matter, yet it shows clearly the Lord's purpose to call his servants according to his wisdom and his supervising power.

## OF GENERAL INTEREST

### NEW LIGHTS ON CHILDHOOD

Although the study of childhood had much of its early development in this country, it has had a remarkable growth elsewhere, and we must reluctantly admit that the Germans are now leading in that work. In recent years, some of the most important and practical knowledge of this subject of many ramifications has been presented to the world in German publications.

#### THE FIRST THREE YEARS

First comes the great new stress laid upon the first three years of life. Not only almost all the nervous and mental diseases, but the very hygienic constitution of the child have their foundation in that period. Although the events during these tender years will for the most part be lost to adult memory, they dominate all the future life of the child and determine his character. In part, physicians do not feel that they can accurately diagnose a case that has grave nervous complications until they know the main facts of the patient's early life. Even before birth, a nervous mother by the very tempo of her movements stamps upon the plastic organism of her unborn child her own neurotic disposition.

Second. Children of that tender age generally fall into two classes: the aggressive and self-willed, who assert themselves and who generally manage to attain their wishes; and the more passive and quiet, who are obedient and docile. By no means do boys always belong to the aggressive class, and girls to the passive class. That early tendency in the child is of vital significance to his later destiny and career; much can be done to correct either extreme in the earliest months of the child's life, and it should be remembered that in this respect character is pretty well formed by the fourth year. Both the aggressive and the passive types are necessary for society, and they both have their dangers. The self-assertive child may become a bully, and finally a criminal; or, if his aggressiveness leads him in the right direction, he may become a pioneer, a discoverer, or a leader of mankind. The receptive child may become flaccid, inert, dependent, prone to vice—a henchman or a victim of the other type; or he may become flaccid, inert, dependent, prone to vice

thought of matter that the progressive or radical type brings into the world.

Third. To foster in children the idea that a boy is better than a girl is to exert a vicious but very subtle influence over them. Nowadays, a small boy regards as a dire indignity even the mere threat that as punishment for some misdeed he must wear a girl's dress or long hair. And a recent census taken in the United States shows that more than one third of the schoolgirls wished they had been boys. Whatever our views about the social or political status of the sexes, incalculable harm is done by fostering that idea of the superiority of the boy. He comes to swagger or to lord it over his sister, until she feels that she really is inferior to him.

Fourth. Every child, like every other human being, wishes to succeed, to excel, to get ahead of others; that, indeed, sums up the whole momentum of the will to live. It makes the child wish to be adult and to mimic the grown-ups he knows; it instills in him the fear of being inferior. The child is always subconsciously asking himself, "Do I look worse or better than others? Am I stronger or weaker, cleverer or more stupid, larger or smaller? Am I more favored or less favored by those about me?" In their weakness, size, and ignorance, children are inferior to adults. But a newly revealed and grave danger that works countless tragedies in life is that a child's feeling of inferiority, which perhaps is founded on some physical peculiarity or mental trait, should become dominant, and make him feel in his very earliest years that he is below par, and that he is condemned to a low-level existence, without friendship, appreciation, respect, admiration, or love. Thus the chronic teaser or hectorer may do a great mischief to the tender soul of a young child.

Fifth. Besides those traits, which have loomed up with such new significance for after life, we are now realizing the immense significance of childish daydreams, reveries, and wishes. Nearly every dream of adults, when analyzed, proves to be in large part a realization of long-forgotten childish wishes or fancies. When we sleep, we slough off very many of our later acquisitions, and retaining a few of them, lapse back to a childish type of mentation that lives in a world of ideals and imagination. Many delusions of insane persons can be traced back to the same source, and their very railings are performed in childish fantasies and daydreams. In sleep and in reverie we turn our backs upon present-day reality and the hard logic of the actual world about us, and retreat toward infancy, which is protected, isolated, and cared for.

#### THE CHILD AND HIS PARENT

Sixth. Every child passes through a stage during which his father or mother—perhaps especially the parent of the opposite sex—is his supreme ideal. The parent is large, strong, wise, and fearless. In short the attitude that the child in very tender years takes toward the parent is the attitude he will later take toward God. As a rule, it is only when the child reaches school age that he realizes that others may be greater, better, or more powerful than his parents. Sometimes, it is true, the boy is inclined to rival and even to resist his father. The study of childhood shows conclusively that the child's attitude toward the parent determines in general his attitude toward authority in later life. So by insisting too much upon obedience we make henchmen, and it is safe to say that all who revolt against tyrants in adult life have in infancy revolted against their parents, or those in authority. Thus in the first three years of the child's life his parents are predetermining his attitude toward society. The love, reverence, and sense of dependence that the young child feels toward his mother are the same that he will later feel toward a divine parent or the world itself.

#### IMPORTANCE OF INFANCY

Seventh. Scores of concrete cases show that under normal conditions a child takes the parent of the opposite sex as the pattern for his aftermate. Young men who in their childhood were on intimate terms with good mothers are likely to marry girls who resemble the mother in form, habit, or type of mind; if they choose a girl who differs too much from the type of the mother, conjugal harmony is usually less secure. The same, too, is true of the relation of girls to their fathers. If the intimacy between son and mother or daughter and father is too close or too greatly prolonged, the danger arises that the son or daughter will not be happy except with a mate who is made almost exactly in the image of the favored parent. Thus nature decrees that even parental love may be excessive.

Eighth. Thus we see a tendency to-day to ascribe even greater importance to infancy than either students of childhood or doctors have hitherto dreamed of. For the new students of the problems of childhood the early stages of life are of enormous significance. Not only does every adult dream realize some childish wish that has been repressed in waking or maturing life, but every kind of insanity, delusion, or illusion in an adult is nothing except a revival and amplification of infantile components or determinants. We might say that every break on our part with present reality is a retreat toward the state of infancy. People who are only a little ill

often show such traits. When we are tired, too, we slip back and give the child in us a chance. Art, poetry, myth, religion, are all in more or less degree merely realizations in adult life of childish fantasies and desires. We are told that it is well to keep the way of retreat open, because thus the spontaneities of life are maintained unrepressed. To move freely up and down the life line rests us, and uncaps the evolutionary momentum that impels us on through life.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### More Letters

LEXINGTON, MISSOURI.

*Dear Sisters:* The request has gone out that words of experience and observation be sent from all parts of the world to our column editor, that through the medium of the HERALD we might all touch hand and heart.

We feel that at no time in world history has woman's field and labor been so diversified, or has her influence been more needed.

We women in Lexington are attempting to help each other, and I believe we are succeeding. We have a relief and service department, and a class studying child training.

The year has been strenuous with substituting women workers for men gone to war, and assisting in time of the influenza epidemic. The relief and service workers have been most active. We have done a great deal of actual labor, but by this we get very near to hearts, thereby working a gradual reform where needed.

There is so much of good to be accomplished at this period of time, that no effort should seem too great for us. For the small branches I consider "child training," "Bible research," and "public speaking" the most practical of studies. However, the last-mentioned is very difficult for those who have had less than a grammar grade education.

I send greetings to all workers and urge those who do not come under that class to get into line, and "work while it is yet called day."  
LOLA A. JOHNSON.

HOLDEN, MISSOURI, February 15, 1919.

*Dear Members of the Auxiliary:* In response to the request of our president, I will tell you what the Evergreen Circle of Orioles have been doing. We have seventeen members resident here, with the names of six others who have moved away carried on our honorary list. We had three meetings in January, the first of which was held at the Saints' Home. This was partly a business session, new names being placed upon our record, credits awarded, etc. Fifteen dollars were placed in our Christmas offering fund, and we decided to take up the public speaking course of the Auxiliary extension work.

Our second meeting, at the home of Neva Scott, was spent in having a good social time, eating apples, etc. Some good hard work was put in upon the program which our circle gave at the Religio the following Friday evening. Our third meeting was again at the home, Sister Krahl meeting with us, and giving us our first lesson in public speaking. The girls are very much interested in this work, and we feel that if we study it well, and try to apply it, we will sometime be

able to get upon our feet, think, and express ourselves creditably.

We like the Oriole work and the social activities it affords. The sisters, too, enjoy the regular meetings of the Auxiliary proper. Many of the late meetings have been very interesting and instructive. Reports from the Bible research, and the other departments of the work indicate that all are enthused, and deriving benefit from the association, all trying to make our community a brighter and better place in which to live.  
CORA BURROUGHS.

CALUMET, OKLAHOMA.

*Dear Sisters of the Auxiliary:* I am surely interested in the women's work of this church. Our own local has been too busy with Red Cross work to do much else for a time, but we hope soon to take up more regular work of our own. It is charitable work, and we are told that if we have not charity, we are profited nothing.

I was very much interested in the picture panels sent me to the Eagle City reunion. We had a lecture on them one afternoon, before a large attendance of sisters. We gained so much information about different things, that I would like to have them again, when we might have a special meeting with our Lamanite sisters. It would be such a help to them. As soon as an infant is born to them, they wrap it up in a blanket, and take a heavy cord and wind around and around that poor child, from shoulders to feet, and only untie it twice a day.

Nearly all the Indian babies have large heads and small bodies, due to the way they are kept wrapped for seven or eight months. They have but little use of themselves. The more educated Indians are abandoning that custom, but they are all certainly in need of much instruction in different lines. The panel pictures furnished us by the Auxiliary would be of great value in teaching the Indians, as they learn more quickly by observation than any other way.

Some day I might write a letter about the Indians and their conditions, for I have seen a great deal of them.  
ANNA SANDERS.

### Notes on Current Events

The cleansing fires set by war burn on. National prohibition came more easily than any of us dared hope. The serious problem of enforcing the will of the majority is before the Nation. Honest doubters would do well to read an article in *Literary Digest* for February 1, entitled, "Probable effects of Nation-wide prohibition." There are statistics to show the waste to the Nation from the liquor business; and the benefits, financial and otherwise, to be derived from prohibition are well stated.

Next comes a renewal of the war on the evil companion of intemperance—social sin and its diseases. The following is an announcement of "Health Sunday":

"HEALTH SUNDAY TO BE OBSERVED IN NATION"

"Ministers in the churches of the Nation will take up the fight against social diseases from their pulpits on Health Sunday, February 23.

"Suggestions have been sent to thousands of ministers in the Nation for a sermon on 'The responsibility of the churches for health and social morals,' to be delivered on Health Sunday. The Government urges each minister to follow up his text by organizing church committees to aid the health officials in the war on venereal diseases; to hold parents' meetings, and to form a civic committee of prominent citizens



## Activities in Logan Sunday School

The home of Mr. and Mrs. T. M. Adams, of Logan, was the scene of a pleasant gathering Friday evening, February 14, at which time twenty-two members of the Junior Glee Club were entertained at a Valentine party. Music, games, refreshments, and other sources of entertainment were features of the evening, in addition to the decorations. In addition to Mr. and Mrs. T. M. Adams, and "Mother Adams," Miss Ollie Derry, musical director, Miss Ora Butterworth, Mrs. Robert Whitsitt, and Miss Eva Elefson were among the guests in attendance.

Lincoln's birthday was fittingly observed at the close of the Sunday school, Sunday morning, February 16. George A. Derry gave the biography of Abraham Lincoln; T. M. Adams, "In Memoriam—A. Lincoln"; Frank Hill read the Wilson address on "Abraham Lincoln," and Daniel Whitehead gave patriotic solos. A large picture of Lincoln was artistically draped with flags. The church was also decorated with flags.

Washington's birthday was appropriately observed on Sunday morning, February 23, as follows: "Hail to the day we honor," by the Junior Glee Club, was the opening song of the program. "Important events in Washington's life" was given by Vern Hight, then came the song, "Running through the years," by the junior club, followed by the reading, "Washington," by Gladys Barnum; and afterward the song, "Father of our country." The Glee Club was followed by Abbie Dungan in the reading of "Washington's birthday."

Washington's picture occupied a conspicuous place, and as in the observation of Lincoln's birthday, the church was effectively decorated with flags, banners, shields, and pennants, and the literary and musical features of the programs were entertaining, impressive, instructive, and reflected credit upon those taking part as well as credit upon Mrs. Rose Adams, Mrs. Frank Hill, Miss Ollie Derry, and others working to make the Logan Sunday School a success, and at the same time instilling patriotism and reverence for the day, and the men occupying so exalted a place in history and in the hearts of Americans. The programs were well attended and favorably commented upon by those present.

CHARLES L. CROW.

[Letter to Albert N. Hoxie from France]:

ON ACTIVE SERVICE WITH THE AMERICAN EXPEDITIONARY FORCE, January 21, 1919.

Dear Brother Albert: Well, Albert, I am still in France, but in a different part than I was since writing my last letter to you. At that time I was in a replacement camp doing what a soldier should do; that is—drilling, hiking, and so on, but now I am doing what wops are generally hired for in the States. I don't mean to belittle the work any; I merely want to show just what a fellow can do in the army without feeling the least bit of humiliation. At present I am acting in the noble capacity of switch-light tender in a railroad yard. I got promoted a few days ago from an ordinary section hand when I parted company with a lawyer, a real estate broker, an owner of a chain of tailoring shops, a lad who came originally from Warsaw and was studying music in New York, and various other tradesmen and workers of a more or less elevated station in life. So you can see why I say I can do many jobs in the army which in civilian life would rather cause me to lose some pride. It's a great life, if— . Physically I never felt better in my life; spiritually the experience is the most wonderful I have ever had. And right here, Albert, let me say a word about

something which I think might interest you. One of the greatest blessings I have ever received was the opportunity you gave me to sit in the bass section of the old Choral Society.<sup>6</sup> Do you know I get a heap of comfort out of singing(?) over to myself the great choruses you put so much life into. I'll start down the road on a march singing some catchy air, popular to-day, and before I know it I won't be singing that at all but one of the first things you taught us to sing: "March on, march on, safe is the pathway before us." I can make the time to suit the cadence we are marching, whether it be the first mile at one hundred and twenty steps to the minute or the last at about ninety. Do you know that "The long, long trail" does not comfort me any more? It rather gets on my nerves. But then I have a better one: "Comfort ye my people" or "Every valley shall be exalted." I can consider them a personal possession almost, because everybody is not acquainted with them.

Sometimes I go along with peace in my soul, humming over one of those gems which I could not banish from my mind even though I wanted to. I'm sure, Albert, I don't want to, for they are to me a source of real enjoyment, and I consider them as a gift from a brother of mine back in Philadelphia, whom I want to thank for giving them to me when sometimes I felt as though I would rather do something else on Saturday nights than come around and receive them. If it will do you any good to know that one who did not at that time realize that he was being done a good turn has come to that realization, I want to let you know about it.

It is hard for me to express accurately just the feeling that these anthems bring to me, but I do know that they have helped me through many a tough hour, and I am sure that some of the other boys have received the same benefits.

Yes, Albert, the snappy popular ones might help some, but as far as I'm concerned, "Pack up your troubles in your old kit bag" doesn't strike the spot like "Be not afraid" from "Elijah." I know you realize this, but I just want to let you know that there are others and that it does not necessarily take one who has devoted a great deal of time to the study of music to get enjoyment out of these old masters. I couldn't tell you what key any of them are written in, but I know their composers had more than an ear for music when they produced them. I also know that there is an itch in my heart to get back and learn some more about them and to learn them from none other than yourself. I say this because I have heard the same things directed by others and have not gotten the same good out of them. I'm not saying this to flatter you, either! It's not natural for me to flatter anyone (ask my wife if you don't believe me) but I do want to tell the real truth. You've helped to do me much good and I want you to know it.

The chaplain back in my old company gave us a Thanksgiving talk, and during it he read a passage of Scripture which I can't remember, but it meant to think of your blessings and then come back and thank your benefactor. He even went so far as to tell us to thank the mess-sergeant for feeding us slum three times a day, and our corporal for giving us extra drilling when we needed it, so why should I not come back and thank one who has given me something worth while. I might add that it was not the chaplain's sermon that sent me back. I just thought of it (the sermon) now. Besides, he even told us to thank the Government for the clothes we wore. I just couldn't do that, because I thought that would have been too big a job. I just thanked them for the part of my underwear I was using. You see I had on a set that was at least three times too large, and I figured it was no fault of mine that I couldn't use the surplus material. (Pause here to light the lamps.)

At this time I am at a seaport town by the name of Nantes,

which is about forty-five miles from Saint Nazaire, one of the American embarkation points. I have been gradually getting closer to that place, and am beginning to get expectations—if you know what I mean. I haven't been here so awfully long, but if I ever come back I don't think I'll ever want to come here again. I *could* say lots of nice things about beautiful scenery in France, but then I never make it a practice to spread scandal, and besides, we still have a censor. I can't help it if they censor our mail, but wait—I'll tell you lots of things about La Belle France, especially her seaports.

How are your musical affairs going these days? Are you still connected with the Community Singers? I surely wish I could be there right now, even though I did only occupy a seat between two chairs on the back row. Drop me a line, Albert, and let me know all about yourself. Give my regards to your wife and the kiddies, and lots of the same to yourself. I'll close now, again saying, "You have done me much good!"

Your brother,

ARCHIE.

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H. M. S. Berwick, CALLAO, PERU, January 24, 1919.

*Editors Herald:* For the benefit of friends at home and abroad, I would like to invade the columns of the HERALD to let them know some of my doings of late.

While the above-named ship was refitting recently at Chatham Dockyard, in Kent, I had the opportunity of paying week-end visits to Saints located in Birmingham, Leicester, London, and Enfield. I was well received by everyone, and enjoyed much needed experience and benefit by occupying the stand. My last visit during my stay in England was to Enfield, on Sunday, October 27. While waiting for my train at Chatham Station, I got a paper and read of the high mortality amongst the population of Enfield. I was tempted to abandon the trip, but went all the same, and found the Saints very heavily hit by the Spanish influenza; Brother Judd and family among others. I visited some with him and tried to comfort and cheer by prayer and administration.

After leaving England on November 9 (two days before the armistice was signed), we quite unexpectedly found ourselves in New York. I located the Saints in Brooklyn on Sunday morning, December 8, and had the privilege of occupying at this session, by the invitation of Brother Rick; at Religio the same evening, and on Monday night. Also enjoyed midweek prayer and testimony meeting on Wednesday. Everyone was very nice and kind, and I enjoyed my visit very much. Here, also, I was pleased to meet Brother Johnson of Toronto and Vancouver.

Arrived at Kingston, Jamaica, on Christmas Eve, and was invited to speak at the Sailors' Rest (British and Foreign Missions to Seamen), and did so, and continued each of the four nights of our stay. A goodly number of our own men were present on each occasion, as well as Catholics, Anglicans, Presbyterians, Wesleyans, Quakers, and Salvationists. On Christmas night, a Reverend Watler, Presbyterian minister of Kingston, was the chairman, and I heard afterwards that he had taken notes while I was speaking on, "Whom do men say that I, the Son of Man, am?"

On the last night of my stay I had taken tea with one of the Quaker families, and exchanged views on the Revelations, and then proceeded to the "Rest" to fulfill advertised engagement. I was assailed afterwards by a soldier, on the question of baptism; for, professing Christianity, he didn't think it was essential to salvation, etc. I think that there were others who had been discomfited by hearing "strange doctrines," including a Roman Catholic civilian, who had tried to prevent the meetings by hilarious ridicule.

What struck me most about the native population was the increasing poverty of a large percentage. Such things as flour, meat, sugar, and dried fruits were almost unobtainable—bacon, three shillings per pound—eggs, four pence each—biscuits, six shillings and six pence per five-pound box—and tea, four shillings and six pence per pound. Then the wages for female labor is two shillings and six pence, or sixty cents, per week for the vast majority; with the deplorable result of the streets being filled with young girls, forced to sell their bodies in order to buy some of the bare necessities of life.

And yet they seemed to enjoy the Christmas season to the fullest extent of their excitable, and in some cases, superstitious natures; for on Christmas they crowded the main streets until the early hours of the morning, firing crackers and making an awful din by blowing penny trumpets, just like a lot of school children.

Very little work was done on Christmas Day and Boxing Day. All those who could went to sports, fetes, races, and picnics. The relief occasioned by the cessation of hostilities seems to have contributed a great deal to their holiday mood.

We arrived at Colon, December 30, and on the 31st—the last day of the memorable year in which the great European war ended—the old *Berwick* entered the Panama Canal, and in eight hours had crossed from the Atlantic into the Pacific—the first large British warship to have this experience.

The scenery on either side is generally new and picturesque, while the sensation of being lifted up on three successive stages in the first series of locks, some twenty odd feet in each case, in a very few moments, and being dropped again twice in the last two locks for a similar depth, in conjunction with being towed by three electric cars on each side, and to watch them climb up over the slopes like caterpillars, at an incline of about thirty-five degrees, all contributed to reveal to us the marvelous wonders of modern engineering skill.

Steaming southward, en route for Callao, Peru, we soon approached the "equatorial line," and on December 2, at one p. m., old Father Neptune appeared on board and challenged the captain, who came down from the bridge to welcome him and all his royal court. Arrived at Callao, Peru, on January 6, and during our stay here we had an opportunity of visiting Lima, the capital, founded by Francisco Pizarro, in 1531, after conquering the Incas; his mortal remains I saw in a glass-paneled coffin, deposited in one of the chapels dedicated to him, where he is worshiped as a Saint, in the massive cathedral, Plaza de la Armees. The altar in this chapel is ornamented with a covering of platinum, which the caretaker said was procured by the Incas, whether by way of penance for his assassination or not, in 1543, I could not understand. Also in the museum there are other evidences of the Incas' learning and civilization, in the shape of weapons, cooking and domestic articles, and mummified bodies discovered in the Valle de Acari, and of the Tiahuanaco period. (This may interest students of the Book of Mormon. To me it is a speaking witness.)

On Sunday, the 13th, the city of Lima was deserted. The populace flocked en masse to the plaza de toros, to witness a bull fight. A large number of our men went, and could not understand why I refused to countenance such a thing with my presence. Their verdict was, "A disgusting, degrading, and cruel spectacle." A few turned sick and had to leave. Six bulls and four horses were killed that afternoon.

Friday, the 24th, we returned from a trip to the Andes—the most remarkable mountain railway journey, and certainly the highest in the world. We did not have time to

go up to Monte Meiggs, 17,575 feet above sea level, but got as far as Rio Blanco, nearly 12,000 feet up. As one contemplated these mighty hills, as silent geographical sentinels, guarding their past history and secrets, saw the ruined villages on the hillsides and valleys, the peasantry of Indian ancestry, and the freight cars laden with copper, silver, gold, and nitrate, it was borne on my mind more forcibly than ever that the blessings upon the head of Joseph did indeed extend to the *bounds* of the everlasting hills, and included the rich treasures of *the ancient mountains*.

Next week we are bound for Valparaiso. We hope this letter may be of interest to some.

Asking a continued interest in the prayers of the Saints, I remain,

Your brother in gospel bonds,

WILLIAM MOORE.

NIAGARA FALLS, NEW YORK, February 20, 1919.

*Editors Herald:* I wrote you from Wellsville, New York, last October. The influenza had closed all of the churches, but Brother Potter thought we might venture to hold meetings in his house, as that is the only place we have, or had up to that time. The influenza did not bother us much, and we had better audiences than usual. We held several services, then went to Greenwood, stopping for a day at Brother Elry Updyke's. Brother Updyke's is half way between Andover and Greenwood, and Greenwood at the present time seems to be about nine miles from nowhere. However, this is only what the people think who don't know how to get there. The nice little railroad that used to be there is used no more, and Greenwood, nestling as it does between beautiful mountains with silvery streams running through the valley, cut off as it is from the outside world, seems a place for romance and peace. The influenza got there before we did, just the same, and we could not hold any meetings.

I received word to go to Rochester, so I left George F. at Greenwood and went to Hammondsport to call on Brother Lee Lewis and his family. The "family" kept the writer interested while he was there, and we discussed everything from the journey of President Wilson to France to psychology. Long life to the Lewis family! Well, I received word not to come to Rochester on account of the influenza. Back to Greenwood, but same conditions. George had been visiting the Saints, and doing what he could. One always finds a good home and a cordial welcome at Brother and Sister Weeks'. Back to Wellsville, held a few services with good interest, and then George "got it." I continued to hold services until the "boy" was able to travel, and then we went home.

While in Wellsville, we had two houses opened for the preaching of the word, and the people seemed to be much interested in what we believe. November 24 found me in Fall River where I preached for the Saints. The next Sunday I went to Brockton. Brockton is a nice city, and what we would call lively. They have a nice branch there, and a fine young priesthood, that is, a fine lot of young men in the priesthood. It seems to me that there is a good opportunity for work there. Brother Ensign Baker is the president of the branch, and does all he can for the work. Oh, for a host of young consecrated men that are not too proud to fight, or too lazy to fight, the good fight of faith! Men who are willing to fit themselves for the battle, men who are not afraid to be spiritual, who think as much and more of God than they do of the almighty dollar. Men filled with a divine purpose, whose tongues have been touched with a coal from the altar of God. Men, a host of them, who, waking or sleeping, at home or abroad, on the land or the sea, are on fire with the life and character of Jesus Christ and his work, and who cannot rest until others know of it.

While in Brockton I met Sister Reynolds, who lives at East Bridgewater, a few miles from Brockton. She was very anxious to have an elder come to her place and hold some meetings. It was somewhat out of my field, so in my weekly letter to the Presidency I mentioned the request, and Brother U. W. Greene said, "Go ahead, if you can do any good," so I held forth there for two weeks, and felt well in presenting the word. I am sure some good was done. It is like "blazing" a trail through the forest sometimes, but somebody has to make the trail, or those that try to find their way would be lost.

Just before I held these services I got the influenza. Now, I don't believe as a general thing in the fashions of the day, but I remember some of the instructions I received at General Conference, "that we ought not to be odd or unlike others in dress or anything else." Now, everybody I saw asked me if I had had the "flu" yet. I began to feel as though I was out of fashion, and thought I must be missing something. But I did not miss it—no, it came swiftly and surely. I don't regret it, however, because I had been troubled by being deaf on one side for some time, but I lost both the "flu" and the deafness at the same time. Brother Gates of Providence administered to me.

While in Providence I had the pleasure of listening to Brother Dwyer in several of his lectures. January 15 found me in Sherrill in time to attend the prayer meeting. I remained at Sherrill until the 23d, and then went to Fulton. The Saints in Sherrill have decided to build a church, and I trust they may be helped in doing so. I found George F. holding forth at Fulton, and doing what he could for the Saints and any strangers that might become interested in the work. I was very glad to meet the Saints in Fulton, as I had not met them before, although I have been in this field for two years. Have been too busy to get there. We held a number of services while I was there, and I enjoyed my stay there very much.

From Fulton I went to Buffalo and preached for them three times; then I came here. Brother Bishop had been holding services here, and lecturing to the Saints on psychology and other subjects. At Brother Bishop's request, and in sympathy with the branch president, we have been trying to reach the people and help the Saints. I don't know what the result will be, but am hopeful. While in Providence, Frederick Alma asked me to write an original song for the Religio. I did not have time then, but wrote this afterwards:

#### HAIL RELIGIO

(Tune: "What a gathering there will be," No. 38 in "Zion's Praises.")

We have come to join together in the worship of our God,  
We have come to sing the praises of our King—of our King,  
And we know that he will meet us in the study of his word,  
And accept the gifts and talents that we bring.

#### Chorus:

Then hail, Re-lig-io,  
Then hail to Z-R-L-S, when we meet with one another, what  
a blessing of the Lord you've been to me—been to me.  
Then hail, Re-lig-io,  
Then hail to Z-R-L-S, when we meet with one another, may  
the blessing of our Lord remain with thee.

Here we bid farewell to pleasures of a kind that do not last,  
And we seek the truest pleasures of the soul—of the soul.  
And we'll lift on high our banner and we'll nail it to the mast,  
For we're sure that vict'ry 'round us then will roll.

God is calling now for soldiers that are not afraid to fight,  
And to kill within themselves the curse of sin—curse of sin.

Will you join the ranks to-day, my friend, and seek the blessed light,

And be ready when the Master says, "Come in"?

Then in Zion we shall surely be the people of the Lord,  
And for this we'll work and live and fight and pray—  
fight and pray.

And with faith in God and Jesus Christ we'll heed his blessed word,

And remember all his goodness night and day.

Yours in bonds,

GEORGE W. ROBLEY.

SNOWER, MICHIGAN, February 23, 1919.

*Editors Herald:* A letter in the HERALD for February 19 expresses my thoughts in many ways. In speaking of education, and especially with regard to the education of our ministry, I can say that my sympathies, also, have been aroused many times along this line.

I believe that the majority of the church membership are among the uneducated, or at most, a limited education. How are we going to reach them with a right understanding of their duty, if we come to them with high-flown language which cannot be understood by them without a dictionary? Many of them are so occupied in trying to obtain a livelihood that they would not have time to study out the meaning.

When we start to school, if the teacher puts us in an algebra or Latin class, how far would we advance? But we are put in the alphabet class, and are advanced as we study and improve. So in gospel work. If one wishes his hearers to understand, they must be taught in language they can understand while the thought is before them; for if they tried to search out the meaning afterwards, the full meaning would be lost to them.

I have read, or tried to read, some articles in our church papers, which undoubtedly were good and instructive, but so far as my education was concerned, they were practically useless to me. I have heard many of the Saints express the same thought. Now of what value is such reading to the majority of the Saints?

I feel as Paul expressed himself when speaking of prophesying and speaking in tongues. (1 Corinthians 14:19.) I would rather speak five words with an understanding, than ten thousand words in an unknown tongue. So in trying to teach the uneducated, language not easily understood is like Greek and Latin to them.

I find that when Alma went to preach to the Zoramites (Alma 16:12-34), and was rejected by the more well-to-do class, he turned to the poor, humble ones, and taught them in a language simple enough for anyone to understand. We know if he had not, it would not have appealed to them as it did.

I am not against education, and long to see the day when there will be no poor among us, and then we all will become better educated, which I believe is what God intends. But under present conditions, let us be careful that we do not place the gospel in a condition so only a few educated ones can understand, and the majority are left out because of lack of understanding and instruction.

Where would Eastern Michigan be to-day, had it not been for Elder J. J. Cornish, and others of the pioneers who were uneducated? I think the educated ones now would not have such easy work had it not been for them. Some say that that was all right for them in their day, but what are we going to do with the many who obeyed the gospel

then, and need instruction now to prepare for Zionic conditions, if it is taught to them in language not easily understood?

My earnest desire and prayer to God is that we all become more in harmony with God's work. I long to see the day when Zion will be redeemed and the pure in heart will be gathered together as God designs. But, oh, there is such a great work ere that can be fully accomplished.

MRS. CLARA SHEFFER.

SWANSON, SASKATCHEWAN, February 15, 1919.

*Editors Herald:* I have read the letters in the HERALD from the brothers and sisters, telling of their experiences with regard to the recent epidemic. I love to read these letters of testimony—how God has been merciful to his children, and blessed them in these the latter days.

Some of the Saints in our branch have had the influenza, but so far God has spared us, and our meetings are in progress once again.

We greatly enjoyed a visit from our district president, Brother W. Cornish, and trust that the efforts he put forth here will bear fruit.

I have been in this great latter-day gospel four years, and I feel to add my testimony with the many others given, of God's love and mercy to me. In these days of great trials and sickness he has spared me through it all. When we look around us and see the many homes that have been made sad, we feel that we have much to be thankful for, as our own trials are mere trifles compared with those of others.

I hope and pray that I may remain faithful in the trying days to come, and ask that the Saints will pray for me.

"Let us pray for one another,  
For the day is fading fast;  
And the night is growing darker,  
While the scourge goes flaming past."

In gospel bonds,

MARION BOWERMAN.

DAYTON, OHIO, February 21, 1919.

*Editors Herald:* All the excuse I have to make for not contributing to your esteemed paper for nearly two years is, I simply did not set myself to the task.

My opinion, which is based upon my twenty-five years as an enthusiastic reader of the HERALD, is that it is the best educator we have in the church; and no one, especially no member of the priesthood, can be fully alive to the work and not read it.

With the fast and momentous developments of the times, one can hardly get accustomed to one change until he is dazed by another more revolutionary in its character.

We are constantly reminded of the statement of Jesus Christ, in cataloguing the great events of the last days. He said, "perplexity of nations." Nations have never been so perplexed as now. The after-war problems are more serious than those in actual war time.

During war between England and France, an armistice was signed, and after desperate efforts to make permanent peace, the nations went to war again, and one of the leading statesmen leaned contentedly back in his chair, exclaiming: "Thank God, we are comfortably at war again." We hope this will not be true in the present difficulties. But it suggests the idea that it is easier to urge war than to make peace. It seems to be a mad race between unreasoning bolshevism and the peace conference, and the side that will win is the side that offers and fills the hungry stomachs first.

President Wilson, in cabling back from Europe, urged that \$100,000,000 be appropriated for starving millions of Europe. He said, "Bolshevism is rapidly marching and spreading all over Europe, and cannot be stopped by the sword, but by bread." And in this all his colleagues agreed.

How plain it is to be seen that the time is upon us when those who do not want to take up this sword must flee to Zion for safety; for that will be the only people not at war. A place of refuge from the "wreck of matter and crush of worlds." We thank God every day for the hope of Zion—the only real solution for all the social, industrial, and economic dreams—when the kingdoms of this world shall become the kingdom of our Lord and Savior Jesus Christ.

What are we doing individually to bring about that glorious event—the coming of the "Prince of peace"? True and lasting peace can only be established by a change of heart in the individual, and not a change of armament of the nations.

We wish, ere we close, to tell you of the things we are doing here at this time. The work of this district is making encouraging strides. In my travels among the branches I can see a more consecrated desire to become a real factor in the working out of the great problems before us. It has become a fixed habit with many of the Saints of this district to encourage the missionary with the material support.

This has been the most busy winter of my life. Have preached seventy-four sermons in sixty-three days, and have held eleven other services. Held some good meetings at Shawnee. There are bright prospects for an ingathering there soon. Also had some fine meetings at Nelsonville, and baptized two. Held several series of meetings at Wellston. Those branches are very much alive, and are blessed with good, humble, and faithful officers, so sadly lacking in many places. Held a few meetings at Springfield, and found a little band of faithful Saints there, longing for the hope of Israel. They are hopeful of having a branch there.

Came to Dayton, the city of airplanes, about a week ago. All day long the buzzing can be heard overhead, and casting the eye toward the clouds, one beholds, only for a moment—then out of sight, outstretched wings, with a human being in it, gliding so swiftly and smoothly through space. Then we remember the statement of the prophet: "Knowledge shall increase, and men shall run to and fro." And so we take another glance and see men running "to and fro," on the earth, under the earth, on the sea, under the sea, and in the air.

Did not Tennyson have prophetic foresight when giving utterance to these words:

"For I dipt into the future, far as human eye could see,  
Saw the vision of the world, and all the wonder that would be;  
Saw the heavens filled with commerce, argosies of magic sails,  
Pilots of the purple twilight dropping down with costly bales.  
Heard the heavens filled with shouting, and there rained a ghastly dew  
From the nations' airy navies, grappling in the central blue."

Who can look at those "magic sails" "in the central blue," then turn their eyes to European battlefields and behold those "airy navies," as they "rained a ghastly dew" of high explosives, and not see that "God does rule in the affairs of men"?

Back to earth again! And permit me to take up the trail and tell you, last night I organized a very strong and

promising branch in this beautiful city. There are about thirty members to begin with, others to be baptized within a week, and plans laid for effectual work. Brother Floyd Rockwell, an excellent young man of talent, is elder in charge, with Brethren Rebert and Warne as priests; Brother Watkins, teacher; and Franklin Reiske, deacon. They had maintained a live mission here for several years. We are expecting big things from the Dayton Branch.

I go to Middletown—a good, live branch—for over Sunday; and from there to McDermet, to hold a few meetings and baptize some. Then to our conference at Columbus—the State capital.

I cannot close this letter without telling the dear Saints of Jonesport, Maine, who have so endeared themselves to me in four years of most pleasant association and surroundings, I still remember you. And how my heart pains, and my sympathy flows for those who have been visited by the recent plague. Should I be permitted to return and visit you, many smiling and familiar faces will be missed.

Am feeling well in the work, and more like pushing it to final victory than ever.

F. J. EBELING.

SACRAMENTO, CALIFORNIA, February 21, 1919.

*Editors Herald:* In the issue of February 12, one of your writers has asked to hear from the church members with regard to a mission paper—the great need—entitled, "The Restorer."

I feel like my feeble words are but a drop in the ocean. However, just to give a thought of approval, I venture to say, the magnitude of the field of such a work, if properly managed, is past speculation. I believe such a periodical would meet divine approval, and would meet also the extreme disapproval of Satanic powers.

One way to get such a work before the world would be for all Saints who can to subscribe for as many yearly subscriptions as they could afford, and have them sent directly from the publisher to neighbors or friends. I venture to say that money thus spent will never be missed. We are blessed spiritually for every good deed done for the good of others.

Such a project will meet the approval of many whose hearts are in the work of warning their neighbor.

Yours in gospel bonds,

2941 Franklin Boulevard.

FLORENCE N. McDONALD.

BURLINGTON, IOWA, February 22, 1919.

*Editors Herald:* The Nauvoo District conference was held at Burlington, February 15 and 16, with preliminary program Friday evening, the 14th, in charge of Sunday school and Religio executive. This program consisted of four talks interspersed by musical numbers, the themes being as follows: "Play instincts," by Sister Margaret Bishop, "Excesses to be avoided," by Elder James McKiernan, "Enthusiasm life," by Elder P. R. Burton, and "Use and value of illustrations," by Brother James McIntire.

The conference was significant because of being the first held in the district under the coordinating plan, which, so far as we have heard, proved acceptable to the body as a whole.

Prayer service was held at 8 a. m. Saturday; conference business session convened at 10 a. m., and both Sunday school and Religio business was disposed of Saturday afternoon, at which time we were glad to have in attendance a larger number of Sunday school and Religio workers than could have attended prior to that session. The nominations of the coordinating committee were well received, and assisted materially in the dispatch of business. One of the features referred to the committee was the nomination of a district leader for the boy movement.

The reunion committee met immediately following the business session, formulating definite plans for the reunion, which it is now expected will be held August 22 to 31 inclusive, probably at Montrose, Iowa, directly across the river from historic Nauvoo. We expect to make this a feature, and trust that many who have not visited the place may attend.

Saturday evening, Brother P. R. Burton was the speaker, on "These signs shall follow."

Sunday the order of services was as follows: Priesthood meeting at 8.30, Sunday school at 9.30, in charge of district and local officers, preaching at 11 by Bishop George P. Lambert, prayer and sacrament service at 2 p. m. in charge of district presidency, Religio at 6.15 in charge of district and local officers, followed by preaching by C. E. Willey. An attendance of over 100 at Sunday school and over 80 at Religio betokened good interest in auxiliary work.

The attendance of visitors (about 35) was only half that of last year, due we believe in part to a sudden change and inclemency of weather, and in part also to the recent epidemic.

Among "those present," and especially welcome after his absence of nearly a year, was Sergeant Henry F. Broman, recently returned from France, and released at Camp Dodge within the week preceding conference. A rousing welcome was given Brother Broman at his home Monday evening, the 17th, by some 30 or 40 of the members of the Religio and friends.

CORRESPONDENT.

LAKE CHARLES, LOUISIANA, February 22, 1919.

*Editors Herald:* I take pleasure in writing these few lines, as I wish to let those that have written me know that I appreciate their letters and would write to them, but we are very needy, so I just try to keep expenses down, and this I find impossible to do.

I wish we were located somewhere else, where the boys could get better wages. They work for only twenty-five per month, and board. Their work is farm work, and it takes over half to keep them in clothing and shoes. This leaves only a very little for the rest.

Now if this letter is published, I hope that some one will write me and say that they have need of a couple of good young men, either on a farm, or at some other trade. One of them can run a tractor, or a Studebaker, Overland, or Ford car, as well as a gasoline engine.

The place I should like to locate, on account of my health, is San Antonio, Texas, as here my health is very poor. My lungs are affected, and the climate here is very bad. I would leave at once if it were possible to sell or trade a little property I have here. I wish to leave soon as I believe I would fare so much better at San Antonio.

Should any of the San Antonio Saints read this, I would be very glad to hear from them in regard to a location there. I cannot take the church papers, so please address me at 402 Bilbo Street, Lake Charles, Louisiana.

Hoping that I may receive good news,

Your sister,

MRS. JOSIE HELMS.

OKLAHOMA CITY, OKLAHOMA, February 24, 1919.

*Editors Herald:* The genial brethren of the Oklahoma City church appointed as a committee to wait upon the visitors coming to attend the conventions and conference, scheduled to commence February 14, met us at the depot in Oklahoma City, but old Father Winter came also and contributed his share to the entertaining of the guests by furnishing us all with an abundant supply of snow and rain. The Religio

convention was preceded by a brief prayer service, and was very well attended considering the unfavorable weather conditions. The Religio convention met at ten o'clock in the morning, and by 11 o'clock had all of its business properly disposed of, including the election of officers. Frank F. Wipper was reelected district president of the Religio. The Sunday school convention met at 11 o'clock, or immediately following the Religio, and also succeeded in disposing of all its business within one hour according to the program. Frederick W. Kueffer was reelected district superintendent.

The afternoon session was devoted to institute work in which the Religio and Sunday school workers participated jointly. After an interesting session of two hours we adjourned to meet again at half past seven for another joint institute session. This session was unusually well attended, and the program was liberally interspersed with entertaining numbers of a very edifying character, contributed by the young people from different parts of the Central Oklahoma District. Social work was given more than the ordinary amount of attention, with very profitable results. The effort of our young people at this time was supplemented with an abundant degree of the Holy Spirit, and its mellowing and enlightening rays were felt by all in attendance at this session. It surely was an effort that was well worth the while, and was a testimony to many of us that efforts of this kind were pleasing in the sight of our Father. We look to see more social work done among our young people.

Another conspicuous factor that contributed to the success of our conventions was the fact that the business, which formerly consumed a great deal of time, the disposition of which was frequently accompanied by irritating experiences, was disposed of at these conventions with system and dispatch, permitting more time for educational purposes.

The district conference, presided over by Brother Edward Rannie, convened at 10 o'clock Saturday morning. Bishop James F. Keir, of Independence, Missouri, arrived in time to be of service to the members in session in the morning, by counseling them on a difficult problem under discussion. The sunny countenance of Brother Keir was again in evidence during the afternoon session while he was in charge of a "round table" answering questions relating to the financial law. Brother Rannie read a very interesting paper on "Education as it is related to the redemption of Zion."

A large congregation greeted the speaker at the evening service. Bishop Keir delivered a very interesting discourse on "Stewardships." The Sunday school session on the following morning was conducted somewhat on the order of an institute meeting. At the eleven o'clock service on Sunday morning Bishop Keir delivered a powerful sermon on the spiritual side of the temporal law. At noon a very satisfying luncheon was served at the church by the sisters of the Woman's Auxiliary.

Our prayer and testimony service in the afternoon was indeed one of our "Times of refreshing." The peace of the Master prevailed, and many beautiful prayers were offered, and quite a number of excellent testimonies were borne.

Brother Frank F. Wipper was the speaker at the closing session of the conference. His subject was, "Sir, we would see Jesus." A large congregation was present.

The matter relating to time and place of next district conference was left in the hands of the district Presidency.

A special series of meetings is being held at present in the Oklahoma City Branch, conducted by Brother Wipper, of Independence, Missouri. Since Friday evening illustrated lectures on church history have been presented to interested audiences. It has been arranged to continue these special services for another week.

FRANK F. WIPPER.

MISCELLANEOUS DEPARTMENT

Conference Minutes

FLORIDA.—With the Santa Rosa Branch, January 11, 1919, D. M. Rudd presiding, E. N. McCall, secretary. Statistical report: Alafora, 197. Reports were received from 6 elders, one priest, and one teacher. Bishop's agent reported nothing on hand. Delegates to General Conference: Martha McCall, T. C. Kelley, A. D. McCall, J. W. McKnight, Fannie Warr, F. G. Pitt. The General Conference was asked to arrange the boundary line so as to include all Florida east of the Apalachicola River. Next conference to be held at Alafora church, Saturday, 10 a. m., before the first full moon in May. E. N. McCall, secretary.

EASTERN IOWA.—At Waterloo, February 15 and 16, district president, William Sparling, in charge. Not a large attendance, but a good portion of God's Spirit was with us throughout the entire conference. At the Sunday prayer meeting there were three ordinations: Victor A. Hall, of Waterloo, to the office of elder; W. H. Hinds, of Waterloo, priest; and W. C. Geirhart, of Clinton, priest. Three other ordinations were provided for: J. E. Benson and J. G. Baggerly, of Davenport, and George Conrad, of Viola, Iowa. Delegates to General Conference: Brethren Sparling, E. R. Davis, C. G. Dykes, V. A. Hall, and James Houghton. Alternates: Brother and Sister I. R. Quitmyer, and Brother and Sister John Heide. Delegates not instructed. Adjourned to meet at Oelwein, Iowa, in June, date left to district president. Cora B. Hart, secretary, 1416 Harrison Street, Davenport, Iowa.

DES MOINES.—At Des Moines, February 14, 15, and 16. Elbert A. Smith, of the First Presidency, O. Salisbury, district president, and associates, H. Castings and C. L. Nirk, were chosen to preside. All branches reported. Members of priesthood reporting, 57. Bishop's receipts, \$4,352.09; balance, \$535.09. Report of district treasurer showed balance of \$7.10. Resignation of O. Salisbury as district president accepted. Following resolution adopted: "Whereas we are now working under the coordinating system, and whereas the church auxiliaries elect their officers at the first conference after the first of each year; therefore, be it resolved that we elect a district president for one year, and be it further resolved that on and after next June the term of

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the district officers shall expire at the first conference after the first of the year. H. H. Hand was unanimously chosen district president. Associate presidents elected were H. Castings and O. Salisbury. Following resolution adopted: "Whereas there has not been a uniform time for electing branch officers throughout the district; therefore, be it resolved that this conference request all branches of the district to elect their officers for the term of one year, election to be held in the month of December. We further request that the exact date for said election be left with branch president, and branch presidents are requested to confer with district president before setting date of said meeting." Runnells chosen for June conference. Collection of \$12.20 taken up. Delegates to General Conference: H. H. Hand, A. E. Warr, H. Castings, O. Salisbury, C. E. McDonald, R. J. Farthing, Bessy Laughlin, C. Malcor, E. G. Beye, Roy Cheville, William McBirnie, F. T. Mussell, Joseph Arber. Alternates: Sister C. Malcor, Sister William McBirnie, Sister Sarah Rodgers, Sister Mary Sheets, F. A. Settles, Sister Hattie Clark. R. J. Farthing, secretary pro tem.

NEW YORK AND PHILADELPHIA.—At Brooklyn, New York, February 22, 2.30 p. m., Ephraim Squire, A. B. Phillips, and Calvin Rich in charge. Ministerial reports received from one patriarch, one bishop, one high priest, 4 seventies, 17 elders, 11 priests. All district officers reported. Summary of labor performed: 397 sermons preached; 2,564 services attended; 9 baptized; 9 patriarchal blessings given; 20 children blessed; 866 administered to; 6 marriages performed; 1,236 pastoral visits; and 125 priests' visits. Statistical reports: First Philadelphia 382, Brooklyn 246, Scranton 163, Elk Mills 118, Second Philadelphia 53, Broad River 50, Archbald 45, Bloomsburg 29, Girdletree 18, Second Scranton 9; total 1,113. Recommendations for ordinations were received from Broad River Branch, Charles H. Franke to office of priest; from district, Leroy Squire to office of priest. Recommendations approved, and ordinations took place Sunday. District officers elected as follows: Ephraim Squire, president; Elizabeth Teal, secretary; Lee A. Harts-horn, member library board; Albert J. Dickson, member auditing committee; Henry Carr, member gospel literature board. Delegates to General Conference: A. B. Phillips, Calvin Rich, G. R. Kuykendall, Sister J. R. Lentell, Sister

DAILY HERALD  
For General Conference

Again we are going to issue a daily edition of the HERALD to promptly and fully furnish the news and reports of the conference and convention sessions.

We assure our friends they will appreciate the service rendered in this manner, and believe we can even improve somewhat on the past record. Not only will the news be included to within an hour or less of going to press, but also many other interesting comments and sidelights with copious reports and summaries.

The first edition will be on the evening of the 7th, and continue daily except Sunday till the close of conference.

The old price is being maintained though material is costing double. Please order early—why not now?

25 CENTS

HERALD PUBLISHING HOUSE  
LAMONI, IOWA

Calvin Rich, George Potts, Sister George Potts, Edmund J. Gleazer, John Zimmerman, sr., John R. Lentell, Eva K. Zimmerman. Alternates: William Zimmerman, Albert N. Hoxie, Ray N. Frisbie. The district officers were asked to provide for a reunion in 1919 if feasible. Conference adjourned to meet at Archbald, Pennsylvania, August 30, 1919. Elizabeth Teal, secretary.

### Notice of Appointment of District Chorister

*To Whom Concerned:* Elder Thomas R. Seaton, 5 Ross Street, Toronto, Ontario, has been recommended by the district conference of the Toronto District for appointment as chorister of said district.

We hereby take pleasure in publishing this, his appointment, and heartily recommend Brother Seaton to the musical forces of that district, urging them to cooperate with him in every way for the accomplishment of his work.

Respectfully,

ALBERT N. HOXIE,  
General Church Chorister.

Approved by the Presidency:  
FREDERICK M. SMITH.

### Quorum Notices

Priests of the Far West Stake are requested to make a special effort to meet with the quorum, Sunday, March 9, at the First Church, Saint Joseph, Missouri. William T. Ross, secretary.

### Our Departed Ones

**BUTTERWORTH.**—Bernard Everett, son of Elmer R. and Hazel Butterworth, was born near Dow City, Iowa, February 17, 1918, and died at the parental home, at Dow City, February 22, 1919, aged one year and five days. Services were conducted at the Saints' church, Dow City, Iowa. Sermon by Charles E. Harpe. Interment in the Dow City Cemetery.

**HAEFER.**—Clarence Lee, son of Mr. and Mrs. Henry M. Haefler, died near Lamoni, Iowa, February 22, aged 5 years, 10 months, and 14 days. As influenza was the cause of the boy's death, no gathering was had at the house, only prayer was offered by H. A. Stebbins, but at the Lille Cemetery, by request, he gave a brief talk upon the certainty of the life beyond, and the need to prepare for it. Texts used were John 12: 26; John 17: 24; and John 8: 21.

**LEGGOTT.**—Mary Helen, wife of Elder G. W. Leggott, of Manchester, England, was born at Holbeck, Leeds, England. Baptized by G. T. Griffiths, about 23 years ago. Died December 2, 1918, at Manchester, aged 57 years. Funeral in charge of Thomas Taylor and John W. Taylor. Sermon by Thomas Taylor. Burial at Saint Cross's Church, Clayton, Manchester. Four daughters have preceded her. Her husband, son, and 3 daughters are left to mourn.

## FROM HERE AND THERE

### WANTED

The names of those attending General Conference who are willing to act as waiters at the dining hall. Address: Amos Berve, care of Lamoni Stake Bishopric, Lamoni, Iowa.

### CONFERENCE ARRANGEMENTS

The local committee on arrangements for accommodations of visitors to the General Conference have chosen Elder A. J. Yarrington, of Lamoni, Iowa, as chairman, and all inquiries concerning board and room should be addressed to him. Prices of meals at the dining hall, and the rate for rooms will be announced in our next week's issue.

### THE MARCH AUTUMN LEAVES

The leading article in this number is a classic by Augustine Dwyer on "My ideal of a preacher in the Church of Jesus Christ." In it he refers to a contribution from his pen appearing in the January number on "The art of clothing the heavenly message, and says: "I was not satisfied with the

article because, owing to the many subjects covered on the preparation for the sublime office of preaching the gospel, its length overstepped the limits of space usually accorded a magazine article and prevented me from expressing my opinion of what I would term an ideal preacher in the church." This article is really a sequel to the former one and is a most important addition to the helpful literature of the church.

The entire number is inspiring and educational. The fourth number of "Book of Mormon evidences," is especially good; the "Call at evening" is finding a most enthusiastic welcome, and "A strange experience," by H. J. Davison, is an unusual account of a missionary experience. Single copies 15 cents; yearly subscriptions \$1.25.

### COURSE IN PUBLIC SPEAKING

A few weeks ago a notice appeared in the HERALD defining the work of the Woman's Auxiliary and outlining the course in public speaking. Inadvertently the name of Sister J. A. Gardner was given as the one to whom inquirers should write. This was a mistake. All such communications should be addressed to Mrs. Dora Glines, Independence, Missouri. Parties having written to Sister Gardner and receiving no reply will please write to Sister Glines. We are gratified with the response which has come as a result of our former notice. The enrollment in the department is increasing rapidly. We urge all parties who desire to improve their manner of address to avail themselves of this opportunity. T. W. Williams, 109, Fermanagh Avenue, Toronto, Ontario, Canada.

### SIXTY-FOUR QUESTIONS ANSWERED

We have recently seen a copy of a four-page leaflet used by Elder Daniel Macgregor in his series of services at Flint, Michigan, where he is now concluding his sixth week with great crowds. The title of the leaflet is Sixty-Four Questions, which explains that many questions covering the greatest problems of Biblical lore and coming events are answered and explained. At the bottom of the first page is a blank for filling in the sermon subject for the evening, and a statement reading: "The audience is extended the privilege of selecting any of the questions herein listed, to be answered at the close of the evening lecture." The questions are numbered, and answered by scriptural citations.

"Will some of the Saints in this locality please call on or write to Mr. and Mrs. Howard Van Camp, Third Street, Midland, Ontario?" is the request of the sister mentioned.

Sister Cora B. Hart, chorister for the Eastern Iowa District, reports spending several days in Waterloo in the interests of the choir movement, and with apparently good results. She says there is good material there, and some of them are taking vocal instruction.

### FROM THE DES MOINES DISTRICT DISPATCH

At the recent district conference of the Des Moines District a surprise program was carried out in honor of Elder O. Salisbury, who has moved to Council Bluffs and consequently could no longer serve as president of the district. Some personal speeches were made regarding the esteem in which he is held in the district, and he was presented with a copy of the Inspired Translation of the Bible from the priesthood of the district. Appropriate resolutions of appreciation were unanimously adopted. President Elbert A. Smith was in attendance at the conference and in charge of this program. Elder H. H. Hand, of Perry, is now serving as president of the district and editor of *The Dispatch*. The latter continues to be interesting and profitable.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, March 12, 1919

Number 11

## EDITORIAL DEPARTMENT

### WHO SHALL PRESIDE?

In the Rules of Order and Debate, paragraph 6, we read:

A branch is said to be fully organized when it has a presiding elder, a priest, a teacher, and a deacon. If necessity requires, two or more priests and teachers and deacons, or two or more of either of the officers of these three grades may be chosen.

We also note in the Rules of Order and Debate, section 161:

The officers of the church recognized by these meetings as having a right to preside, are: A presiding elder who has been regularly chosen by vote of the branch; a priest, or priests, also regularly chosen by vote of the branch; a teacher, or teachers, also regularly chosen by vote of the branch; a deacon, or deacons, also regularly chosen by vote of the branch; a secretary or clerk of the branch, also regularly chosen by vote of the branch.

In the absence of the presiding elder of the branch the priest or priests chosen by the branch or either of them shall have the right to preside, whatever other elders or priests may be present in such meeting; in the absence of the presiding elder and the priest or priests, the teacher or teachers, or either of them shall have the right to preside; in the absence of the presiding elder, the priest or priests, and the teacher or teachers, the deacon or deacons, or either of them, shall have the right to preside; the priority of right of associate priests, teachers, and deacons to be determined by seniority of office in the branch should question arise in regard to presidency; the right to act for the branch as its officers having been previously determined by the vote of the branch.

This last was suspended by action of the last General Conference, because of the difficulties of administration existing in stakes.

There has been some discussion concerning it, and the question naturally arises, What is the law? Both that which is directly expressed, and that which may be reasonably inferred.

In the first place none would take issue with the first part of paragraph 6, that a branch should have an elder, a priest, a teacher, and a deacon. These offices are so different, yet each are so important,

and all should be had in a fully organized branch, and every man encouraged to perform his full duty.

But acting under the rest of this paragraph, and also of section 161, above referred to, some remarkable conditions have arisen.

In the first place we should remember that these provisions were adopted at a time when the church consisted of small branches, none of them having over two hundred and fifty members. It is not a question of the importance of the work of the priest, teacher, and deacon and the beauty of the divine order in setting these men in the church. Nor is the purpose of the movement to withdraw from them or the body any rights or privileges. The question is as to the standing and position of the Melchisedec priesthood.

We have observed in many cases where a presiding elder, one, was chosen,; and then a presiding priest, a presiding teacher, and a presiding deacon; and then all other members of the lesser priesthood were sustained. No elder could act as long as there were members of the lesser priesthood in attendance. Especially in case the presiding elder was absent, the presiding priest, or in his absence, the presiding teacher take charge, to the exclusion of all members of the Melchisedec priesthood.

In other instances the priest, then the first, second, third, fourth, assistant priests were chosen, until all of the priests had been nominated and elected in order; then a presiding teacher, and a first, second, third, fourth, etc., and fiftieth teacher in order; then a presiding deacon, and each one of the deacons as an assistant in order. Then in case of the absence of the presiding elder, he was not permitted to make arrangements for the services, or ask anyone else to take charge. That right devolved upon the presiding priest. We had the strange experience that a branch president could not ask a certain member of the priesthood to take charge or speak because, while he would be absent at a district conference, the third assistant teacher would be at home. (The third assistant teacher was not present when the time came.)

The result of such procedure has been that when an able and active priest was ordained to the office of an elder, he was at once laid on the shelf, along

ABBIE A. HORTON  
217 SO RIVER BLVD  
INDEPENDENCE MO

with other members of the Melchisedec priesthood. The elders were kept as a reserved and sacred body from whom the presiding elder should be chosen, the rest of whom should be laid on the shelf.

It would not be necessary to say so much about it, but unfortunately it represents a condition. The presiding elder could have whom he chose to speak, providing he was present at the time. Under these conditions we at one time took a census on the question of efficiency in office, and used as the immediate test attendance at branch services, including all of the members holding a certain office in the priesthood. We found that during a considerable period, the priests gave an average attendance of 95 per cent; the teachers about 80 per cent; the deacons about 65 per cent; the Melchisedec priesthood about 17 per cent. Nor were they active elsewhere.

This is surprising but rather to be expected under these conditions of administration. Of course, some will say that the elders should go out and make new openings. But to a man engaged in business, yet willing to give of his service on the Lord's day, this sounds easier than it is.

Then in one of our stakes, many years ago, a good brother approached us very much wrought up because during the temporary absence of the stake president he left one of his counselors in charge of the services. The brother insisted that in the absence of the presiding elder, that the presiding priest should take charge, and not either or both of the counselors of the stake presidency.

In another stake, we are informed that objection was made against the election of the stake presidency to preside over the largest congregation, on the grounds that if this were done it would put three members of the Melchisedec priesthood among the branch officers, so that there would be a predominance of the Melchisedec priesthood. For some reason, not explained, it seemed that they thought that there must be, for proper administration, a large predominance of the lesser priesthood to act as branch officers.

It is a curious phase of thought that a branch should have but one elder, no matter how large, but might have any number of priests, teachers, and deacons, lest the Melchisedec priesthood control.

When we consider what belongs to this priesthood, and that after all that, in limiting ourselves in this way, it is done to the hurt of the work and this of necessity, it seems still more remarkable. It is evident that if one elder, one priest, one teacher, and one deacon are to constitute the branch officers that the Melchisedec priesthood is in a marked minority as compared with the lesser or Aaronic priesthood and its appendages.

There is the additional difficulty that in large

branches it is not possible for one man to take care of all of the pastoral work. He must have assistants, not only for administration, but for the work that belongs to the pastor, the work that belongs to the Melchisedec priesthood in connection with the membership.

Now on the question of presiding, what is the law as set forth in the books of the church? We recall nothing decisive from the Bible or Book of Mormon. In Doctrine and Covenants 104:38 we learn of a president among the deacons, whose duty it is to preside over twelve deacons. In the 39th paragraph, the duty of the president over the office of the teacher is to preside over twenty-four of the teachers. Paragraph 40, also the duty of the president over the priesthood of Aaron is to preside over forty-eight priests. This president is to be a bishop. Paragraph 41 provides for a president over the office of elder, to preside over ninety-six elders. The 42d paragraph gives the duty of the president of the office of high priest. Elsewhere we find provision for the presidency over each of the various quorums of the church.

But we do not find elsewhere in the law provision for a priest, teacher, or deacon presiding, otherwise than in a quorum of their own members, with the exception of section 120:2.

A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch. Districts may be presided over by a high priest, or an elder, who shall be received and sustained in his office by the vote of the district. If a branch or district be large, he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a high council, or general conference, as required in the law.

But it is evident that one thus chosen, as set forth in the first sentence of the above paragraph, is chosen to be president of the branch, the presiding officer. The branch has the right to choose a deacon, a teacher, or a priest. Such a person then becomes the presiding deacon, the presiding teacher, or presiding priest of the branch, under the law of common consent. Thus section 4, Rules of Order and Debate, provides that branches may be formed whenever six or more members in good standing are resident in any one neighborhood, one of whom must be an elder, a priest, a teacher, or a deacon. We do not state that it is the order laid down; nor does it belong to any of these ranks of the lesser priesthood by right to be president of the branch.

In this instance, however, any one of them may be chosen if circumstances so require. But the declaration is clear that in a large branch or district he

who is chosen should be a high priest. An elder or high priest may preside over any district.

It would seem to designate rather clearly that it is the place of the Melchisedec priesthood to preside, at least over large branches and over all districts.

Then in section 104: 3, in addition to the right of presiding, again we note:

The office of an elder comes under the priesthood of Melchisedec. The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things.

The above would seem to be sufficiently clear and definite. The office of elder comes under the priesthood of Melchisedec. The Melchisedec priesthood holds the right of presidency. While this passage applies to the president of the high priesthood and may in part be taken in connection with paragraph 4, yet we respectfully submit that its meaning is not thereby exhausted, but that the first part of paragraph 3 and the succeeding paragraphs, 5, 6, and 7 show that the high priests and elders are included within the presiding rights. In an ordinary organized branch it is proper that a member of the Melchisedec priesthood be chosen to preside. This is also true of districts and of stakes.

While we are of the opinion that circumstances sometimes arise justifying a different procedure, and that the branch under section 120: 2 may elect some other in case of exigency to preside, nevertheless, so far as presidency is concerned, it belongs to Melchisedec priesthood.

The purpose of the motion to suspend section 161 and which doubtless will later result in a motion to repeal this provision and make other provision, and to bring our procedure more nearly in accordance with the law of the Lord, is certainly not to withdraw from the Aaronic priesthood, any of their rights and privileges, but to see that the whole priesthood is better organized, and that the eldership are also given their duties to perform. It permits in the smaller branches, every man being put to work and assigned his proper duties. It permits in the very large branches a division of authority, permitting of assistant pastors, so that instead of it being a centralization of power to one man or three men, it results in a closer association of the presidency in a stake or large branch, with other members of the Melchisedec priesthood in their particular work; and also, a closer touch on their part with the work of the priest, the teacher, and the deacon.

Both in Independence and in Lamoni, the territory included within the confines of the larger congregation is divided up into wards, or districts, and an elder, priest, teacher, and deacon, are placed in charge of each of these districts, to minister to the

spiritual life of the smaller group, and so enable the presiding elder of the congregation to come more closely in touch with his congregation, and to give help where it is most needed.

The organization of the various orders of priesthood under God is most remarkable. The Aaronic priesthood is made an appendage to the Melchisedec; every man has his own duty and his own work. But we feel the more closely we study the text that the responsibility of directing rests with the Melchisedec priesthood, and especially with that one, or those who are chosen to preside over the branch congregation, district, or stake.

S. A. B.

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### THE LEAGUE OF NATIONS

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Sectional conferences have been held throughout the country in connection with the League of Nations. The first were held in the east—Boston and New York, then Chicago, Minneapolis, Portland, San Francisco, Salt Lake City, Saint Louis, and Atlanta. We have not been informed who of our membership attended these various conferences, except that R. Archibald of Saint Louis, G. S. Trowbridge, president of the general Religio and the Associate Editor, and wife, were delegates to the one in Saint Louis.

It certainly was an enthusiastic gathering. William H. Taft was the principal speaker, but there was associated with him President Lowell, of Harvard University, Henry van Dyke, Henry Morgenthau, and many others of national fame. An answer was made to all of the various criticisms, as well as an affirmative argument in favor of the league of nations.

While the constitution proposed may not ideally satisfy everyone, it is a wonderful step in advance and shows remarkable progress toward the accomplishment of that ideal.

We note in this as has been noted so often, both inside and outside of the church, that some are overly ready to insist upon every possible and impossible objection, including those that "ain't so." While others, the constructive thinkers, while not blind to occasional defects which they strive to have corrected at the proper time and place, yet will not reject a good plan simply because every detail does not ideally satisfy their concept.

Some question has been raised in regard to the constitutionality of the league of nations—though reference has not been made so far to particular paragraphs or sentences on which the objection is based. It would indeed be a misfortune if we are forever prevented by our constitution from joining in an agreement for peace. Mr. Taft, whose special training would appear to make him the superior

as a constitutional lawyer to any who have made objection, assured the delegates very positively that such objection was unfounded. He then proceeded to prove it by instances from our history.

The following from the program of the conference—under the heading, "The obligations of victory," states rather tersely the position of the league to enforce peace.

#### THE OBLIGATIONS OF VICTORY

The end of the war brings us face to face with the task of preventing the recurrence of a catastrophe that threatens the destruction of civilized life. The one plan for doing this that is receiving serious attention is that for the establishment of a League of Free Nations.

To business, which has seen the accumulations of a century consumed by war, this plan holds out a prospect of stable international relations.

Labor, which has always borne the principal burden of injustice and strife, sees in the new order of justice, democracy and fellowship guaranteed by a league the only refuge from Bolshevism.

Religion sees in the coming together of the nations the dawning of permanent peace on earth and good will toward men.

In the hearts of the mothers of a generation that has paid to war a toll of six million sons, the vision kindles a hope that their children's children may be spared the yet more terrible sorrows of future wars.

Men who risked their lives in the battle for democracy find in a league of nations the sum of that for which they fought and their comrades died.

The proposal presents the most important question of national policy that as citizens we shall face in our lifetime.

In an hour when the creation of a league is the principal subject for discussion throughout the world, the society that was the pioneer in bringing forward the project of a league owes to the unconvinced an explanation of what is proposed and to believers in a league a plan of action by which they may help to secure one that will succeed and endure. Such is the double purpose of this national congress.

VICTORY—DON'T WASTE IT!

S. A. B.

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#### FOREIGN MISSION WORK

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The Presidency has felt that the time is very soon here when missionary work on a larger and more permanent basis than heretofore must be undertaken in Central European countries. To do this, preparation in earnest must be made now. With this in our thoughts, it was pleasing to receive the following letter from a brother, as it indicates that God is moving upon the people to support the movement:

When the Lord ordered that the Book of Mormon should be printed in the German language, and our people were admonished to study and learn foreign languages, it meant that our people would some day be in a position where they would have to use these languages and make use of the Book of Mormon printed in the German tongue. That time I believe is now, or will be at hand soon, and we must go out and teach those people if we want to fulfil the command of God, Go ye therefore in all the world and teach all

nations. In order to send out missionaries we must be prepared also financially and this is what I want to write to you about. I am ready to give to the Lord or the Bishop \$100 for this purpose, and I believe there ought to be ninety-nine other members of our blessed church who are willing and able to give a like amount. This would make a fund of \$10,000 and would enable the Bishop to keep quite a few missionaries and their families in the Central European countries.

F. M. S.

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#### PROMOTION OF HOME LIFE

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Our communities for social service are trying to do much to better the conditions surrounding home life. One thing is to prevent child labor. The argument is made that poor families need the labor of the children. This is used at times to cover up the negligence of an incompetent and unworthy father. But the loss to the state is so great that provision has been made in many States, for mother's pensions. This is not considered as charity, but more in the nature of a state payment to insure better citizens. Some States use the term *compensation* but New Jersey calls it "an act to promote home life for dependent children."

The recent federal law approved by the Senate, the Pomerene child labor measure does not fully meet the situation. It is necessary that the State take immediate care of its young. A minimum age should be secured, and every child in the democracy assured a proper education.

This is one of the factors of work belonging to the church with regards to its members, helping the mother to keep the family together, and giving her such support that she may remain at home and care for her young children. It is the best kind of church insurance, and should not be considered as charity. Of course such help can only be extended to worthy mothers. The interest of the child is the primary consideration. Where the parents are inefficient or immoral the State will support an effort to see that proper guardians are secured.

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The annual report of Director General of Railroads, W. G. McAdoo, contains some very interesting data on the labor situation. He sets forth much more clearly than the items as a rule in the newspapers, the difficulties against which labor has had to contend, and why they were unwilling to accept some arbitration boards, as it was so difficult to secure a third arbitrator who was sufficiently familiar with the situation to be fair. Then the administration of the award was taken over entirely by the railroads. A great deal of leeway can be taken in the interpretation of an award especially when it is ambiguous as it is likely to be when the one who gives it is not thoroughly familiar with the conditions.

## ORIGINAL ARTICLES

### THE LAST GENERATION

Since the commencement of the recent war, much has been said and written concerning the second coming of Christ, and very many say we are in the last war" with an additional, "I believe that whoever "nearer than we are aware of."

I have also received letters from many of my brethren asking me if I did not think "this is the last war" with an additional, "I believe that whoever lives until 1930 will see Christ in the flesh." In a social meeting, one stated among other things, "I would not be surprised to see Christ come any minute." This cannot be. The Savior cannot come until the Scriptures are fulfilled which he declares must be fulfilled before he comes.

I was greatly surprised to hear that one minister said in his discourse, during conference last April (while many of the hearers assented to the same), that "if Jesus Christ does not come any time between now and 1930, then this thing is a fizzle, and we may as well throw the books in the fire."

I hope no minister ever said anything of the kind; especially a minister and servant of the Lord Jesus Christ. I am sure he does not understand the Scriptures which refer to the last generation, or the second coming of Christ. He is surely mistaken, and those who hear and believe those statements are deceived.

Such expressions as, "I know that the Savior will come within twelve years," and "the Lord revealed to me that I should live to see the temple built," etc., are deceiving. The people have died and their fond hopes are not realized. Others, both in and out of the church, who are still living, are weakened by these statements. And we have to meet this almost everywhere we go.

Also many statements in our papers. I will mention one article only (SAINTS' HERALD, volume 65, pages 105-109) "Christ to come again." The writer says, "Jesus was speaking of the *generation* which should see *all these things* fulfilled; that is, which should see the fulfillment of the last of the signs, the falling of the stars, which occurred in 1833. The youngest of those who were living when the stars fell and who are still alive are now 84 years of age; and since 'this generation shall not pass' some of those people will still be alive when our Lord comes." (Page 108, second column.)

How could that fulfill the statement of the Master, when the sun and moon were darkened a generation

before the stars fell and it is 84 years since the stars fell. (Another generation.) From the statement of the Savior, it would appear that the darkening of the sun and moon, and the falling of the stars would take place in the last generation, and the article referred to admits the darkening of the sun and moon was in 1780. It is not enough to see the fulfillment of that statement, "of the last of the signs." The last generation must see the darkening of the sun and moon as well as the falling of the stars. How can one think that the Savior's word can be fulfilled in that way when part of it happened in 1780, 138 years ago, and the other part of it occurred in 1833, 85 years ago? Yet the writer says, "Thus the last of the warning signs (the falling of the stars) has been fulfilled, and we are now to apply the parable of the fig tree; know that he is near, even at the door. (Matthew 24: 33.)"

And of the article the Editors say, "It is an interesting discussion of a timely topic."

I will now show that the darkening of the sun and moon, and the falling of the stars mentioned by the Master, as found in Matthew 24 and Mark 13, as well as in Luke 21, have not yet taken place.

#### WHAT THE LORD SAID

Not a year after the church was organized, and when many revelations had been given to the church, and Joseph Smith, jr., was working at the King James Translation of the Bible, correcting many of the most misleading statements, errors, etc., the Lord said:

Hearken, O ye people of my church, to whom the kingdom has been given, hearken ye, and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being.—Doctrine and Covenants 45: 1.

From the above I think all will agree that this is for the people of the *whole* church. And in paragraph 2, the Lord says:

Wherefore hearken, and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old; and I will show it plainly, as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them, saying, As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfill the promises that I have made unto your fathers; . . . I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.—Paragraph 2.

From this we find that we could not understand at that time from any Bible, "how the day of redemption shall come."

Then in paragraphs 3 to 6, we are told a little more plainly than found in the King James Translation, concerning the destruction of the temple at Jerusalem, and the scattering of Israel, and of

the last generation, his coming, etc. Then in paragraph 11, the Lord *plainly* says, "It shall not be given unto you to know any further concerning this chapter, [Matthew 24] until the New Testament be translated, and in it all these things shall be made known."

Dear readers of the HERALD, don't forget. This matter is not "made known" in any book we have except the New Testament as corrected by Joseph the Seer.

Now do not go back to Doctrine and Covenants 45: 4, to prop up something we have preached and prophesied of, concerning Jesus' coming so soon, etc., and quote:

And in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the land; but my disciples shall stand in holy places, and shall not be moved.

This does not say that that is the last generation that shall pass until Christ will come. But it "shall not pass, until they see an overflowing scourge," etc., which we have, and are seeing.

#### SHALL BE MADE KNOWN

Again:

And now, behold, I say unto you, It shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known; wherefore I give unto you that you may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you: ye hear of wars in foreign lands, but, behold, I say unto you, They are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands.—Doctrine and Covenants 45: 11.

This shows us plainly that we have no scripture which makes that matter known to us, neither will we know "until the New Testament be translated." Then we must go to the New Testament as corrected by the Seer, "And in it all these things [signs of second coming and last generation] shall be made known." It is not made plain in any other book, hence there should be no question in our minds but that it is the book to take to obtain that knowledge.

From it we learned that the disciples asked the Master four things, namely:

And as he sat upon the Mount of Olives, his disciples came unto him privately, saying, Tell us, when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming; and of the end of the world?—Matthew 24: 4, Inspired Translation.

You will notice they have asked him to tell them of some things that will take place in two generations, the one in which the Savior was then living with them, and the last generation in which he would come again. To this he made answer: (I will

paraphrase to save space.) Take heed—deliver you up to be afflicted—kill you—be hated of all nations—false prophets shall arise, etc. "When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet [Daniel 9: 26, 27; 12: 1], concerning the destruction of Jerusalem, then you shall stand in the holy place. (Whoso readeth let him understand.) Then let them who are in Judea flee into the mountains."

This was all fulfilled in that generation, when about 1,100,000 lost their lives and the balance were taken prisoners and scattered into all nations.

Remember the other thing they asked:

And what is the sign of thy coming; and of the end of the world?

Answer:

And they shall hear of wars, and rumors of wars. For nation shall rise against nation, kingdom against kingdom . . . famine . . . pestilence . . . earthquakes, etc. And again—iniquity. . . . And again, this gospel shall be preached in all the world, for a witness unto all nations, and then shall the end come or the destruction of the wicked. (Matthew 24: 29-32.)

#### SIGN OF THE LAST GENERATION

And again shall the abomination of desolation [the next destruction of Jerusalem], spoken of by Daniel the prophet be fulfilled.—Verse 33.

That has not yet taken place! Two prophets are yet to stand up and prophesy for three and one half years in that city. This will not be until they are more fully gathered than they are at the present time, and after the Gentile times are fulfilled, and before that war will take place. (Revelation 11.) And when the nations go up to take a spoil, it will not be until the spoil is there! It will take years yet before that war takes place. (Zechariah 14.) And after that "abomination of desolation" takes place (concerning the destruction of Jerusalem), yet to be, Jesus said:

And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Verily I say unto you, this generation, in the which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

Isn't that plain? Just as the Lord said, "And I will show it plainly, as I showed it unto my disciples in days of old."

#### SAINT MARK SAYS THE SAME

The disciples asked Jesus two questions, one concerning the destruction of the temple, and the Jews; the other, his coming, and the end of the world. Thus:

Tell us, when shall these things be which thou hast said, concerning the destruction of the temple and the Jews? [That

generation.] And what is the sign of thy coming, and of the end of the world, (or the destruction of the wicked which is the end of the world)?—Mark 13: 8, 9.

And as did Matthew, so does Mark tell us what Jesus said.

#### THAT GENERATION

Take heed that no man deceive you. There will be false Christs, and false prophets—you will be hated—killed—iniquity shall abound, etc., we are told. When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet concerning the destruction of Jerusalem, then you shall stand in the holy place. Then flee—not return—woe to some (under certain conditions). Pray that it does not take place “in the winter, neither on the Sabbath day.” Not because there is any more sanctity on that day, any more than there is in the winter, but because if you had to flee that day, you would likely be punished for breaking their law; or in the winter, because it would be cold, and you would suffer by reason of the inclemency of the weather. So, all that the Master said should take place in that generation, came to pass.

#### SIGNS OF THE LAST GENERATION

Mark clearly shows the first and last generations of the gospel dispensations. Many of those things which will occur in the last generation are only a repetition of the former, or the one in which the Master lived. Concerning the signs of the last generation he records what Jesus said. Do not forget the question: “And what is the sign of thy coming, and of the end of the world?” The Savior said:

And they (who are living then) shall hear of wars and rumors of wars—nation against nation—famine, pestilence, and earthquakes in divers places.

And again, because iniquity shall abound, the love of men shall wax cold. . . . And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked. And again shall the abomination of desolation [another war and destruction], spoken of by Daniel the prophet, be fulfilled. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Verily I say unto you, this generation in the which these things shall be shown forth, shall not pass away till all I have told you shall be fulfilled.—Mark 13: 35-40.

This is surely as the Lord said. (Doctrine and Covenants 45.) “And I will show it plainly”—that which we could not know—“until the New Testament be translated, and in it all these things shall be made known.”

So then, instead of “Thus the last of the warning signs, [the falling of the stars] has been fulfilled,” as stated in the citation in the *HERALD* above mentioned, not one of them have taken place, neither

will they take place until after many more of Israel will return, build up, and inhabit Jerusalem, after it comes into their possession—after the two prophets shall finish their testimony—and after the next destruction—at which time Christ must come and stop the battle and defend Israel. After that, and not before, will appear the “signs in the sun; moon, and stars.” (Mark 13: 37-39.)

#### LUKE ANOTHER WITNESS

Concerning the two generations you will readily see the distinction made in the division of the twenty-first chapter of Luke, in that the first twenty-three verses speak of the generation in which they then lived, and the balance of the chapter down to the end of the thirty-sixth verse, speaks of the last generation which shall not pass away until all be fulfilled.

After telling the disciples at Jerusalem about false Christs and false prophets, and great signs that shall be from heaven, and of their being hated, etc., as Matthew and Mark had recorded, Jesus winds up by telling them of the destruction of Jerusalem which would take place in that generation; thus:

And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.—Luke 21: 23.

The Jews are still trodden down of the Gentiles, although during the recent war, the British have gotten the upper hand of the Turks, but it still is in Gentile hands, and it will be some time yet before the Gentiles cease to hold it, and the Jews have possession of it.

Now to make it clear to all who read this article, and confirm you in the belief that Christ and the disciples are here talking only about the two generations as before mentioned, I quote:

Now these things he spake unto them, concerning the destruction of Jerusalem.—Luke 21: 24. [That generation.]

#### SIGNS OF LAST GENERATION NOT YET GIVEN

If the reader will now read the balance of the 24th verse, it will show that all the disciples asked was concerning the time of his coming. And in his answer you will see that the signs of the last generation are not yet given:

And then his disciples asked him, saying, Master, tell us concerning thy coming? (And he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep.—Luke 21: 24, 25.

It is not fulfilled, but it is all yet to come to pass.

And when these things begin to come to pass, (not yet begun) then look up and lift up your heads, for the day of your redemption draweth nigh.

Then he spake the parable of the fig tree and said :

Verily, I say unto you, this generation, the generation when the times of the Gentiles be fulfilled [not yet fulfilled], shall not pass away till all be fulfilled.—Luke 21: 32.

"Times" not "time" of Gentiles. The time is when some of the Gentiles who understand our claims well, now reject our message. The time is when some Gentile nations will not permit us the privileges we enjoy in the United States and Canada. Our work is virtually at a standstill now outside of America.

The time of the Gentiles will come when other doors will be fully opened to us. Another time of the Gentiles will come in when they refuse the gospel. Israel as a people, will not accept the gospel yet.

Blindness [or hardness] in part is happened to Israel, until the fullness of the Gentiles be come in.—Romans 11: 25.

Their times are not in. When it is in, Israel will accept it and be saved, and the Gentiles will reject it. Many years yet. Our work is not nearly finished among the Gentiles, and when their times are all in, and Israel becomes a nation again, owning and controlling the land wherein their fathers dwelt, then we must preach the gospel to them; that will also take many years more. When the Gentiles reject the gospel, their times are in, and Israel will begin to rejoice in the Holy One of Israel and fear the God of Jacob. Then those who are alive at that time will see the "signs" in the sun, the moon, and stars fulfilled.

The signs before mentioned as having taken place in 1780 may be counted as signs of the latter days, but not signs of the last generation, and as to the falling of the stars in 1833, some historians say this was periodical. But whatever signs may have appeared may be called signs of the latter days, and not signs of the last generation.

#### GENERATION

How long is a generation? *Webster* says: "A single succession in natural descent, as the children of the same parents; hence an age. The people of the same period, or living at the same time. A family; a race; progeny; offspring." *Cruden*: "By some of the ancients—100 years—110 years; others 33 or 30, and even 20." *American*: (Popular Dictionary) Same as Webster. *Bible Dictionary, William Smith*: "Patriarchal age 100 years; subsequently as other civilized nations, 30 to 40 years." *Lee's Dictionary*: "Thirty-three years." *Bible*: From Abraham to Christ was forty-two generations, about 48 years to a generation.

In the days of our Savior the gospel was preached to the Jewish nation—the first generation—then it went to the Gentiles, and was preached to the Gentiles from generation to generation.

But as the "first shall be last and the last shall be first," the Gentiles will get the gospel first (in the latter days), and it will be preached to them from generation to generation, and the Jews will get it last—in the last generation. And in that generation will appear the "signs" in the sun, and in the moon, and the stars shall fall, etc. (Matthew 19: 30; Luke 13: 30; 1 Nephi 3: 199, 200; Doctrine and Covenants 108: 3, 4.) But before all this, Israel will be gathering. Two prophets will prophesy for three and one half years, and be killed. (Revelation 11: 3-12.) After these prophets shall have finished their work, are rejected and killed, preparations will be made, and the war take place at Jerusalem. They are about to be overcome when their Messiah and Great Deliverer will come and, defending Israel, stop the battle, etc. (Zachariah 14.)

Then a nation will be converted to the Lord. That is the nation. That is the day. We can then preach the gospel to the Jews. They now know that Jesus is the Messiah. It will be easy to get them to understand and obey the gospel, and "a remnant shall be saved." (Romans 9: 27.)

When the gospel goes to the Jews, "And then cometh the day when the arm of the Lord shall be revealed in power [in their own tongue] in convincing the nations [not half the nations have the gospel yet], the heathen nations, the house of Joseph [Indians—not much will be done among them until the greater power comes], of the gospel of their salvation." (Doctrine and Covenants 87: 3, 4.) Then the Lord can cut his work short in righteousness.

When the Lord comes to defend the Jews at Jerusalem, it will not be to commence the millennium, but to stop the war against the Jews which will then be raging at Jerusalem. He must of a necessity come then to defend them, or they will all be exterminated.

We must look at this second coming as Israel should have looked at his first. It will be years after that war, before he comes to reign.

The main thing with us should be to "be ready." "Pray always." "Read the Scriptures." "And what I say unto one, I say unto all. Watch ye therefore, and pray always, and keep my commandments, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father." (Luke 21: 36.)

JOHN J. CORNISH.

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Mr. Tom Williams of Los Angeles, California, lectured last night in the Allen Theater on the model church. "The church exists solely to serve humanity," said Mr. Williams.—*Toronto Daily Star*, February 3, 1919.

## BOOK OF MORMON GEOGRAPHY

The study of the Book of Mormon claims is interesting and vital. The matter dealing with its archæology, as presented by Brother L. E. Hills, is as fascinating as it is probably correct. Surely we cannot brush it aside without sufficient reasons, and though I have heard others adversely criticise our brother's findings, yet I have neither heard nor seen proofs that contradicted his positions. The very hasty and brief investigation I have made of the latest publications have confirmed me in the belief that Central America is the place where the Nephites landed when they rediscovered this country. Avoiding long comments, I present a few findings:

In the March issue (1918) of the *Missionary Review of the World*, is an article entitled "Yucatan, Mexico's Utopia." The author writes:

It is not hard to believe that Yucatan was the seat of the highest form of native civilization when North America was discovered. The descendants of a race so civilized, so cleanly, so artistic and deft will serve the Lord with clean hands and pure hearts, the minute they are shown "the ascent unto the hill of the Lord."

The same condition of civilization exists there to-day, in many senses. Two thirds of Yucatan's 350,000 are Indians. Rural schools have been created there, about 1,200 in two years, with Mexico's best teachers in them. This country to-day is open to all forms of evangelical ministrations. God is preparing their mind for the introduction of the restored gospel; the people are being taught to reason and are breaking away from the yoke of Roman Catholicism. And it seems more than a coincidence that our Lamanitish population is largely found at the place of its beginning. Central and South America contain millions of pure-blooded Indians.

The *Bulletin of the Pan-American Union*, October, 1917, gives us a description of wonderful Guatemala. It is a "marvelous land of fragrant pine forests, flowers, singing birds, broad winding roads, and fertile fields of wheat and corn cultivated by hundreds of thousands of industrious Indians."

One of Guatemala's lakes, Atitlan, is described: "A vast lake 27 miles in greatest length and 12 miles wide, . . . depth of more than 1,000 feet. Its surface is more than 5,000 feet above the level of the sea." A severe earthquake, in 1773, destroyed the large city Antiqua. This wonderful lake resembles Lake Guija, which is about 160 miles further south, and is supposed by some to be the Waters of Mormon.

We read with much interest the reference to the Indians of this section, on page 473:

The people of the highlands, except in the larger towns, are mostly Indians who are believed to be descendants partly or wholly from the ancient Mayas. I had read that the

faces upon the obelisks and monuments often bore a striking resemblance to the countenances of the Indians of to-day. The statement I found verified in the monuments at Quirigua. Of all the prehistoric races of the American hemisphere the Mayas were among the most advanced. They had progressed so far in mechanics that they were able to move rocks weighing 20 tons or more over great distances. They possessed a considerable amount of written lore, and represented sounds in their hieroglyphics. Their carvings of human beings or animals had been developed beyond the profile stage of the Egyptians.

The author of this article may not be correct in every statement he makes, but he directs our attention to Central America and its ancient civilization. And he adds this interesting item, reaching a bit out of the circle of this article: "There are some 50,000,000 peoples to the south of us whose official language is Spanish, whose early culture and learning were inherited from Spain, whose territory extends from the Rio Grande to Cape Horn, comprising an area equal to that of Brazil and the United States combined, divided into 18 independent republics, each with its own peculiar ambitions and characteristic traits."

And these people are waiting for the gospel—at least 10,000,000 of them are, for they are Lamanites, and the promise is that they shall "blossom as the rose." Why not turn to these people and read to them the history of their fathers, translated in the language of their day? The time to begin this great work is hastening towards us with rapid strides. A writer in the *Missionary Review of the World*, for January, 1918, tells us:

In Chile, where the Roman Catholic Church is better organized than in any other South American country, there are only priests enough to average one to 10,000 people. This gives some idea of how inadequate the religious needs of the continent are provided for, even by the Church of Rome. . . . In Mexico there are only two hundred ordained evangelical ministers, both foreign and native, to preach the gospel to a population of 13,000,000—an average parish of 75,000 people. . . . The greatest stretch of unevangelized territory in the world is the center of South America.

Let the mind dwell for a moment longer on the meaning of the foregoing quotation. Seventy-five thousand souls under the care of one minister, and he a Catholic priest! As has been said of the Indian of North America, the South and Central American Indian is apparently *waiting* for the true religion of his fathers. Though he, like the Jew, embraces the views of sectarianism (both Catholic and Protestant), he never forgets the traditions of the past. It seems to me the hand of God is seen in this fact, and it is an evidence in support of the Book of Mormon teachings concerning the descendants of Joseph and of Judah.

I am conscious that I am weaving two subjects in this article, but their setting is the same.

One of the most remarkable proofs of the deriva-

tion of the civilization of America from the Old World, is offered by the representation in Maya and Aztec documents of unmistakably Indian religious scenes, often with a Far Eastern tinge. J. Wilfred Jackson, F. G. S., Keeper Manchester Museum, has recently (1917) published a book which presents a most interesting shade of evidence supporting the claim that the ancient Americans landed first in Central America, or northwestern South America. The book is entitled, *Shells as Evidence of the Migrations of Early Culture*. I quote as follows:

Preface:

Both in the Old and New World purple was not only made and used in the same way for staining threads for weaving, but it was also employed for coloring precious manuscripts and as a cosmetic. If it be argued that purple was invented independently in the New World it must be remembered that the method of its production is a complex and difficult process, which in itself is sufficient to raise a doubt as to the likelihood of such a discovery being made more than once.

Page 27:

As already pointed out, this purple industry is closely associated, both in the Old and in the New World, with the appreciation of pearls and the use of the artificially devised conch-shell trumpet. Each of these cultural elements had their origin in the Eastern Mediterranean. Stations for the purple industry, as we have seen, were established by the early Mediterranean mariners in several places in the Old World. In addition, we find that an intimate relationship existed between this art and skill in weaving, as well as the mining, working and trafficking in metals, such as gold, silver, and copper. In the New World the purple industry is associated with similar pursuits.

Page 28:

That all the foregoing, in addition to other associated elements of culture, could have developed independently in the Old and in the New World is inconceivable. In Mexico, Central and South America, the aborigines unanimously disclaim their independent discovery of all arts and industries and assign their introduction to strangers of superior culture from distant and unknown parts.

Mr. Jackson's work affords two maps on which is traced the migration, or spread, of this ancient knowledge of purple manufacture and shell trumpet usage in worship. He believes that the arrow should begin in the regions of Eastern Mediterranean and end in Central and northwestern South America.

To quote from Dana G. Munroe's late work, *The Five Republics of Central America* (1918), page 261: "The most distinctive ruins in this area are those at Mitla, supposed to have been the center of Zapotec culture." Page 271: "Maya Chronology. 200 B. C., approximate earliest date. 50 A. D., period of sculpture. 600 A. D., last of dated sculptures." Mr. Munroe adds, on page 273, "For historical chronologies that correlate with dated time we must look chiefly to Mexico and Central America. Here lies one of our most important problems, for on its solution depends our proper perspective of New World culture." Another interesting and sig-

nificant point mentioned by the author of this work, is that the Mayas in the days of the conquest were still of a culture type comparable to the Aztec group, having extensive knowledge of agriculture, raising maize, peppers, beans, cacao, etc., and domesticating bees for their honey and wax. Cotton woven by the Mayas was so fine that the Spaniards mistook it for silk. This reference to the honey bee is interesting in the light of Ether's statement: "And they did carry with them deseret, which, by interpretation is a honey bee; and thus they did carry with them swarms of bees."—Ether 1:24. As the ancient Americans migrated from the place of their first landing, their degeneracy lessened their appreciation for the comforts of civilization; hence, we see the North American Indian cultivating only a few food essentials; and the love of the beautiful, with its expression in cultivated lands and artistic architecture, disappeared also.

Clark Wissler, states in the *American Museum Journal*, February, 1917, that "the cradle of the New World agriculture appears to have been the highlands of Mexico and Central America." "The pottery of the lowest layer shows peculiar features in construction and ornament, and it has been possible to prove by these special features that ceramic art spread from Central America across northern South America to the mouth of the Amazon and over the mountains of Colombia and Ecuador to the coast of Peru.

Clark Wissler has written a book (1917), an introduction to the anthropology of the New World, *The American Indian*. In common with other recent authors who have touched this subject, Mr. Wissler has presented strong evidence in support of the position that Central America was the first home of the Ancient Americans. We quote from pages 104, 105:

We see, then, that in at least two particulars we have a broad cultural base for the highly specialized building arts of the Maya and Inca. That all these widely distributed characters result by diffusion from these two centers is scarcely logical, for even cultures are not built of nothing, but all have a long train of historical antecedents. It is much more reasonable to assume that diffusion, and perhaps other factors, brought a certain extended uniformity in house-building before the final burst of higher culture in these two centers. Granted that in this burst they may have been independent, they nevertheless had the same heritage from which to fashion their art.

Page 107:

Yet, the distinction remains, that secondary embellishment, or what is often considered true architecture, is characteristic only of Maya type. . . . As we proceed southward in Peru, architecture rapidly deteriorates, disappearing altogether at the River Maule.

Page 129:

Another invention of great significance is the art of writing. So far as we can tell, no form of writing was prac-

ticed in South America, that achievement appearing to be a Maya contribution. The codices of Mexico and their official use at the time of the conquest are matters of common knowledge, but the more definite extinct Maya system of writing presents one of the great puzzles of our subject. Some progress has been made in recovering the key to it, insofar as the calendar and dates are concerned. From these, it appears that the Maya system is both pictographic and phonetic and that the Mexican scheme was in the main derived from it. . . . Outside of Mexico and Central America, no paper was used, but some bark garments were made in the forest regions of South America.

"Another item of importance," writes Wissler, page 131, "is the astronomical knowledge and methods of reckoning time. Of South American system we know next to nothing, but that of the Maya excites our unbounded admiration."

Page 134:

True stone carving is rare in South America. The Peruvians did next to nothing of this sort. . . . In North America, no stone carving worthy of the name occurs north of the Rio Grande. Thus, the ancient Maya cities constitute the center of the sculptor's art, which fringes out in northern Mexico above and in Panama below.

In view of the fact that the church will one day direct its specific attention towards Central America, the following statement taken from Dana G. Munroe's, *The Five Republics of Central America*, a work published in 1918, pages 1, 12-14, is given:

The estimated area and population of the five countries, as given in the *Statesman's Year Book* for 1916, are: Guatemala, 48,290 square miles, 2,003,579 population; El Salvador, 7,225, 1,225,833; Nicaragua, 49,200, 703,540; Honduras, 44,275, 562,000; Costa Rica, 23,000, 420,179.

At one time the Catholic Church, to which all of the people normally belong, was very powerful throughout the Isthmus, and the clergy and the numerous monasteries exercised a strong social and political influence. A few years after the Declaration of Independence, however, the Liberal leaders, who had been opposed by the clerical party in their struggle to regain power during the years 1826-1829, expelled the archbishop and many of the other priests, and suppressed all of the convents. The religious orders were never revived, except in Guatemala after the Conservative victory of 1839. Then they continued to exercise a dominant influence until the revolution of 1871, after which the government again suppressed them and took radical measures to destroy the influence of the secular clergy. In the other countries, the priests continued to play a small part in politics usually as the allies of the Conservative party, but at present their influence can hardly be said to be important. In spiritual as well as in temporal affairs the church had now almost entirely lost hold on the people. Many of the women are still very devout, but the men, especially among the upper classes, are for the most part frankly irreligious. In the country districts, few of the churches can support a priest, and religious observances are confined to prayer meetings, led and participated in by women, and the rather licentious celebration of holy days. Among the priests, many of whom are foreigners, there are some who lead an irreproachable life, but many others, especially in poorer countries, do much to harm the church by their scandalous conduct. There are a few missionaries from England and the United States, but Protestantism is so utterly unsuited to the temperament of the people that they have made few converts.

. . . The Central American has, nevertheless, many good qualities. He is good to his family, and deeply susceptible to lofty ideals and patriotic impulses.

Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren the Lamanites. . . . And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.—Moroni 10: 1, 4, 5.

Nevertheless, my work shall go forth, for, inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites . . . that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved.—Doctrine and Covenants 2: 6. (Also 3: 10; 49: 5; 29: 2.)

The promises of the Lord stand sure. We are living in the most wonderful age of all, an age when unbelief is devouring the world. May the church escape its frightful grasp. It is that day when we can look to the west and see the sun setting on Gentile reign, and look to the east and see the sun rising on the day of Jacob's redemption.

RALPH W. FARRELL.

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### THE TRUE VINE

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[The following is an extract from a sermon by Elder A. C. Barmore, delivered in the Saints' church at Santa Rosa, California, and reported by the *Santa Rosa Republican* on February 10, 1919.—EDITORS.]

The basis for my remarks this morning will be found in our Savior's parable found in John 15: 1-8. It is my purpose to call attention to two of its salient features. To begin with: We are living at a time when the necessity of connection with the visible church is called in question. Some would, therefore, have us believe that in some mystical sense we may become branches of the "true vine." In other words, it is contended that this affiliation does not mean an alliance with organized Christianity. Hence we often hear the affirmation: "I am as good a Christian as those who belong to the church." This, of course, puts "ethical Christianity" in the place of what some would call "ecclesiastical Christianity." It is true a man may live a clean moral life without church membership, but is he entitled to call himself a "Christian"? The Socialists, for the most part, accept "ethical Christianity," and yet repudiate the churches. Is this claim consistent? Was not Christianity first conceived of as an organized movement? Jesus said: "I will build my church." In the face

of his words shall we now say the church is non-essential?

#### THE BODY OF CHRIST

The church is often referred to in the New Testament as "the body of Christ." Paul, in his vision while en route to Damascus, heard Jesus say: "Saul, Saul, why persecutest thou me?" Saul was not persecuting Christ in person; he was persecuting the church, but when the body suffered on earth the head from heaven complained. This very close connection between Christ and the church is evident through the New Testament. To be in Christ meant to be in the church. Twice in the writings of Paul we have the words, "baptized into Christ." By this process we become members of the family in which Christ is the Elder Brother. Some may assert that all that is essential to salvation may be realized in Christ apart from the church, but this is certainly not the doctrine of the New Testament.

#### APOSTLES BAPTIZED CHRISTIANS

This view originated, possibly, from the practice of providing a kind of vestibule for the church in which new converts were kept while in preparation for church membership. They were kept there for a varying period of time and were also called by various names. In the Middle Ages they were called "catechumens," in modern times "probationers." Such a course was unknown in New Testament times. In those days salvation was not obtainable in the world, nor in any half-way house, but in the church itself. The apostles baptized the first Christians immediately on satisfactory evidence of conversion. Of the Pentecostal converts we read: "Then they that gladly received the word were baptized, and the same day there were added to them about three thousand souls." The Philippian jailer "was baptized, he and all his, straightway, the same hour of the night" in which their conversion occurred. The Ethiopian eunuch was baptized as soon as he could intelligently and sincerely say, "I believe that Jesus Christ is the Son of God."

#### ENGRAFTED INTO TRUE VINE

By baptism we are initiated into Christ and his church. In other words, by that principle we are engrafted into the "true vine." This is the reason baptism is referred to as "for the remission of sins." It is not because water washes away sin, for that is impossible, nor does obedience to this ordinance as a commandment per se accomplish this result. Baptism celebrates the death, burial, and resurrection of Christ, and for that reason alone remits sin. In other language: We are baptized into Christ and his body, the church. By this process we come into contact with his blood which circulates within his body, hence the remission of sins. To say that we

can be converted and pardoned entirely outside of the church is to affirm that his blood circulates outside his body, which would certainly be an anomaly.

What does it mean to "abide in Christ"? It must mean, to use his own language, for "my words to abide in you." Or, to quote Saint John in his second epistle, it means to "abide in the doctrine of Christ." Does this mean loyalty to Christ in an isolated, ostracized sense? No, to "abide in Christ" means to remain within the limits of Christian fellowship.

## OF GENERAL INTEREST

### NEW LIGHTS ON CHILDHOOD

[The following was inadvertently omitted from our issue of last week. It should be read as the conclusion of the article on pages 229-231 on the above subject.—EDITORS.]

#### UNITY OF THE SOUL

Ninth. This brings us to another, and in some respects the most important of all views of childhood. According to old ideas the human soul is simple, like a chemical element, for otherwise it would be dissolved at death into its more elemental parts. No ancient conception has been more completely reversed by modern psychology. The soul is now conceived of as being indefinitely complicated, as a compound made up of innumerable elements—old, new, high, low, animal, human, conscious, and unconscious. Modern man inherits every important trait in his pedigree back almost to the beginning of his development. Thus the soul is a moving equilibrium, in which one part now stimulates, now represses, another. There are endless conflicts and discords; moreover, there are moods, spells of rest, fatigue passivity, and activity, modes of life for home, other modes for inmates, and still others for the public; and in addition to all the strains from heredity, there is the powerful influence exerted by modern life, with its extreme and growing complexity.

Thus one of the deepest, if not the very deepest, of all the problems of the soul to-day is to maintain its unity, to avoid splitting into dual or multiple personalities, to prevent conflict between the warring factors within, to see that all the powers in it are developed—those that are low, spiritualized, those that are high, kept unimpeded. The ultimate end of education, of religion, and of science itself, then, is to organize the multitude of disparate and often warring elements in us into a civilized and regulated whole, where all shall be free and where all shall cooperate.

All mental and nervous invalids are people who are merely more or less disorganized, at war with

themselves, in danger of breaking up. Their trouble is now often traced to a sense of inferiority that is bred in children in both family and school. Passivity and docility have helped to loosen the bonds that tie their traits together. For adults the most unifying of all things is the power of occasionally reverting to childhood, not so much recalling its scenes and feeling again its impulses and realizing its wishes. For those souls in danger of dissolution, therefore, to revert to childhood is to converge toward unity.

The lives of great men that have been studied seem to prove that the first few years of life, which the adult cannot remember, are fateful for health or disease, virtue or vice, success or failure. The younger the child is, the more is he the father of the man to be. The infantile in us makes up the unconscious, which largely constitutes our instincts and feelings. Consciousness or mind, as we generally understand it, is like an iceberg, only one ninth of which is above water, and which, often in the teeth of winds above follows the current of the denser medium.

The laws of the unconscious, and of the emotional life in general, are very different from those of the conscious mind. They have their own logic and their own psychology, and their processes can often be got at only indirectly; but things in this vast submerged region of the soul go by opposites. Fear and love often oscillate, each in turn now above, now below, the threshold, so that reversal into the opposite is a constant law.

Education has hitherto known little about what to do with those vaster parts of the soul; but now we understand that not one must be suppressed. Fear, which may breed the basest superstitions and make us cowards, must be sublimated to awe, interest, reverence, so that it is no longer a malign but a benign power. Although anger may be bestial, ferocious, and criminal, it should not be repressed, but should be refined and directed with its full force against the great evils of life and society. The same is true of love, which may be given the basest or most divine expressions.

This sin and evil are only the undeveloped or unrefined metal out of which all the best things of life are made. It is all a question of conserving, strengthening, and directing the crude energies of human nature. The practical psychologist is like a hydraulic engineer who builds an irrigation system, so that waters that went to waste in floods are stored, and rightly distributed to produce harvests and to turn the mills of industry.—G. Stanley Hall, President of Clark University, in *The Youth's Companion*, October 28, 1915.

## WE ARE BECOMING A NATION OF TEA TOPERS

The National City Bank of New York has made a special investigation for the purpose of ascertaining whether the consumption of tea was increasing or diminishing. The result was the discovery that tea drinking is increasing in the United States at an alarmingly rapid rate. Between 1909 and 1918 the annual consumption of tea rose from 115,000,000 to 151,000,000 pounds, an increase of three and one half per cent per annum, or 4,000,000 pounds.

Estimating the average individual consumption of tea drinkers to be two fifths of an ounce per diem, the total number of tea drinkers in the United States is about 16,000,000, an army of drug addicts whose number is increasing annually by the addition of 425,000 new recruits.

Search for the cause of this surprisingly rapid increase of tea drinkers has led to the discovery that the increase of tea drinking has paralleled the decrease in the use of alcoholic liquors. It appears, indeed, that the American people are exchanging alcohol for tea. The question at once arises, Will the nation gain or lose by swapping rum drinking for tea tipping?

Of course the answer must depend upon the amount consumed in both cases. A little tea would of course be less damaging than much alcohol. On the other hand, a little alcohol would be less harmful than much tea. In equal quantities, tea is decidedly worse than beer. The amount of poison in a pint of strong tea is greater than that in an equal amount of beer, not by weight, but in physiologic effect. A man could drink without showing evidence or intoxication more pints of beer than of strong tea.

We shall not be satisfied to trade off whisky intemperance for tea tipping. Drug addiction of all sorts is to be frowned upon and suppressed. A tea drunkard is a nervous wreck—neurasthenic, unsettled, depressed, sleepless, inefficient, and haunted by morbid fears.

China, with the aid of the American Tobacco Company, has exchanged the opium pipe for the cigarette. The greater convenience of the cigarette compared with the pipe, and the vigorous propaganda of the selling agents, have fastened the cigarette habit upon a greater number of persons than ever were addicted to the use of opium.

English bayonets helped to establish the opium habit in China. America has given China the cigarette just as she was rising and shaking herself free from the slavery to the Indian poppy. And China may yet even up the scales by making us a nation of tea tipplers.

When King Alcohol is finally dethroned, we shall

have to begin another campaign against tobacco and tea and coffee, so that we may be free from drug addiction of all kinds.—*Good Health*, February, 1919.

### WHOLE WORLD SENSES UNIVERSAL KINSHIP

"There is no byway to grace, no walled highway on which the favorites of God may travel in their quest for bliss," said Tom Williams of Los Angeles, California, in his lecture at the Allen Theater last night.

Mr. William's subject was "A model church." He said: "The old idea of sect and isolated service is in the discard. The church of yesterday extorted tribute, impelled obedience, and commanded service from humanity. The church of to-day and to-morrow and for all of the to-morrows yet to come exists solely for the purpose of serving humanity and thus honoring God.

"The dominant mission of the church is to be of service to men and women in the here and now; to help solve the social, moral, and political problems which absorb the passion and purpose of men. The recluse, the cloister, isolated service, and self-exaltation are relics of a bygone age. The approach to God is through Gethsemane and Calvary. The Christ in Jesus was revealed when he fed the hungry multitude, healed the lame, the halt, and the blind, forgave moral lapses, loved the sinner, though he loathed the sin. It was his divinity which led him to have communion with Samaritans and publicans.

"The inspiring purpose whereby men of all religions and men who profess no religion forget imaginary boundary lines of creed and cult and unite in one common purpose to raise a million dollars for the hitherto despised Samaritan—the Salvation Army—demonstrates the spirit of the new age. All praise and commendation for the great Canadian spirit and purpose.

"Good results have come out of this cruel world war. The whole world is sensing the universal kinship. The brotherhood of man looms high in the horizon—the brotherhood of man through which only the fatherhood of God is revealed."—*Toronto World*, February 3, 1919.

"Bible has stood test. God, in every age, has inspired men and nations. He has moved the heart and mind of man to lofty purpose, and exalted service," said Tom Williams, of Los Angeles, California, at the Allen Theater last night. "The Bible has stood the test, it is coming into its own. Its sublime truths grip as never before."—*Toronto Evening Telegram*, January 27, 1919.

### REESTABLISHING THE HEBREW NATION

[The following from the pen of a veteran editorial writer, appearing in a county newspaper of an adjoining county, is typical of the views of a great many people regarding the above subject. Grounded as we are in our well-founded belief in the restoration of Israel, it is well to keep in mind that most people are not of the same opinion as ourselves on this matter. As people come to crystalize their unaided human conclusions on the subject the result is often similar to the following.—EDITORS.]

In our theoretical peace talks in the prospect of the final settlement of national identities and bounds, a good deal is being said about the reorganization and reestablishment of the Hebrews in Palestine. An organization of Hebrews, known as the "Zion Movement" is working to that end. Its thoughts and efforts are based on the supposition that the geographical and climatic conditions in that land are just the same as when the Hebrew nation was at the height of its prosperity. This is a mistaken idea. The changes wrought by time and national revolutions are immense and radical. It amounts to an entire change in conditions. It was then a fruitful soil and deemed the "garden of the Lord." Since many wars and plagues have swept over it and left it a desolation and desert. Its forests have been destroyed and its soil swept to the valleys and thence to the ocean. It is now a barren land and the victim of the "drying up process" coming to all that land. And the worst of all, the natural and inevitable process of "drying up" cannot be resisted and the former conditions restored. The hand of fate lies heavy upon it. Like the "Great Sahara Desert" it will end in helpless desolation. To decide otherwise and to strive to that end is striving against the forces of nature. It is closely allied to the folly of fighting against God. The slow making of desert, and its creeping over what was once the habitable part of the earth, has gone on so fast that history may see and record it. On the south coast of the Mediterranean Sea, really on the edge of the Sahara desert, may still be found the remains of mighty aqueducts that once carried water to Carthage when in her glory. The streams in that region to-day could not fill similar aqueducts. The fact is that the land is "drying up." Palestine, now largely a desert, has really dried up since Old Testament Bible times. To deed the country to the Hebrews for national purposes would be tantalizing them with something useless and that cannot be made useful. Their leaders will be smart enough to scorn the proposal. It is all generous talk with no generosity in it. It is an impractical and deceptive suggestion, and let us hope that the "Jews," who have been "scattered and peeled" will not be deceived thereby.—J. H. Tedford, in *Mount Ayr Record-News*, February 19, 1919.

## JEWS CHANGE FAMILY NAMES

[In *The American Hebrew* for January 3 we note the following comments. It is well to note that very few of these family names as originally given are Hebrew at all, but they are Teutonic. The Jew has proven very adaptive and has taken on in this way much of the color of his surroundings, while maintaining his distinction.—EDITORS.]

An interesting phenomenon of American Jewish life is the *nom de guerre*, the family name changed to exorcise the Teutonic curse. The transformations, in some instances, are truly marvelous. "Bernheimer," for example, as "Burten" is camouflaged beyond recognition. Who would be the rash person to assert that there is even a *soupcion* of "Cohn" in "Carno?" "Friedenreich" succumbs to "Fredericks," "Hurwitz" to "Harwood" or "Hewitt," "Heidelberg" to "Hyde," "Mandelbaum" to "Manley," "Posner" to "Parker," "Rosenberg" to "Rhodes," "Rosenthal" to "Rodney," "Schwartz" to "Shore," "Sundheimer" to "Sumner," and "Weingarten" to "Wingate." This is an imposing array of chemically transformed names showing a list of forefathers never dreamed of in the Pentateuch. The children of Israel came, saw, and conquered. Those who beheld with regret the movement of an earlier day to oust patriarchal "Moses" and ancestral "Isaac" for the pseudo-literary implications of "Milton" and "Irving" now have a chance to shed a few more unavailing tears. Professional anti-Semites, both Jewish and non-Jewish, will have greater difficulty than ever in compiling the index expurgatorious of clubs. Seekers after the easy charity dollar will have to circularize the Burkes and McDonalds as well as the Cohens and Levines lest even one good greenback escape. For, alas, "Burke" may be "Berkowitz" *a la mode* and "McDonald" only "Moseson" *souffle*.

"Love, the solvent. The ethical code of Jesus Christ is becoming the Magna Charta of nations," said Tom Williams at the Allen Theater last night. "Jesus was right," said he. "Life consists not in what we take in but in what we give out. Do you wish to be happy? Then try to make others happy. Do you wish to be free? Then dedicate your life to secure freedom for others. If every book in the universe were lost and all the Bible destroyed save the sermon on the mount as a basis for reconstruction we could rehabilitate civilization. Love is the great solvent. It is the one thing which can bind men and nations together. The real test of love is service for others."—*Toronto World*, February 10, 1919.

What an inaccessible stronghold that man possesses who is always in earnest with himself and the things around him.—Goethe.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5026 California St., Omaha, Nebr.

### Still More Letters

AKRON, OHIO.

*My Dear Sisters:* It is indeed a pleasure and a help to me to read the articles in the Woman's Auxiliary column of the HERALD. It causes my heart to rejoice to see the women of the church engaged in such grand work.

I have three boys under ten years of age. My earnest desire is to start them right, and train them so they will grow up to be good and noble men in God's church and kingdom. I realize to be able to do this, I need not only help from God, but from my sisters as well. Those who have time for study and those who have had experience can be of so much help to us younger mothers.

Not long ago I had the privilege of hearing a very good speaker in one of our public schools on the subject of proper reading matter for our children, and the proper stories to tell them. He said many good, helpful things, one of which was a reminder that children under five years old retain eighty per cent of what they see, and only twenty per cent of what they hear. So parents should be extremely careful of the example they set before their little ones.

My desire is to see the auxiliary work develop, and to see the mothers, the young mothers who are just starting out, take a deep interest in it, and realize more fully the responsibility of motherhood. I want to be faithful in living the gospel as I understand it, and to perform creditably my duty as wife and mother—in a manner which shall be acceptable to my heavenly Father.

My prayers are ever for God's people and the advancement of his cause on earth.

Your sister in the faith,

BESSIE NEVILLE.

HAMILTON, MISSOURI, February 21, 1919.

*Dear Sister:* I am writing in response to your invitation through the HERALD, not so much for publication as in hopes that I may receive some ideas from my sisters which would be helpful to us.

We have had a society organized for three years. We have met every two weeks when possible, in the homes of our members. Our main object has been to help carry on branch, Sunday school, and Religio expenses, and to aid each missionary who comes into our midst. At our meetings we piece comfort tops, and tack comforts, do crocheting, etc. We have had suppers occasionally, and have been fairly successful so far as finance is concerned. Now some of us are becoming dissatisfied with this alone, and it has been suggested that we join the Auxiliary. So far this has not seemed attractive enough to have much effect, but we are still hoping that as the sisters know more of the general work, they will become enthused with it.

I am the mother of three small children, and I feel a great responsibility resting upon me. I realize that I could get a great deal of good advice and help through being associated with the active workers in the Auxiliary.

We are all farm women, and have much to do; but we feel that the time we could give to some good course of study would be well spent even if we all must do it in our own homes. What can the sisters suggest to us? How can we interest all? What is the most helpful line of study to take up?

In gospel bonds, your sister,

MABLE FORD.

## OAKLAND, CALIFORNIA.

*Dear Sisters:* In answer to the call of our president I wish to meet with the sisters in behalf of the local at this place. We have labored under difficulties the last year, on account of the war and its attending circumstances, and, later, the epidemic of influenza which stopped all meetings for some time. A number of our members were afflicted, but we are thankful to record that no deaths occurred in our circle.

The sisters did a noble work in helping to raise our portion of the Christmas offering, and we all feel greatly encouraged at the successful outcome of the efforts in this direction.

We are determined to press forward, and unite in carrying on every good work that comes to our hands, so far as willing hearts and consecrated labor can accomplish it.

SR. A. Y. YOUNG, *Corresponding Secretary.*

## PLEASANTON, IOWA.

*Dear Editor:* Noticing the request of our president in HERALD of February 5, I write of conditions at this place. They are not as encouraging at all times as we could wish, but we are struggling away. We were organized as an auxiliary a year ago last summer, but our president moved away soon after, and we have not as yet found one to fill her place.

A superintendent of the Oriole work was selected, but so far not much has been done in that direction, the one in charge being in rather poor health, and very busy with other responsibilities.

We desire to see the women's work of the church grow rapidly, and keep pace with the onward movement noted elsewhere. God has been good to me. Pray for the Pleasanton Branch and Auxiliary.

Yours in love,

CLARA MCNEIL.

## LAMONI, IOWA.

*Auxiliary Workers:* Having entered on the new regime of the Woman's Auxiliary at the stake convention of January, 1918, we had anticipated quite a busy year. And it has been busy! Besides trying to keep pace with the new ideals of the organization, there have been constant demands on us for Red Cross and other war work. To these demands the women in the various parts of the stake have responded nobly and well.

We made our first duty of the year attendance at the general convention, which resulted in benefit and encouragement.

In June we attended the stake conference at Chariton, Iowa. A brief address on "Practical patriotism" was followed by a profitable discussion on "Women's war work," a goodly number participating with earnestness and enthusiasm. A meeting was called of the women from Hiteman, which resulted in their pastor, Brother William Wilson, organizing educational and relief and service departments in that branch.

In August the Auxiliary rendered a public program at the Lamoni Stake reunion, the organizer in charge. Interesting and forceful talks on educational lines (emphasizing in particular the child welfare work), and on practical conservation, were followed by animated and helpful discussions. At this reunion the "Orioles" and the "Temple Builders," under the direction of the general supervisors of that work, Sister Alice Burgess, and Sister Grace Thompson, enjoyed many activities together, and aided very materially in the success of the reunion.

Responding to invitation, we have met in joint session with Sunday school and Religio stake officers four times during the year, to arrange programs. These officers have extended courtesy, and generously shared with us the time

allotted to programs, also bearing our part of the expense involved in the printing of programs. For this we express our appreciation.

In September we addressed the Saints at Andover, on "Practical hygiene." In February we met in conference with the stake presidency.

At the recent stake conference held in Lamoni, the Auxiliary held forth on February 13. At the afternoon session, a general explanation of the ultimate aims of the organization was followed by a talk on "Reconstruction," by Sister Lena Lambert Graham, in which she observed: "The unrest which is so general as a result of the war must be met and overcome to a great extent by the women in the homes." Discussion in regular round table fashion proved very inspirational, prompt, and enthusiastic, part being taken by most of the women present. Our experience is proving the truth of this quotation: "Don't do things for the people, but have activities by the people. The salvation of a community depends upon using its own forces to reconstruct itself."

At the evening session the "Oriole" work was clearly and definitely explained by its director, Sister Thompson. Sister May Needham very entertainingly told about what the "Temple Builders" are doing. This latter, comparatively new department has a membership here in Lamoni of 52, with Sister Estella Wight acting as "Mother," and Sister Needham as "Captain." Bishop Carmichael talked to us of "Woman's work," as he sees it, and we found much enlightenment and encouragement therein.

The interest and enthusiasm prevailing in these recent meetings have characterized them as the best of the kind in the stake. For this we are thankful, and our prayer is that every woman may become actively engaged in this important department of the church.

With hopes for our ultimate success,

SUSAN L. HAYER, *Organizer.*

## LETTER DEPARTMENT

### Toronto Church News

Each day witnesses an appreciable gain in church work in Toronto. We are much more than holding our own. The enemy is discomfited and ill at ease. We remain calm and unperturbed. We are sure of our ground. We have great reason to rejoice.

We have succeeded beyond our fondest expectations. We have done what the enemy prophesied we would not and could not do. The credit for all this is due to our Father in heaven who has wondrously wrought in our favor.

The excellent publicity which we have been able to secure in the leading newspapers of Toronto has been of incalculable benefit. We have had a number of write-ups, interviews, and reports of lectures. This has enabled us to get the facts before the people. As a result the extreme prejudice which has been hitherto aroused is abating, and leading men and women of the city are investigating our position.

As a result of this publicity and the nature of our arguments in our articles in the newspapers and the bulletins which we have been issuing, Mr. Evans has been compelled to reveal his true position. Only recently, in a public lecture in Shea's Theater, he renounced the Book of Mormon and ridiculed the first vision of Joseph Smith the Seer. He has attacked the Inspired Translation of the Scriptures, the Doctrine and Covenants, and the latter-day work from its very inception.

This makes our future work easy. The church and the public know where Mr. Evans stands. His appeal to prejudice and passion; his attempt to arouse the spirit of persecution is reacting. Once a man resorts to misrepresentations he must continue and enlarge or surrender. All of the people cannot be fooled all of the time. It pays to stay by the facts in every instance.

As I review the work of the year and contemplate the conditions obtaining last spring with the situation to-day, I am constrained to realize that God has been with us. Despite the most bitter and concentrated opposition in the history of the Reorganized Church our work is in a much better condition than for a number of years past.

The membership of the church have an intelligent conception of the underlying principles of our work. Their allegiance is to the church. They are united and working for the establishment of Zion. The Spirit of God is working with them. Liberty and fellowship is evident on every hand. Persecution is having the effect of strengthening their faith in the church.

We started our theater meetings on November 26, and have continued every Sunday night since. Our audiences have ranged from eight hundred to one thousand, most of whom have been nonmembers of the church. The interest has been excellent from the very beginning and increasing nightly. The meeting lasts from 7.30 p. m. to 9.30 and sometimes 10 p. m. Nearly everyone remains until the close of the service.

The questions are of a high order, showing research and thought. Our collections have been good and we are meeting our expenses, although they are much increased over former years. We will come out nicely. We have made many friends. The enemy has been, and is, disconcerted. The latter-day work in Toronto has been advanced during 1918 over former years.

We have not dealt in pyrotechnics; we have not played to the galleries. We have not appealed to the credulity and superstition of the people. We have not attempted anything which savored of vaudeville and burlesque. We have been content to do our part, each and all working, not for the ascendancy of self, but for the glory of God and the furtherance of the gospel truth.

Brother Arthur Koehler, of Maine, has been with us for the past few weeks, assisting our chorister and helping to train the singers for more efficient service. He will remain until the close of the theater meetings.

Brother I. A. Smith and family have been sojourning in Toronto for the past two months. Brother Smith has been looking after certain church interests and is happy and confident.

Brethren Albert Carmichael, Mark Siegfried, and Charles Fry were recent visitors. While they only remained a few days yet their presence gave new impetus, and the Canadians were delighted with the identity of interest which these brethren displayed.

Brother George E. Harrington during his incumbency as district president has covered the entire district, visiting each branch. He is making good. The Saints are realizing his efficiency.

The members of the local priesthood are doing good work in conducting different missions and assisting locally. The Humber Bay and Davisville Saints have loyally supported the theater meetings.

The manner in which the membership has taken hold of the work is commendable. The sisters post three hundred small window cards in the different store windows each week. The brethren see that one hundred large bills are posted in different parts of the city. In addition to this we have put

out twenty thousand door hangers and distributed thirty thousand pamphlets. Our year's work speaks for itself.

One by one the members who followed R. C. Evans out of the church are returning. There were six who withdrew from his church last week. Those who have returned are rejoicing in their deliverance from deception and error. The members who remained loyal to the church are happy and thankful that God opened their eyes, thus sparing them much mortification and disappointment.

In all the years of my ministry I have never experienced a moment when I felt that the truth could not be successfully defended. I have met all kinds of opposition, but God has been good and his Spirit has been sufficient for every experience.

T. W. WILLIAMS.

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### The Gospel Progressive

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Jesus said there would be foolish virgins among the wise.

In my experience in the church as a minister, I have often wondered at the attitude taken by some of our people (ministers as well as the laity) in regard to new thoughts and ideas, the spiritual applications of the Scriptures applied to our lives, as well as other things mentioned here. Too often I find many who seem to think that anyone who offers an advanced thought, something a little out of the ordinary line or rule laid down by our fathers at once is branded as heretic or apostate from the true religion.

Some are always ready to find fault because the thought presented was new to them. They either do not weigh the evidence or they are not capable of doing so. Possibly some of us have made the literal application of the Scriptures and forgotten the spiritual, when both should be applied.

Some say that the standard of evidence is that which is written, and that only. Personally I do not accept that which is written to be all the evidence; to me it is only a part. Christ is my standard, and the operation of his Spirit brings to my mind thoughts heretofore unborn in me, but by reason of his love he hath unfolded higher and nobler thoughts. My mental vision has enlarged as I have approached the object sought—Christ life. My powers of description have enlarged, and thus I have been better able to give a more complete story of God's love.

We do not all see through the same pair of eyes. God in the beginning created man and endowed him with the powers of understanding, but if we do not use that power we will be the loser, as well as those around us. The glory of God is intelligence, and if we wish to live close to God we must try to apply the attributes that will cause us to be like him.

Paul said to Timothy: "Study to show thyself approved." Study what? The Scriptures only? No; all good books.

Being finite we draw from the source of the Infinite through faith and prayer and study, with an open mind and a desire to progress in the great work of God, ever remembering that others outside of the church have desires to serve, and God gives to them light according to their faith, and they in turn speak words of truth, which when observed by us, will help us to advance to the goal—Christ life. Remember, every good thought comes from God. In my observation of the life of Christ, he taught the people many things in advance of their then present law. For instance, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you." Now the question is, Did God give both of these commandments—one to hate the enemy, and the other to love the enemy? Ask yourself the question: Does God reverse himself? If so, then he might say, Thou shalt have

but one wife, and a little later say, Thou shalt take ten, when the truth is God did not give the first-mentioned, to hate thine enemy. That was the tradition that had crept in among the children of Israel, and Jesus corrected it, like he had to correct many other things.

The words of men too often are accepted, instead of looking to the true revelation of God to man, which is Jesus Christ.

The Jews taught their children that they should hate their enemy, and they were the custodians of God's law, but they had given place to error; false doctrine had crept in, and had become generally accepted by the people of the church. The Jews patted themselves on the backs and said they were the people of God, the seed of Abraham and heirs of salvation. In their conceit they could not understand the great love of God, and thought that salvation was for them only. To them all was lost outside of their little circle. They saw no hope for the Gentiles.

I wonder sometimes if some of us haven't gotten down in the same rut, and say we are the Saints of God; we are God's people, and the only people with whom God is well pleased; putting the application to individuals, when God spoke to us as a church and not as individuals.

Over this very class of people Jesus wept, and said, O Jerusalem, Jerusalem, thou who killest the prophets and stonest them that are sent unto thee, how oft would I have gathered thy children together even as a hen gathereth her chickens under her wing, but you would not, and your house is left unto you desolate.

An obstinate people, self-satisfied, they were right and they knew it. Bigoted, they could see no good in the publican, who bowed before God and smote himself on the breast, and would not so much as lift up his eyes toward heaven, and said: "Lord, have mercy on me a sinner."

They knew nothing of God's love toward others; to them God only encircled their little nation, and all others were lost.

I fear like the Pharisee of old, our eyes are so steadily watching the faults of others that we fail to see our own.

It has been the constant admonition of the Lord for his people to come up higher; wash your hands of the mud you have been throwing at your neighbor, clean your own hands of wrongdoing, come up on a higher level than your neighbor, so he can see you, that you are clean and pure, and he will want to be like you.

In June, 1834, the Lord spoke through the Prophet, Joseph Smith, jr., Doctrine and Covenants 102:2: "Behold, I say unto you, Were it not for the transgression of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom, and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must need be chastened until they learn obedience if it must needs be, by the things which they suffer."

The above is plain language, and need not be misunderstood.

Do you know that if Zion could have been redeemed in 1834 by the Saints obeying the law, that it could be redeemed in 1919 by obedience to that same law?

Hence, we must be living below what God requires of us. We have all been baptized, but we have failed to put on Christ to the degree that is required of us.

This can only be done by adding to our nature that attribute, love, God-in-us.

Trusting God will bless you, and help you to be counted worthy of the celestial kingdom,,

I am your struggling brother,  
WICHITA, KANSAS. E. L. BARRACLOUGH.

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### Northern California District Conference

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The district conference met in the Saints' chapel on Danvers Street, in San Francisco, on February 22, following the Sunday school and Religio conventions, District President C. W. Hawkins and his counselors presiding. Although the weather was extremely disagreeable (California rainy season), there was a goodly number of enthusiastic delegates from all parts of the district present. All branches and about all the ministry reported—with encouraging color.

The retiring of good, faithful Bishop Parkin, and the partial year's report of our new and younger bishop, Edward Ingham, with the calling of two young hopefuls in the ministerial line—Cecil Hawley and E. A. Opsul for counselors, is a milestone on the journey of the Northern California District life, emphasizing the fact that relentless time is announcing his decrees and opening and shutting the doors of opportunity to the Saints.

Without giving items, it is pleasing to state that the financial phase of the work in these parts is in a healthy condition. And the Saints have the same confidence in the worth and integrity of the new financial officials, as well as love, as they had in and for those who, because of age, are retiring. It is splendid for the Saints that such conditions exist.

The election of officers resulted in but slight change of personnel. A fine picture-projecting machine was purchased, and ample provision has been made by the Sunday school, Religio, and church for the payment of it. In fact, but a small balance remains at present writing. There is a great improvement in gospel literature distributing this year; pieces distributed reaching into the thousands.

The business, as well as the social and spiritual exercises were characterized with a spirit that evidenced the right kind of a life among the delegates in the home branches.

The royal welcome and hospitable provision made for the visitors was an inspiration in itself. San Francisco knows who to select for committee work along that line. And yet they may have many more equally competent.

Elders Richard Bullard and A. C. Barmore were the only ones present not considered local. They were heard from and appreciated.

A splendid rendering of a cantata by the joint choir under the leadership of the district chorister, Sister Christiana Waller, was the feature of the Sunday morning service. Other features were enjoyable, and other names could be mentioned, but when it comes to the mentioning of names in a little write-up of a conference, the strain upon the discriminating ability of the present scribe would be too tense for a just particularization. We therefore choose the "better part of valor" and leave it all to the recording angel to announce sometime in the eve of the first resurrection. Kindly be present.

Next conference to be held at the reunion, probably in August.  
PRESS COMMITTEE.

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Saint Paul had three wishes, and they were all about Christ—that he might be found in Christ; that he might be with Christ; and that he might magnify Christ.—Martin Luther.

## Minnesota Conference

Knowing that many of the members of our district were prevented from attending our midwinter conference at Minneapolis, February 15 and 16, I thought that by sending an account to the *HERALD* and *Ensign* they would know that our assembling together was profitable.

There were in attendance some from Chetek, Wisconsin, Two Harbors, Clitherall, Frazee, and other outlying districts.

The members of the priesthood visiting were Patriarch J. W. Wight, Leroy Colbert, president of Chetek Branch, and those from the other branches of our district.

Friday was the day set apart for Sunday School Association. This day's work was introduced by a prayer service, after which the business session followed—and election of officers. H. M. Curtis was reelected district president, and so far as can be remembered about the same officers were the choice for another term.

A very successful institute session followed in the afternoon, which was so thorough in its nature that it brought forth a surprising compliment from Brother J. W. Wight, in which he was heard to say that it was equal to that which was had at the General Conventions of the Association.

Friday night all were entertained with a pictorial review of stereopticon pictures of the life of our Savior. Accompanying these splendid views was heard the fine singing of Sisters Ruth DeLapp and Alice Kress. After the entertainment, ice cream, and plenty of it, was served in the basement of the church, and at the conclusion of the social many comic valentines were given out to those present which was in keeping with the date, February 14, and which afforded laughter for all.

Saturday was a day of business sessions for all departments. However, the day ended with a splendid sermon by Brother Wight.

Sunday morning, we again listened to our brother speak, and after this the local Sunday school gave a neat program at which many were promoted into higher classes. The afternoon sacrament service like all the prayer services was a success and a spiritual stimulant to all. Brother Leroy Colbert spoke in the afternoon to a good audience, and we remember the good advice given. At 6.30 p. m. Religio held an interesting session, followed by a good program which ended with a parliamentary drill, Brother J. W. Wight presiding. Much fun was experienced during this event.

The preaching at 8 p. m. was by Brother Wight, which was of a high order, and a good-sized audience was present. A collection was taken at this service and enough was received to cover our entire expenses, thanks to all that contributed.

Many patriarchal blessings were given, and all went home greatly repaid for time and money spent at this conference. Brother Wight remained and preached until the middle of the week, following which was a fatherly blessing to our branch, and the Minnesota conference will go down to the benefit and profit of all concerned.

Yours for victory,

E. H. BENNETT.

## Independence Items

We always have large crowds present at the preaching meetings, and all appear to be unitedly happy at their close.

Surely there is little room for agnostics or unbelievers at the Stone Church.

While noting the agnostic tendency of the religious world, we may cite a statement of one of our modern professors—the Dean of Lincoln. He tells us there is at present a tre-

mendous sensation in London's clerical world over the story of the garden of Eden, the flood, and the creation of man, and remarks, "No man is able to charge agnosticism against one using common sense in the interpretation of the scheme of ancient mythology."

Well for us, dear Saints, we have been born and bred in this marvelous work and a wonder, and can sing with the Spirit, "God moves in a mysterious way, his wonders to perform."

Lately we listened to a good talk at the Temple Lot Branch by President F. M. Smith, in which he said, "There is abroad a breaking away from the standards of the word of God: there is the spirit of anarchy, and I wish not to sermonize but to talk about conditions in our midst, and to crystallize in a few words what is the great chief ideal to which we are working. We are to establish righteousness in the world, and not only to contend for our interpretation of the word of God, but for our individual ideas of right; and what a man believes to be right is worthy of our honor and respect.

"All the forces of the universe are controlled by the great Creator, and we have something to do to completely harmonize our lives with his will, and to stand for his code of ethics. We must take the broad view of our friend and neighbor. He is our brother.

"The work of the church is to develop social and religious consciousness, for we are all bound up together in the great plan and purposes of God. We are to keep open the path that leads us to him. He desires to speak to mankind; but man has closed up the channel of communication."

Our brother spoke also of spiritual gifts, and their diversities of operation. In closing he said: "We must consecrate our every energy to God's work and uncomplainingly go on, for it is only in this way we can succeed in our preparation for the coming of our Lord."

All departments of the work seem to be brightening up, and old and young are increasing their activities. New features are being weekly introduced in the Religio and Sunday school, the priesthood meetings, and Auxiliary circle. Work is gradually widening, while the tocsin "Reconstruction," heard on every hand, is being answered by even the youngest of the great army.

Brother Gould and his troop of Scouts, also the Sanitarium nurses, and the many good speakers at the Religio made things very interesting last week, and the program of the "winter institute" last Sunday was certainly an enjoyable affair. Brother John Lloyd is a fine leader in the Religio. Early prayer meetings, community singing under the leadership of Brother Russell, periods of instruction with programs brimful of wisdom and fraught with the experiences of true, active, and faithful Saints who are giving all they have and are to the building up and establishing the work of Zion—all helped to make the occasion one long to be remembered.

The active helpers on institute days were Brethren R. C. Russell, James F. Keir, F. M. McDowell, Albert L. Sanford, F. A. Russell, W. W. Smith, J. A. Koehler, and Sisters W. W. Smith, Edna Miller, Mollie Davis, and Brother and Sister George A. Gould. The evening address was excellent.

Although we have had to part with the company of some who have been endeared to us in the past, and sickness has invaded our ranks, we feel thankful for the many blessings vouchsafed to us and hope to be faithful and diligent in the days to come.

Yours in the faith,

ABBIE A. HORTON.

To all facts there are laws. The effect has its cause, and I mount to the cause.—Lord Lytton.

### From a Philadelphia Saint Overseas

I take this method of letting my friends know of my whereabouts, inasmuch as it is almost a year since I have written to your valued paper.

I had the privilege of attending the district conference at Elk Mills last September, and inasmuch as that is the last meeting I have attended with the Saints I shall begin my history at that point.

I returned to Philadelphia from the conference strengthened physically and mentally, and better prepared to meet the duties I had to perform in the service. I returned to the receiving ship at Boston on September 5 and saw Sister Montgomery at Boston, she being the last Latter Day Saint that I have been able to see, although I have made searches on this side but without fruit. On September 6 I was transferred with a draft from Boston to Montreal, Canada, and arrived there on the morning of September 7, it being Sunday. It seems strange, but a large number of the moves that I have made have taken me over Sunday, but that is simply a peculiar thing about traveling under secret orders as most drafts are, or rather were, sent from place to place under confidential orders. Upon September 13, an unfortunate date by superstition, we left Montreal, laden with foodstuffs and a general cargo, arriving in Quebec the following day (Sunday). After securing some supplies at this place we proceeded on toward Sydney, Nova Scotia, arriving there several days later. After coaling and taking on a stock of stores, etc., we were ready for the overseas trip. I have forgotten to tell you what vessel I reported on but it was the United States Ship, *Lake Pleasant*, a 2,200-ton cargo vessel, built on the Great Lakes. Finally, on Sunday morning, at 6 a. m., September 22, the convoy set out from Sydney toward the great "Somewhere in Europe."

The trip was uneventful, and practically what might be called a good trip, as there was very little wind and storm, and all went well. An iceberg was sighted about half the way across, and finally the time drew near when we were arriving in the danger zone. Every precaution was observed to insure our safety, and all went well, so that finally the morning drew on when four destroyers were sighted. The night before had been rather stormy, but morning came on with a bright sun. The destroyers encircled us all the way in for two days, and then one morning we were surrounded with a large fleet of other destroyers, cruisers, mine sweepers, and several trawlers, which convoyed us to a point several miles out from the European coast. Here was the place where the convoy was wont to split, the French portion going into Brest and the British portion going toward the English Channel. The signals were displayed from the flagship, and soon we were in a different column under a different flagship heading in an opposite direction from the remainder of the convoy. Suddenly the warning whistle was heard in the other convoy, and the destroyers soon were on the spot discharging depth bombs, indicating that a U-boat had been sighted, and later, sunk.

The evening came on, and shortly after 6.30 p. m., Friday evening, October 4, a flashing light was to be seen as it shone across the waters. It was Ushant light, off the coast of France, not far from Brest. It was an indication that we were near France, the place that would probably be our home for the next few months at least. Shortly after midnight the entire convoy was safely anchored behind the nets in Brest harbor, and there we lay, under the starry sky, free from menace until the anchor should again be hoisted and we leave the safety of the harbor. The following day found us tugging at the anchor, awaiting orders which came in the form of notice to join the next southbound convoy

and proceed to Rochefort, France, where we were to discharge our cargo. The following morning, October 6, we were in a convoy, and shortly after 4 a. m. we proceeded down the coast with a large convoy for the first stop, Quiberon Bay.

Arriving, after a stormy trip, at this place, we again anchored, and the same procedure followed the next morning and then the next, so that after anchoring off La Pallice and La Rochelle, we were on the last lap of the journey and had to go up a winding river, narrow and long. After an all-day trip we reached the town of Rochefort and tied up to the dock.

Thus had we come to the end of the first complete trip across. The place was new, the language was unknown, and the customs were odd, so that we had to talk more with our fingers for the first few days. A friend and I wanted to go to a barber's, and walking down the street we noticed the sign, "Coiffeur," indicating "Barber shop," we imagined, and entering we proved right. My friend had a slight (very slight) knowledge of French and I had a still slighter knowledge, but he knew that haircut was "Sh'ver," and with our hands we made the barber understand. Finishing the hair-cutting we pointed to our chins and he understood. I was the first victim, and sure did suffer. Instead of applying soap and all the things that we have become accustomed to at home, he unceremoniously daubed my face with a thin lather and then scraped. My face was sore, but the worst came when at the finish of the ordeal I was made to understand that they did not wash the lather off but that that was the customer's job, so he pointed out a basin, and I could make out the fact that it was up to me to remove the lather, which I did. After having a half hour's chat over the changing of American money into francs and centimes, he handed me what appeared to be several soap wrappers and cigarette coupons, but which in reality was French money.

This was my first experience in France, and of all words that I have used I think that the phrase so popular with the French people, "*No compre*," was the one I used most to indicate the fact that I did not comprehend. Later on I became better acquainted with the language so that I was able to purchase anything that I wanted, using the word, "*Combien?*" for "How much?" and the answer was always understandable—"*cing contimes*," "*cinquant francs*"; the first being five centimes or one cent, and the second being fifty francs, or about ten dollars.

Our stay at Rochefort was limited, so that after eight days we left there and proceeded in convoy, anchoring as before, until we reached Brest, and then instead of going westward we started the following morning across the English Channel. About half way across a disturbance was noticed in the water, and it proved that the dirigible that was flying along overhead with the convoy had sighted a sub, but by the time that we reached the position that took us where the sub had been there was nothing to be seen.

The convoy arrived in Penzance Bay, England, and anchored over night, proceeding the following morning for Wales. Barry Roads, Wales, was reached that night, and the following morning found us headed for Swansea, whither we had been directed. From Swansea I was transferred upon orders from the naval base at Cardiff to that place, which was about forty miles distant, and arrived in Cardiff, October 23, 1918. I was in Cardiff but eight days when I was again sent to another ship, the *Kermoor*, then at Barry, about twelve miles from Cardiff. I reported on board with the draft, and the vessel was placed in commission on November 1. The *Kermoor* now was entitled to place the initials "U. S. S.," meaning United States Ship, to her name,

and thus the U. S. S. *Kermoor*, laden with coal, proceeded from Barry on November 5, across the Bristol and English Channels, and arrived in Brest on November 7. I went ashore for stores inasmuch as we were headed for Bordeaux, and that afternoon word came through that an armistice had been signed, upon which the population was filled with joy. Whistles were sounded and colored lights and rockets were sent far into the heavens, whilst the searchlights on the many ships in the harbor were crossing each other, indicating that the spirit of joy was not confined to any one locality. On November our thoughts were darkened when we got under way in a convoy and anchored all the way down the coast until we reached La Verdon Roads at the mouth of the Gironde, on the 11th. Our attention was attracted to guns firing in the harbor and also to the large display of colored bunting on the French ships at anchor. Several days later our orders came to proceed to Bordeaux, and after a several-hour trip up the Gironde River we arrived at the French docks and tied up, while stevedores soon began to unload the coal. Then the first authentic news came forth that an armistice had been signed, and Bordeaux was in a state of ecstasy. After a fortnight's stay at Bordeaux, we left for Barry again, and arrived in Barry, after traveling by ourselves with lights day and night, on the afternoon of November 28, Thanksgiving Day. Thus was this day spent at sea.

Numerous rumors always were to be heard on board, and daily some new "dope" was heard; some to the effect that we were to return to the States, and others that we had been designated as among those vessels that were to remain in foreign waters until all the business of the war had been settled. Mail was received at distant intervals, and the news received was of that variety that wanted all to return, but the word that we were to return was not to be heard, although it was expected daily. After lying in Barry several weeks, we received orders to take on coal and proceed to Saint Nazaire, France, which was done, arriving at Quiberon Bay, December 24, 1918. Orders were then received from the gunboat *Marietta*, at that place, that we were to return to Barry upon discharging our cargo, and that we would probably remain at anchor for several days at least, so that in accordance with this we were at anchor on Christmas Day, far from everything.

On December 28 orders came to proceed to Saint Nazaire, and finally, after a short run, we arrived and tied up to the docks at that place, which proved to be the muddiest place that could have been created. The visions of Sunny France had been dispelled soon after the first liberty party returned on board, but that did not affect the number going ashore, as all had or were able to borrow boots. Large numbers of American soldiers were to be seen here. The Y. M. C. A. and kindred organizations had large places here, but they were always loaded with army and navy men. However, it was better to go to the "Y" and be able to talk to some one, rather than remain on board all the time. The coal was unloaded and orders received in rapid succession, so that after some repairs had been completed we were loaded with 1,200 tons of material and ordered to Queenstown, Ireland, where we arrived this morning, after a trip that was nothing but stormy. Thus ends my narrative of where I have been, and answers the questions: "Where have you been?" "What have you been doing?" and "What places did you visit?"

I have made the acquaintance of many people over here, and have been much impressed with their simplicity. It is strange that the countries are so far behind, in our way of thinking, yet they get along. Wooden shoes are much in vogue in France on account of the shortage of leather, and

## DAILY HERALD

### For General Conference

Again we are going to issue a daily edition of the HERALD to promptly and fully furnish the news and reports of the conference and convention sessions.

We assure our friends they will appreciate the service rendered in this manner, and believe we can even improve somewhat on the past record. Not only will the news be included to within an hour or less of going to press, but also many other interesting comments and sidelights with copious reports and summaries.

The first edition will be on the evening of the 7th, and continue daily except Sunday till the close of conference.

The old price is being maintained though material is costing double. Please order early—why not now?

25 CENTS

HERALD PUBLISHING HOUSE  
LAMONI, IOWA

they make much noise as the folks clatter down the street. I am glad that I have been permitted to come across, and I am sure that I would not exchange my experiences, although I do not think that I shall long to return to this side once I return to the States. It has been over three and a half months since I have been permitted to see any folks that attended our church, and I have longed in vain for the voice of some Latter Day Saint, but I suppose that I shall have to wait for these things.

I desire that the Saints might pray for me and remember me before the throne from time to time, in order that I might have the strength that is necessary to "carry on" in the grandest thing in the world, the latter-day gospel.

I send my heartiest wishes from across the seas, and pray that I might soon again be permitted to worship in the spirit of holiness with you in the house of the Lord.

Yours sincerely in the work of the Lord,

WILLIAM M. SAUTER.

U. S. S. *Kermoor*, care of Postmaster, New York City.

SIDNEY, IOWA, February 20, 1919.

*Editors Herald:* Once more I write for your pages and wish to say that I rejoice in the gospel. I can say that I have felt a greater responsibility regarding the work; also a stronger interest toward the spreading of God's work, which must go to all nations.

As I have studied the word of God I have felt that if the Lord wants me to help bear the gospel message to the world, I will accept the call.

The Lord has permitted me to suffer many trials for some purpose which I do not know. However, may it be to his honor and glory.

Your brother in the gospel,

M. B. OLIVER.

JUNIATA, NEBRASKA, February 19, 1919.

*Editors Herald:* I love to read the HERALD each week, and it is the only preacher I have. We do not get to hear sermons very often. Brother Dowker preached at our house

over a year ago, and that is the last sermon I have heard. However, I always read those in the HERALD.

We have had quite a siege of the influenza here this winter. Myself and two children were all down at the same time. There were three deaths in our little town here.

My health is very poor, and I have had some severe trials, but I am making an effort to live as my Savior would desire me to. I ask an interest in the prayers of the Saints, that I may live faithful and have a part in the first resurrection; also, that my children may obey the gospel. I have five children, and only one has been baptized.

I am one of the isolated ones, so dear Saints, please remember me and my family in your prayers. I am a widow and am in need of the prayers of God's people.

Yours in gospel bonds, EDNA BAY.

SANTA ROSA, CALIFORNIA, February 24, 1919.

*Editors Herald:* It is with pleasure I send you these lines as I wish to inform you of the state of the world in "good old California." To begin with: It was my privilege and pleasure to attend the conventions and conference held in San Francisco the 21st, 22d, and 23d instant. I did not attend all the sessions, for I arrived late and came back here to attend to my appointments. I returned because there were a number of nonmembers coming regularly and some of the Saints were coming better than hitherto. I did not wish to neglect this fresh manifestation of interest.

I am holding three Sunday preaching services and two during the week. I preach here twice on the Sabbath, and once at Windsor. We use a rented hall here, but the Saints at Windsor have a meeting place of their own. The members there belong to the Santa Rosa Branch. There are more members here but the attendance of both members and nonmembers is greater there.

The papers have given my efforts great publicity. The *Republican* prints a review of my Sunday sermon in its Monday issue. Both papers (the other is the *Press Democrat*) printed my addresses on Washington and Lincoln.

The conference was excellent. To me it was very encouraging.  
In bonds, A. C. BARMORE.

EDGETTS, MICHIGAN, February 23, 1919.

*Editors Herald:* Just recently I have been reading the valuable pages of the HERALD. I find much on the subject of education, and I feel impressed to write a few words. I will benefit from the effort, if no one else does, for when our minds are centered on so great a subject as education, we cannot be the loser.

We have four boys and a little girl, all of whom are very precious to my wife and myself, and we want them to have an education. I realize that there are also other little boys and girls among the Saints who need education. Let us all work together.

The Lord says we should let our light shine that others may see our good works and glorify our Father which is in heaven. Will we do this ignorantly or with learning? I thank God that we have a prophet who has undoubtedly seen the need of education and has approved of it.

Dear Saints, do we really realize that this is God's work? Some may say, What can we do? Is it not our duty to seek the advice of our local men? And as local servants, do we seek the advice of those set in order? The great Adviser says: Seek ye first the kingdom of heaven, and all these things will be added unto you. He that hungereth and thirsteth after righteousness shall be filled. Are we hungry? Are we thirsty?

In the HERALD we find the subject discussed pro and con,

and the article by Brother Augustine Dwyer on our services was food to my soul. Although I am thirty-four years old, I considered it still another link in my education.

How many there are in the church to-day who do not take the church papers; and some do not even attend services, because of something some brother or sister has said or done. Would not education help to free them from the power that ruins the soul? It would be a spoke in the great wheel of education to see the church papers in the home of every Saint.

How much advanced we would be if every Saint would live the principles of his religion, and say: "I am a Saint. I am glad that I can tell you so," and realize the great honor and reward that awaits those who are Saints.

Ever praying for the progress of the gospel,

SAMUEL M. LONG.

BROOKLYN, NEW YORK, February 26, 1919.

*Editors Herald:* I wish to write something about our conference here. However, it is not the conference so much as the sacrament service which was held Sunday morning, February 23. I want to tell you that as long as I live, I will never forget that day. It was a holy session, with the presence of the Holy Ghost.

There were 127 Saints at the meeting, and we had 63 testimonies, 19 prayers, and 29 songs. The Lord spoke five times through Brethren Squire, Shaw, and Rich. The testimonies of the Saints were surely food for our hungry souls. Brother LeRoy Squire, our newly ordained priest, spoke to the Saints first, by the Spirit of God; then Brother Shaw, of Philadelphia, spoke to Brother Rich and to the young people of the district, and to a brother from Boston. Then the Spirit came through our beloved pastor, Brother Rich, to Brother Redfield and Sister Phillips. In a most wonderful language the Lord spake to his Saints, and the presence of the Holy Ghost was manifested upon all in the meeting.

A young friend from Broad River bore his testimony in tears, and asked for baptism, which was performed by Elder Gleazer.

Now, Saints, we cannot deny that the Lord is calling for battle, both the aged and the youth.

I cannot put everything in this letter as I would like to do, for I am afraid I will overdo it. I hope that the Lord will bless our efforts in building up his gospel, and so establish the kingdom of heaven upon this earth.

Yours in gospel bonds,

ANTHONY KONSTANTIN.

CLEVELAND, OHIO, February 26, 1919.

*Editors Herald:* Our Sunday school is in charge of Superintendent E. A. Webbe, who has successfully handled this work for several years. We have an enrollment of 75. Our Christmas offering last year amounted to \$323. We have set our aim for this year at \$500.

On February 9 Brother A. W. Smith favored us with a visit, which proved beneficial to our Sunday school and Religion. He gave us an interesting talk along the Christmas offering line and demonstrated the use of the clock. He enthused each one to better effort and greater accomplishment of the future. Tuesday evening following, Brother Smith called a joint meeting of Sunday school and Religion workers at which he conducted an interesting, instructive round table.

We will be glad at any time to receive a call from our general and district officers when they are in this vicinity.

H. P. MORRISON, *Secretary.*

MISCELLANEOUS DEPARTMENT

Conference Minutes

SOUTHERN NEBRASKA.—At Lincoln, February 1, district presidency in chair. Heman C. Smith was elected to preside over the conference. At his request for assistance, the district presidency was appointed to assist him. Branches reporting: Eustis and Fairfield. Priesthood reports, 5. It was moved that the abolishing of the delegate system in this district be made a special order of the next conference, that the secretary notify branches of this action, and ask them to send delegates with instructions on the matter. This motion prevailed. Bishop's agent reported: Receipts \$2,-123.99, expenditures \$1,405. Auditing committee reported same to be correct. A communication from the district presidency recommending that owing to conditions the Franklin Branch should be disorganized, was adopted. A motion prevailed that this conference recommend to the General Conference that the three western counties of this district be cut off from this district and added to the Eastern Colorado District. Officers elected for the ensuing year as follows: H. A. Higgins, president; J. L. Parker, associate; Blanche I. Andrews, secretary; F. H. Higgins, recorder; C. H. Porter, historian. Sister J. L. Parker was recommended as district chorister. J. L. Parker, E. D. Briggs, and H. A. Higgins were appointed to represent this district in the matter of arranging a reunion in conjunction with other districts, for 1919. The automobile committee reported the purchase of a used car for the sum of \$500, a balance yet unpaid of \$120. The report was accepted. On motion the Bishop's agent was made custodian of the car known as the district car. Delegates to General Conference: H. A. Higgins, J. L. Parker, Sr. J. L. Parker, Ned C. Calhoun, J. R. Croft, C. H. Porter, Blanche I. Andrews, J. A. Dowker. Conference adjourned to meet at Nebraska City, in June, 1919, at call of the district presidency. Blanche I. Andrews, secretary.

MINNESOTA.—At Minneapolis, February 15, E. H. Bennett presiding; Lester Whiting and Matthew Jepson secretaries. Bemidji, Minneapolis, Audubon, and Union Branches reported, showing membership for the district, 539. Absent from branches 287. Bishop's agent reported: On hand and receipts for 1918, \$2,675.88. Expenditures, \$2,208.70. Delegates to General Conference: E. H. Bennett, Marie Bennett, Sr. L. L. DeLapp, C. A. Kress, Duane Bennett. Preaching by J. W. Wight and Leroy Colbert. Lester Whiting, secretary.

PITTSBURGH.—At Fayette City, March 1 and 2, 2.30 p. m., with district president, A. E. Stone, in charge, associated with L. F. P. Curry and James McConnaughy; Mary McGowan, secretary. Statistical reports read from all branches, showing membership of 423. Bishop's agent reported tithing received during year: \$2,716.36. Officers for the year: A. E. Stone, president; L. F. P. Curry, vice president; Mary McGowan, secretary. Delegates to General Conference: L. F. P. Curry, Anna May Curry, Sister Alma Booker, Sister Shank; alternates: A. E. Stone, James McConnaughy, Alma Booker. They were authorized to cast majority and minority vote. Preaching by Alma Booker, A. E. Stone, and James McConnaughy. Adjourned to meet with Duboise Branch, at call of district officers. Mary McGowan, secretary-treasurer.

Convention Minutes

GALLANDS GROVE.—Joint session of Sunday school and Religio, at Deloit, Iowa, February 13. Paper on cradle roll work by Mable Julias; paper on Normal Work by Etta Webb; vocal solo, Avery Mason. Paper "Benefits derived from teachers' meetings," F. F. Jackson. Sunday school officers for ensuing year: Superintendent F. F. Jackson; assistant superintendent, Wave Cross; secretary, Alta Schafer; treasurer, C. E. Anderson; home department superintendent, Ethel Fish; cradle roll superintendent, Pearl Jackson; member library board, Bessie Myers; member gospel literature board, Edwin Broad; chorister for both Sunday school and Religio departments, James Pearsall. Next convention meets at Mallard, Iowa, first week in June. Alta Schafer, secretary.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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The Presidency

GENERAL CONFERENCE 1919

Unless conditions compel a change of meeting place the General Conference of the church will convene in Lamoni, Iowa, April 6, 1919. Program for the opening day (Sunday), will be announced later. The exercises of the day will be exclusively religious, the first business session being on the 7th at 2.00 p. m. The conventions of the Auxiliary Societies will not be held previously to the conference as in the past, but will have hours assigned to them between the sixth and the closing day. The business sessions of the auxiliaries will be held from 10 a. m. to 12 m. each day after Sunday, the sixth, special meetings of the Auxiliaries being arranged for at other hours. Fuller announcements will appear later.

FREDERICK M. SMITH,  
For the Presidency.

Church Secretary

CLERGY CREDENTIALS

It will be necessary for all ministers under general appointment, in making application for clergy credentials to the various bureaus, to enclose their certificates of appointment signed by the president and secretary, with request that such be returned to them on issue of credential. The General Conference minutes of 1918, containing lists of all general appointees, is on file in all the bureaus.

Ministers other than general appointees making application for clergy credentials and who come within the rules of the bureaus must secure certificate of endorsement from the office of the First Presidency before sending in such application.

R. S. SALYARDS,  
Church Secretary.

517 North Twenty-second Street, Saint Joseph, Missouri.

## Religio and Sunday School Conventions

As the coming General Convention of the above named will be held according to the principle of coordination adopted in April, 1918, they will meet this year during the General Conference at Lamoni, after April 6.

Following the convention of the Woman's Auxiliary on Monday and Tuesday forenoons, the Religio Convention will be held on the forenoons of Wednesday and Thursday, April 9 and 10, from 10 a. m. to 12 m. The Sunday school will follow at the same hours Friday and Saturday, April 11 and 12. All these will be business sessions.

For educational programs we have been assigned a period following the afternoon business sessions of the General Conference each day. These will take the form of "Problem meetings," with a reporter on hand to take down the answers, given by department heads and others. What is your problem? State it clearly and send at once to one of the undersigned, each according to his department.

Secretaries who are holding delegate credentials are warned that the district is in danger of losing its representation in the convention.

G. S. TROWBRIDGE,  
President of Zion's Religio-Literary Society.  
G. R. WELLS,  
Superintendent Sunday School Association.

## Addresses

C. Edward Miller is leaving Honolulu, and his address is 202 Pendleton Avenue, Independence, Missouri.

## Our Departed Ones

DUNFEE.—Niona, eldest child of Ona and Nina Dunfee, at Saint Joseph, Missouri, February 11, 1919. Funeral service at the home of the parents on February 13, sermon by R. S. Salyards. Interment in Ashland Cemetery. The departure of this sweet little daughter is a severe loss to this home circle and to other relatives and friends.

DEVRIES.—John Bennie Artes DeVries was born October 18, 1896, in Missouri. Died February 2, 1919, near Lamoni, Iowa, as a result of bursting a blood vessel in the brain. He had just returned from the army, and was an exceptionally fine young man, free from bad habits, a physical giant, and perfect specimen of great strength. Had been a member of the church for the past 6 years. He leaves a widowed mother, 8 brothers and sisters, and many friends to mourn. Funeral at the home. Sermon by Hubert Case.

BYRN.—Chauncey Carter Byrn was born December 24, 1851. Died February 7, 1919. Married Mahala Angeline Green, September 25, 1881. To this union 4 children were born. On July 3, 1890, he married Mary Hanna Ross. To this union 6 children were born. His third wife was Mrs. Elizabeth Allen, to whom he was married December 24, 1903, and who cared for him lovingly till his death. The deceased was baptized by J. W. Wight, about 14 years ago. Sermon by J. W. Metcalf in the Saints' church at Byrnesville, Indiana. Interment at Georgetown, Indiana.

STREETER.—Dennie C., son of Lilas and Mary Streeter, was born at Denison, Iowa, June 17, 1894. Died at his home in Deloit, Iowa, January 1, 1919. Death was due to a complication of diseases. He bore his suffering with patience and endurance. He grew to manhood at Deloit, Iowa, where his friends were numbered by his acquaintances. Baptized October 12, 1912, by W. A. Smith, and was a faithful member. He leaves to mourn, father, mother, 3 sisters, 2 brothers, 2 half sisters, one half brother, and his fiancée, Irene Baber, of Gordon, Nebraska. Services in charge of E. R. Butterworth. Sermon by Charles E. Harpe.

WILLIAMS.—Mrs. Agnes Williams was born in Flaxville, New York, September 8, 1840. Died at the home of her daughter, Mrs. Harry Banker, near Springfield, Wisconsin, February 17, 1919. Married Henry Williams, June 3, 1863. To this union were born 5 sons and 5 daughters; one daughter died in 1903. She leaves to mourn, her husband, 9 children, many relatives, and friends. About 25 years ago she was baptized by M. T. Short. She was the only one of her family that accepted the latter-day work. Her consistent, Christian life, and continual effort to assist others has endeared her to many. While she did not have the opportunity to attend church often she remained faithful and devoted to the church. Sermon by W. A. McDowell.

## FROM HERE AND THERE

The Church Recorder, C. I. Carpenter, of Independence, reports that his department is making a good showing this year: 5,195 baptisms, with a net gain of 4,565 in membership of the church. This makes our total membership to the end of 1918, 90,825.

## POPE TO DECIDE WORLD CHURCH LEAGUE

A press dispatch dated March 2, issued from New York, reads as follows:

"Plans whereby the Roman Catholic, Greek, Russian, and Protestant churches may organize a league similar to that of the proposed society of nations, 'to cooperate in Christian work as brethren,' will be laid before the pope by three Protestant bishops, it was announced here to-day by Right Reverend R. H. Weller, Protestant Episcopal Bishop of Fond Du Lac, Wisconsin. Bishop Weller said that, accompanied by Bishop Charles Anderson of Chicago, and another bishop yet to be named, he would journey soon to Rome in behalf of the church league."

We are pleased to note the progressiveness of the Religio at Logan, Iowa. It seems they hold monthly socials at the home of some member of the society and the program at these are denominated by C. L. Crow as "entertaining, instructive, and the social features of the gathering refined and helpful."

## "THE LITTLE CAPTIVE MAID"

In the issue of *Stepping Stones* for March 25, will begin a serial by the editor, Estella Wight, which we are confident will be read with unusual interest and will long be remembered. The chief character is the little Jewish maid who dwelt in Damascus, in the house of Naaman, the Syrian captain, about whom we read in 2 Kings 5:2, 3. The historical setting is true to the scriptural account, the characters are many of them familiar ones, and the events are correctly portrayed. The author has allowed her imagination to develop a story from the recorded incidents and the result is most pleasing. We call special attention to it lest some miss reading the first chapters as they appear.

## CORRECTION

In the article by Frank B. Almond, in our issue of the 26th, page 203, column 2, second paragraph, the word *work* should read *weak*, making the phrase to read: "fit in with our weak and ever-wandering reason."

## THE "ACACIA VICTORIÆ"

The student body at Graceland College are getting out a fine edition of their annual this year and calling it "Acacia Victoriæ," in commemoration of the year of our victory. It is dedicated to the boys who gave their lives that we might secure victory for democracy. The color is a pleasing red, white, and blue design. While they have put out some excellent volumes in the past, this bids fair to excel them all, for it has more pictures and cartoons than ever. There are 175 pictures of individual students, 15 or 20 groups, some 20 pen-drawn headings of departments, with about the same number of snapshots of faculty members and student body. The book is in the hands of the printers now and will be ready about April 1. Mail orders should be sent to the business manager, Lonzo Jones, Lamoni, Iowa. Copies will be on sale during the conference in Lamoni. The price is \$1.50.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, March 19, 1919

Number 12

## EDITORIAL DEPARTMENT

### THE AIMS OF ZIONISM

"THE JEWS REBUILD JERUSALEM, AS PROPHETS SAID THEY WOULD."

The first real ray of hope presaging allied victory came with the earliest successes of the British arms in Palestine. We took these successes as a happy portent that the free nations would be victorious and the Holy Land pass from the dominion of the Turk to the control of liberal governments that would favor the return of the Jew. At that time, in certain of our "Blue Pencil Notes," appearing in the HERALD for November 28, 1917, we wrote:

The fate of Palestine may seem a minor matter in this world war; but to our mind it is a matter of tremendous importance. History may reveal clearly how in the chaos and disorder of this great cataclysm God's hand was working in an orderly manner to accomplish his purposes concerning the Holy Land. An issue that we hope for is that Palestine may be freed or come under liberal and enlightened government so that the Jews may be permitted to return, redeem the land and restore their nation. Here is something to which one might pin a conviction. A triumph of the central powers would leave Jerusalem under the dominion of the Turk. That God will permit such a denouement seems to us incredible.

Happily, events are moving in harmony with our faith. At a meeting of Zionists, in Washington, District of Columbia, March 2, the following declaration and announcement of aims were adopted:

*To Our Fellow Citizens, to the President, to the National Authorities, to the Congress in Session, and to the Christian Churches at the National Capital, Greetings:*

The Zionists of the District of Columbia, mindful, as all Americans are, of the blessings of free American institutions, hereby reavow their whole-hearted support of our Constitution, and reaffirm their unqualified loyalty to the ideals which America stands for.

The reestablishment of a Jewish commonwealth, which the peace congress, in session at Versailles, has under consideration, will not affect the loyalty of the Jews to the countries of which they are citizens.

We gratefully recognize that under the benign influence of a latter-day civilization the United States and its high-minded allies intend that justice be rendered the people of

Israel, after they have been deprived of their home land for over eighteen hundred years.

Under Jewish national rule the foundations of our present civilization were laid and proclaimed.

The Pilgrim Fathers, when they landed on the bleak New England shores, carried in their hands the Sacred Book conceived and written on Jewish soil.

Modern Christianity long ago recognized in their Savior a son of Judea, born of a Jewish mother, the lowly but supreme expounder of the message: "Peace on earth, good will to men," a message subsequently embodied in that sublime motto: "With charity for all, with malice toward none," which Abraham Lincoln engraved on his matchless escutcheon.

It is the aim of the Zionists to again add to principles of human conduct by establishing in Palestine a government in which social justice shall reign, where every child shall be well born and where every one shall be taught the tolerance of a broad humanitarianism, the blessings of education and the sacredness of peaceful toil.

A Jewish university which will soon rear its noble walls where the prophets of old pleaded for human rights and justice, will gather under its roof Jewish men of science, establish modern laboratories for research, and keep in touch with the scientific progress as it develops in other lands.

Public schools will abound, and with musical modern Hebrew, which will be the language of the land, English or French will be taught to every child, in order to open and keep open the minds of the future Palestinians whatever shall be wrought by human brains elsewhere, as shall be chronicled in foreign literature.

Farming under modern scientific methods, already flourishing in many scattered Jewish settlements, will again make of Palestine a land "flowing with milk and honey."

Jewish artists will in due time enrich the world with native productions, adding them to the storehouses of beauty and refinement so necessary and so dear to people of culture.

Finally will churches and the state exist peacefully side by side, precisely as in the United States, in England, in France, and Italy, and we believe that those Jews who will reassemble on the shores of the Jordan and in the shadows of Lebanon, will show themselves worthy of the hope and the confidence which the power of the allies may place in them.

These are the aims of the Zionists, this their program, and for them they would bespeak the interest, the active sympathy, and the good will of mankind.—*Washington Post*, March 3, 1919.

Well may the hearts of the Saints rejoice as they see prophecy fulfilled. One of the earliest announcements of Joseph Smith was to the effect that the angel told him the time was coming when the Jews would return, in harmony with the ancient predictions. Many scoffed at such an idea. Even during

the early stages of the late war, when the Turks were oppressing the Jews in Jerusalem, and deporting them, we were told that the faith of the Saints was coming to naught.

Perhaps even some of our own people may have felt just a little dubious then, when Jerusalem seemed more likely to be permanently depopulated by starvation and massacre, and when an apparently imminent German victory promised to strengthen and perpetuate Turkish dominion. But the Lord's designs are not frustrated. We may again sing the good old hymn:

Go on in faith, ye Saints, go on,  
Fear not, the cause is good;  
The Jews rebuild Jerusalem,  
As prophets said they would.

ELBERT A. SMITH.

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### THE ETERNAL JEW

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[Reprinted from a former number of the HERALD.]

Have they not kingly lineage, have they not pedigree?  
Are they not wrapped with wonder, like the darkness of the sea?

They come out of the night of years with Asia in their blood,  
Out of the mystery of time that was before the Flood.

They saw imperial Egypt shrink and join the ruined lands;  
They saw the sculptured, scarlet East sink under the gray sands;

They saw the star of Hellas rise and glimmer into dream;  
They saw the wolf of Rome draw suck beside the yellow stream,

And go with ravenous eyes ablaze and jaws that would not spare,  
Snarling across the Earth, then, toothless, die upon his lair.

And have they not grief enough, this people shrunk with chains?

Must there be more Assyrians, must there be other Spains?  
They are the tribes of sorrow, and for ages have been fed  
On brackish desert-wells of hate and exile's bitter bread.

They sang the elegies that tell the grief of mortal years;  
They built the tombs of Pharaohs, mixing the bricks with tears;

They builded up fair cities with no threshold for their own;  
They gave their dust to Nineveh, to Babylon their moan.

After tears by ruined altars, after toils in alien lands,  
After wailings by strange waters, after lifting of vain hands,  
After cords and stripes and burdens, after ages scorched with fire,

Shall they not find the way of peace, a land of heart's desire?

Shall they not have a place to pray, a land to lay the head?  
Shall they not have the wild bird's nest, the foxes frugal bed.—Selected.

The Jew of yesterday is a noble figure in the world's history. He gives us the basis of our civil law. By him our religion is shaped. From his

writings we glean the texts upon which our most spiritual sermons are built; they point our morals and adorn our orations.

There is no land to which a Hebrew wanderer has not penetrated. There is no law that a Hebrew lawyer has not helped to frame. There is no bright dream that a Hebrew poet has not dreamed. There is no vista of the dim future that has not opened to the eyes of a Hebrew prophet; to his quickened ear came the greatest revelation of Deity and his hand wrote the greatest books of all time.

We begin to trace their history as it takes its rise in the great patriarchs, Abraham, Isaac, and Jacob, who, strong in body, mind, and spirit, became the fathers and founders of a wonderful people. Defective though their lives were in some respects, still they cherished the basic principles which insure existence and are the salt of religion and politics.

Next appears Moses, the great emancipator and lawgiver. After him was Joshua, the warrior. The one gave freedom to an oppressed people; the other drilled them and infused into them the militant spirit so that they went as conquerors into the promised land. There, by virtue of their native qualities and the divine inspiration received from on high, they became in most that is good the teachers and leaders of the whole world.

Reflect for a moment upon their illustrious names. Would you find a typical pioneer? He is found in Abraham, who heard the voice say, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." So he went and staked his claim in Canaan and founded a family that was to become a nation. Do you ask for a typical lawgiver? Moses is his name. Joshua is the valiant warrior; Daniel the inspired reformer. David is still the preeminent poet. Solomon is still the type of kingly splendor and wisdom. Jeremiah, Isaiah, Ezekiel, John—no greater prophets have been born of women.

But what a change since the day when the King of the Jews said, "Behold, your house is left unto you desolate!" What a change since Paul wrote, "Seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles!"

The picture of the eternal Jew is drawn in black and white, and the contrast is harsh to the point of offense. Yesterday, the throne, the scepter, the altar, the psaltery; to-day, the sign of the three gilded balls.

If we seek for the *typical* Jew of to-day we do not find a warrior, a lawgiver, a poet, or a prophet. We find an ignorant Russian exile, a crafty dealer in second-hand clothing, a money-lender.

The race that once caught the gleam of fire in the

burning bush now is supposed to see but the glint of gold. The race that once heard the voice of God at Sinai now hears mostly the clink of the silver dollar. The race that once thrilled in contemplation of the questions of eternity now thinks mainly of the problems of gain. The Jew has fallen so low that when any man of any race descends to unspeakable meanness in a bargain he is simply said to be "jew-ing his neighbor down." The very name has become a "hiss and a by-word."

Fortunately there is a brighter side to the picture, which is seen as we look at the future. The Jew of to-morrow will be as the Jew of yesterday. God plainly says that he will "set his hand again the second time to gather the remnant of his people."

This will not mean simply a return to the promised land, but a complete recovery of their former state of spiritual and temporal greatness. The reproach will be removed so that kings will be proud to be their "nursing fathers," and queens be honored to be called their "nursing mothers."

The promises of God concerning them have always been fulfilled. He declared that he would sift them among all nations "as corn is sifted in a sieve." It was done. Yet he declared that "not one grain" should be lost. It is true. They are scattered but not lost. So far as the Jew proper is concerned, he is a Jew anywhere. Bleached by the Arctic winds or tanned by the African sun, he is still a Jew. He may rise to the highest heights of education and wealth, or sink to the lowest depths of ignorance and poverty, he is still a Jew. Rothschild or "Shee-ney," he is a Jew.

When the gospel again comes to them, as it surely will when the "times of the Gentiles are fulfilled," the same spirit will go with it that has quickened the intellect of every people to whom God ever sent the gospel.

If the Gentle nations, among whom the gospel has been preached so long and whose intelligences have been enlivened by inspiration, shall fail to acknowledge the source of their greatness, the sun will set upon their glory, and they will cease to lead as inventors and rulers, as artists and writers, and the Jew will again lead and teach the world.

The subject is of vast importance because the welfare of the whole world is more or less affected by the welfare of the Jew. Abraham was not chosen for his own benefit alone, but that "in thee and in thy seed" all the nations of the earth might be blessed.

Looking into the future we see the time when the Jew shall attain to his supreme greatness, perhaps not as a Jew, but rather as a citizen of that great nation that shall be made up of men from every race and every clime—the great general assembly of the Firstborn.

ELBERT A. SMITH.

## WOMAN IN THE CHURCH WORK

Every once in a while some one rises to object on some pseudo grounds to the auxiliaries or departments of church work. They would narrow all of our activities and limit it to exactly what is positively directed, forgetting that we can do much good of ourselves, and rejecting the statement of the Lord concerning these organizations for good. (Doctrine and Covenants 117:12 as well as other passages.) Fortunately these are very, very rare.

Again we find, as one good sister expressed it, where there is ever a Sunday school or a Religio in good running order, due to the efforts largely of the sisters, some one comes along and demands that it be taken over by members of the priesthood; but it is never asked that the priesthood shall build up a defunct organization or waste their valuable time on one that is declining. Another sister said that she has seen more things in the church and from conversation with Latter Day Saints, to make her an ardent suffragette than in the outside world. She does not think the Lord intended things to be run that way, with the sisters all sitting on the fence and taking out their share.

In this connection, we are reminded of an editorial by President Joseph Smith a number of years ago in reply to the question whether women could teach. He referred to the very important work that women do in the home, and which we are quite ready to leave to their care. This is the training of the child in its early years of life. There are many who think that the first few years of life influence the child more than its training at any other time of life.

One prominent educator has made the declaration that the second seven years of a child's life will affect its after life more than any other period, except the first seven years. For the training and impressions it receives then do much to mold its future character. Yet this early work is left in the homes, almost entirely to women.

The training for the second period in our public schools is also almost entirely in the hands of women. And even in our Sunday school a large part of the teachers for the early years are women. How many men can you name in our church who are teaching in the infant department? And in this, we include both the beginner and the primary. There are very few as a rule in the junior department, though there are more in the intermediate. Yet the work of the mother and of the teacher in immediate contact with the child is of more vital importance than that of the superintendent, for the development of any individual boy or girl.

Are we to say that the women can do good work,

especially the work in the home and in public schools, but they cannot teach anywhere else?

As early as 1830, three months after the organization of the church, the Lord spoke by revelation (section 24) to Emma Smith, and in that revelation, in addition to stating that the office of her calling shall be for a comfort to my servant Joseph Smith," she was also appointed as a scribe for a time. But further than this we find: "And thou shalt be ordained under his hand to expound the scriptures, and to exhort the church, according as it shall be given thee by my Spirit." It was seen then that there exists no inherent reason why a woman cannot teach or assist in the work of the church under God.

We have to remember that back in the thirties woman's position in civil life was much different than it is to-day. A married woman was still to a large extent the property of her husband. She had no independent rights for all of her property was his. As some one has expressed it, "They were one and he was the one." Yet despite this we find in the revelations of God and in the moving of the Holy Spirit that which leads to her emancipation, to the recognition of the fact that she is a human being and can and should assist in this work by active assistance.

It is significant, if we look back into the early years of the Christian era and note the very low positions held by women, to find how much was done and has been done by Christianity to emancipate and recognize her as a worker in the church. The Apostle Paul certainly did. The early Christian church most certainly did and used the services of women in many ways. But the whole spirit of Christianity has tended in that direction, towards the emancipation of women. It is true that there was a period of darkness through the Middle Ages in which matrimony was decried and woman was considered merely as a temptation. But the spiritual force of the genius of Christianity still made its influence felt and that for the freedom and justice towards women.

To-day the attitude of society is much more reasonable than it was even fifty years ago. The past five years have shown considerable progress in a recognition of the effective work of which woman is capable. It is folly for us to refuse to utilize these talents.

Many a time have we seen a Sunday school or Religio misruled by some incompetent man, when there was a woman in the assembly fully competent to have reorganized the school and to have made of it a good success.

The priesthood of God is a holy thing. It is manifested not alone by the laying on of hands, but

also must be manifested by that spirit which comes down from above. The spirit of love, which, flowing out from the individual, makes its power felt, finds no need to continually hange concerning his authority and the dignity of his position or the honor that is due him. He is not concerned with honor but with service. Therein lies his authority. The spirit of inspiration and revelation that is upon him makes itself felt wherever he goes.

But we should not forget that there is no declaration that a monopoly of the Spirit is to be given to the priesthood. It would seem that real thought on the subject would convince anyone that we should use the most available material and persons that we have: those, in fact, best fitted at the time. But thinking is so rare an indulgence and many persons merely take a technical argument over words and their significance.

The true priest of God, recognized of him, is not only willing but glad to secure and employ the assistance of others. If there is a sister, as there often is, more capable for a local, district, or stake Sunday school superintendent or Religio president the church should have the advantage of her services in that department. May the Lord hasten the day when there is given to the priesthood that due respect which should go to the priesthood because by the manner of their lives and preparation for service they deserve it, and yet will recognize the value of the services of each and every Saint of God.

S. A. B.

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## EDITORIAL SELECTION

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### KIND WORDS

They never blister the tongue or lips, and we never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are full to the flame of wrath, and make it burn more quickly. Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all kinds of words in our day, that it seems desirable to give kind words a chance among them. There are vain words, idle words, silly words, hasty words, spiteful and empty words, profane and warlike words. Kind words also produce their own image on men's souls, and a beautiful image it is. They soothe and quiet and comfort the hearer; they shame him out of his sour, morose, and unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

—B. Pascal.

## ORIGINAL ARTICLES

### NAUVOO AND THE "CHICAGO TRIBUNE"

Among many other articles lately referred to me, as a historian, none have impressed me with a deeper feeling of injustice and wrong and pure "malice aforethought" than the reference to the "Mormons" in the *Chicago Sunday Tribune*, for December 8, 1918. It is in an article entitled, "Centennial History of Illinois," and purports to be written by one Rollin Lynde Hartt, whoever he may be; none, even of our Illinois historians, so far as I know, having ever heard his name before.

The more obscure the author, however, the more eager he seems to be to misrepresent and slander, and thus inadvertently put the badge of ignorance and irresponsibility on himself.

It is with surprise as well as regret that I see a newspaper of the exalted standing and wide circulation of *The Tribune* giving space to such unwarranted fabrications. In the same article, in the same installment, Rollin Lynde Hartt portrays conditions in the State of Illinois outside of Nauvoo, as follows:

A dismal state of things—school sessions in rude quarters, church services likewise, and remarkable for scarcity at that! Unlike New England, Illinois had not been settled by religious enthusiasts. It had been settled by bluntly practical backwoodsmen. School improvements and churches could wait, thought they—an opinion with which pedagogues and circuit riders begged to differ.

If schoolmasters speeded up intellectual progress by adding "lickin" to "larnin," circuit riders speeded up spiritual progress by going in headlong for a wild and furious revivalism. The pioneers responded—sometimes by developing cases of "the jerks." Evidently Fordham has witnessed such cases. Among the sources of bad health among the people he mentions not only "the universal use of spirituous liquors," "the disregard of personal comfort and cleanliness," "the great excitement of the mental passions, which first settlers are by their situation to," and "in some cases very early marriages," but "(perhaps) violent religious enthusiasm."

So, while these early inhabitants were given to revivalism of a fearful and wonderful intensity, and while they blocked every effort toward establishing public schools (the Illinois public school system dates only from 1855), they were a shrewd set, splendid material intellectually, and less to be described as behind the times than as shunted to one side of them.

The reader will note that Hartt, by insinuation, attempts to partially account for ignorance and heathenism in Illinois in the 40's by writing, in the first paragraph of the above quotation, "Unlike New England, Illinois was not settled by religious enthusiasts."

He is right. Up to that period and later, Illinois was settled mostly by illiterate proslavery advocates from the South, among whom the New England "religious enthusiasts" and antislavery men who settled at Nauvoo were as welcome as was John Brown among the Missouri squatters in eastern Kansas. These Nauvoo New Englanders were also "educational enthusiasts," and also "prohibition enthusiasts," thus forming quite a remarkable contrast, indeed, to the native Illinoisians of that period, but not in the manner described by the "inspired" historian of the *Chicago Tribune*. At a time when Chicago had but emerged from a swamp producing, chiefly, skunks and wild onions (Chicago historians generally claim that the name of their city is an adaptation of the name of a mythical Indian chief, Chicagou; but one Illinois historian wrote an article, published by the Illinois State Historical Society, in which he contends that Chicago means "place of the skunk," or "place of the wild onion," and received this designation from the local Indians on account of the site of the pioneer village being a somewhat swampy place, producing abundance of wild onions, and much frequented by skunks), and was yet a rude village with quagmire streets; Nauvoo, with its progressive population of New England "religious enthusiasts," was the largest city in Illinois, had chartered and founded a university, established an unrivaled public school system, and was the only prohibition city in the world! Yes, indeed, Hartt; quite a contrast with the surrounding sea of ignorance, intemperance and illiteracy in the remainder of the State, as portrayed by your slanderous pen! A little honest investigation, Hartt, if you regard the truth at all, would often prevent serious error.

The charter of the city of Nauvoo made special provision for a university. This much maligned charter was approved both by the famous statesman, Stephen A. Douglas, and the great Abraham Lincoln, then a member of the Illinois legislature.

The act incorporating the "City of Nauvoo," has just passed. . . . Lincoln had the magnanimity to vote for our act, and came forward, after the final vote, to the bar of the house, and cordially congratulated me on its passage.—*Times and Seasons*, January 1, 1841, pp. 266, 267.

Section 24 of the charter read as follows:

The city council may establish and organize an institution of learning within the limits of the city, for the teaching of the arts, sciences, and learned professions, to be called the "University of the City of Nauvoo," which institution shall be under the control and management of a board of trustees, consisting of a chancellor, registrar, and twenty-three regents, which board shall thereafter be a body corporate and politic with perpetual succession by the name of the "Chancellor and Regents of the University of the City of Nauvoo," and shall have full power to pass, ordain, establish, and execute all such laws and ordinances as they may consider necessary for the welfare and prosperity of said university,

its officers and students; provided, that the laws and ordinances shall not be repugnant to the Constitution of the United States, or of this State; and provided, also, that the trustees shall at all times be appointed by the city council, and shall have all the powers and privileges for the advancement of the cause of education which appertain to the trustees of any other college or university of this State.—*Times and Seasons*, January 15, 1841, p. 284.

The Saints were quite enthusiastic about their university, as witnesses the following:

The "University of the City of Nauvoo" will enable us to teach our children wisdom—to instruct them in all knowledge, and learning, in the arts, sciences, and learned professions. We hope to make this institution one of the great lights of the world, and by and through it, to diffuse that kind of knowledge which will be of practical utility, and for the public good, and also for private and individual happiness. The regents of the university will take the general supervision of all matters appertaining to education from the common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education and hand over the pupil from teacher to professor, until the regular graduation is consummated and the education finished.—*Times and Seasons*, January 15, 1841, pp. 274, 275.

And this, Mr. Hartt, the "Mormons" you malign, proceeded to do. They began at once to make their university "one of the great lights of the world," as per their above-expressed intention; but, "the light shineth in darkness; and the darkness comprehendeth it not"; "even that mental and spiritual darkness of the inhabitants of Illinois, so graphically described, though somewhat exaggerated, by the romantic imagination, and ready pen of the "historian," Hartt.

By reference to the *Times and Seasons* of December 15, 1841, we find that the chancellor, registrar, and regents were duly elected and proceeded to appoint a university president and a faculty. The city council also passed an ordinance putting the public schools of the city under the direct supervision of the regents, and three school wardens were selected in each of the four wards of the city to act under the order of the regents of the university; and the wardens were instructed to see that the schools in their respective wards were duly systematized, and employ only such teachers as appeared before the chancellor and registrar of the university and passed a creditable teachers' examination. An up-to-date set of textbooks for the city schools was adopted (*Times and Seasons*, January 1, 1842, page 654), and (page 655 of the same) a department of music was established in the university and instructors provided for it. The first faculty according to the above authority, was as follows:

President, James Kelley, A. B., Trinity College, Dublin.

Orson Pratt, Department of Mathematics and English.

Orson Spencer, A. B., B. D., Graduate of Union College, and Baptist Literary and Theological Seminary, both of New York; Department of Languages.

Sidney Rigdon, Graduate of Brooklyn Seminary; Department of History.

Gustavus Hills, Department of Music.

(*Times and Seasons*, January 1, 1842; Bancroft's History of Utah, p. 146.)

Some have doubted that the Saints in Nauvoo manifested any decided abolition tendencies, and point to the prophet's great friendship for Stephen A. Douglas, the opponent of Lincoln, as evidence that the Saints were favorable to the political schemes of the "Little Giant."

I have proof that such was not the case. The leopard could change his spots and the Ethiopian his skin about as easily as a band of New Englanders could change their sentiments in regard to slavery. There was evidently a real friendship between Joseph Smith and Stephen A. Douglas, and when we come to examine the men carefully, they really had many characteristics in common. Douglas was not a Southerner. He was a native of Vermont, and like Joseph Smith, had been carefully brought up by a strict and pious mother and carefully grounded in New England principles and ideas. Like the Smiths, the Douglasses removed from Vermont to Canandaigua, New York, from which place, Douglas, after receiving the strict admonitions of his New England mother, came to seek his fortunes in Illinois. He acquired his education, with the exception of a short term at Canandaigua Academy, in about the same way as Joseph Smith, both of them having received the rudiments of education in the public schools. There were schools scattered over Illinois, too, in the period of intellectual darkness so exaggerated by Hartt, and Douglas taught in one of them for a while at Winchester, Illinois, he being a democrat and acceptable as a teacher among the settlers from the South.

While Douglas was an avowed Democrat before he came to Illinois, he evidently never was in full sympathy with the Southern slaveholders, and in the ultimate test, after running as the presidential candidate of the Northern Democrats while the Southern Democrats backed another, when Lincoln was elected and secession began he declared himself an adherent of Lincoln and the Union.

Joseph Smith and Douglas were natives of the same State, Vermont, and when Joseph made his appeal to the descendants of the Green Mountain Boys, their common ancestry in the American Revolution, the appeal did not fall on deaf ears as far as Douglas was concerned, and on the several occasions that opportunity offered he did not fail to render in full that justice for which the Prophet made his appeal.

In their turn, the Prophet and his followers from feelings of gratitude and respect, gave Judge Douglas some support politically, but that they ever followed Judge Douglas so far at any time as to forego their abolition principles history amply disproves. I have two old documents on my table now, found among the papers of one of the old-time Hancock County, Illinois, lawyers, in Carthage last summer, that I think are admissible as evidence. One is signed by twenty-one Democrats of the 40's residing in Appanoose Township, and the other is signed by twenty-seven of the same ilk residing in Pilot Grove Township. They are identical appeals to the Democratic party in Illinois setting forth that whereas, certain designing politicians have falsely accused the Democrats of Hancock County of being in league with the Mormons for political gain; the undersigned wish the people of Illinois to understand that just the opposite is the fact, and in reality it is the Whigs that are in league with the Mormons, while the Democrats are their mortal enemies. The signers of these documents are old residents of the county well known to me and my parents.

To show that Illinois newspapers of that day thoroughly understood the Puritan sentiments of the "Mormons," I here introduce extracts from two of the leading papers of opposite politics.

All the combined factions and fragments and sects of religion, morals, and politics have been arrayed against us. The Abolitionists falsely contended that they were neutral between the great contending parties. Their strength was a reserved force that fought us in ambush, under the standard of Federalism. The deluded and infatuated Mormons were mustered like so many regular soldiers, by that infamous impostor Joe Smith.—*The (Jacksonville) Illinois Democrat*, November 21, 1840.

To the above, we find in the *Sangamon Journal* (Springfield Illinois) of the next week, the following reply which also shows that the leading newspapers of the state were not as unanimous in condemning the "Mormons" as some of the modern "historians" assert.

The above precious and liberal morceau is taken from a long article in the last *Illinois Democrat*, printed in Jacksonville, Morgan County, and is one of the most prominent leading Van Buren papers in the State. . . . The paragraph above quoted declares that all sects of religion were arrayed against the Radicals and Agrarians who were the chief supporters of Van Buren in the late political contest, through which we have just passed. The assertion is in the main correct—it is not of that I complain—but it is that out of all the various denominations of Christians which the *Democrat* admits were arrayed against the Van Buren party, the Mormons should alone be made the special objects of their abuse. Are not the Mormons, citizens of the United States, entitled to the same protection under our Constitution and laws, as any other sect of Christians? Does not the Constitution guarantee to them, as well as the Baptist, the Methodist, or the Presbyterian, the unquestionable right of worshipping God according to the dictates of their own con-

science? Why then does this leading organ of Van Burenism assail the Mormons as "deluded" and "infatuated" and brand one of their principal and most exemplary members as an "infamous impostor"? Does *The Democrat* hope that by such unmeasured and inflammatory appeals they can excite the populace to act over the scenes in Missouri, which banished hundreds of innocent individuals from their own soil and fireside—robbed them of their property, and left their children "houseless, save in a mother's arm—couchless, save upon a mother's breast"? Do the leaders of the party hope that the fire of persecution against this injured sect of Christians can be rekindled within this State, and the objects of their malice and hatred be made to flee from without our borders? If so, they will find themselves mistaken—the freemen of Illinois never will suffer the disgraceful scenes of Missouri to be acted over on this side of the Mississippi; and whenever *The Democrat* or any of its leaders, or any of its supporters, shall attempt a renewal of the persecutions against the Mormons, the assailants will find that the swords of the law-abiding portion of the community "are a thousand while their bosoms are one."

The *Alton (Illinois) Review*, in May, 1842, in publishing a speech by Governor Duncan quotes him as saying: "It struck us with a good deal of astonishment that Joe Smith and General Bennett should thus publicly avow their abolition principles." . . .

This was five years after Lovejoy had been driven from Missouri as a New England Abolitionist, and murdered by the pro-slavery mob at Alton for daring to even discuss slavery in his newspaper. Further evidence that their anti-slavery sentiments was one of the main things that prejudiced the settlers of Illinois against the people of Nauvoo, could be quoted ad infinitum, but this will suffice.

HERBERT S. SALISBURY.

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## EDUCATION

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(Read at Central Oklahoma conference, February 15, 1919.)

I will introduce my theme by quoting some definitions as to what the word means: "Education: Instructing, enlightening the understanding, and forming the manners. Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth and fit them for usefulness in their future stations."

"To prepare for complete living."

An analysis of the definitions given will help us to understand the true purpose of education. A perversion of its meaning may lead us into error and hinder us from leading a useful life and robbing us of much joy and happiness.

"Instructing; Enlightening the understanding." To accomplish that purpose, to attain to that end we must be students of God's revealed word and also of the best literature that can be obtained in the world.

To this must be added what we can learn by association with our fellow men; traveling among different people is one of the best means that we can use to "enlighten the understanding," to say that we have an education because we have obtained what our public schools and colleges give us is a misuse of the term, that is only the preparatory work to fit us to go on to greater perfection. To understand prophecies in the Scriptures and comprehend their unfolding and also the ethical teachings of Jesus and the apostles we must be acquainted with ancient, mediæval, and modern history and also of the social customs during the times of the Savior and the apostles.

"Forming the manners." We cannot afford to miss such an opportunity. Good manners are a passport among people of refinement and intelligence. In our homes, in our churches, and other public places good manners should be in evidence; without them we add to the discomfort of others, and the home and the church is in a large sense desecrated and we appear as persons very uncouth in our conduct.

"Correct the temper," or in other words our mental disposition, our natural inclinations, so that we will be constantly in a mood that will be a pleasure to ourselves and not an annoyance to others.

"To form the habits of youth" is one of the functions of education. The habits we form in youth will largely determine what our future life will be, success or failure. If we form the habit of reading good books we will have knowledge that will help us to add greatly to our own happiness and pleasure and to be an instrument of usefulness in the world. The habit of industry in our business will bring us success in material wealth and make comparatively light all our tasks of a mental nature. The habit of economy in the use of our time will give us many precious minutes to be used for mental development and the acquiring of knowledge which in a lifetime will amount to years. The habit of economy in our private expenditures will mark the dividing line between poverty and plenty in material wealth and in physical comforts. The habits we form of a religious or spiritual kind largely determine as to whether or not our lives will give expression to cold formality or to emotions that spring from a soul that is in touch with the divine and infinite Father of us all.

To fit the young for a life of usefulness is another of the functions of education and it is the result that must flow from the mental attitude and habits that have been formed. It is not enough to be good, we must be useful if we would fulfil our proper station in life, God demands it if we would be in touch with him. The world needs it or it must remain stationary

and the great purposes of our Father will be hindered in accomplishment for it is through human instruments his work is done. To prepare us for complete living would seem to be the goal of all our ambitions, the sum total of human effort. When we have attained to that condition we are on the mount of transfiguration and all the world is at our feet. It will be functioning of the triune man, spiritual, mental, and physical, none working out of harmony, but all in as perfect accord as the planets in the heavens, no physical pain, no mental diminution, no spiritual inharmony with the Father of our spirits, but a perfect blending of all the parts that make perfect manhood. Zion, the pure in heart, and material equality, is the goal set before us to be accomplished before our Lord shall return and again take his abode among men. To bring to fruition that happy condition, which has been sung of by poets, and foretold of by prophets, and put into practice by our Lord while he was among men, it must be done through human effort with divine assistance. It will be needful to have spiritual teachers, who will be in very close communion with our heavenly Father, so that their teachings will be like drinking from the fountain from which our Lord drank, when from his blessed lips flowed words whose power some day will transform the world, so that in our lives will be seen the image of the Christ.

Teachers in the public schools and colleges will be in great demand; the intellectual training of our children will have its beginning in those institutions. From where will they come? Will our own ranks be so deficient in men and women of intellectual training, that it will be necessary to go into the world to secure them? The present trend of thought in the medical and dental profession is preventive, teaching how to live that we may have strong bodies and clear minds. In Zion who shall be our teachers in hygiene? Whom shall we consult, so that we can be taught how to care for our bodies? Who shall stand beside the mother when she feels the pain and realizes the joy that goes with motherhood? Shall it be those of like precious faith upon whose lips is a prayer for strength and wisdom, or shall it be an alien hand with professional skill, but devoid of spiritual sympathy? To avoid such a condition our own young men and women must enter the professions of medicine, dentistry, and nursing.

Zion will need civil engineers, mechanical engineers, chemical engineers, and sanitary engineers. Where will they come from? Will they be found in our own ranks? If not, why not? Public buildings will be needed, beautiful parks, and public play will be a source of happiness and comfort to old and young. Pleasant, comfortable, and convenient homes will be found in the

cities, villages, and country. To have all such comforts that belong to modern life the landscape gardener and architect must design them. Again I propound the question, From whence shall they come? Not from the undeveloped mind and untrained hand. Mechanics of all kinds will be in demand. It is an age of mechanical achievement. In our daily life we are in constant association with mechanical devices. Shall our boys and girls pass by these opportunities and be only "hewers of wood and drawers of water?" Is it not possible that with mechanical achievement and mental training that the drudgery of what is called common labor shall be largely removed?

Domestic science and the art of home making must be one of the glories of Zion, and without them there will be no Zion. Whether our daughters learn it from their own mothers or have been helped by study in the laboratories of our institutions of learning and in special training in hospitals, it will be an education that every woman can feel an honest pride in her soul that she possesses. Zion will not be a big country with a wire fence around it and the world looking at us and wondering what kind of animals we are. It will be a place of human activity, where we cannot completely separate ourselves from our Gentile neighbors. It will be a place that through the process of education worldly lusts will lie prostrate at our feet, our unholy passions of lust and selfishness will have been conquered, and all will be brothers and children of our heavenly Father.

Education means to prepare for complete living, physical, intellectual, and spiritual. Are we in favor of it?

EDWARD RANNIE.

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### SHALL WE READ FICTION?

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I have heard the opinion expressed by some of our people that story-telling and writing should not be indulged in. "Truth is stronger than fiction," they quote. Nothing but absolute truth, they insist, should be contained in our publications. Yet I am thankful to note that such belief is waning and most of us are recognizing the tremendous importance of fiction and its place as a factor in church education.

Every normal child will read. He will read anything interesting, which must include fiction. We must supply it. If we do not, others will. Think of what this means; of the wonderful opportunities it offers us. We must take advantage of it. We must supply the sort of literature suitable to the age of the child. That literature must be placed in attractive, interesting form. The mind of the child must be gradually educated. He cannot at first grasp the deep, technical research work so appealing to the minds of those educated to comprehend it.

Before our minds can reach the enviable condition where it can seize and grasp the deeper thoughts contained in our books of science, we must master the subject in its elementary phases.

From the time the little boy or girl toddles to your side and says, "Tell me a story, daddie," they have placed a wonderful opportunity in your hands. Make the most of it. Tell them the story. Whether fact or fiction it makes no difference to them. It need not concern us, except to serve in one of the two great objects of story-telling—to teach some fundamental truth, something elevating and uplifting, or something calculated to stimulate the imagination of the child; something causing him to see pictures of the mind not caused by optical vision. To the childish brain the first story, or even jingle, is a puzzle, a problem; his imagination is undeveloped in the fullest sense of the word. Hitherto the mind pictures came through sight only. With this difficulty met and grappled, a picture formed purely by imagination, he has mastered his first great problem, and very justly feels elation. Then the question comes, Has his victory been one tending to elevate or degrade? The answer is left entirely with the story-teller. The child itself is helpless in the matter.

From the first problem represented in the jingle or simple story, the mind slowly advances until it is ready for that richest of imaginative material—the fairy tale. Some people there are who hold up their hands in horror at the mere mention of fairy tales. Yet the education is not complete without them. In word pictures they hold a high rank and are invaluable to the development of the brain. The great and lasting problem is the creating of a thinking, reasoning mind. This cannot be done without stimulating the imagination. As all branches of learning: Arithmetic, grammar, physiology, history, geography, the high school subjects, and on down through the normals, universities, colleges, and kindred institutions, are dependent on the ability of the pupil to form mental pictures, to vision the problems represented in their several lessons, it will readily be seen that the jingles, stories, fairy tales, and similar materials are invaluable stepping-stones to higher education. At the present time when the great wave of educational preparedness bids fair to revolutionize church activities, let us not overlook so important an asset.

Another form of fiction, equal, at least with the fairy tale is the fable. Innumerable are the lessons and word pictures supplied by the fable. All of us have read, enjoyed, and profited by them. They are so well known to old and young alike that to name them here would be a waste of time. See that the children secure

the lesson taught in each well-written fable of our readers and magazines.

God placed the desire for a story in the mind of the child; it remains through budding manhood and womanhood, through early and middle life, through our declining days and old age, and only leaves when our spirits do. Did God place this desire within us as a means of accomplishing good, or merely as an idle whim? As God, our Creator, never acts from the latter motive, we can reach but one conclusion. That is that he planned and perfected this inborn longing for a story. He intended that it should be a means of bringing mental scenes before our eyes, stirring scenes, religious scenes, scenes in which the mind and desires of the heart are raised to a higher nobler plane.

If the stories are not well chosen they have a tendency to lower and degrade. Satan has always effective use of this mighty factor. In one of the first scenes of the Bible we find him pouring a fairy tale into the eager, inexperienced mind of Eve. As a consequence the mental picture conjured for her brain told her of great knowledge which would be hers should she simply stretch forth her hand and pluck the fruit. The picture was so pleasing that she fell, influencing Adam to share that fall. From then on down through the Bible days this evil power continued to use this means of education, but always with detrimental effect on those who listened. So much confidence had he in the effectiveness of the word picture, he drew one for Jesus, tempting him with food when he was hungry, and with power and popularity when he was so pitifully friendless, so far as the people of this earth were concerned.

To-day the mails are flooded with worthless, degrading, dangerous literature. Stories—whether fact or fiction it does not matter—that not only fail to teach a good lesson, but too often accomplish exactly the contrary.

Let us repeat: The lesson taught and remembered is the prime object in the story, short or long, for which we should aim. If we had two stories, one fact and the other fiction, both teaching the same lesson, but demonstrated more clearly by the fiction, the latter is preferable. Fiction is not to be considered as lies or falsehoods. The characters in the story are living, moving, acting creatures of the brain, as real and valuable as if they were boys and girls of flesh and blood. Christ did not hesitate to use fiction. Indeed, with him, it was a favorite mode of teaching. Who among us have not read and loved the beautiful parable of the prodigal son, of the talents, the sower, and many others used to such great advantage by the Master? What is a parable? The dictionary defines it as: "To represent by fic-

tion or fable." In other words, a worthy lesson made impressive by use of fiction.

Should our stories be mild, tame, lifeless, what some of our boys would call "goody-goody," though with an excellent moral, or should they be stirring, warm-blooded, full of action and adventure, even carrying the reader into scenes of conflict, yet still possessed of the good moral or lesson? Choose the latter! This does not mean that we should choose stories of bloodshed, carnage, street brawls, and similar rowdyisms. It is easy to go to the extreme in either direction. There is such a thing in boys' stories, the kind they love to read, as conflict without bloodshed or other harrowing details; conflict with wrong in the cause of humanity having a tendency to elevate rather than degrade. Who among us would not be proud of a son who would champion, even to the extent of bodily strength, the cause of the downtrodden, especially if the unfortunate one should be worthy? If we admire a boy of this kind we should educate him to grow up as such. How can this better be done than by suggestion through the medium of the well-chosen story? The male of the race, boy or man, was designed by the Creator as a champion, a champion of woman, of Christ, of the gospel, of country, and of his fellow men. If he fails to be greatly influenced to this end there is something radically wrong with what he has read.

This applies to girls as well. Give a girl two stories, one written expressly for girls, the other for boys, and nine times in ten she will read and be more interested in the one written for boys. The reason for this is in the fact that the boy's story is the more apt to be red-blooded, adventurous, with the goal well-nigh unattainable, yet reached by that invincible spirit so admired by the reader, boy and girl alike. There are, of course, exceptions to this. A few of our writers have learned that stories for girls must not be "sissy," as they so aptly designate them. They must be real, live stories of venture-some, red-blooded, genuine boys and girls. Stories with a high aim, and that aim reached because of merit.

From the story of adventure, the boy's mind will turn to history and travel. When this time comes take full advantage of it. What boy or girl will not be greatly benefited by reading the life of such noble men as Washington, Crockett, Greene, the dashing, chivalrous Marion, the fiery-hearted, noble Ethen Allen, or Mad Anthony Wayne, or that ideal American, the idol of every heart that quickens at sight of the Stars and Stripes—Abraham Lincoln? Let them read the lives of such men and see that several such volumes are placed within their reach.

Also let them read the lives of such men as Kit Carson, Will Drannon, Fremont, Buffalo Bill (Wil-

liam F. Cody), and Wild Bill (William Hitchcock), but be sure such books are genuine histories of their lives and not one of the dangerous pretenses so abundant in our book stores. Every healthy American boy feels the call of the West, and will live the life in well-chosen stories and histories of the plains.

How many of us read the books our children read? Too few, I dare say. If we do not read them ourselves, which we should do whenever possible, we should at least take the advice of those who do. Provided, of course, that those who do are competent to judge. We are fortunate in having in the church two ideal magazines devoted to our young people, in which every article is read by editors competent to judge. In them we find the whole-souled, red-blooded story of the boy or girl not afraid to do and dare, each one calculated to lift the young reader to a higher plane of thought and deed. By all means have them on your library table. Then if your boy or girl feel the want of more reading material and you have not the time to give the selection careful personal attention, write to one of the editors and you will be placed in touch with those making such work a study.

Read fiction, and furnish fiction for your children. Whatever you buy, fact or fiction, history, story of the plains, of the north country, of the sea, the metropolis, fable, fairy tale, or stories of foreign country, see that it teaches a lesson. We have Christ's example before us. By following it we cannot go astray.

FRED W. SMITH.

### WE NEED A MISSIONARY PAPER

The recent article by R. W. Farrell in reference to the need of a missionary paper is timely and well taken. The gospel literature workers are in need of just such an instrument. It is the duty of everyone to warn his neighbor. We need something illustrated, brief, and to the point; something that will catch the eye. Of course, all members should read the church papers. The gospel literature workers should strive to get the church papers into every Saint's home. A mission paper will help do this.

We must wake up the inactive ones as well as nonmembers who are more or less interested. We must show first of all that we are interested ourselves. Let everyone do a little to help the great forward movement now due the church. We must show that there was need of a restoration; also that there was a restoration, and what it means to us and to others. We must create more interest in our church, our books, and our papers. A mission paper should be sold to the locals at less than cost, with the address of district or local thereon, an-

nouncing that we have speakers and lecturers who will fill suitable openings.

The Kirtland Temple is becoming of more interest. More people visit it each year. No one should be permitted to leave the building without some literature explaining what the Temple stands for, and our position in the world.

It is time for us to move forward in a world-wide effort. Some will be left behind of course, but many more will be added when they sense the obligation, and the benefits to be derived from such an organization that is going to fulfill the measure of its creation. From every man according to his means unto every man according to his needs, the fatherhood of God and brotherhood of man—"Zion Awake."

FRANK G. WEBBE.

CLEVELAND, OHIO.

## OF GENERAL INTEREST

### WASHINGTON'S "FAREWELL ADDRESS" AND THE LEAGUE OF NATIONS

So much is said by those who are opposed to the idea of any league of nations, about Washington's warning to his fellow countrymen against "entangling alliances." It seems well to remind the public (and when more appropriately than on the birthday we celebrate) of some of the words which he actually used in his farewell address which are pertinent to the great problem which our nation has before it at this time. Early in the address he said:

"I shall carry it with me to my grave, as a strong incitement to unceasing vows, that heaven may continue to you the choicest tokens of his beneficence—that your union and brotherly affection may be perpetual—that the free Constitution, which is the work of your hands, may be sacredly maintained—that its administration in every department may be stamped with wisdom and virtue—that, in fine, the happiness of the people of these States, under the auspices of liberty, may be made complete, by so careful a preservation and so prudent a use of this blessing, *as will acquire to them the glory of recommending it to the applause, the affection, and adoption of every nation, which is yet a stranger to it.*"

And that is precisely what the proponents of a league of nations are now engaged in doing; recommending the principle of our Federal Union to the nations of the world. Further on in the address Washington said:

"Is there a doubt, whether *a common government* can embrace so large a sphere? Let *experience* solve it. To listen to mere speculation in such a case were criminal. We are authorized to hope that

a proper organization of the whole, with the auxiliary agency of governments for the respective subdivisions, will afford a happy issue to the experiment. *It is well worth a fair and full experiment.* With such powerful and obvious motives to union, affecting all parts of our country, while experience shall not have demonstrated its impracticability, there will always be reason to distrust the patriotism of those who in any quarter may endeavor to weaken its bands."

May we not well repeat these words to-day, with reference to the proposed "proper organization of the whole" society of nations? In view of the great object aimed at by a league of nations (the abolition of war, as a means for the settlement of differences between nations) ought we of to-day not also to say: "Let experience solve it. To listen to mere speculation in such a case were criminal. . . . It is well worth a fair and full experiment."

Again, Washington said in this address:

"I have already intimated to you the danger of parties in the state, with particular reference to the founding of them on geographical discriminations. Let me now take a more comprehensive view and warn you in the most solemn manner against the baneful effects of the *spirit of party*, generally. . . . The common and continual mischief of the spirit of party are sufficient to make it the interest and duty of wise people to discourage and restrain it."

Again:

"Observe good faith and justice toward all nations. Cultivate peace and harmony with all. . . .

"Against the *insidious wiles* of foreign influence I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake. . . .

"Why, by interweaving our destiny with that of *any part* of Europe, entangling our peace and prosperity in the toils of European *ambition, rivalry, interest, humor, or caprice?*"

Here we have the only place or connection in the entire address in which the word "entangle" or any derivative or synonym of it, is found. Is it not clear that Washington in this touching "farewell address," in which he showed such love and solicitude for his country, written at a time when Canada was further from our own country than are the countries of Europe to-day, warned us against entering into partial alliances, which would involve us in the toils of the private ambitions of some of the European nations, towards whom we might entertain a particularly friendly feeling, rather than against an impartial federation, which is but giving world-wide application to the principle to establish which he devoted his life? In view of the foregoing, would Washington to-day oppose or favor a league of na-

tions?—Percy Werner, in the Saint Louis *Post Dispatch*, February 22, 1919.

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### RELIGION DEPENDENT ON HEALTH

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"The great impulse of the twentieth century is the conservation of life," said Tom Williams, of Los Angeles, California, in his lecture on "divine healing," at the Allen Theater last night.

Mr. Williams continued: "We now know that pain and piety are not necessarily akin. Religion and poor health are not synonymous. Weakness and suffering are not an essential corollary of grace. We no longer bleed men to make them religious. Red blood is not an indication of passion and sin. We know that the law of causation is ever operative. Men reap what they sow. Compensation enters into all life. We no longer charge God with our folly or place the results of our sin upon Providence. The dispensations of Providence are constructive. All the agencies making for health and longevity and the perpetuity of life are divine. The surgeon, the physician, the nurse, are ministers for God in the field for remedial and preventive service. Every invention or discovery which lessens pain or intensifies life is an inspiration from God.

"Men are apt to become pessimistic when they consider the terrible holocaust which the war lords of Germany precipitated upon the world. We have only to consider the wonderful achievements during the past century in the arts of peace to be filled with optimism and hope. The church is coming to know that salvation has to do with the body as well as the spirit. The religion of Jesus embraces social readjustment as well as individual regeneration. Christianity is not a spiritual thesis so much as it is a work-a-day program for men and women in all the affairs of life. The religion of Jesus is the religion of humanity. It radiates good cheer. It inspires fellowship. It stimulates good health. To be religious one must be happy. To be happy one must be well. It is well-nigh impossible for a man to be spiritual when his body is diseased. The one big problem before the church and the state to-day is to eliminate disease, overcome want, promote health, stimulate energy, and secure happiness to all."—*Toronto World*, February 24, 1919.

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Forgiveness does not bring back to the sinner his former virtue, but it gives him a new start. It puts him where God's mercy and grace cooperate with him in the working out of a better future.—Samuel F. Halfyard, in *Cardinal Truths of the Gospel*.

## BRITISH LABOR

[We note from the *Social Service Bulletin* for December, 1918, that the British Labor Party places as its minimum demand, the equivalent of eighteen dollars per week in the United States; and a surplus to be built up for the common good. The following may prove of interest, as showing the attitude of British labor toward economic problems.—EDITORS.]

### THE SURPLUS FOR THE COMMON GOOD

"One main pillar of the house that the Labor Party intends to build is the future appropriation of the surplus, not to the enlargement of any individual fortune, but to the common good. It is from this constantly arising surplus (to be secured, on the one hand, by nationalization and municipalization, and, on the other, by the steeply graduated taxation of private income and riches) that will have to be found the new capital which the community day by day needs for the perpetual improvement and increase of its various enterprises, for which we shall decline to be dependent on the usury exacting financiers."

An interesting provision is that made for scientific investigation and research—"not to say also for the promotion of music, literature, and fine art, which have been under capitalism so greatly neglected. . . . Society, like the individual, does not live by bread alone—does not exist only for perpetual wealth production. . . . The Labor Party, as the party of the producers by hand or by brain, most distinctively marks itself off from the older political parties, standing, as these do, essentially for the maintenance, unimpaired, of the perpetual private mortgage upon the annual product of the nation that is involved in the individual ownership of land and capital."

### "THE STREET OF TOMORROW"

With the completion of its "house" the Labor Party considers the street in which it is to stand—the international relations of the democratized state.

"As regards our relations to foreign countries, we disavow and disclaim any desire or intention to dispossess or impoverish any other state or nation. We seek no increase of territory. We disclaim all idea of 'economic war.' We ourselves object to all protective customs tariffs; but we hold that each nation must be left free to do what it thinks best for its own economic development, without thought of injuring others. We believe that nations are in no way damaged by each other's economic prosperity or commercial progress; but, on the contrary, that they are actually themselves mutually enriched thereby. We would therefore put an end to the old entanglements and mistifications of secret diplomacy and the for-

mation of leagues against leagues. We stand for the immediate establishment, actually as a part of the treaty of peace with which the present war will end, of a universal league or society of nations, a super-national authority, with an international high court to try all justiciable issues between nations; an international legislature to enact such common laws as can be mutually agreed upon, and an international council of mediation to endeavor to settle without ultimate conflict even those disputes which are not justiciable. We would have all the nations of the world most solemnly undertake and promise to make common cause against any one of them that broke away from this fundamental agreement. The world has suffered too much from war for the Labor Party to have any other policy than that of lasting peace."

## THE STAFF

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### Who Are Talented?

The general sense in which the word *talented* is usually employed is that in which it is applied to those who are considered unusually gifted in or having special aptitude for an art, a trade, or a profession. Thus we speak of a talented musician, a talented machinist, or a talented medical practitioner, etc. The word is applied most freely, and too often without proper discrimination, to those whom we choose to designate as having more than ordinary abilities. Too often it is used because it forms a convenient handle with which we may treat the special abilities, or lack of them, in others.

It must be understood at the start that the term is a very relative one, having a wide shade of meaning. For instance, we sometimes say that a person is talented who exhibits a *cleverness* in the display of his powers, while another person possessed of the same powers, but who unfortunately is not so clever in "showing off," is said not to be talented. Thus, mediocrity possessed with clever assurance will often "get by" where real ability may fail through timidity. Again, an individual is said to be talented who evidences a profundity of attainment and skill in his particular line, and the question very naturally arises, if the profoundly able man is talented what can be said of the one who is merely clever?

It must be admitted that there are degrees of talent, bearing in mind always that the real meaning of the word *talent*, expressed in very brief terms, is innate ability. Thus in music a child may be said to be talented who has the ability to master in a fair way one of the many instruments of music, although he may never hope to equal a Mozart, a Beethoven, or a Brahms, or, for that matter, any of the lesser lights of the musical firmament. Again, an individual may be blessed with talent to that degree that he may excel in large measure the average of his fellow creatures, and still not be able to attain the rare heights of the world's honored *maestri*. This principle of varying degrees of talent is supported by the Savior's parable of the talents; for, after all, we have to revert to the Bible for confirmation of many of our cardinal principles of life. So then the one possessing

a small measure of ability may be justly considered talented as well as he who is superabundantly endowed.

We think the term *talented* is badly overworked, and some other words should be brought to do service. We might present the scheme of gradation embodied in the words talents, gifts, genius; ranging from those of mere ordinary powers to those endowed with the highest degrees of extraordinary abilities. Thus, those who possess ordinary powers which make for the staple, dependable service of life may be said to be talented; those whose powers enable them to stand preeminent above others may be said to be gifted; but it is the extraordinary endowment and acquisition of powers, that take hold of the creative and the supernatural, that enables one to rank with the men of genius. Doctor John G. Holland, the American man of letters, has rarely put it, "Nature is the master of talent; genius is the master of nature." Yet genius itself is entirely subject to human analysis and is not altogether that rare, evanescent quality we have supposed, was only the gift of the gods. Many more talented men may become gifted and even gifted men may become geniuses if they have the will to persevere. A certain writer has said, "Genius is but the capacity of taking infinite pains." Another, not so poetic in his expressing it but fully as practical, says, "Genius is one tenth inspiration and nine tenths perspiration." This is true; the old adage we used to have to write and rewrite in our copy books about labor conquering all things is but in fulfillment of the edict pronounced upon Adam by the Almighty, "By the sweat of thy brow shalt thou eat bread." Longfellow has beautifully expressed it in his immortal poem, "The ladder of Saint Augustine," one of his "Birds of passage" series:

"The heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night."

But, who are talented; who of our ranks possess talent in music and can therefore attain results from its practice or pursuit? We are firmly of the opinion that many more of us are talented than is usually supposed. It is a well-authenticated fact that almost every child born is naturally a lover of music. That love may be primitive and crude, but it is there and capable of cultivation. We have yet to find the individual who did not respond to the impulses of rhythm, the first fundamental element of music. As Hans von Bulow, the great pianist and musical critic said, "In the beginning was rhythm." Again, nearly everyone responds to the appeal of simple melody, and it is only when melodies begin to be complex in themselves and in their relations to each other that the circle of music lovers begins to contract. The love of music is inherent in all men except those whom Shakespeare characterizes as "fit for treasons, stratagems, and spoils."

But does this inherent love for music spell talent? We think it does in a large measure although not in an absolute sense or in every case. Certainly no talent can exist without it. If asked the question, does love beget talent or talent beget love, we would be forced to affirm the latter postulate. We are forced to believe that talent exists in many of us, even though in various degrees, ranging from the dull glow to the sparkling flame. Was not God mindful of this when he gave his wondrous counsel, "Let the young men and the maidens cultivate the gifts of music and of song"?

Now, as to the cultivation of this talent which has been so generously bestowed by a wise and glorious Parent, it is unquestionably the duty of all to heed the command of God as to cultivation of the gifts of music within them, so far

as possibly lies in their power. In some way every young man or maiden of the church should be cultivating these gifts, if such cultivation is possible. Neither should "the middle-aged and the old" lapse, but should remember "the gladness of their youth."

I fancy many will say, "But I can't cultivate music; I could never learn to play or sing, for I am one of those who haven't any talent." Probably you are right, so far as the learning to play or sing is concerned. To very few has been given the talent to *give expression* to the musical nature within, to *reproduce* the musical sentiments of others. This is the rarer form of the musical gift, and but few, comparatively, have been intrusted with this divine calling. But to nearly everyone has been granted the talent to appreciate the musical expression of others, for the ability to enjoy and appreciate music is a talent as well as the ability to create or reproduce. So therefore let those who consider themselves without talent take heart. The talent for appreciation can be cultivated as well as the talent for expression or creation, and it is just as important that it be cultivated. This can be done by listening carefully to good music and demanding an abundance of good music.

Therefore, let every one strive to develop himself and his powers; and in the language of Paul to Timothy, we exhort everyone, old and young, to "neglect not the gift that is in thee."

ARTHUR H. MILLS.

Music religious heat inspires,  
It wakes the soul, and lifts it high,  
And wings it with sublime desires,  
And fits it to bespeak the Deity.  
—Addison, "A song for Saint Cecilia's Day."

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### A Touching Appeal

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The following extract from a letter just received is worthy of a serious article in these columns, for it depicts a condition that obtains in many homes. This condition is not exactly a deplorable one, yet it is regrettable and deserves a remedy. While we have no panacea for it, we hope to offer some good counsel that will greatly ameliorate and afford help to the many women who find themselves in the situation described by the sister who writes this letter. The text of the letter is altered somewhat, that the identity of the writer may be concealed.

"February 24, 1919.

"Dear Brother: I have been reading your articles in the HERALD and you seem to give such good advice that I thought perhaps you could help me, or make some helpful suggestions, at least.

"It is along the lines of that much beloved and much neglected subject, music.

"I was raised a poor girl, having to leave home at the tender age of thirteen to do housework or whatever was available to help maintain myself; my father dying when I was quite small. Now I am married, have a nice home and two lovely children. We recently purchased a piano. I have taken a few lessons, but my husband does not think it would be well for me to take any more. He says I am too old and that I have my family and household duties to care for. I am twenty-seven years old and love music dearly, but of course cannot get along so fast as a young girl could. I had no chance to study music when I was a girl. Do you think it would pay me to take any more lessons?

"Your sister in gospel bonds."

Will it pay? That is the pressing question ever coming up to us for solution, but, unfortunately, we so often fail to

regard all sides of it. Very many ventures, when considered from the standpoint of dollars and cents, or the acquisition of worldly treasure, are miserable failures; but from the side of spiritual or moral remuneration, pay big dividends. We should never decide the profitable side of a question from a material view without first pausing to inquire if it has not a spiritual or moral side as well. Very often loss incurred in a worldly sense is liberally compensated for in a spiritual way.

Another mistaken idea, partially expressed in our sister's letter, and held in common among many married people, is that marriage means a renunciation of most all that is æsthetic or cultural in its character; that the giving of the marriage vows and the assumption of the duties of wedlock means farewell to the pursuits of art or intellect; that home keeping and the care of children must always be drudgery, in which there is no time for recreation or self-culture.

We know it is true that in many cases the condition and circumstances of those who enter the marriage relation compel them to assume burdens of care and responsibility that effectually exclude most all efforts at self-culture, but it isn't necessarily so in all cases. Too often women who find themselves with the cares of home and family surrender themselves too readily to the chains of the burdens that enthrall them, and needlessly conclude that there is no chance for them to accomplish anything. We have seen many instances where women needlessly relinquished their opportunities for self-betterment under the mistaken conviction that there was no chance for them; that efforts in that direction wouldn't pay. Take the case of the sister who writes the letter, for instance. Her soul longs to express itself and to expand in the culture of her most cherished gift—music. Yet she hesitates because there is grave doubt as to whether such a course will pay.

We believe every woman should think well before abandoning herself to the dreary routine of mere household drudgery. She should refuse to do so unless absolutely impelled by unalterable circumstances, and then she should cherish the hope of some day emerging onto a higher plane. A lapse into such a state can only result in dwarfing one's better nature and denying oneself much that is rightly due.

Now, what are the possibilities for the average married woman to pursue her efforts for self-culture, and furthermore, what are the compensations she may expect to receive for so doing? In considering the case and its arguments we will draw our illustrations from the art of music (remember, *The Staff* is a musical publication) giving due credit, however, to the fact that cultural possibilities in the other arts and branches of knowledge are open to her and are equally important.

The woman who marries and finds herself under a burden of home duties and family cares that seem to close the door of every opportunity towards self-culture had better have a care, for these duties will increase and will press upon her more and more if she will let them; they will become more numerous and absorb more and more of her attention if she doesn't watch out. In time, if she allows them to overcome her, they will become the major part of her very being, actually influencing her character and habits of life, slowly but certainly tending to the dwarfing of her very soul. Such a woman, when she finds domestic cares beginning to master her, should seek proper diversion in other pursuits, that her nature may obtain its needed recreation. Such a course is entirely in harmony with the common-sense laws of our physical being and can be applied as well to the mental and spiritual of our lives. The burdens of the home and family are usually of a like character and generally exercise one set of mental and physical muscles continuously. Conse-

quently the other muscles and faculties are neglected and tend to become atrophied. Therefore she should seek to intersperse her household cares with other pursuits that bring the other faculties into play and relieve the overworked ones. *This is true recreation.* Besides, it must inevitably result in real gain if wisely pursued.

Take the case of the sister who writes us the letter and who find the longings of her soul prompting her to seek diversion through the refining study of music. Her husband fears she is too old; but we are assuring her she is not. While it would be folly for her to begin the study for the purpose of attaining professional or artistic proficiency, she is not too old to pursue it for its cultural, refining influences; neither are a number of other women, some of them older than she. Besides, should the serious study of music be confined to the young only? Did not the Lord have this in mind when he issued his injunction (referring to the cultivation of the gifts of music, Doctrine and Covenants 119: 6), "Let not the middle-aged and the old forget the gladness of their youth"? This sister, as well as a number of others who likewise have their household cares upon them, could take up in a moderate way the serious study of music, sandwiching it in among the duties of the home in such a way that the essential things of life would still be cared for. If such a course were wisely planned and pursued they would find as a result that household cares would be greatly lightened, especially in character; their lives would be cheered and strengthened, and the entire atmosphere of the home made better and sweeter. The much-needed relief from the regular grind of daily tasks would be afforded. Men everywhere have come to realize that relaxation must be had; some secure it through vacations, others through "hobbies." Our women have hobbies, too, we observe. With some it is fancy work; with others the mentally vitiating element of fiction; while with some, unfortunately, it is gossip. But how much more profitably can a woman spend her time in the pursuit of some elevating form of culture that will enrich her soul and benefit society.

How many women complain of the galling drudgery of their home lives and of their slavery to their duties! Many do so, still unmindful of the possibilities around them for self-advancement. They are disposed to cast envious eyes at those who seem to be enjoying better privileges than they, but have no comprehension of the opportunities they themselves may be slighting. The situation reminds us of the experience of the Savior with Martha and Mary, recorded in Luke 10: 38-42. He was received into the home of Martha, who, to entertain her divine guest, immediately busied herself in the work of the household to that degree that she burdened herself with "much serving," desirous, no doubt, of giving her Lord a fitting entertainment. Mary, however, was mindful of the great spiritual opportunity of the occasion, and sat at the feet of her Lord, feasting on his wondrous wisdom. Doubtless she was mindful of the household duties around her as well as Martha, but found it impossible to resist the rare privilege that was hers, to hear the instruction of the Master. There is a world of meaning in the reply that Jesus gave to Martha when she expostulated with him regarding her sister's indifference to her burdens, for the Master gave her a wonderful sermon on the value of the spiritual in our lives, when he said, "Mary hath chosen that good part which shall not be taken from her."

We wonder how many of our women are proving to be Marthas, and in their daily lives are allowing themselves to be "cumbered about much serving," failing to heed the pleadings of the spiritual, failing to acquire "that good part" that cannot be "taken away."

ARTHUR H. MILLS.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5920 California St., Omaha, Nebr.

### Still They Come to Chat!

#### KANSAS CITY, MISSOURI.

While we have worked under very unfavorable circumstances for the past few months, we feel we have made some real progress in spite of it.

Mrs. J. E. Massie, supervisor of the Home and Child Welfare Department, reports a nice class organized at Central Church. She expects to organize another class in this department this month. She has about fifteen ladies already scheduled to take up the work.

The Young Woman's Department is doing nicely. There are five organized circles of Orioles, and some of them are very much alive—especially the ones at Mount Washington and Englewood. They gave a box social recently which brought them \$36 profit. This they are spending for clothing for the children at the Home in Lamoni, each girl making a garment with her own hands. Mrs. R. E. Newkirk is supervisor of this work.

Mrs. D. J. Kennedy, supervisor of the Relief and Service Department of our stake, has indeed been wide awake to her opportunities, and has carried on the work intelligently and enthusiastically. It has been very gratifying to note the service the sisters of the stake are rendering to God through their service to humanity.

The Red Cross work comes under this department. It is very encouraging to know that our Red Cross work has been highly complimented at headquarters. I believe our women have entered into the real spirit of this work, and the feature of the silent prayer period, during which time the hearts were lifted to God for the protection and direction of our Nation, seemed to renew our strength for the service required.

In the past year there have been 188 garments made for the Red Cross, 36 garments mended, 60 pairs of socks mended, 11 wind-proof aviation vests made from old kid gloves, and a large number of socks, sweaters, and helmets knitted. The French and Belgian Relief work was not forgotten, for 834 garments—many of them having been made over—and ten quilts were turned over to headquarters.

The women in the different parts of the stake meet in their own locals once a week, where they sew and repair garments which are turned into the storehouse at Central Church, to be given out when and where need arises.

Some of the locals are still earning money in various ways, and caring for the sick and needy in their own localities. One local reports some children sent to the Home at Lamoni, their expenses paid by the sisters. Another turned quite a nice little sum over to the Christmas offering of their Sunday school.

We believe the sisters of the Kansas City Stake are truly seeing the importance of the opportunities which are theirs in this auxiliary work, and they are hoping to do still greater work in the future.

MRS. MAE PRICE,

*Secretary for Stake Auxiliary.*

#### OWEN SOUND, ONTARIO.

*Dear Sisters:* Many thanks for the invitation to the social chat! Although somewhat late, I felt the "land of the maple" must be heard from.

My time in the Auxiliary branch of our church work has been short, as I was only appointed organizer for this district last December. The letter of appointment came but a short time before the holiday season, so we could not do

much until that was over. We had our first meeting January 7. We have a membership of twenty-one. Our Relief and Service Department has two groups, one sewing, and the other social.

I find the work is new in the district, but I am looking forward to a full organization. Many of our churches are in country places, which adds to the difficulty of the work, but as I travel with Elder Mortimer the greater part of the time, I hope to meet with each before long.

I find the Year Book and Supplement indispensable. I find in the auxiliary work a vast field for the development of our women along various lines. I believe the educational work to be most important, and urge the women to take it up seriously. When the sisters come to understand the aim of this work, I am sure they will respond readily, and I hope to organize classes soon, in several places.

May our work receive our Father's blessing and approval.

In gospel bonds,

MRS. J. L. MORTIMER.

#### SANTA ANA, CALIFORNIA.

*Dear Editor:* Sister Krahl has asked me to write the column in regard to our work here in southern California. I hesitate to do so, since our efforts have been so hindered on account of the influenza. However, at our convention here in February, we had quite an enthusiastic "get-together" meeting, and plans were laid for the future.

Sister D. A. Lewis, of Los Angeles, was selected as our institute representative, if it meets with Sister Krahl's approval. We are looking forward to a great deal of good being accomplished by the institute work.

Some donations for the furnishing of our room in the Women's Building were received, and we hope to have it completed ere long.

On February 14 a stereopticon lecture was given by Brother N. T. Chapman, using the machine and Book of Mormon slides which were purchased by the Woman's Auxiliary of southern California.

During the conference lunches were served in the basement of the church. The Orioles were very much in evidence on these occasions, doing the serving, and acting as decorating committees.

Hoping for the further progress of the work here as elsewhere.

LOLA S. MITCHELL, *Organizer.*

#### OUR SERVICE FLAG!

Awake, oh soul, why longer sleep?  
A nation calls for you;  
Unfurl your unused "service flag"  
And plant a star or two!

The whole world needs your help to-day,  
So step right out in line;  
There's room for everyone to serve  
In this momentous time!

While some are serving at the front  
Where "Old Glory" leads the way,  
We, too, must labor here at home  
And serve how'er we may.

The rich, the poor, the small, the great,  
Are side by side in line,  
And every loyal heart beats true  
In this great serving time.

So shake the folds from out your flag,  
Hang high your banner bright,

And add a brand-new service star  
Upon its field of white!

LOLA S. MITCHELL.

SAN FRANCISCO, CALIFORNIA.

*Dear Auxiliary Sisters:* I think it a splendid idea to have letters from all over the country, and hasten to have California represented.

We have some earnest workers who seem anxious to make up for all the time we lost by the influenza epidemic. As district organizer I have received grand letters from the various locals, and all express a willingness—yes, more, an anxiety—to forge ahead with the general movement.

One special feature I will mention. Our "Auxiliary Rest Tent" for the next reunion, where couches, chairs, and all the conveniences for mothers with young children may be found within easy access, is to be materialized at last. This is something we have needed, and feel proud that our dear society will be the medium of its establishment. Each local will be notified of the articles they will be expected to furnish, and it is all under the management of an efficient chairman. We are sure this will prove to be a boon to mothers with little children attending the reunion.

Ever praying for the progress of the woman's work, I am,  
Your colaborer,

CLEDA N. SIMPSON,  
*Organizer for Northern California.*

OMAHA, NEBRASKA.

*Dear Auxiliary Friends:* Our new Auxiliary officers are going about their work with an enthusiasm positively contagious! It is not only that their vision is wide and clear, but their capacity for work seems tremendous. Our first meeting under the new regime was with the president, Sister A. A. Thiehoff. About thirty ladies were present, which in itself was not so remarkable, but—which was the gratifying note—so many were new members. As in other cities, it is not always possible to call out the entire membership at any one meeting, but we are hoping that the attendance will be so good in average, that none of the sisters in the branch will feel that they have been on the outside when the good things were being passed around.

One after another, plans were taken up, discussed, and disposed of in prompt fashion. These were largely local, and included many little improvements which might be made in the management of our various local affairs. Among these we might mention just a few. It was decided to request the deacons to open wide, for five minutes, the windows in the church between the two morning services, and again between the two evening sessions. This exchange of "old air for new" will tend to improve the quality of attentiveness on the part of the congregations.

Again, the librarian responsible for the condition of the book cases, and the exchange of "Praises" for "Hymnals," or vice versa, was requested to check up such work with a little better system, that confusion might be avoided.

In connection with a special urging of mothers to have their baptized children present at every communion service, it was decided to ask the presiding officers to close such meetings more promptly. Children who have already attended the Sunday school session find it hard to sit quietly through a too-prolonged prayer service.

The grotesque effects which accrue from a large bouquet of flowers on the pulpit stand, were mentioned, with the result that the use of a pedestal and artistic flower holder was donated by two sisters.

As a side issue of the educational department work, the sisters agreed to try, each one, to read the Book of Mormon and the Doctrine and Covenants entirely through during this coming year. It is important that we know well our

own church books, and the president also urged each Auxiliary member to see that the church papers were in her home.

Sixty-three calls were reported as having been made since the January meeting. This is an important part of the work that women may do in a branch. Keeping in touch with the members, by pleasant contact in their homes, becoming identified with their general interests and, perhaps, particular trials, surely helps to cement the bonds of brotherly love. These calls are made by all the members, under a fine system arranged by Sister W. E. Stoft, who is in charge of the work.

The sisters meet for quilting, sewing, etc., each Wednesday afternoon at the church. Two of the number, commissioned by "turns," prepare an evening meal, to which all the branch is invited, the men and others coming after work. In good fellowship the food is eaten, and things cleared away in shipshape manner in good time for the midweek prayer service, which latter seems all the more enjoyable because of the social intercourse of the day.

These are only fragments of the many things which mark the activities of this devoted band of sisters. We may in the future tell you some more, and—listen!—we hope to have a wonderful surprise to disclose before long!

All success to the auxiliaries of the church!

AUDENTIA ANDERSON.

## LETTER DEPARTMENT

### *An Open Challenge to R. C. Evans*

*My Dear Mr. Evans:* In 1905 you gave expression to the following:

"The doctrine of polygamy is denounced by the revelations of Joseph Smith as contained in the Book of Covenants, by the great revelation that came through him to the church, known as the Book of Mormon, and by the Inspired Translation of the Bible."

You also stated that:

"There is not a single word, in a single sermon, lecture, statement, newspaper, or church publication printed during the lifetime of Joseph Smith, wherever he, by word, has indorsed the infamous doctrine of plurality of wives, not a single statement, and there is no Salt Lake Mormon breathing who can produce one and prove its authenticity."—*Latter Day Polygamy, Its Origin*, pp. 11, 12.

As late as 1917 you said:

"Those who knew and loved Joseph Smith, that is, his wife, his three sons, and many thousands of his people, urge that he was innocent of the charge. There is not a single word in all the sermons, lectures, editorials, books, or other literature published during the lifetime of Joseph Smith, wherein he, by a single word, indorsed the doctrine of polygamy."—*Evans vs. McKenzie*, p. 9.

I herewith challenge you to meet me in a public discussion to be held in the largest available hall in Toronto and prove the above statements false.

If you can produce any competent evidence from the writings or teachings of Joseph Smith or the official teaching or practice of the Church of Jesus Christ of Latter Day Saints from its inception in 1830 to the death of Joseph Smith on June 27, 1844, or of the Reorganized Church of Jesus Christ of Latter Day Saints from its inception to the present time which will establish the guilt of Joseph Smith, or implicate the church in either teaching or practicing polygamy or plural marriage, I will contribute the sum of one hundred

dollars to the Sick Children's Hospital. If you fail to produce such evidence you in turn will obligate yourself to donate the sum of one hundred dollars to the Sick Children's Hospital.

The decision as to the reliability and sufficiency of the evidence to be left to five competent judges in the Province of Ontario.

I am authorized to act on behalf of the general and local church in this matter.

Very truly yours,  
(Signed) T. W. WILLIAMS.

109 Fermanagh Avenue; Parkdale 1562.

### The Redemption of Zion

My attention was drawn a few days ago to a letter in the HERALD of February 19, 1919, written by Brother Andrew Johnson. He stated that he was made happy by the reading of a letter written by Brother Glen Ingleright on the subject of the Lord coming to redeem Zion.

The quotation he cited was that of Matthew 24: 37: "But as the days of Noah were so shall also the coming of the Son of Man be." Our brother states that it might be forty years yet before the Lord would come to redeem Zion, because Noah preached one hundred and twenty years.

To my mind, there is nothing in the passage to indicate that the Lord might delay his coming yet forty years, but rather to show by the next verse the condition of the world at his coming. He gave the idea that the people would be as careless as they were in the days of Noah, giving no heed to the signs of the times; as the people of Noah gave no heed to the building of the ark; but would be eating and drinking, and marrying and giving in marriage, until Christ shall come.

Now to prove my statement, let us turn to Luke 17: 28-30 where Jesus tells us: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed."

Note, we have no record of Lot preaching one hundred and twenty years.

JOHN H. MILLER.

### A Call for Help

Missionaries, presidents of branches, and others, are you aware of the fact that since the beginning of the war the use of tobacco and especially the cigarette has had such an increase in consumption that the condition of our youth is becoming more and more alarming. Between twelve and fifteen youths contract the cigarette habit in the United States each day in the year.

About 1,446,600 acres of land in the United States are used for the cultivation of tobacco, 200,000 men, women, and children are employed in the manufacture of it, and 75,000 farmers are engaged in its cultivation. All this is worse than wasted. Shall we passively allow this condition to continue to exist. We should not.

On March 30 an effort is being made to educate the people as to the evils of intemperance. The Sunday school has prepared a lesson on the demon Alcohol, the Religio has one prepared on soft drinks, coming the Friday previous. This affords an opportune time for the branches to come to our help and give the cause of temperance such a boost as never before occurred.

I would like to have the missionaries, presidents of

branches, and others interested to help the cause along by giving the eleven o'clock hour over to the discussion of the various phases of temperance, giving tobacco in the form of the cigarette especial emphasis. Kansas City and Far West States and Northeastern Kansas District have already consented to this plan, and to more fully establish the work in the various localities you should have a number of the leaflets, "Modern Use of Narcotics." They can be had for one dollar a hundred by sending to me at 1106 Bales Avenue, Kansas City, Missouri.

Let us give the boy a fair chance in life by abolishing the cigarette from the land. Our slogan should be, "A smokeless generation."

J. W. GUNSOLLEY, General Superintendent Temperance Department.

NORTH TOPEKA, KANSAS, March 4, 1919.

*Editors Herald:* As I am renewing my subscription, I will write a few lines to the HERALD. I think a great deal of this paper, and realize that the matter therein is very much improved. It keeps me in touch with headquarters, and gives a general knowledge of the church at large.

Church papers have been much neglected by many members of the church. This should not be, for good reading is food for the soul.

We have a nice little branch here with Elder A. P. Crooker as president, and he is a natural leader. Brother I. G. Whipple is our Sunday school superintendent, and he surely is an earnest worker.

We had a good visit from Brother Anderson this winter, and enjoyed his stay very much.

The influenza swept this branch during the quarantine, but in no case with fatal results, though one or two were quite ill. We have much to thank God for.

I have a sister and a cousin that were baptized February 25. My mother also has been baptized into this church. So I have much to thank God for. I was the first to obey the call, and it is good to see others follow. One of my girl friends also has obeyed the truth.

I have been in this church nearly four years, and can say I know that it is of God and not of man, for I have been blessed with the Holy Spirit.

My prayer is that we all, as God's people, will prove true to the end.

MRS. J. E. ALFREY.

WOODBINE, IOWA, March 6, 1919.

*Editors Herald:* We would like to speak of our work here for the month of February. It was a very good month. We started with a good sacrament service—a very good beginning—followed by a good midweek prayer meeting, at which Brother Berve spoke to us by the Spirit with some good promises.

On February 7 our district conventions and conference began with a good prayer service in the evening; and the 8th, the Religio and Sunday school conventions were active in the work before them, followed in the evening by a good program.

Sunday—prayer meeting at 9 a. m. in charge of Arthur Lane and H. S. Lytle—a good spiritual meeting. Preaching at 11 a. m. was by T. W. Hougas; a good talk with many good points. The 2 p. m. service consisted of preaching by Amos Berve, from chart—very interesting. In the evening, preaching by C. J. Smith.

Monday was taken up with conference work, a new thing with us, but it suits the people who work hard on Saturday. It gave us a chance to go to conference.

Brother Elmer Redfield was ordained a deacon at the eve-

ning service. He is a worthy man and we wish him success in his calling.

Brother Berve stayed with us and held meetings over the following Sunday and then went to Little Sioux.

Sunday, the 16th, H. S. Lytle went to Logan and preached morning and evening, with good interest. The 17th, Brother Fry was called to Missouri Valley to preach a funeral sermon.

Our midweek prayer meetings have been held at the homes of members, and have been generally good. Some feel that we are getting our share of the spiritual uplift. There is much lacking yet in coming to perfection. One of the things needed by us is that we be willing—willing in many ways.

There is a forward movement, and if we stop too long to be converted to each move, we may find ourselves behind. When God told Adam to offer burnt offerings, he did not ask why, but went ahead. He gave us something to think about, when in answer to the angel, he says, "I know not, save the Lord commanded me." Let that be our watchword and we will travel faster toward Zion conditions.

Sunday, the 23d, preaching was by F. A. Fry, both morning and evening, with good attendance and interest.

Sister Alice Hupp is one of a team doing institute work, and they are meeting with very good success. There should be more of this work in other departments.

CORRESPONDENT.

WEBB, SASKATCHEWAN, February 26, 1919.

*Editors Herald:* I am much pleased with the two papers that come to me each week—the *Herald* and *Ensign*. My wife and I are the only Saints around here, that we know of, and have no church privileges. For this reason the church papers are much enjoyed by us. The sermons and letters are a great help to encourage us along the path of righteousness. Also, I often find them a great help on subjects we often talk about to the neighbors.

It was only a short time ago that I was talking to a lady about "authority." She seemed to think that anyone having the feeling within his heart to preach, was called of God, and that the laying on of hands was not necessary to give one authority. I gave her the Apostle Paul's statement as to being called "as was Aaron"; also how Moses laid his hands on him and ordained him to the priesthood; and many other instances where it was practiced in the apostles' age. Only a few days passed until along came the *Ensign* with an editorial on the same subject. This made my heart rejoice, and I intend to pass it on to her.

Dear Saints, I can say I know that this work is of God, and I feel thankful to him that he opened my eyes to see the truthfulness of it, and feel that I owe the remainder of my life to the service of the Master.

We have three children, the youngest eleven years of age. They study the Sunday School *Quarterlies* with us, and I think they would unite with the church if they had an opportunity. I feel thankful to God that he is leading them in the way of righteousness. The only thing that grieves my heart is that when Sunday comes we have no place to go to worship. We sometimes attend the Presbyterian Church, but hear nothing there that gives food to the soul. We heard one man preach that there is no Devil. It made me think, When will they begin to preach that there is no God?

I certainly would like to see an elder come here. But I do not want to be selfish, and I read the letters of so many isolated Saints who are asking for elders. So let God's will be done in the matter. If he send us one, I will promise to do all in my power towards helping along this good work. Or if any elders happen to pass this way, do not fail to stop and see us. A telephone call from Webb will bring us to meet you.

I took advantage of an opportunity at Christmas time to visit the Saints at Port Arthur, and enjoyed a good time among them. I took sacrament with them, and heard two fine sermons delivered by Brother A. Miller. There is a nice little branch of Saints there, and others investigating.

Ever praying for the redemption of Zion, I am

Your brother,

JOHN H. MILLER.

WOODBINE, IOWA, March 2, 1919.

*Editors Herald:* Will you permit me to acknowledge the kindly and brotherly greetings of the several quorums of the priesthood to a worn-out brother in the cause of Christ, but who is still clinging to "the rod of iron which surely leads to the tree of life"?

While I appreciate the kindly and Christian greetings to a worn-out pioneer, I confess I am humbled at the thoughts of my heart that I fail to be worthy of such general expression of brotherly love. May God be with you in all your deliberations, in all your counsels and conference work. It would be a pleasure to be with you, but that is impossible for me. My health is perhaps as good as I have a right to expect.

If my life has proved worthy of such esteem, the praise belongs to God. I am waiting for the change that must come in God's due time. I have not trusted in him in vain. I have many evidences of his love and help in time of need.

Praying that God may direct your counsels and conference work, I remain

Your brother in Christ,

CHARLES DERRY.

HERMOSA BEACH, CALIFORNIA, March 7, 1919.

*Editors Herald:* Having read the testimonies in this week's papers, I feel that I must have a few words to say, too.

I have been a member of this church for nearly two years, and I thank my heavenly Father that I have been led to understand this great work and to accept it.

I am not near enough to a branch to be able to attend regularly. We have a Sunday school class at home, and I am teaching my children to understand the word of God. My husband does not belong but is interested, and I trust and pray that he will join some day.

We live three blocks back from the ocean, and I can sit by my window and see the waves rolling and breaking, and it makes me think of the wonders and marvelous works of God.

I know that this is the true church of God. Let us all study his word, for we cannot learn enough.

I ask an interest in your prayers that I may be faithful.

LEONA D. STILES.

[A letter to S. A. Burgess. Brother Scott was a favorite stenographer with Brother Burgess and at the time of entering the service was in the Church Recorder's department.]

AMERICAN COMMISSION TO NEGOTIATE PEACE,

4 Place de la Concorde, Paris, France, February 2, 1919.

*Dear Brother:* Your very good letter of December 27 received and I hasten to reply, for, as you know, the army "game" has taught us to be prompt and to do things as expeditiously as occasion requires.

Not unlike yourself, I too have resurrected from out of the past the association which you so generously gave me, and since being, as it were, out in the world for the past few months, I have been made to realize, to an extent, just what that association has meant to me. Allow me to assure you that I am not unappreciative.

There is so much which I would like to tell you in connection with my work here, but there is little which I am permitted to divulge at this time. Suffice it to say that I was the first enlisted man to report to the Peace Commission after the call was made, i. e., out of the A. E. F. I was made chief clerk of the personnel office "right off the bat," and since the date of my reporting, December 1, I have hardly had time to get my meals, and a full night's sleep has been impossible. I have a very efficient force working with me, including two boys from the company to which I belonged. These boys and myself have a fine living room in the same building in which the office is located. I consider myself fortunate in having the association of those with whom I have worked since entering the army, and especially in so large a city as this.

On the Sunday following New Year's, I accepted an invitation to take a sight-seeing trip to Versailles. This invitation was extended to about thirty of the enlisted boys working with the Commission, and was made by a Mrs. Bryant (one of the Armours of Chicago) who had charge of a large Red Cross Hospital at Saint Cloud, just outside Paris, during the war. Upon our arrival at Versailles, she secured the services of a competent guide who gave explanation in detail of each object of interest and its historical connection. Here we saw—

The Palace of Versailles, one of the most artistic buildings in France, built under Louis XIII, enlarged by Louis XIV and inhabited by French kings up to the Revolution. It is now converted into a museum, and having continued to play a part in great national events, presents a collection of the most interesting souvenirs of France.

The modern statue of Louis XIV (bronze).

The "Great Stables" where the king's horses used to be kept, and the "Little Stables" where the carriages were kept. They were designed by Mansart and have contained as many as 2,500 horses. To-day, one contains artillery workshops, and the other barracks of engineers.

The chapel, with its stone statues and windows ornamented with elegant sculpture.

The first rooms of French history, containing pictures of past historic deeds. Each picture bears an explanatory label.

The stone gallery, containing pieces of sculpture of the Middle Ages, casts of the royal statues on the tombs of Saint Denis; the tomb of Ferdinand, King of Aragon, and Isabella, Queen of Castile, a cast taken from the marble original at Granada.

Rooms of the Crusades, also containing pictures commemorating the history of the expeditions in the east during the 11th, 12th, and 13th centuries for the deliverance of Jerusalem and the Holy Sepulcher.

Room of Constantine—pictures representing the capture of Constantine.

The Smalah Room containing the celebrated picture representing the "Taking of the Smalah."

The Crimean and Italian room showing illustrations of the expedition of the Crimea, and of the Italian War.

The modern rooms, showing views illustrating more modern events.

The Room of Hercules, the great court ballroom of Louis XV. Its ceiling, one of the largest in existence (59 by 55 feet), represents the "Apotheosis of Hercules."

The Room of Plenty in which are large pieces of hand-work in gold, agate vases, and more pictures.

Five rooms each bearing the name of a planet. (Venus, Diana, Mars, Mercury, and Apollo.) Each divinity is represented on the ceiling with his or her principal attributes. These rooms were used three times a week for the celebrated

receptions of the court of Louis XIV. It is in these rooms that one notices the figure of Louis XIV and his personal emblem, the Sun.

The Room of War—all ornaments, trophies, etc., are consistent with its name.

The Glass Gallery (244 feet long, 34 feet broad, and 42 feet high) with seventeen windows overlooking the gardens, each with a corresponding arch decorated with mirrors. The most important court receptions took place here, including modern events: The pontifical benediction given by Pope Pius VII, the coronation of the king of Prussia, the celebration of the centenary of the states-general by President Carnot in 1889, the reception of the Czar, Nicholas II in 1896.

Rooms of Louis XIV, XV, and XVI; rooms of Marie Antoinette; the Hall of Peace; the Queen's Bed Chamber; Room of the Queen's Guards, and other rooms too numerous to mention.

The Gallery of Battles (the room which I liked most of all) containing a complete set of pictures illustrating the principal battles in French History.

The gardens and fountains, with their beautiful statuary, I believe is one of the prettiest sights I have ever witnessed. Here also the figure of Louis XIV and his emblem, the sun, is quite prominent. It took some three or four hours to make the rounds of the "Park," and a detailed account would consume pages, so I desist. The greater part of this, I anticipate, you have read about, but to me it was new, and I candidly admit that I learned more about French History in connection with Louis XIV, XV, and XVI in the one day than all the history I have previously covered in study.

I must mention that we also went through the famous "Trianons," and there one gets a true idea of the beauties of Versailles.

The last place on our visit was the Museum of Carriages, containing state coaches dating from the First Empire and the Restoration, and sedan chairs and sleighs of the eighteenth century. This proved to be very interesting, giving a decided contrast with the modern vehicles of to-day.

I am anticipating taking more sight-seeing trips to various historic points of interest as time permits.

My stay in Paris is an indeterminable quantity as it depends on the length of the peace conference. I shall indeed be very glad to get back to the good old U. S. A., and especially home. I am very well pleased with my work and am feeling fine and dandy. I feel keenly the responsibility connected with my work, but confidently realize that I am being cared for. Your interest, with others, is earnestly solicited.

Must close and get busy. Remember me to all the force. Would appreciate hearing from you again at your convenience.

One who is trying,

RAYMOND "C."

[RAYMOND C. SCOTT.]

PORT ARTHUR, ONTARIO, March 8, 1919.

*Editors Herald:* As I was unable to get an elder here in time to stop the enemy from devouring us, I was reminded through the Spirit to defend the work that I love. The Adventists distributed tracts that put the Martyr Joseph Smith as the father of polygamy, the Adam-god theory, and blood-atonement. I advertised in the local press that the tract was false and that I would answer all the false statements published by the Seventh-day Adventists. So I began, and they sent their Aaron to defend and interrupt our meeting. I have examined the tract from beginning to the end, using the Bible to prove their mistakes. They attacked the Book of Mormon, second book of Nephi, chapter 1, verses 74 to 78. Here they say God is the author of sin because Adam had to

transgress so as to have children. I showed from 1 Timothy 2:14 that Adam was not deceived, but the woman, and as woman (Eve) had been deceived and was then in a state to be separated from Adam, therefore Adam had to transgress if he wished to be with his wife, Eve. Therefore Eve would have had no children, as Book of Mormon says. At this point the Seventh-day Adventists cried out, "God would have given Adam another wife." I replied, "You would like God to start into polygamy, and if he gave Adam another wife how would it have helped Eve to have children? This seemed to bring the house down in a laugh, and the Aaron quieted down.

Again in Alma 5:9: "And behold he shall be born of Mary at Jerusalem." They tried to make out that the Book of Mormon contradicted Matthew 2:1 where it says that Jesus was born in Bethlehem of Judea. I showed from the Book of Mormon, that the prophet was speaking of Mary the Mother of Jesus, who would be living in Jerusalem and was not speaking that Jesus was born in Jerusalem. Again in Helaman 5:45: "And darkness shall cover the face of the whole land." I showed that the prophet spoke of the darkness of the sun and moon and stars which would give no light for the space of three days on this land, and that in verse 48 he spoke of the light of Jesus, as he was the light of the world. (John 1:8, 9.) And as they had crucified Jesus, then the light was taken away from the whole earth from his death to his resurrection, covering the three days. Thus the Book of Mormon was right. This drove the Aaron away from the meeting. Their Mores has tried his hand, and in our last talk he became a big fellow and began to bluff. At this I checked him and said: "If that is a challenge, I accept it." Then he replied: "No, I have no time to cast my pearls before swine." I thanked him for the compliment and said, "Others have bristles and if that is the kind of pearls you have they are not worth much. At any time you wish to meet our elders or myself on the stand so the people can judge, and not you and I, just name the date."

These people began their attack on us, and now I intend to defend the cause through my Master's help. The leader is a busy man now, warning his people to keep books from me for I would pick flaws with them. The Marvelous Work and a Wonder is working here, so I inclose another five-dollar order for these books. They are the thing to meet Seventh-day Adventists.

May I ask the prayers in behalf of Brother David McLean, Grandmother Bonsteel, and Brother A. Bonsteel, now in Rochester, that God may heal them from their lingering illnesses if it is his will.

Request Brother J. F. Curtis and Brother John Shields and all my old acquaintances to write me.

Yours truly,

Whalen Building.

A. MILLER.

CHICAGO, ILLINOIS, March 10, 1919.

*Editors Herald:* West Pullman (Chicago, Illinois), is still in a good healthy condition so far as we can see.

Brother and Sister Smith of Blue Island, Illinois, a fine young couple were recently added to our numbers by baptism, through the efforts of Brother Christy.

Our efforts among the Utah people of Roseland have not as yet borne fruit, notwithstanding some of their officers and their wives attend our services quite frequently.

Our ladies, namely, the Social Helpers, have accomplished wonders in gathering money for our building fund. By their persistent efforts they have added over one hundred dollars to the fund during February, and if they keep up the record made thus far this month, they will do as well, if not

## Send the Ensign to Your Neighbor

March 27 *Zion's Ensign* begins the publication of a series of articles by Isaac M. Smith which will be so complete as to present the gospel to one who has not heard it, giving him a foundation for a substantial gospel knowledge. Here are a few of the subjects treated:

THE GOSPEL DEFINED

BEGINNING OF THE GOSPEL

PREACHING OF THE GOSPEL FORETOLD IN PROPHECY

FAITH AND WORKS

THE NEW BIRTH

Send in your subscription and that of the man in whose faith you are interested, let the *Ensign* teach him for a year, and see what the result will be. Many have seen a new light reflected from its pages.

*\$1.25 and a prayer for your friend may convert him.*

ENSIGN PUBLISHING HOUSE

INDEPENDENCE, MISSOURI

Subscriptions will also be received by the Herald Publishing House, Lamoni, Iowa. Send your order now and get the opening article.

better, in March. Quilting is the order of the day, and they are getting to be professionals. Several outsiders attend regularly, and we hope by this means to gather souls as well as money.

Our attendance at church services recently has been above the average. Brother Christy has been preaching some good sermons, and several not of our fold have shown a marked degree of interest.

Sister Nellie Morgan Gore is at the tubercular sanitarium. She is a young mother much needed in her home and in the branch. She has requested the prayers of the Saints that she might be restored to health.

Sister R. N. Burwell is visiting relatives in Lapeer, Michigan. Brother Burwell expects to join her for a short visit the last of the week.

We would be pleased to receive a call from any of our old friends in passing to or from General Conference. We can assure you a hearty welcome.

HAZEL E. ARVEDSON, *Correspondent.*

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Walter Scott.

Reason is mistress and queen of all things.—Cicero.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

**CLINTON.**—At Fort Scott, Kansas, February 15, 16, District President H. E. Moler, in charge. Some interesting talks were given by the ministry. Various reports from the district officers were read; then the ministerial reports were read, concluding the morning session. At 2 o'clock p. m. order was called by Brother R. T. Walters, who was chosen to assist Brother Moler. District voted to approve coordination. Delegates to General Conference: H. E. Moler, Lee Quick, Clara Roberts, R. T. Walters, J. A. Marsteller, Marvil Marsteller, A. C. Dempsey and wife, W. W. Chrestenson, Brother and Sister A. C. Silvers, Ira W. Roberts, F. A. Hawley. Alternates: Bertha Walters, Brother and Sister W. A. Searfus, Jessie Silvers, A. Lloyd, Brother and Sister A. L. Crooker, Brother and Sister Bert Bailey, Adrian Lowe, Helen Hawley, H. R. Higdon, Sister R. T. Walters. Preaching by Lee Quick, H. E. Moler, and W. W. Chrestenson. Adjourned to meet at Mapleton, Kansas, June 6-8. H. E. Moler, district president; Zora Glick, secretary.

**GALLANDS GROVE.**—At Deloit, Iowa, February 15 and 16, District President J. L. Butterworth and associate C. E. Anderson in charge. One patriarch, 8 elders, and one teacher reported. Branch reports show total membership of 1,089, with 320 absent members. Bishop's agent reported: On hand June 7, \$393.54; receipts to January 1, \$3,927.52; expended to January 1, \$2,963.88. Total receipts for the year, \$7,701.62. Report of treasurer of library board shows balance of \$14.47 in treasury. F. Dewey Anderson ordained to office of elder. The following resolution was adopted: Resolved that hereafter all persons appointed by the district conference whose work involves the receiving and expending of money, be and are hereby ordered to record all transactions so an intelligent audit can be taken of the accounts, such audit to be annually or at such times as the conference may determine. The following were chosen delegates to General Conference: Edward Broad, C. E. Harpe, J. L. Butterworth, J. B. Barrett, Mrs. James Sheldon, Wave Cross, J. B. Wildermuth, Dora Wildermuth, Lulu Crandall, Lillie Marks. Alternates: James Pearsall, Bessie Pearsall, F. F. and Pearl Jackson, Carl Streeter, C. W. Winey, Floy Holcomb, Frank and Amanda Sheldon. Next conference to be held the first Saturday and Sunday in June at Mallard, Iowa. Wave Cross, secretary.

**LONDON, ENGLAND.**—On January 18 and 19, at 58 Ickburgh Road, Upper Clapton, London. At request of conference, Bishop R. May presided. Communication from R. May read, together with his financial report. London and Enfield Branches sent in spiritual reports. Following labor reports received: Elder John W. Worth, (president London Branch) Elder John A. Judd (president Enfield Branch), Elders R. Goullee, R. Clift, and Dover E. Judd. Election of officers for the ensuing year: John A. Judd, president; Dover E. Judd, secretary; D. A. Oakham, recorder; Dover E. Judd, historian; Pearl Crick, chorister; auditors: D. A. Oakham, 3 years; William Worth, 2 years; treasurer, Sister E. E. Judd. Resolution prevailed that presidency of district be free from branch official capacity. Also that all ministers' labor reports be accepted only when made out on proper blank forms. Religious session on the 19th at Enfield, at 2.30 p. m. Meeting of district priesthood association at 4 p. m., at which Bishop R. May was reelected teacher. Preaching service at 6.30 p. m. Short addresses given by Bishop R. May, and Elders R. Goullee and John A. Judd. Several resolutions presented by Bishop R. May condemning action of the leader of the apostasy in Toronto, and also renewing expression of confidence in the presiding officials of the church were carried unanimously. Will meet again at call of president. Dover E. Judd, secretary.

**SOUTHEASTERN ILLINOIS.**—At Springerton, February 15 and 16, President F. M. Davis in charge. Statistical reports read as follows: Joppa, 40; Bellair, 60; Poplar Creek, 118; Brush Creek, 379; Parrish, 128; Springerton, 141; Tunnel Hill, 215; Bungay, Dry Fork, and Skillet Fork not reporting. Recommendation from Joppa Branch that W. G. Barrett be ordained to office of elder, and S. O. Smith to office of priest was referred to the district presidency, they to provide for their ordination. Report of Bishop's agent: received \$1,-

025.67; balance due church \$48.54. Motion prevailed that the district secretary, together with the branch secretary, put forth an effort to locate absent members and their addresses. A motion to disorganize the Bungay Branch was referred to the district presidency and they to report to next conference. The following officers were chosen: district president, R. H. Hanson; associates, F. M. Slover and S. D. Goostree; secretary, W. E. Presnell; treasurer, W. W. Brown; librarian, Cora Henson. Sister Ruth Holman was recommended to the general church chorister to be appointed as district chorister. Delegates to General Conference: F. M. Slover, F. T. Sawley, Henry Sparling, Ruth Holman, W. H. Kelley, George Ellis, P. G. McMahan, Dora Lowry, W. W. Brown, Carol Dillon, W. G. Barrett. Preaching by L. C. Moore, F. M. Slover, and Henry Sparling. Adjourned to meet at Poplar Creek, at the call of the president. W. E. Presnell, secretary.

**KANSAS CITY STAKE.**—At Kansas City, February 22, 23, 1919, at 2.30 p. m. President J. A. Tanner presided. U. W. Greene, representing the Presidency, was called upon by Brother Tanner to assist in presiding. One hour and twenty-five minutes was spent in the detail work of reports from officers, quorums, auxiliaries, and special appointees of the stake. They were indicative of progress and development along many lines in the different branches of the work. The proceedings were handled with such system and method that not the slightest friction occurred and the general good spirit dominant was commented upon by many present. Delegates to General Conference elected: C. D. Jellings of Mount Washington Branch was approved, upon proper recommendation, for ordination to the office of high priest, and a member of the stake high council, and he was ordained. Upon like recommendation, the transfer of Paul Pugsley from the Far West to the Kansas City Stake High Council was approved. An invitation from the Holden Stake to meet with them in joint reunion in the 1919 session was approved, and the presidency and bishopric appointed with authority to represent our stake in the necessary carrying out of all plans. There were also a number of alternates elected to occupy, should they be called upon to fill the places of delegates not attending the conference. A resolution prevailed, authorizing the stake presidency and bishopric to confer with officers of adjoining stakes with a view to considering the possibility of securing a permanent and adequate reunion grounds upon which the stakes may hold a joint reunion. J. W. Gunsolley, temperance superintendent, asked that the last Friday and Sunday in march be observed throughout the stake with special temperance meetings. Woman's Auxiliary was addressed by Sister Dora Glines of Independence in connection with the regular program work. Preaching and lectures by Gomer T. Griffiths and U. W. Greene. Four baptisms. One of the very best sessions that the stake has experienced.

**SEATTLE AND BRITISH COLUMBIA.**—At Centralia, Washington, February 22 and 23, district officers presiding, Elder John Hartnell assisting, president and secretary reporting. Treasurer reported receipts of \$73.72 and expenditures of \$8.05, for the six months ending December 31. Bishop's agent reported total receipts of \$2,476.02 in tithes and offerings, with a balance of \$509.58. Statistical report showed Seattle total membership, 330, gain 17; Roslyn 37, gain 1; Centralia, 166, gain 2; New Westminster, 86, gain 1; Chilliwack, 49, no change; and Bellingham, 42, losing 2 and gaining 2, making a total of 710 for the district as reported, and a grand total of 759, having the enrollment of disorganized branches—Tacoma, Castle Rock, and Nanaimo, each having 16, 27, and 6 respectively. Ministry reporting were 7 elders, 2 priests, and one teacher. Gospel literature board reported the sale of upward of \$50 worth of books. Petitions from the Seattle and Centralia Branches were granted for the ordinations of Robert J. Holman, George Samuel Kinghorn, and Clyde S. Rice to the office of priest, and Charles H. Powers to that of deacon, also D. Omar Cato an elder, and Paul E. Fisher, deacon. All were accordingly ordained except Brethren Kinghorn and Rice, not present. J. M. Terry was elected district president for the ensuing year, S. P. Cox, vice president, and F. W. Holman, secretary-treasurer. Bishop's agent, John Hartnell, unanimously sustained, also member gospel literature board, G. R. Brundage, reelected. Harold Premo was elected member library board, and Orville L. Oppelt, chorister. Brethren G. R. Brundage, John Hartnell, J. M. Terry, Jacob Berringer, and Byron Cheesebro, elected reunion committee. Delegates to General Conference: W. M. Aylor, Brother and Sister Richard Hartnell, Etta E. Rhodes, and C. N.

Heading. A petition to General Conference was ordered, for an elder or high priest to be sent to labor in Centralia, Washington, and as time will permit, in near-by vicinity. The time of annual election of district officers was changed to the August conference. It is earnestly requested that all who are enrolled on the records of disorganized branches—Tacoma, Castle Rock, and Nanaimo—will apply to the undersigned for certificates of transfer to their present near-by branches. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

**Convention Minutes**

**NORTHEASTERN KANSAS.**—Sunday school, at Atchison, March 8, with Superintendent Roy L. Tilden in charge. Five schools reported a bright outlook for the coming year. Officers reelected. Committee reported on the readjustment of finances for the district, and report adopted. A budget of fifty dollars was voted for district expenses, each school to raise their percapita share. This was the first session under the coordinating system, and the Sunday school joined in two institute sessions and one musical. Orlando Nace, of Independence, very ably assisted in the musical features. Mrs. Emma Hedrick, secretary.

**CLINTON.**—Sunday school at Fort Scott, Kansas, February 14, with Lucy Silvers, district superintendent, in charge. H. E. Moler chosen to assist. After the reading of the various reports from the district officers, other business was taken up. The district, by vote, approved of coordination. Officers elected: Lucy Silvers, superintendent; Bertha Ray Walters, assistant superintendent; Zora Glick secretary; Mabel Davidson, treasurer; Orral Andes, librarian; Dollie Masterson, home department superintendent; Mina Kearney, cradle roll superintendent; Gertie Bailey, normal superintendent; Marvil Marsteller, member gospel literature board. Delegates to General Convention: Brother and Sister J. W. Strader; Helen Hawley; W. W. Chrestenson; H. E. Moler; Lee Quick. Brother and Sister A. C. Silvers, H. C. Hughes, R. T. Walters, Ada Hughes, Bertha Walters, Hazel Quick, Blanche Quick, Brother and Sister Bert Bailey, Marvil Marsteller, Brother and Sister A. C. Dempsey, Ella Searfus, W. A. Searfus, Mable Braden, August Deller, F. A. Hawley. Alternates: Brother and Sister T. F. Schiefelvine, Mina Kearney, Steven Mawhiney, Brother and Sister A. L. Crooker, Clara Roberts. Zora Glick, secretary, Eldorado Springs, Missouri, R. F. D. 1.

**GALLANDS GROVE.**—Religio, at Deloit, Iowa. Reports of district officers read. Institute work was discussed, but a motion was made and carried to defer the matter until the

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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**DAILY HERALD**

**For General Conference**

Again we are going to issue a daily edition of the HERALD to promptly and fully furnish the news and reports of the conference and convention sessions.

We assure our friends they will appreciate the service rendered in this manner, and believe we can even improve somewhat on the past record. Not only will the news be included to within an hour or less of going to press, but also many other interesting comments and sidelights with copious reports and summaries.

The first edition will be on the evening of the 7th, and continue daily except Sunday till the close of conference.

The old price is being maintained though material is costing double. Please order early—why not now?

25 CENTS

**HERALD PUBLISHING HOUSE  
 LAMONI, IOWA**

next convention. Election of officers: Lacey O. Meyers, president; Edward Broad, vice president; Bessie Pearsall, secretary; Edith Mesenbrink, treasurer; Bessie Meyers, member of library board; Blair Richardson, member of gospel literature board; Clara White, temperance superintendent; Sister Blair Richardson, home class superintendent; James Pearsall, chorister. Delegates for General Convention: C. E. Harpe, J. B. Barrett, Lulu Crandall, Bessie Pearsall, James Pearsall, J. L. Butterworth, Carl Winey, Lillie Marks, Alta Schafer, Floy Holcomb, Robert Fish, Sister Fish, E. R. Butterworth, Earl Patchin, Blair Richardson, Sister Richardson, Annita Wescott, Dewey Anderson, Fred Jackson, Carl Anderson, Frank Sheldon, Sister Frank Sheldon, Eleanor Sheldon, Mearl Meyers, Bessie Meyers, Carl Streeter, Orris Salisbury, Pearl Salisbury. Alternates: Heman Newcomb, Sister Newcomb, Ferman Newcomb, Sister Ferman Newcomb. Future conventions will be mass conventions. A vote of thanks was tendered Sister Floy Holcomb for her long and faithful service (18 years) as secretary. Friday evening a very interesting program was rendered by the Deloit local, consisting of both musical and recreational numbers. Alta Schafer, secretary pro tem. Bessie Pearsall, secretary.

**The Presidency**

The quorums of seventy are called to meet at 10 a. m., April 3, 1919, in the basement of the Brick Church, to consider important matters.

FREDERICK M. SMITH,  
 PRESIDENT.

**Quorum Notices**

The First Quorum of Seventy will meet Friday, April 4, 1919, at 10 a. m., at Lamoni, Iowa, at the I. O. O. F. Hall. A general feeling prevails that this will be a very important

conference. Let every seventy be present if possible. We will endeavor to get routine work out of the way before the General Conference convenes. E. E. Long, president.

The Council of Seven Presidents of Seventy will meet at Lamoni, Iowa, April 1, 1919, at 7.30 p. m. The place of meeting has not been determined yet, but I will see that a suitable place is in readiness in due time. E. E. Long, secretary.

### Reunion Notices

Little Sioux and Gallands Grove Districts will hold a joint reunion at Dow City, Iowa, August 22 to 31 inclusive. Amos Berve, Logan, Iowa, chairman of reunion committee. F. R. Schafer, secretary; J. L. Butterworth, treasurer.

### Addresses

Elder F. G. Pitt, 613 West Marion Street, Joliet, Illinois.

### Notice

*To the Branches of Northern California, Greeting:* It is expected that each branch will contribute to district expense. Take a collection, or make a donation to that end. I was reelected treasurer, so please send the funds to me. You are expected to make a contribution each quarter, January, April, July, and October of each year. I trust that each branch will respond. C. A. Parkin, 579 Fifth Avenue, San Francisco, California.

### Our Departed Ones

**STARK.**—Lowell A. Stark was married to Nina L. Morss, by R. Etzenhouser, November 14, 1902. Died at Burlingame, California, January 6, 1919, of influenza.

**BENOLKEN.**—Jennie Benolken, wife of Charles Benolken, died of influenza and pneumonia, at her home near Vanscoy, Saskatchewan, November 12, 1918, at the age of 33 years. She leaves husband, 2 daughters, 5 brothers, and 2 sisters to mourn. She was a kind and faithful wife, mother, and friend.

**WILLIAMS.**—Iva May Williams died at Port Clinton, Ohio, February 21, at the age of 18 years. She became a member of the church in childhood, and lived a consistent life as a saint of God. A short sermon was preached at the home in Port Clinton, Sunday, February 23, then the sermon followed at the church at Oak Harbor, by J. F. Mintun.

**WELCH.**—Isabel Welch, formerly Cover, died February 14, 1919, at the age of 63 years, 7 months, and 19 days. She was a member of the church for about 20 years, being among the first who were baptized near Oak Harbor, Ohio, but never formally became a member of the branch there after its organization. Services at the church in Oak Harbor, Sunday, February 16. Sermon by J. F. Mintun.

**PHOENIX.**—Thomas Wayne, son of Mr. and Mrs. Ben Phoenix, was born at Knoxville, Iowa, August 30, 1915, and died at his home after a short illness of influenza, February 20, 1919. He was a sweet child and was loved by all who knew him. He leaves father, mother, sister, and a host of friends and relatives to mourn. Funeral from the home, February 23. Sermon by Henry Castings. Interment in Graceland Cemetery.

**ANDERSON.**—Eliza Ann Sherman was born in Filmore County, Minnesota, January 6, 1863. Died at her home near Vanscoy, Saskatchewan, November 9, 1918, of pneumonia following influenza. Married R. B. Anderson, who with 5 sons and 3 daughters survive her. She is also survived by a sister and 2 brothers. Deceased has been a devout member of the church for 35 years, and had a host of friends, who with the relatives mourn her departure from this life.

## FROM HERE AND THERE

Associate Editor S. A. Burgess and wife are the proud parents of a baby girl, born on the 13th, at Saint Louis, Missouri. Mother and child are doing well. The little miss has been named Eveline Alice.

The correspondent of the Fall River, Massachusetts, Branch writes most glowingly of the good work done at that place

as well as throughout the Massachusetts District by Brother Augustine Dwyer. The press has spoken highly of him and the pulpits have been opened for his lectures. On the first Sunday in March he delivered his illustrated lecture on Palestine in the largest and most influential Congregational Church in Brockton, this being a return date following his previous series in that place, at another church. This correspondent says: "The united testimony of the branches of New England is that Brother Dwyer has brought honor to the Saints as a religious body, and has broken prejudice wherever he has lectured."

### CONFERENCE ARRANGEMENTS

The joint council of the Lamoni Stake bishopric and the Lamoni Branch deacons, to whom was referred the matter of providing entertainment for the delegates and visitors to General Conference, have made the following appointments:

Committee on dining hall; A. Carmichael, A. Otis White, and Amos Berve. Committee on reception and location: A. J. Yarrington, Randall Robinson, J. A. Martin, Lonzo Jones and D. W. Stevenson.

All persons wishing information in regard to rooms should correspond with A. J. Yarrington, Lamoni, Iowa.

The price arranged for meals at the dining hall is 15 and 30 cents for breakfast, 35 cents for dinner, and 35 cents for supper. The maximum price for lodging per week was fixed at \$2. On account of the difference in accommodation, it was not thought best to make a uniform price, but that each family should be left free to adjust their prices according to the accommodations available and their own wishes in the matter, only that in no case should the price exceed \$2 per week. The matter of securing meals in private homes was left for all to make their own arrangements in case they did not wish to secure their meals at the dining hall. The Coliseum has been secured for the use of the General Conference, and the dining hall will be in the basement as heretofore. It is the purpose of those in charge to give as good a meal as will be possible at the prices charged.

### COPIOUS RAINS IN LAMONI

On Friday and Saturday, the 14th and 15th, a total of 3.66 inches of rain fell at Lamoni, filling the city water reservoir to overflowing and filling all cisterns in like manner. Spring is well advanced and the farmers will be in the fields as soon as they dry from this rain. Visitors to conference may be assured there will be no inconvenience from lack of water.

On the evening of the 7th a surprise birthday party was held in Independence in honor of President Elbert Smith's birthday. Among those who spoke on the occasion were Frederick M. Smith, John W. Rushton, G. T. Griffiths, and H. S. Salisbury. His birthday occurred on the 8th.

Any Saints near Jefferson, Iowa, should call on Brother C. L. Wolf, manager of the Hotel Jefferson, who has moved there from Nevada, Iowa. We will print his letter next week.

Sister Mabel Johnson, of Deer Lodge, Montana, Box 822, has been elected home department superintendent for the district Sunday school, and wishes to get in touch with all in that district. She succeeded Sister G. W. Thorburn.

### CORRECTION

In the first paragraph of the article by J. J. Cornish on "The last generation," in the HERALD for March 12, an error occurs. The fourth line should read: "last generation," and that his coming is much.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, March 26, 1919

Number 13

## EDITORIAL DEPARTMENT

### THE WORK OF ALL IS NEEDED

All too often we notice the inability of some to appreciate the work of a person entirely different from themselves in character or in work, yet we never have seen a speaker sent out by the church, but what he appealed to some one better than almost any else could do.

The sacrifice made by our men who go into the mission field, leaving family and home, for the sake of the church can hardly be overestimated, nor can the sacrifice made by their families. The work that they do, going out to warn nations of the earth and preaching this gospel of the kingdom, is certainly of the most vital importance. The slurs with which their attempt is confronted by those not in sympathy with their work, are by no means pleasant to bear. They receive also an experience invaluable to them in dealing with the work of the church. Common courtesy would require a recognition when present in district or branch service. (Doctrine and Covenants 122.)

Yet we find many of these men who are able proselytizers seem able to carry the convert further. We know of many able to put them just inside the door as a newborn babe and then leave them. In a few instances they have baptized and left members without instruction in regard to the work of the bishopric, the Sunday school, the Religio, or the church publications, and out of touch with any branch. This latter, or course, should be corrected when found.

We are making no criticism as they have done well the work for which they are especially adapted, but there remains the necessity of caring for these newly baptized converts.

Further, the work of the local officers should be recognized and appreciated. They have the arduous work of developing the newly baptized into the stature of a man in Christ Jesus. Their work should be appreciated, for they are doubtless better prepared for that particular work than others according to their office and calling. And especially should

this be true of the pastor or high priest who has been called and ordained to pastoral labor. It would seem that his special preparation and ability should also be recognized and appreciated.

Recently we attended a ministerial conference at which the following was brought up for debate: "Resolved, that the district president has the supervision and direction of the branch work and its officers." Instances were called forth in which the district president had claimed extreme rights. No doubt instances have occurred in which a district president has exceeded his rights, yet by virtue of his office and calling he should have a general supervision and direction of the work of the district, as well as an interest in the missionary work done within the district. This does not mean that he has the right to direct the seventies in their missionary work within the district, but it means that he should be willing to recognize their services, and cooperate.

But it is certain, whether it affects the Twelve, the high priest, the seventy, elder, priest, teacher, deacon, missionary in charge, submissonary in charge, district president, or branch president, as soon as there comes contention for rights and for authority there is a departure of the Spirit. We may be sure that whatever the results, it will be wrong that far. For the right result can only be achieved when we are working together, recognizing the ability, the authority, and the rights of each other.

Of course where there is a complete refusal so to recognize, there is at times the necessity for the exercising of authority. It may even become the duty of the official of highest rank to intercede.

We have no desire to deny the existence and righteousness of authority, but that authority should be the power of God which comes from above. It should be exercised in love it should be and usually is to be expressed from within out, so that those who come in contact with our work are willing to recognize the spirit which actuates and directs our efforts.

And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have

more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another.—1 Corinthians 12: 21-25.

There was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors.—Luke 22: 24, 25.

Again we repeat, it is not a question of "glory for me." Nor can we hope to succeed through such an assumption. Cooperation in our work requires the assistance and wisdom of all, and above all the spirit of brotherly love.

S. A. B.

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### DO WE NEED A "KICK COLUMN"?

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We have sometimes thought it might be well, if for a short time we opened a "kick column." But much of the objection doubtless arises from misunderstanding of the necessary methods of publication. The institution belongs to the church and our readers should be especially interested in how it is managed and why.

As an instance, we have received a letter complaining because some items sent in for the *Autumn Leaves* had not yet appeared, though it was sent in nearly a month before. A week or so after it was sent a copy of the *Autumn Leaves* came out and did not contain it, though it was an important announcement.

Even the general officers of the Religio have not always appreciated the necessity under which we have labored and have given us notices too late for publication.

Now the answer is not difficult as stated. The material for the April number is turned in to the Editor of the *Autumn Leaves* March 1, then in due course the April number should be out about the 25th.

It is true that we sometimes have difficulty, as other publications have had during the past year, on account of the draft and the epidemic of influenza, which caused the delay of a week or so. Normally the material is turned in the first of the month and the magazine issued around the 25th.

This means that if a notice is turned in about the 6th or 7th of March it often has to be held over, and hence would not appear until the May number, being turned in with copy April 1, coming out the latter part of the month.

It will be seen that in this way the work of *Autumn Leaves* is divided up through the month. With an issue of tracts, books, and other matter it is more convenient to handle it this way, as well as being more businesslike.

Yet some complain because not sufficiently observing to notice that most of their monthly magazines are printed a month or more before the date on which they are received. One that came to our hands the 26th of December states: "As we are just going to press we learn that the Hohenzollerns are on the run." They do not even advise at that time that the armistice has been signed. The articles and stories were all written with the idea in mind that the war would be continued all winter. The copy to the editor of such magazines should be in their hands two or three months before publication, as it must be first considered by the editor, approved, turned in to the proof readers, then to the compositors and set up, composition must be read and reread by the proof readers up to the point of make-up, when it is divided into pages and the pages rechecked. Then it is locked in the forms and is ready for printing.

According to the item set forth above, all this had gone through with in the January issue of a popular magazine, and the forms were closed early in November, yet the magazine is not received until after Christmas.

Those having important announcements for the Religio's Arena or for the Sunday school department should take note of this fact, and govern themselves accordingly.

An amendment to the constitution must be in the hands of the Arena editor not later than January, if it is to be considered by the next convention. And if it is to be turned in with copy February 1 it should be mailed the last of January.

S. A. B.

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### SOCIAL PURITY

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It is interesting to note the position taken and maintained by the United States Government on the question of the social evil. It is doubtless true, as some have pointed out, that men on the way to the camps have been guilty of wrongful acts, pleading that they had a last chance before going in the army. But once in the army the Government and General Pershing for the first time insisted upon the possibility of absolute prohibition as of great economic value in times of war.

Having so successfully accomplished that, both in America and in France, so that the boys have been better taken care of than they would have been in civil life, the next step the Government is urging is a clean-up throughout the country, and that conditions be maintained at a high standard.

The unfortunate women involved are much better provided for if once properly treated and cared for, and then employed in some other way. Especially is this true when we consider how short is the life of

those who pursue social immorality. Absolute prohibition is the only answer. Segregation and medical examination have been repeatedly shown to be a farce. It will take an aroused public opinion to prevent the opening of segregated districts after the military zones are removed from federal control. But this should be done for physical, economic, as well as for moral reasons.

It means only suffering for the women involved. It means the spreading of disease throughout the Nation. It means higher taxes and lower efficiency. We are glad to see this movement towards better living conditions in our cities and throughout the country.

We do not pretend that all vice can be stopped in this way. When men and women choose to do wrong they will do so. We can avoid giving it our official sanction, and we can reduce some of the worst features. Righteousness is necessarily a personal, intelligent act, but that is no reason why evil should be continually sanctioned and permitted. Rather society owes it to itself, as well as the unfortunates concerned, to do everything in its power to prevent a spreading of such wrong conditions.

We hear much of the epidemic of the influenza, but physicians agree that there is no epidemic, no other evil, no other disease, that not only is so deadly, that in fact produces so large a number of deaths and disease as does the "black plague." When we have been closing schools and churches to prevent the spread of influenza, certainly we are more than justified in ordering that like power be exercised and supporting it ourselves, for the prohibition of all segregated districts of vice. There is scarcely any comparison between the two evils. The evil of influenza is so much the lesser of the two, and this includes the loss of life.

As a church we would go one step farther and insist upon the teaching of right living for moral reasons. All this involves not only action but also the teaching of the public, and especially of our young people, and the maintenance of a higher standard of personal righteousness. Education has been shown to be a possibility. It should be continued, and to it should be added the moral sanction.

With all this the church should most heartily agree and will support. The highest ideals of conduct are none too high.

S. A. B.

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### LEGAL PROCEDURE IN JAPAN

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In the *American Bar Association Journal* for October, 1918, there appears an article on the "Civil liberty in Japan," by Tsunejiro Miyaoka. He draws some interesting comparisons between the constitution of Japan, its customs and rules, and that of France.

They have freedom of religious belief; freedom of speech, writing, publications, public meetings, and associations. They have a bicameral legislature. The budget is first laid before the lower or popular house, as is the case in the House of Commons in England.

Personal liberty is protected by due court procedure, with a court of preliminary investigation and provides for suitable appeal.

Laws are executed for protection of the home or domicile, against invasion by the police and proper provisions to protect privacy. The exceptions are limited to places where a peace officer, armed with a warrant of arrest has reason to believe that a person named is concealed about the premises. In such case, the mayor of the city, or the presence of two neighbors is required in order to enable the policeman to make the search, and the mayor or neighbors must sign with the policeman the minutes of the proceedings.

Judges of preliminary examination may have search made where the person who owns the house is charged with the commission of a crime. But this also requires certain witnesses, when the search is made, and such search may not be made after sunset and before sunrise, unless there is imminent danger to life or property.

The privacy of correspondence is also protected. Liberty of conscience is enjoyed, as also rights of property are fully protected.

The members of the Imperial Diet cannot be held responsible outside of the respective house, for any opinion uttered or vote given in the house.

The Constitution of Japan went into effect in November, 1890, and progress has been made, and is still being made toward popular rights.

S. A. B.

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### INACCURATE STATISTICS

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The following clipped from the *Saturday Evening Post*, February 8, 1919, calls to mind a condition we have many times observed. A broad statement is made, then inaccurately quoted, and in the end incorrect conclusions drawn.

Accuracy of premises is essential to a right argument.

A correspondent sends us a newspaper clipping about a lecture delivered to a city audience by a man who spoke as the accredited representative of an association engaged in a useful public work. This clipping represents the speaker as having said that less than one half of one per cent of the people of the United States own nine tenths of the country's wealth.

Now that is an idiotic statement—as anybody with sufficient intelligence to understand an ordinary newspaper headline could ascertain in a few minutes by stepping into the nearest public library and consulting the Census Bureau reports on the subject. These reports, whatever their im-

perfection in detail, are the basis of every intelligent and honest study of the subject. About the first thing they show is that nearly one quarter of the wealth of the United States consists of farm property, whose ownership is distributed among some millions of farm families.

A mischievous liar makes an absurd statement, in a conveniently compact statistical form, or some more or less well-meaning idiot deduces one from a statistical dream. It has a startling sound and is taken up and repeated without the slightest inquiry by people who are more interested in startling their hearers than in conveying the truth. Quite a body of bolshevik statistics gets currently accepted in that pernicious way.

### PATENT MEDICINES

*Question.* Should women be interested in the making of laws governing the sale of harmful drugs such as are in poisonous powders, soothing syrups, and pain killers, that reap such a harvest every year among the children of those ignorant of these matters and establish the drug habit among the youth of our land?

*Answer.* This question answers itself. If the conditions are as alleged, only one answer is possible.

Unfortunately nearly all, if not all soothing syrups are narcotics and the fundamental principle of most of them is opium or morphine. Pain killers do not kill the pain, they only destroy our power of feeling the pain. In other words, they pro rata kill us and not the pain. Sometimes in the hands of a reputable physician it is necessary that the sense of pain should be lessened in order to insure recovery. If a cure occurred from a pain killer, it is nature which has effected a cure, while the cure has been retarded if anything, and the powers weakened by narcotics. Unfortunately, those who sell them pay but little attention to the possible idiosyncrasies of the patient and so give too large a dose. Coal tar derivatives are really assigned in dangerous doses for many people.

Headache powders almost invariably act upon the heart to depress and are dangerous and often fatal to those having weak hearts. Nearly all headache powders contain some coal tar product, an inorganic poison, acetanilid.

Many proprietary medicines, advertised as tonics, female medicine, and the like, are simply liquor, frequently of low quality and often adulterated.

Some people think that the opposition of reputable physicians to patent medicines is purely a selfish one, but such is not the case, no more than it would be if one should see a child playing with dynamite and a hammer. If medicine is strong enough to do any good, it is strong enough to harm. If a reputable physician, after a careful examination, knowing you and your family history, cannot help you, what is the possibility that some person who has never seen you, does not know what you can stand and who

often knows nothing about medicine, will be able to offer you any valuable help?

S. A. B.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

**WHEELING.**—At Wellsburg, West Virginia, March 8 and 9, O. J. Tary in charge, associated with James McConnaughy and William Richards. Reports of district officers read, and statistical reports from all the branches, showing a membership of 469. Officers elected: O. J. Tary, president; O. L. Martin and William Richards, vice presidents; Jasper N. Dobbs, secretary. Delegates to General Conference: John Carlisle, J. F. Ebeling, John Martin, Thomas Mills, with Thomas Newton alternate. Delegates authorized to cast majority and minority vote. Adjourned to meet with the Fairview Branch August 30 and 31. Jasper N. Dobbs, secretary.

**SOUTHERN MISSOURI.**—At Springfield, Missouri, February 22, 1919, with district officers in charge. Nine branches reported. Bishop's agent reported: Receipts \$735; expended \$626.97; balance on hand \$108.03. Rule two of the by-laws was rescinded and the following was voted in lieu thereof: That we hold quarterly conferences, and hold our annual conference and elect district officers at the May conference. On motion, the present officers are to occupy until the May conference. The Woodside and Grove Spring Branches were disorganized and the district secretary authorized to grant letters to members of those branches unto the most convenient branch. The district president was requested to take action against inactive members of the priesthood in this district, in accordance with General Conference Resolution 104. Preaching during conference by J. F. Cunningham, Benjamin Pearson, and H. E. Winegar. Adjourned to meet in Springfield on the Saturday and Sunday before the full moon in May. Benjamin Pearson, secretary, Tigris, Missouri.

**SOUTHERN INDIANA.**—At Louisville, Kentucky, March 8 and 9, with James E. Warne and Charles A. Nolan presiding. The district missionaries were present: L. C. Moore and J. W. Metcalf, also Ed. O. Byrn, who has returned to the Byrnville Branch as its president. Brother and Sister A. W. Smith occupied the first evening with institute work and it was greatly appreciated. Fifteen priesthood reports were read, and statistical reports from Byrnville, Derby, Indianapolis, Louisville, and Union Branches read, with total membership of 506. Officers elected: J. E. Warne, president, with power to choose his two counselors, and he chose Ed. O. Byrne and L. C. Moore. Cordelia McCormick elected secretary; Sister E. Houston Glenn, member gospel literature board; Alta Stinnett, member library board; Cordelia McCormick sustained chorister; W. O. Robertson sustained Bishop's agent. Delegates to General Conference: Hazel Burwell, H. W. Burwell, Maude Warne, J. E. Warne, L. C. Moore. A reunion will be held at Marengo, Indiana, this summer, date not yet decided. Next conference at Indianapolis, second Saturday and Sunday in September. Cordelia McCormick, secretary.

**FREMONT.**—At the Saints' church near Thurman, Iowa, March 8, 1919, at 2:30 p. m., T. A. Hougas presiding. The following branches of the district reported: Bartlett 50, Glenwood 76, Thurman 194, Henderson 77, Shenandoah 103, Tabor 68. Fifteen ministerial reports were read. The action of the coordinating committee was adopted by unanimous vote. The district presidency was empowered to act as a reunion committee in conjunction with the other districts. Conference voted to meet at Tabor for next session, at the call of the presidency. Delegates to General Conference: T. A. Hougas, Mrs. T. A. Hougas, F. B. Knight, M. W. Gaylord, Mrs. E. E. Barber, H. N. Pierce. Alternates: J. B. Wildermuth, Inez Claiborn, Almon G. Hougas, Alta Hougas. Delegates empowered to cast a majority and minority vote. Motion prevailed that we request all the branch presidents to take up collections to defray our missionaries' expenses to General Conference, and for district tent work expenses. Secretary empowered to call to his assistance such help as he might need and make an inventory of the district chattels.

(Continued on page 309.)

## ORIGINAL ARTICLES

### ZION, A PLACE OF SAFETY; ITS ESTABLISHMENT AT HAND

The great hope, longing, and expectation of the ages is about to be realized, yes, in very truth, for the set time to favor Zion is at hand. Does not the deep conviction of this glorious truth stir the soul and quicken the impulses of God's people, inspiring them to greater and more constant diligence, steeling them to meet every trial, and under the inspiration of God's Spirit and this inspiring hope arousing them to the performance of every God-honored, and holy duty, be it most humble and small apparently, or ever so huge and great—as a whole, how great it is!

The establishment of Zion! But, under God, it shall and will be accomplished. For the Great Creator and mover of heaven and earth has so decreed, and naught can stay his hand! The righteous that labor with him shall be supported and sustained. But those who seek to hinder or obstruct shall be dismayed, their efforts brought to naught, and where necessary, shall be destroyed. Fearless then, and with a boldness born of God's Holy Spirit we set our hands to the task and will not cease until our efforts shall be crowned with God's glory and Zion shall stand forth—the city of our God and his Christ—the dwelling place of the Saints of the Most High. How beautiful the vision, how inviting the picture, and how joyous shall be its realization.

#### LET US GIVE ALL

Then come, ye Saints of God, all will we give for this, all that we are, all that we have, and all we may hope to have. What we are and what we have is useless and valueless save as it may be used and used for good. We receive to give, and he who learns not this truth "is blind and cannot see afar off" and shall be a shrunken and shriveled dwarf until he awakes and begins to give and work. So shall he grow and his soul expand and thus shall he prove worthy of a place in Zion. Zion! the pure in heart—those free from the appalling, degrading, and shameful sin of selfishness, miserliness, miserableness. How wonderful and complete the salvation in Zion, and how splendid the fact that the very process by which Zion is to be established is the process through which, by consecration to God's service, our redemption is gained, so that we do not, as sinful and unworthy creatures, obtain the establishment of Zion and then enter into gain or obtain our salvation, but as we build Zion, we just so fast, by the same token, work

out our own salvation, the one keeping a pace with the other—for they are akin to each other, and exist by each other—hence "Zion is the pure in heart," and the pure in heart are, or shall be Zion, and such shall see God.

Then the work of our salvation begins now, not after Zion is established, but *now!* Are you a minister of Christ. Keep, then, the law of Zion. Are you a farmer, merchant, laborer, whatever you may be, keep the law of Zion! Let us all labor together with God as Doctrine and Covenants 119:8 instructs.

Are some so penurious as to withhold their assistance, talents, gifts, or substance, God-given gifts and possessions, lent only to be used? Will you stand in the way of God and use it not freely to establish his Zion? If so you are not the sort that will redeem Zion, and you shall not occupy therein—unclean! unclean! You are without the pale; shake yourself, get busy or else you will be counted out. Give, give, keep on giving and God will give you more to give. Unless you have the spirit of giving, God could not save you, if he would—it is contrary to his necessary and just law, and he does not walk in crooked paths.

#### THE WRATH OF GOD Poured OUT

But perhaps these may not appear to be self-evident truths, that need but be stated to be believed, so, lest the Spirit that indites these words may not find a ready reception upon your part, to testify unto you these things, the close proximity of Zion, its near establishment, I make haste to bring forth the written word and we stand aside and listen to its voice and note the accompaniment of important events, which give final and all conclusive evidence, so that doubt cannot possibly remain.

The following quotation is found in the Book of Mormon, 1 Nephi 3: 232-237:

And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, inasmuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me saying, Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, *then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel.*

The foregoing prophecy is a remarkable one. The language is not vague nor meaningless and cannot be made to do service to anyone of a dozen possibly contradictory ideas and interpretations. The prophet speaks plainly, and the prophecy at once gives proof positive, because of its remarkable fulfillment, that

the book is of divine origin—and gives remarkable information regarding the establishment of Zion.

Let us briefly consider some of its salient points.

Firstly, there was to be a universal world war. The war that has just ended is by all readily accepted as such, and the first of such a universal and world-wide character and notwithstanding such a war had for years been thought impossible by many of the most eminent and good of the world, still it came, as the sure word of prophecy in the Book of Mormon asserted that it would come. This point, then, being clearly settled, the remainder of the prophecy is just as plain and is as sure of fulfillment, in fact, is in process of fulfillment now—unmistakably so.

The Prophet Nephi says that when this universal war should occur, that “then at that day the work of the Father shall commence, in preparing the way for the fulfillment of his covenants which he hath made to his people, who are of the house of Israel.”—1 Nephi 3 : 237.

#### ISRAEL AGAIN FAVORED

Do we see any evidence that he is beginning to fulfill his covenants made with Israel? Yes, decidedly so! How surely during the universal war just ended has the infidel Turk been driven from the Holy Land, under whose possession and control the Jews, the seed of Abraham could not obtain it for their inheritance. But how marvelous are the works of God! “Hath he spoken and shall he not make it good?” Yea, verily!

While the land was yet being taken from the Turk, the British Government hastened to declare its policy toward that country, and in substance what was it? That it should be made a national home for the Jews; and the United States of America hastened to approve of and support the plan. Ah, you wandering and dispersed of Israel, you who never would relinquish your hope of finally possessing that land so dear to you, and given unto you by God himself, now shall your undying hope and faith in this, God's promise to you, be realized, for you shall enter in and occupy.

But what has that got to do with Latter Day Saints and Zion here in America, a place of safety for the children of the gospel covenant? Just so: Are we not children of the covenant? Are we not also Israel by adoption? Then are we not included among those with whom God shall shortly fulfill his covenants?

When we see such unmistakable signs of God's fulfilling his covenants with the Palestine branch of Israel, does it not hearten us and give assurance that he will also do his good work with us, “Joseph's land” branch of Israel? “And so, all Israel shall be saved.” (Romans 11: 26.)

#### THOSE WHO LEAVE THE CHURCH

At this juncture it might be well to reflect upon the spirit of gathering that has greatly increased throughout the church since the beginning of the world war. The recent activities of the Presiding Bishopric and the attitude of the general church authorities looking toward the preliminary work essential to the gathering gives evidence of the fact that the Spirit of God is moving us toward the gathering of the Saints. This was to be expected, as it is the time marked by Nephi for the work to begin, and these men are but instruments in the hands of God, moved upon by his Spirit to do this work. Let us support God through them in this work. As Christ anciently breathed upon his disciples and said: “Receive ye the Holy Ghost,” so today he is breathing upon his great church that it may under the fire of his Holy Spirit move on to the gathering of his chosen, God-ordained church—if any in the church shall be found at fault he will remove *them*, not the church. How foolish for men to find fault with some of the authorities and then leave the church supposing that God will use them to start all over again and build up another church to do his work.

God can more easily remove men who may be at fault in his church, select proper men, go on with his church which he has been nearly a century in preparing for this work, than to reject the church and build all over again. Vain men engaged in such efforts will come to a sad and miserable end. Their attempts but prove them to be vain, ambitious men, who, not finding opportunity to satisfy their greed for conspicuous positions in the church, are led by Satan and their own weakness for glory, to start something in which they will be the main figure, but they and their institutions are doomed.

But the church free of such men, can and will do its God-ordained work all the better, for God must have a humble, consecrated people who are not thinking of self nor seeking vain glory, but who are actuated by love. Let all others repent, or else they must be shaken loose in this crucial, sifting time, and so, in this as everything, God will but make it to serve his purpose in thus purifying his church. But the pure and faithful will continue in his work and the church, for they heed not the voice of men nor seducing spirits. Onward then with Christ and his church to victory, faltering *never!*

#### GOD FULFILLING HIS COVENANTS

Permit us to give more careful consideration to these covenants which God is commencing to fulfill, which he has made with his people, who are of the house of Israel. In Genesis 12: 1-7 we read that the Lord told Abraham to leave the land of his nativity and his people and that the Lord would direct him

to another land. The land that he was led to was known as the land of Canaan in which Palestine of to-day is situated. In the 7th verse we are told that the Lord appeared unto Abraham after he arrived in Canaan, and told him that he would give to Abraham's seed—posterity—that land. Again, read Genesis 15: 5-18. The Lord here promises Abraham that his seed shall be numerous, and further says (18th verse), "In the same day the Lord made a covenant with Abram [Abraham] saying: unto thy seed have I given this land," etc.

In Genesis 28: 13-15 the Lord renews his promise and covenant with Jacob, grandson of Abraham, adding, "And in thee and in thy seed shall all the families of the earth be blessed," (verse 14). Thus we see that about four thousand years ago the land of Palestine, where Jerusalem is, was given to Abraham and his posterity who came to be known as Israel.

For a time they were denied the land, even as God had told Abraham they would be, and sojourned in Egypt, then God through Moses, with many miracles, led them back to the land of promise and they entered in and occupied.

In Exodus 6: 1-8 the Lord again renews his covenant and promise to Israel, speaking to Moses; also Exodus 19: 4-6. So one of the covenants that stand out prominently in the divine word that was made by the Father of the house of Israel, was the giving of the Holy Land to them, and that forever, too, even though they would be dispossessed of it at certain times through unworthiness as he declared through his prophets that they should be. But just so surely he declared they would reoccupy.

One thing is now evident; when Nephi prophesied that at the time of this great war God would commence to prepare the way for the fulfillment of his covenants with the house of Israel one of the things had in mind was restoring the Holy Land to the Jews, and it is being done! The way is being prepared and the Jews are taking advantage of it, too, and are preparing with a remarkable zeal and enthusiasm to establish themselves on that land, as their recent convention held here in Philadelphia gives strong evidence of. They have already begun to formulate the laws that shall govern them as a people in Palestine. And it closely approximates the law given to us that shall govern us here in Zion of America, as we have it in the Doctrine and Covenants.

We have been considering one covenant: The Jews inheritance of the land of Palestine. How about another covenant? Jeremiah gives us the desired information (31: 31-40). We are there informed that the day would come when the Lord would make a new covenant with Israel—it would be written in their inward parts—his law in their

hearts—and they should all know the Lord and he would forgive them all their past transgressions and establish them in their land nevermore to be dispersed. We expect, then, their acceptance of Christ and the gospel when they are established fully in the Holy Land. The Book of Mormon, which contains Nephi's prophecy, shall assist in converting them, and God's Spirit will quicken the letter and touch their hearts, that *his law* may be written therein.

But let us again return to ourselves. What part do we have in this? How are we included? If there be a gathering place for us here in America as there is for the Jews in Palestine will it profit either them or us? Or is it but a sentimental whim? In answer to the last question, we shall indeed profit, in fact it is our only safety in this world, but we will get to that later.

#### WE ARE INCLUDED

We shall concern ourselves now with the first question—our inclusion in the house of Israel, with whom God is preparing to fulfill his covenants, which he made with them.

In Romans 11: 17-27 the Apostle Paul informs us that the Jews because of unbelief were to be rejected for a while; he speaks of them as the tame olive tree and says that some of their branches were broken off and that we by acceptance of the gospel are grafted in; and so we receive that which the tree (Israel) is heir to, because we become a part of the tree (Israel) by being grafted in (adopted into the house of Israel), hence are partakers of the promises and heirs of the covenants. Thus is fulfilled God's promise to Abraham and Jacob—"In thee and thy seed shall all the nations of the earth be blessed."

But let us be further confirmed by the Scriptures on this subject. I shall forego some splendid thoughts that might be gained on this subject by consideration of a number of passages of scripture, and shall content myself by referring you to one other.—Galatians 3: 14-16; 26-29. Read the whole of it. I shall quote only a part:

"For as many of you as have been baptized into Christ have put on Christ." Jew and Greek (Gentile) are all one in Christ Jesus. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Verses 27-29.)

#### PERMANENT PEACE IMPOSSIBLE

This, then, gives us full rights of inheritance with Israel and so, being of the house of Israel, the past war marks the appointed time to begin the work of preparation for the redemption of Zion, our Zion here in America according to God's covenants to us. In the Inspired Version of the Scriptures we read in Genesis 7: 69, 70 that the Lord, talking to Enoch, told him that in the last days he would cause righteousness and truth to sweep the earth as with a

flood to gather out his elect from the four quarters of the earth, unto a place which he would prepare, which should be called Zion, a new Jerusalem, and that great tribulations should come among the children of men, but that his people he would *preserve*. The foregoing seems to answer the query: What will Zion, as a gathering place profit us?

Enoch saw tribulation on the earth and safety from it offered only to God's people who would gather to a place designated by him, which place should be known as Zion. "But surely," one may say, "this earth has passed through its greatest tribulation recently and the lessons from it have caused already a conference of the greatest and wisest to make impossible the recurrence of such a tragedy."

Far be it from me to belittle or scoff at this noble and valiant effort to make the world a safe and fit place to live in. I most heartily sympathize with these men and their movement and most ardently admire our great and wise statesman and noble Chief Executive, President Woodrow Wilson, the moving character in this great and magnificent effort to compose the inharmonious elements in the world so that peace, prosperity, and happiness shall be the happy result.

But my sympathy for this effort cannot blind me to the fact that all will not go well. Do not misunderstand me. Much may come of this effort. Conflicts in some instances may be prevented; it may all be a part of God's plan and may contribute to universal peace, finally, by carrying them just so much farther toward that goal, but it is not yet. Man proposes many things which fail of complete success, but we may well believe that God is working without, as also within his church. But we must accept his counsel and let him work within his church as he will, and we must work with him as he has and as he will direct us. What then is his voice to us, what is his counsel?

Please read Doctrine and Covenants 102:1, 2, 9. Allow me to give the substance of it: God speaks to his people concerning their redemption. He tells them that their redemption has been delayed because of their transgressions and unworthiness and that Zion cannot be built up unless it is by the principles of the law of the celestial kingdom. But his army (verse 9) was to first become very great and be sanctified before him. This of course would and has required time. Our army (church) has been increasing in numbers, has been receiving the necessary preliminary instruction, has had ever before it the thought of Zion, which was to be realized sometime.

#### A DAY OF CALLING—A DAY OF CHOOSING

But as we further read in the tenth verse: "There has been a day of calling, but the time has come for a day of choosing," and as the Spirit of God directs there are to be chosen those who will follow the counsel of the Lord, as it shall be given through those in authority and after many days Zion shall be an accomplished fact. (Doctrine and Covenants 102:10.)

However, we are warned in Doctrine and Covenants 106:2, that if we fail to observe the laws of Zion after we are gathered and are selfish and do not impart of our substance, etc., and so fail to sanctify the land, it shall not then be Zion unto us. Hence the establishment of Zion means more than a mere gathering together at some point. The work before us then is of a thorough and vast nature and much instruction will be given us there. We read in Doctrine and Covenants 94:3, that the ministry are to be instructed in their several callings, in theory, in principle, and doctrine in all things pertaining to the kingdom of God on earth, in fact, all necessary learning and instruction should be given in Zion. No place for sluggards; not a haphazard affair, but efficiency, warmed and made pleasing with a soul, shall help to redeem Zion and shall help to radiate the glory of God.

#### NEED OF A PLACE OF SAFETY

Now as to the further need of Zion as a place of safety for God's people and as further evidence of the perilous times awaiting the world, let us consider a revelation of the Lord found in Doctrine and Covenants 45:12-14. Read it all. I will give the substance of it here. We are told to gather up our riches that we may purchase an inheritance in Zion, a place of refuge, a place of safety for the Saints of the Most High God, and that the day will come that he who will not take up his sword against his neighbor must needs flee unto Zion for safety, and there shall be gathered unto it out of every nation under heaven, and it shall be the only people that shall not be at war one with another.

The wicked shall not molest Zion. They shall fear the terror of the Lord, but his ransomed shall in Zion dwell in peace and safety, happy—supremely so—in the Lord their God and in the sweet fellowship of his Saints who shall all enjoy his Holy Spirit. But again be warned. Doctrine and Covenants 64:5 informs us that it is by sacrifice that we shall be entitled to a place in Zion, that it is a day of sacrifice for us now, a day for the tithing of God's people. Do any withhold? Shame on you! Unless you comply with God's laws and commandments you cannot occupy in Zion; you shall remain in Babylon among the proud and the wicked who shall be de-

stroyed, and God will not spare any who remain in Babylon. (Doctrine and Covenants 64: 5.)

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Revelation 18: 4.

Wherefore, I the Lord have said, gather ye.—Doctrine and Covenants 45: 12.

Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. [Alliances, leagues, unions, will not save them.] And in that day, all who are found upon the watch-tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered. . . . Zion shall not be moved out of her place.—Doctrine and Covenants 98: 4.

As to the location designated, all, of course, are familiar. Doctrine and Covenants 98: 9 gives Jackson County, Missouri, and the counties round about, as the place of Zion. "When there is found no more room for them [the Saints of Jackson County]; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion."—Doctrine and Covenants 98: 4.

Thus we see that Nephi's prophecy, (1 Nephi 3: 232-237) regarding the fulfillment of God's covenants unto his children the house of Israel includes us. So his covenant to establish Zion for us here in America is soon to be fulfilled, as the war just ended signifies the time. Truly this is a wonderful age! The dawning of a glorious day!

The mere thought of it through all the past ages has been an inspiration to God's people to cheer them on—even though to them it was far in the future. Shall we who are at the threshold of its realization be less stirred by the vision and shall we fail now, when it is almost within our grasp? Surely a hard-hearted, selfish, and unworthy people if we fail, we, who have had so much bequeathed unto us. All the effort of the past, all the heroic sacrifice, all the blood that has been spilt for Christ's sake and the final redemption of his people, yea, count them over, those of the early days, and like worthy ones in this last dispensation of time since the restoration of the gospel in these latter days.

But, please God, we shall not fail! Individuals among us may, but not God's people as a whole. God has gone on record that this time his people shall not fail, not that we may not make many serious mistakes and blunders, and many become discouraged. This we may look for, and the process will only try us the more and establish who the faithful among us will be, and they who persevere, whatever the difficulties are, shall be ransomed and shall partake of the fat of the land, best of all, of the fullness of his Spirit.

In Daniel 2 we are told that in the establishment of God's kingdom in these last days, it should not be overthrown nor left to another people. I confidently

rely on God's word. How piteous the prophetic wail of Christ over the Jews of his day because they proved miscreant to their trust and heeded not the call of Jesus unto them, as recorded in Matthew 23: 37, 38: O Jerusalem, Jerusalem, how oft would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not! "Behold, your house is left unto you desolate," and so it was, they were scattered and driven. Bitter have been their experiences. The lesson shall profit them and us, and this time we shall gather together.

#### WHY A PLACE OF SAFETY?

"There has been a day of calling, but now is the day of choosing." And what shall be our advantages in Zion; what our safety? Zion, a place of safety." There is something appealing about that, isn't there? The words commend themselves to us heartily. "Safety first," is one of the great slogans of the day—and if you will believe it—in Zion only shall there be safety. Safety? Yes, from what, and to what? Safety from a physical death in the world's violent combats? Shall this be the scope of our conception of safety in Zion? After all is physical death much of a cause for worry? "Fear not them which kill the body, but are not able to kill the soul. But rather fear him which is able to destroy both body and soul in hell."—Matthew 10: 28.

In the days of Noah men became so wicked that God decided to destroy them off the face of the earth. He informed Noah of the fact and told him to build an ark and thus he could preserve himself and all the worthy who would enter in. The flood came and took all away, save Noah, his wife, three sons and their wives, eight in all, they having taken refuge in the ark. The wicked not only suffered a miserable death but they were also locked up in the prison house in the spirit world, and had the association of the evil one, and there Christ visited them. (1 Peter 3: 18-20.)

Those who will not flee the wicked world with its sins and prove themselves worthy of a home in Zion shall not only suffer the plagues of the wicked in this world but the further torments of the damned in hell. Those worthy to have a home in Zion shall not only escape the visitation of God's wrath upon all flesh out of Zion, but shall be able also to save their souls. Let us then try to get a glimpse of things without and things within Zion, the contributing causes to these two different and divers conditions. It may be said in a word, that the prevailing cause without is selfishness, and the prevailing cause within Zion for her safety, is unselfishness.

#### SELFISHNESS BRINGS DARKNESS

We have then the remarkable result that they who seek their own are selfish. Instead of really

securing it they bring on their destruction, but in Zion, they who seek not their own but everyone his brother's and Christ's interest as well, are saved. As the Lord has said: "For whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake shall find it." The wicked without Zion are destroyed because they seek their own. The righteous within Zion are saved because they overcome selfishness and work for Christ.

What is the picture, then, before us? Without, in the world, in Babylon, among the wicked, I see them contending against each other. Nation against nation? Not absolutely, but at least within the nations and irrespective of national boundaries, strife, and contention, and unrest. What the cause? Selfishness. But the immediate and direct cause? Class strife; upheavals in industrial life. The rich man trying to keep his money, to hold the upper hand, to keep his foot on the neck of the poor man that is down. The poor man trying to get the upper hand, to get the money of the rich, to get his foot on the neck of the rich, etc. And so, the unions, the strikes, the lockouts, strife, bloodshed, bolshevism, anarchism, everyone for himself—and against the other, causing destruction of property, destruction of life, and so he that "will not take up the sword against his neighbor, must needs flee unto Zion for safety," for they "shall be the only people that shall not be at war one with another." (Doctrine and Covenants 45: 13.)

Who is going to defend either of these striving classes as wholly clean and the other wholly unclean? The principle that actuates them both is the same. One has wealth of a kind and doesn't want the other to get it. The other hasn't got it, but wants to get it. And if the conditions of each class were reversed the struggle would go on just the same. But within Zion—"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133: 1.) Those who shall occupy in Zion are they who having espoused the gospel of Jesus Christ and have secured the only means, a miraculous one, of overcoming and getting rid of that one great and underlying evil nature, that seems to give rise to most all sin, namely, selfishness.

This people will be the only people who are sufficiently advanced in that higher life as to make possible such a condition as is to exist in Zion—be willing to abide the celestial law of the kingdom. They shall bring all and lay at the feet of the bishop of God's church, and all the worthy shall receive an inheritance and a stewardship. (Doctrine and Covenants 101: 2; 42: 8, 9.)

#### ALL OUR NEEDS SUPPLIED

Since the needs of all the worthy and industrious—and no other shall abide in Zion (Doctrine and

Covenants 42: 12)—shall be amply provided for, both they and their children throughout their generations, there will be then no fear nor misgivings as to the future necessities of physical life. Since man can produce more than he needs, after the just apportionment of everyone's needs, the rest, the profit, will not go to the aggrandizement of some individuals or merciless, soulless corporations, but will be held in trust by the bishopric of the church for the people, the church, the inhabitants of Zion. Do some become sick, they continue to have their just needs as though they were working. Poverty will be impossible, no room for bitterness. What a happy, contented people.

I see the farmers 'mid the waving fields of grain, the cattle as they graze on the meadows green, the birds in the trees as they sing more joyous than ever. The little children as they innocently scamper and run about, when free from their studies, and light, pleasant tasks. The mothers as they go about their pleasant duties, singing the songs of Zion. I hear the tolling of the near-by church bells and see the happy joyous faces of the healthy, pure young people, with the middle-aged and noble old as they gather at the churches throughout Zion and the angels (perhaps invisible) sing with them as with sweet and well-trained voices they sing, "Nearer my God, to thee," and all the sweet songs of Zion, but not now with a heavy cross to bear as when sung of old. I see the preachers in Zion who are now equipped with a good education and knowledge of the things of God's kingdom, as they have been instructed in Zion (Doctrine and Covenants 94: 3). I see them as with pleasant countenances lighted with the Spirit of God, they arise to speak on the things pertaining to Zion and the kingdom of our God. Behold the happy and righteous people!

Surely they are God's people and he their God! (Jeremiah 31: 33.) And the brethren in Palestine, the Jews, God in like manner will provide for them. Ah, ye ancient and more recent martyrs for God and Christ, you who looked for this day and saw it, and were glad, how now you shall rejoice at the triumph of your brethren, God's people, and how you shall make haste soon to join with them. Yea, verily, then shall there be a reunion of God's great family, both they that are in heaven and they that are on the earth, all here on the earth. The trump of God shall sound, and with the voice of an Archangel the Lord shall descend and the dead in Christ shall arise, and he shall bring his Saints with him, and so a happy, united family we shall ever be with the Lord. (1 Thessalonians 3: 13; 4: 16-18.) His kingdom shall spread until it covers the whole earth. Oh, how God is counting on us! How they who have gone on before are looking to us to complete the work which

they so nobly and faithfully begun, that they may be able to come soon and join us.

May we be able to reply to the call to redeem Zion, "We are coming, our Father, the church of God, tens of thousands strong." Hear the hum of industry; note the people of our God; healthy, strong, and able-bodied people with super minds are these. The glory of God is intelligence. (Doctrine and Covenants 90: 6.) "And his glory shall rest upon and fill Zion. (Doctrine and Covenants 94: 4, 5.) Thus shall our people, God's people, be saved, be saved from selfishness, from greediness, from cankered souls, from materialism, from undeveloped, dwarfed and shriveled souls, from ungodliness, from sin, and if from sin, from the wages of sin, which is death. Violence and death shall be without Zion. In Zion, growing in the measure and stature and fullness of Christ (Ephesians 4), we shall be like him and be saved unto him and unto God and our worthy loved ones.

#### A HEAVENLY PEACE

"And so shall we ever be with the Lord." All this means earnest work, intelligent thought—the redemption of Saints, we must solve the industrial and economic problems that are upsetting the world, and that we will do by observing the laws of the Lord. Our all we must contribute to this task. Under the laws that shall govern Zion, the impulse to profit from our fellow men and seek to build up ourselves individually cannot exist. Having our ample needs and comforts provided for, we cannot have more. No matter what we do there will be no need for more, and hence there will be no unions, no strikes, no lockouts, no contention, no strife.

Is it not a pleasing picture? The best of all is that it will come true. Those who are not inclined to observe the laws and conditions in Zion shall not remain there, but will depart, and without they are lost.

But the peaceable, the pure in heart, shall dwell in Zion. Don't you want to live there? Then come, let us do the right thing so we can abide there in safety. Your minds and your bodies shall be given the best of care. Schools to study and all the best that the world has will be employed for our good. The best of expert attention in case of sickness and that without paying a premium for it, or perhaps anything at all, for they shall be on a stewardship basis the same as you and I, each receiving their just needs from the church—so with every profession, trade, or occupation, all occupying as stewards, and all alike entitled to every attention, and all things they need.

But all necessary measures will be taken against sickness and all ill things, for the "ideal commonwealth of latter-day Israel," Zion must be composed

of, you might say, super people, blessed in every good thing. With faith the elders should wait upon the sick according to their divine provision.

Then come, ye souls of valor, yea, forward with your might! Away with the world's delusions, establish with firmness the right! Ah, see Zion as it is established by Christ and his soldiers bold. And gather thou now the hungry sheep and feed them within the fold. Hushed will soon be the conflict—the victory through Christ be won, and Jesus sharing with us his glory, shall say: Enter in—well done.

GLAUD R. KUYKENDALL.

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### THE DISCIPLINE OF CHANGE

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Because they have no changes, therefore they fear not God.—Psalm 55: 19.

The old order changeth, giving place to new, and God fulfills himself in many ways, lest one good custom should corrupt the world.—Shakespeare.

These are the words of philosophers, men, who with far-seeing eyes judged in terms of the ultimate. The entire fifty-fifth Psalm is a complaint, or protest against the insidious evils of a retractive environment. Knowing that as stagnant water breeds malaria, so moral and spiritual degeneracy is the price of changeless ease and indolence, he felt moved to cry out against it. His protests may well be summed up in that one diagnostic clause, "Because they have no changes, therefore they fear not God." 'Tis the hoary law of cause and effect.

The trend of man is upward. Consequently he cannot follow the lines of least resistance. He must stem the tide. Crowns are promised to those who "endure to the end," and "overcome." Real men are not bred in a lotus isle of ease and forgetfulness. If so, a premium is placed upon parasitic, changeless inactivity. Monotony of life is guaranteed where no change comes. Well has Shakespeare said, "The old order changeth, giving place to new, and God fulfills himself in many ways, lest one good custom should corrupt the world."

From season to season nature's laws assiduously set before us the value and beauty of change, or what might be termed the variety of a changeless law, and we are pleased with the divine arrangement as stated in Genesis 8: 22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

The poet has said, "Change and decay in all around I see," but if we see this in its proper perspective we need not fear, for the beauty of the thought is completed thus, "Oh, thou who changest not, abide with me." Our ultimate goal is God. "The measure of the stature of the fullness of Christ," verily a "changeless center in the midst of change."

Should we be alarmed then to learn that, as a church, we have been, and are passing through a

period of change, a transition? If there be those who fail to appreciate the situation, surely such are dull of comprehension. A year ago a prophecy was uttered by one of the representative men of the church that within five years the church would have experienced such changes that it would not be recognized as the same church. We understood the changes would be in method, policy, and perhaps personnel—not principle. Principles of truth as found in God's law are unchangeable. They are part of the eternal "changeless center in the midst of change."

Some one has said "methods are to principles what harness is to a horse." Harness is changed, improved, or even new harness substituted if need be, according to emergencies which arise or the nature of the work to be done. It may be that we realize this, some methods and policies we have pursued not wisely, but well, may have to be abandoned. Should this cause any alarm? What is more logical than modern methods for modern problems? What is more reasonable than men and women, specialists if possible, with clear envisagement of the demands of the age, to solve the problems now before the church?

If my interest is in the triumph of the church and the consummation of its masterful program, rather than personal aggrandizement, I will welcome any change which looks to that end, even though it may mean partial elimination of my own personality, so far as the limelight of publicity is concerned. Or, if I have clear spiritual vision, doubtless I will be able to see that the success of the work of God does not depend upon any one man, especially if he be so weak as I, and shall not therefore be ruffled if others, whose strength and qualifications eclipse mine, be called to occupy in positions of great responsibility.

One man said recently that he could see the hand of God moving men here and there in the various positions of church work, as plainly as a man's hand could be seen moving the men on a checker board. What we need is an individual effort to interpret all movements and changes in the light of the divine purpose, then we all would see God "moving in his majesty and power." We cannot consistently expect other than changes in method as well as personnel, but would we do violence to Tennyson's philosophy if we said: "For men may come and men may go, but the church goes on forever?"

Perhaps in no other single instance have the changes now demanding our attention been reduced to concrete form as in the Coordinating Committee's report to the last conference. In a sense it seems deplorable that we are not able to see "eye to eye" as touching its program. This could hardly be expected, however. Some ideas and movements are so deeply significant that they cannot be under-

stood and appreciated in one generation. Later generations, in the light of richer experience and more clarified vision may interpret and apply. Doubtless, we more fully comprehend the coordinating program now than a year ago. The year's experience in applying its principles in our efforts towards coordinating our local work has not only proven its feasibility, but also its necessity.

As we thus respond to the needs of the hour and the challenge of the new age what shall be our attitude? Shall we stubbornly cling to antiquated methods and the "traditions of the elders"? Traditions and methods which are painfully inadequate and incongruous with our present program? Nay, rather let us move near to the "golden dawning of the grander day" by seeking to realize the large part played in our moral and spiritual education by the *discipline of change*.

A. E. WARR.

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### THE DUTY OF BRANCH OFFICERS

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No work requires a closer study and diligence than that of the dealings with the souls of men. The time in which we live requires more watching and praying than at any previous time. If we want to live a higher type of life, we must have our environments so that the higher faculties may be brought into use and the lower ones suppressed.

The beginning of living a Christian life is not the end of it. The privilege to achieve is a wonderful one—a God-given boon. The plan laid down by God for the salvation of mankind is perfect. Order is heaven's first law. The Lord has system about all of his work. (Read Ephesians 4: 11-13.)

Again:

If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and blessings of direction.—Doctrine and Covenants 125:14.

It may appear to some that little is accomplished by these officers. Big things are accomplished by the little things. The Lord has said: "All are called according to the gifts of God unto them." (Doctrine and Covenants 119:8.)

Brother Burgess says: "We each one can only do the best we can as our heavenly Father gives us wisdom and direction."

There should be unity between the ministry and the members of the church. It takes time and work and faith in God for us to ever reach perfection. Steadfastness is an important factor. In doing good we must live a life worthy of confidence. A harmony between precept and example should be had.

The duty of these officers, as outlined in Doctrine and Covenants, is great. It requires men of strong character to perform it. This work is somewhat personal and is intended to keep the Saints in lively

remembrance of their duties and obligations. And where this godly work is cheerfully and continuously done, the effects are visible, as is also the result of negligence. A furnace in the house is of no use without fire in it; so are these servants of no use to the church without life in them to do their duty. The saying, to make "a mountain out of a mole hill" is too often allowed. These officials are rather appointed to prevent than to adjudicate trouble. These officers should be men who are not easily offended; should be careful not to be found guilty of doing what they teach others to avoid; should be prepared to take an insult in good spirit.

I have had some experience in that line of work. In going to certain homes I had things in my mind that I intended to say, but after I got there and the meeting was given over to our care, my mind was changed entirely. I have had it said to me, "You have done us much good." To God be the honor.

Jesus said: "Without me ye can do nothing." Leaving us in his hands for his Spirit to guide there comes a guarantee with wisdom to direct.

A. JENSEN.

## WOMAN'S AUXILIARY

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### Our Coming Conference

The gathering light which precedes the dawn of our annual conference indicates to us that the time is upon us. This issue will reach our readers just before that busy time opens. What will it bring to us, we wonder? As a church, will we receive that courage and reassurance, that adjustment which we all feel necessary in order that the year ahead will be profitable? As an auxiliary, will the sisters show that interest in the work mapped out for them—work which is peculiarly and specially fitted for their needs and duties—that will cause them to return home, after the sessions are over, with songs of thanksgiving in their hearts because of the light and help they have received?

The answer to the last query altogether depends upon the spirit in which the women of the church will gather in Lamoni this spring. If that spirit be one of deep concern about their own individual responsibilities as women, if they are actuated by a sense that these days are pregnant with important events portending—that a difficult and heavy task is laid upon the church to the successful carrying on of which they are, in part, committed by their very membership and professed allegiance—then may we look for full attendances at the meetings specially set apart for the women. We shall not then be saddened by the spectacle which has often been observed in the past, where the women's meetings were but sparsely attended, although most "plain and precious things" were there being offered for their encouragement and enlightenment.

Sisters, what will it matter to us if we "gain the whole world, and lose our own" children? How do you account for the fact that so many of the offspring of "devoted" Saints are perfectly indifferent to the interests of the church which fostered them? Surely the parents are not keeping abreast of the rapid advance the world is making about them! Our

children grow up in very different environments from those which surrounded and influenced us! Are we awake to those differences? And are we intelligently arming ourselves to meet them, to overcome them, and to help these dear young souls over the dangerous shoals? It is not that these dangers are all of one kind. Perfectly upright and noble young people are often utterly devoid of religious convictions. Is it that in the hurly-burly of this modern life, we have forgotten to do our *planting* when it was springtime in their lives? A beautiful tree cannot sprout from *nothing*! There must be the sowing time, if we wish a reaping. Are we sowing anything of value?

Oh, mothers in Israel! Let us come together this spring with prayerful hearts, with humility, seeking counsel, inspiration, sympathy, through which we may be open receptacles for the bestowal of that divine Spirit which will guide us into all truth! Let us come with a deep and convincing sense of our obligations to God, to the world of struggling souls about us, and, most especially, to these budding young lives which are to be crowned or wrecked by our intelligence or our ignorance!

It is not possible, at present writing, to inform you as to the details of the program outlined for the sisters at conference. The new order of procedure will provide a place for us worthy of the importance of our work and the relation it bears to the work of the church in general. We would most especially plead with the sisters to make themselves acquainted, as soon as possible, with the program of activities for women, and earnestly seek to lose not a crumb of what is thereby offered for their assimilation. You know, the most wonderful of feasts could never relieve the pangs of hunger did not the one in need come to the table, and place himself where he could receive. So, when the announcements are made, when the clarion call rings out, be ready and eager to respond to the invitation.

AUDENTIA ANDERSON.

### Somewhat Late, But Very Welcome!

ALTO, MICHIGAN, March 3, 1919.

*Dear Sister:* I am very much interested in the Auxiliary work, although I am not, as yet, a member. After reading the interesting letters in the woman's column of the *HERALD*, I feel a desire to participate in the social cheer.

I have had the pleasure of attending several meetings in Grand Rapids, the last two being especially enjoyable and profitable. While listening to the different classes and talks, my mind was drawn out in vision in regard to the scope and object of the woman's work, and I saw, or seemed to see:

That God is preparing the handmaidens of his church for future use—work here, and hereafter;

That this preparation will enable us not only to come up higher in this life, but to occupy higher ground in the life to come;

That our work will be carried on *in Zion* under more favorable conditions, but that we will be sent *outside* of Zion as well, to teach the nations this beautiful way of living;

That the people outside, seeing our good works, will come up to inquire of our ways of life;

That during the millennial reign a great work will be done by these handmaidens in helping to reclaim the fallen spirits to the better life, ultimately to enjoy the company of the glorified;

That there will be poor, broken-hearted sisters, who never had privileges in this life, who will need the ministry of the Woman's Auxiliary over there;

That there will indeed be "life more abundantly," both for those who learn and those who teach; and

That since God says his glory is intelligence, the more we learn, the more we understand the things of his kingdom, the more nearly we become the "delightful people" he intends us to be.

I am anxious to be in touch with the woman's work of the church, and hope to see the work started here in this branch. Otherwise I feel urged to get the books and study hard by myself.

Every branch, however, needs just what the Auxiliary can give it in order to progress as it should, and keep step with the times.

I realize more, each year, how fast the earth and its inhabitants are changing, and only desire to make my progress in the right direction—towards God and eternal life.

The letters in the HERALD are very helpful as well as interesting. My prayers are for the blessing of God, and the advancement of his work in all its phases.

Your sister in the faith, MRS. J. H. ELLIS.

AURORA, IOWA, March 12, 1919.

*Dear Sisters of the Church:* I must hurry or I will be too late for the social chat to which our president has so cordially invited us!

This district was organized a year ago last October, by Sister Lula Sandy. While it is very scattered, with small branches, and a degree of unfamiliarity in regard to the work to be overcome, I feel that we have made quite commendable progress already. We have locals in five of the larger branches, each including an Oriole circle. The girls seem to enjoy their work, and the women throughout the district are getting a larger view of theirs, as they understand it better.

To make Auxiliary work a success it will need fostering care and devoted attention. We do not want to lose any of the ground that we have gained so far. More must be accomplished in the future in order to satisfy us.

Our first convention was held at Waterloo, during the district conference, at which time we elected Sister Myrtle Grapes as secretary-treasurer, and Sister Cora Hart as supervisor of the Oriole work. They have rendered most excellent service, and I have received much encouragement from association with them, as well as others of the sisters.

I desire to see the Auxiliary work grow until we have all the departments in every branch of every district. To this end, and that the great and noble work God is calling upon the sisterhood of the church to do, may be accomplished to his glory, let us all "work, watch, and pray."

MRS. IRVY QUITMYER,  
*Organizer for Eastern Iowa District.*

FLAT TOP, COLORADO, March 7, 1919.

*Dear Sisters:* Is it too late to come to your social gathering? Through some misfortune of the mail service, my invitation from Sister Krahl has just been received.

Eastern Colorado has been trying for two or three years to get in touch with the Woman's Auxiliary of the church. At our conference in February we at last organized, in harmony with instructions received from Sister Krahl, as well as those in the Year Book and Supplement. The sisters all seem enthusiastic over our prospects, and we have secured splendid women to head the four departments.

We all feel our inexperience is against us, but are working hard to gain an intelligent knowledge of affairs and opportunities.

Am expecting to visit the various branches in the interest of Auxiliary work, accompanying the Religio and Sunday school workers as well as our new Boy Scout leader.

We are to have a reunion at Fort Collins preceding our September conference, and are planning to have one of the

general Auxiliary field workers with us at that time, to assist and instruct us. We hope to line up every woman in the district by that time. They are a fine group of women—good Latter Day Saints—and we feel that our district has a bright future.

Faithfully yours,

MRS. J. R. SUTTON,  
*District Organizer for Eastern Colorado.*

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### Avoidable Darkness

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If we visit any of our institutions for the blind, we are forced to agree that too much cannot be written on the subject of eyes, in order to keep ever present in the minds of the public the possibility of lessening the number of cases of preventable blindness. We are doing a great deal along some lines and too little along others in the way of educating the people on this important subject.

At birth and in infancy the eye requires special attention. In most of our States laws make it incumbent upon the physician to give a child attention, in the way of prophylactic treatment, immediately after its birth. This prevents many cases of blindness. The chief enemies to be combated are the many varieties of micro-organisms to be found almost everywhere, and some of great virulence which may be found, at times, in the mucous membrane of the mother. Before birth the eyelids are closed, and the eye itself free from these organisms but, in the process of birth, the whole body comes in contact with secretions containing them, and a careful physician knowing this endeavors to prevent these microbes from getting into the eye. He washes off the eyelids with some sterilized solution before the child has time to open them. If this is accomplished in quick time, it would seem unnecessary to instill any prophylactic solution into the eye itself, but since there must be some uncertainty as to whether there are still live microbes on the edge of the lids, it is thought better to instill a one-per-cent, or two-per cent, solution of silver nitrate or some other antiseptic lotion into the eye, and then wash it out with a sterile salt solution.

If the eyes of a child should get red in the slightest degree during infancy, the physician's attention should be directed to it, for the obvious reason that early cases are more easily treated and cured, than when they have advanced far. It should be remembered always that microbes which may be incapable of doing much harm to the adult may be very disastrous to the infant who has developed little immunity to them. For that reason great care should be taken that the wash cloth should be sterilized by boiling five minutes before being used on the baby's face. It should be unnecessary to say that the habit of touching the eyelids with fingers should not be indulged in. Fingers are rarely free from microbes, and those of attendants and of the baby itself should be kept scrupulously clean.

An infant is also less capable than an adult of protecting its eyes from bright lights and bright sunlight. Both of these are capable of permanently damaging the retina of the eye, and great care should be exercised that the baby be protected from them. No baby should be allowed to go to sleep in the sunlight. It sometimes happens that the baby is left in the shade and forgotten for a time, and the sun moves around and shines on the baby's face, with some damage to the eyes. This should be avoided by timely thought.

As the child grows up it should be cautioned constantly not to wipe its face on strange towels which have been used by others. Children should be taught to keep their fingers,

or other microbe carriers, from their eyes, just as they should be taught to keep them from their mouths or lips.

It is common knowledge that defective eyes are the cause of defective school work, even though such eyes may or may not cause discomfort to the child. When there is lack of concentration in school work, etc., a good physician who has specialized in eye diseases should be consulted. Frequently, correcting glasses make an improvement in not only the school grades, but in the general health of the child. Cross eyes should be attended to when first noticed. If this is done, no operation will be necessary in the majority of cases, and the resulting blindness in one eye from untreated cross eyes will be averted.

In adolescence the amount of school work involving close reading begins to show its effect on the eye. Often the first trouble manifests itself at the age of from fifteen to eighteen years. Some eyes, which have given good service before, begin to show defects at these ages on account of growing refraction error. A person who is myopic, or shortsighted, at ten years will be more so at sixteen years. Almost all persons who are normal at ten years will become myopic at sixteen years. In other words, in order to be normal at sixteen years, it is necessary to have been longsighted in the previous years. Thus all persons are born longsighted and they gradually approach the normal as they grow up. This is physiological. If, however, they are not sufficiently longsighted at birth, they will become myopic at about the age of sixteen or before.

Timely treatment can sometimes slow down this progression toward myopia. In adult life, as time goes on, the near point begins to recede, and on account of a growing diminution of accommodation, a person will find it more comfortable to hold the reading matter farther from the eyes. At the age of forty, or even earlier, it may be necessary to procure glasses to relieve this strain.

The refractive changes above referred to take place in healthy people with healthy eyes, but there are many refractive changes as well as diseased conditions which are brought about by general diseases of the body. This is the reason it is not safe to trust your eyes to anyone except a physician who has specialized in diseases of the eye. It is his special study to interpret the eye-findings with a knowledge of the general condition of the patient. If the eye were merely an optical instrument—a dead thing—then anybody skilled in optics might prescribe suitable glasses; but the eye is a living, ever-changing, optical instrument, a mirror which reflects the general condition of the body, and in the eye the physician can often find not only the earliest but the only indication of many a fatal general disease. It is therefore important that you should dismiss from your mind the too-often repeated statement that the eye is nothing more than a mechanical optical instrument when it comes to examination for glasses or other conditions.

It is not the purpose in this short article to enumerate the many symptoms which should call for a doctor's care. They are too numerous. It is sufficient to emphasize the fact that there should be no delay in seeking advice, for ocular tissue is destroyed swiftly in some diseased conditions, and, once destroyed, can never be replaced. The greatest hope in all diseases of the eye, as in other diseases, lies in early treatment.

JOSEPH MATHER, M. D.

[A second paper by Doctor Mather will be presented soon in this column. These valuable articles have most kindly been prepared by our brother, for use in our Home Nursing Course, and come to us through the thoughtful interest of Sister Dora Glines, our Educational Supervisor.]

## LETTER DEPARTMENT

### Objections to Our Tracts—And Our Reply

*Editors Herald:* I have lived in Miami, Florida, about five years. Miami has a population of something like thirty thousand. There never has been any church work done here prior to my coming, that I am aware of. I am sorry to say that I can't boast of very much since. I have succeeded in getting the promise of Elder E. C. Shelley to come and remain with us for an indefinite time, and to the end that I might be of service to him when he comes I thought it advisable to get some literature, that I might distribute the same as a preparatory move to his work when he comes. Whereupon I sent an order to the Ensign Office for literature and obtained quite an assortment. After careful reading of the same I discovered that each piece contained denials that the Reorganized Church was one and the same thing with the Utah Church, going into the subject at some length. . . .

It occurs to my mind to be very bad practice to set up a defense before there is any accusation laid against us. I have no neighbors or acquaintances to my knowledge who have ever accused me or any of my family with any connection with the Utah church. Consequently, I hesitated after reading this literature to put it out, for the same reason. I don't desire to cast any reflection on the ability or good intentions of those who wrote it, as it contains a great deal of instructive matter. However, if you have for sale something that sets forth the gospel as taught by the church which does not have this feature I would like to procure an order of the same. Please advise me and oblige.

JAMES ARMOUR.

MIAMI, FLORIDA, March 2, 1919.

March 20, 1919.

Mr. James Armour,  
Miami, Florida.

*Dear Brother:* We were much interested in your letter concerning the character of our church literature. It is a subject worthy our consideration. We are glad to try to help you solve the apparent difficulty and suggest a few thoughts on the subject, with the hope that thereby you may possibly see the matter in its larger aspects.

On the face of it, your argument that we should not deny an allegation till it is made, is perfectly good. It is a principle that holds good in all our dealings with our fellow men. We believe your situation is a fairly typical one. In many places one may expect to live quietly on, saying little and doing less, and arouse little opposition. There is no occasion for anyone speaking disparagingly of us if we are not aggressive, for it is easy to discern that our influence is so limited that we are not worthy of notice.

But now that you have begun to do something you will find opposition, and if we mistake not, will be glad ere this letter reaches you, that there are well-supported denials of the charges that have been made against you and your religion.

Our tracts are some of them old ones. Nearly all of them have been written by men of the ministry, actively engaged in prosecuting the missionary work of the church. Being on the firing line, bearing the brunt of the battle, they have found a demand for a certain line of argument, and have incorporated it into tracts which have been effective. In spite of the desire to present our gospel affirmatively and not spend time denying all the vile charges made against

The cause is hidden, but the result is known.—Ovid.

us, the need of something printed so people could calmly peruse it has persisted, and most of these old tracts are still valuable.

It is too bad we have had to devote so much of our energies to these denials; and we dare say the followers of Christ often chafed under the charges made against them in the days of the early Christian church, when the name *Christian* was intended to mean all that some people put into the word *Mormon*. Yet it has ever been thus.

But to meet the demand you and those like you have raised, a series of tracts have been written within the past few years which will be all you desire. Among them we suggest the Angel Message Series, on the first principles. They are straightforward presentations of our beliefs and very convincing in their style, written by our best writers. In the inclosed price list we have checked them for your convenience.

Then there are some of our other newer tracts which present the history of the church in very brief form. Their plan is affirmative. In stating the apostasy development one can but see that some went in the wrong direction; let history decide which portion. If that be denying that we were responsible for the pernicious system that grew up in the West whereby polygamy, blood-atonement, and kindred evils were proclaimed and practiced, we are not able to do differently. Our history is clear; we are proud of it; if it by contrast reflects on the history of other organizations, we are not to blame.

But there are other tracts, among the large list that we publish. Let us cite a few of them:

- 1154. The Plan of Salvation.
- 1186. The Nature of Man, Is He Possessed of Immortality?
- 1188. The "One Body," or the Church Under the Apostleship and Under the Apostasy.
- 1194. The True Way Is the Gospel Way.
- 1215. The Narrow Way.
- 1229. Truth Made Manifest.
- 1239. Who Then Can Be Saved?
- 1252. The Pure Gospel of Christ.

This is a partial list, and if you will look through the price list—which you should always have convenient for the purpose, you will note titles of a number of tracts on special subjects such as spiritualism, the Sabbath question, the Book of Mormon, etc.

Evidently you were unfortunate in your selection. To get the best results one must know what he is ordering. We cannot hope to get satisfaction by phoning our grocer to send us sufficient food for the next week, and since he knows us, he can make up the list. Neither can we get good results by ordering tracts by guess.

To help our people make intelligent selections with a minimum of effort, a collection of the representative tracts of the church, covering practically all the phases of our belief, has been made up and widely advertised as the Dollar Library. It is a list of thirty-four tracts and a price list. One can for a dollar acquire a good working knowledge of our best tracts and then be in a position to intelligently order to meet his local demands. What is required in one neighborhood may not be in demand in another. The only way to know is to acquaint oneself with the contents, then use prayerful intelligence in making the selection.

In the years of the church from 1830 to 1844 the doctrines of this church swept the land like wildfire. In that brief time the church made a phenomenal growth. It is estimated that as many as three hundred thousand became affiliated with it. The restoration is a glorious subject when not associated with untrue and unclean things its enemies would

attach to it. The name of the Book of Mormon did not bring up the hateful word *polygamy* then.

We are glad to present the same things now. The doctrines of this church have been proven time and again to be impregnably founded on the Rock of truth, which is Christ. But when those interested in us and our church ask us about our history, about the charges heard against us, we are frank enough to go all the way and ask them to investigate thoroughly. Then we turn to the convenient collations of evidences in the tracts you have objected to, for mere denials mean little. There must be something more. In those tracts you have it, evidently. We all learn best by elementary processes. If we use good judgment those who come into contact with us will receive the information they understand, and from it proceed to that which they do not understand, but the sound of which interests.

Our gospel literature department is becoming better equipped in its local, district, and general departments to give aid to those who need it in the distribution of literature. It is always a local problem, and no matter who solves it, he will do so properly only after a careful consideration of local conditions.

We expect to publish your letter and this reply for the benefit to others who have encountered the same problem. May you and they be blessed of God in the solution thereof and always feel that we are all glad to do our part to help. We subscribe ourselves as coworkers in the great missionary cause of Christ.

E. D. MOORE,  
Assistant Editor.

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### Far West Stake

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The spring conference of the stake, held with the First Branch, Saint Joseph, was decidedly "the best ever held" since the stake was organized. All the stake conferences have been excellent, but the last one was quite remarkable in its spirit of unity and happy, saintly fellowship. The presidency had asked the branches to observe the preceding Sunday as a season of fasting and prayer in the interests of the stake and General Conferences, and results were very apparent in the splendid spirit of unity and friendly, saintly fellowship which prevailed throughout.

The Saints of Saint Joseph entertained the visiting Saints free, at their homes and in the lower room of the church where meals were served Saturday and Sunday, noon and evening. Influenza had caused the October conference, to have been held at Cameron, to be annulled, hence a large amount of business had accumulated. It was handled systematically and promptly; among such items are: Brother John L. Bear, president of the Second Saint Joseph Branch, placed as a member of the high council; adoption of a resolution authorizing branches to provide for entertainment of conferences upon a basis of approximate cost, as at reunions and General Conferences; indorsement of General Conference action on coordination; adoption of resolution authorizing the presidency and bishopric to publish a paper in the interests of the stake work; a number of brethren were ordained to various offices.

At the ordination meeting on Sunday it was declared in prophecy that because the people in the assembly were more united it was commendable; that such condition of unity and increasing oneness must continue and that contention must not exist among the people of God; that times of great trouble were before the people, and that only by faithful observance of duty would the Saints be able to receive divine care by which they could endure; that in so doing they would

know at no distant day that they had been kept amidst the terrible things that were coming upon the earth.

Brother J. A. Gillen, of the Twelve, preached two excellent discourses on Sunday. The stake choir, under the direction of Sister Dana E. Scott, rendered the cantata, "Olivet to Calvary." We were pleased to have with us Brother John Garver, president of the Lamoni Stake, and Brother A. J. Yarrington, of the Lamoni Stake Bishopric.

Word from Brother R. S. Salyards, jr., finds him at "The Pines Sanitarium," Colorado Springs, transferred from Fort Stanton, New Mexico. He is feeling fine and looks well and is gratified that he can now meet with the Saints at the Springs. Brother Frederick A. Smith called upon him en route to California; found him much improved and expecting to be discharged as cured in from three to four months.

Brother Samuel Twombly was taken with acute inflammatory rheumatism; was obliged to return to his home in Kansas last week, accompanied by his son. We hope for his early recovery; learn that he is improving.

Brother William Lewis remains in quite a critical condition; regret that we cannot report improvement. Brother W. P. Pickering is at home again, greatly improved by operation and treatment at the Noyes Hospital where he was taken because of the severity of his suffering not giving time to go to Independence.

An item published in the Maryville paper to the effect that a Latter Day Saint or "Mormon" missionary from Independence is said to have carried the spinal meningitis to Guilford is an error. Our missionaries have had no connection with this matter whatever. The statement in the Maryville paper will be corrected.

We were pleased to see Brethren Paul School, of Stewartsville, and Grant Gates, of Ravenwood, in attendance at our conference. Both returned from active participation in the severe service of the American Expeditionary Forces abroad.

A number of Saints from Minnesota were present at the conference, looking up locations in the stake. Brother J. W. Vernon and family, of Mount Carmel, Illinois, located recently near Hamilton. We welcome these new members and trust others will gather into this region of country.

Brother J. W. Roberts held a successful series of meetings at Oakdale Branch, near Hamilton, during February.

A BROTHER.

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### Bronson-Straub Debate

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The writer has recently been in attendance, and acted as one of the moderators of a debate between Elder J. A. Bronson and Elder W. L. Straub of the Church of Christ, at Culdesac, Idaho, extending from February 26 to March 5. Elder Straub represented the Church of Christ, but was secured by the Christian Church of Culdesac to represent them. This debate was probably one of the most important encounters we have had with this church in the history of the Spokane District. There was to have been discussed four different propositions, the two church propositions, for four nights, and the Book of Mormon proposition for three nights, and the last on the Bible being a complete revelation, for three nights, but Elder Straub excused himself, not being able to carry out this schedule he had previously signed up, on account of previous appointments. He said he could not devote the remaining six nights to the last two propositions, and wanted to cut it down to three. We would not stand for that so the debate on the last two propositions was called off.

The propositions discussed were, "The church known as the Reorganized Church of Jesus Christ of Latter Day Saints,

of which I, J. A. Bronson, am a member and representative, is identical with the Church of Christ as established by Christ and his apostles, and is a restoration of the same." The second reads the same with the exception of the name "Church of Christ," instead of our name.

Brother Bronson led out in the affirmative, and made clear exposition of our conception of what constituted the ancient church, in organization, doctrine, and practice. He showed the authority of that ancient body, and how the power of God attended its administrations not only in the first century but afterward. His argument and evidence on the apostasy and restoration was clear and pointed.

Elder Straub came back by stating "apostles and prophets" of Ephesians 4:11 and 1 Corinthians 12:28 were not in the organic form of the church. This was met by showing the word *set* means to fix and establish, thus they became a permanent fixture in the primitive church, and with all of Straub's turning and twisting it did not destroy the force of that one evidence. Against Brother Bronson's evidence on the priesthood and authority, Elder Straub claimed Christ was the only high priest, and that every one was his own priest, using Revelation 1:6. It was shown this conception was faulty, that priesthood never in the past applied to a woman, and Exodus 19:6 was cited where a "kingdom of priests" was referred to, yet it did not mean all in the kingdom of Israel held sacred office in the priesthood but that it belonged to two special orders (2 Kings 23:4; Hebrews 7:5-18). That Christ was the great High Priest was freely admitted, but it was urged others held the same order of priesthood (Hebrews 3:1; 5:1; 8:3; and 4:14, 15). His attention was called to the "order of Melchisedec," and he was asked if he thought one man would constitute an "order." This seemed an eye opener. He argued because the "priesthood being changed" (Hebrews 7:12) that fact would do away with priesthood altogether. This was shown to be fallacious, for a "change" did not imply a relegation of priesthood by any means. There was a change in the law, there also was a "change" in the priesthood. Because there was a change of the law would not reason we are not under law to-day. Far from it, for Christ and his worthy representatives strove to "establish the law." It was shown by Brother Bronson, priesthood being defined means the office or character of a priest, and it was the order of men set apart to sacred office, like Paul and others who held office (Romans 11:13; Hebrews 7:5; 1 Timothy 3:1; Romans 12:4). More fully defined, priesthood means the authority and order of God committed to man commissioning him to officiate in his name, in the name of the Father, Son, and Holy Ghost, and not into the name as so often perverted. The offices are varied and bear distinctive names and are made continuous; the occupant may be removed but the office remains. It was argued from Hebrews 5:1 that the high priest here referred to meant those under the law, for they were to "offer both gifts and sacrifices for sins," but this was shown to be faulty construction, for the sacrifices under the gospel law were of a "spiritual" nature (1 Peter 2:5). As a fitting climax to this formidable line of evidence it was shown the duties of this holy office could not be assumed at will by the individual, but God had to take the initiative in designating who was proper and worthy. (Hebrews 5:4.)

Mr. Straub's argument against the apostasy and restoration was weak indeed. While he admitted a partial apostasy, yet he claimed there was a remnant, and that all gospel truth was not taken from the earth, thus contradicting Daniel 7:25 and Revelation 13:7, besides the many statements from their own early writers, including Alexander Campbell. He claimed the "gospel" the angel of Revelation 14:6, 7 was to bring was the good news that Babylon is

fallen. We admitted this was probably included in the angel's message, for that message includes the "judgment" which is a principle of the gospel (Hebrews 6:2). He only used one text against the usual line we present on the Elias (John the Baptist) of latter days, and that was the one found in John 1:21, 25. It was shown John's denial here seemingly given was for the reason he was not the Elias actually that had come in the *flesh*, but in "the spirit and power of Elias." (Luke 1:17 and Matthew 11:14.) The main evidences on the apostasy and restoration were never touched, and he tried to leave the impression it did not amount to anything, yet on his church proposition he was committed to that very thing.

On the line of apostolic succession he touched very lightly. He admitted Matthias of Acts 1:26 was an apostle. His denial of the others was no match for the scriptural proof texts presented by Brother Bronson. Eusebius here was used with telling effect, which shows there were others (see pages 111, 179, and 350).

He claimed the signs mentioned in Joel 2, and repeated on the Day of Pentecost, were all fulfilled at that time, basing his conclusion on the statement, "this is that," found in Acts 2:16. He was asked if anyone went to sleep on that memorable day and dreamed any dreams, saw visions, or even prophesied. Did any of the people see any of the heavenly phenomena mentioned in the 19th and 20th verses? He saw the point.

His ridicule of John the beloved not dying was met very effectually with the scripture found in John 21:21-23, and Revelation 10:11. Elder Straub justified his asking for a sign of "tongues" from 1 Corinthians 14:21-24. This was shown to be for the benefit of the unbeliever in the church, and not to those that were alien to the ancient church.

Elder Straub was quite an adept as a mud-slinger, and his dishonorable methods in such was lowering to the dignity of a true minister. His stock-in-trade was the old, fossilized Howe's work, and in reading those old slanderous allegations he forgot to read the answers to all of them. He brought nothing to light, only the same old rehash that has been served up a thousand times before. He proved to be a close student of Shook, Bays, and the R. B. Neal literature as well as the infamous allegations of the purported wives of Joseph Smith, coming from the Utah Mormons. Testimony regarding polygamy when applied to Joseph Smith would make him a "miserable reprobate," of contemptible mien, but "golden" when applied to those old avowed prostitutes of Utah. He would rather believe the testimony of those confessed polygamists than the testimony of one that was clean, and fought the abominable doctrine, by precept and example, as we know Joseph Smith did. The evidence of the courts he never touched, in fact he did not try. He seemed to manifest pride that his relatives in Missouri still have an old musket that was used in the "Mormon drive." His mind was directed to the fact that H. H. Bancroft in his history says the Saints of Missouri and Illinois were better than their neighbors. (Pages 164, 165, and 368.) If we were better than our neighbors, and we were immoral as Elder Straub claimed, in the name of reason what must our Campbellite neighbors have been? Why take pride in driving from the country a people that is better than we? Is this a distinction to be proud of?

When it came to his church, unlike the proverbial ground hog he went in his hole at Pentecost and never came out at all. He was asked for just one text that said the ancient church was set up at Pentecost. This he never presented. In refuting the Pentecostal idea for the organization of the church, Brother Bronson presented 1 Corinthians 12:28; Matthew 10:1, 2; 16:18; 18:17; 3:2; Luke 17:20, 21; 16:

16; Matthew 11:12; Acts 7:37, 38; Ephesians 5:25. This testimony he never answered. That the Holy Ghost was given before Pentecost was evident; nevertheless, Elder Straub to the contrary. (John 20:22; Luke 1:15; 2:25; 2 Peter 1:21; Acts 1:16.) One of the most absurd positions taken by Elder Straub and his church was, the gospel was not preached until Pentecost. This is such a glaring prevarication of fact it hardly needs noticing. This theory was hit hard with the following texts: Mark 1:1, 14; Matthew 4:23; Galatians 3:18; Matthew 24:14; Acts 10:36, 37; and 1 Corinthians 10:1, 2.

It was apparent he did not intend to come this side of Pentecost with the purported church, so it became necessary for Brother Bronson to take a peep into their modern origin. He found Alexander Campbell was their founder and not Jesus Christ. From Grafton's *Life of Alexander Campbell* he found on pages 33 and 75 how he was called. In 1810 young Alexander begins to preach (page 66); May 4, 1811, he is licensed (page 79); January 1, 1812, he is ordained (page 84); June 2, 1812, he is baptized by Luce, a Baptist who did not baptize for the remission of sins (page 87); then ten years later discovers baptism is for the remission of sins (page 143); then joins the Baptists (page 103); is kicked out (page 125); then called their prophet (pages 9, 13, 57); and finally tries his hand at prophesying (page 144). This seems to be an extraordinary procedure for one "like John the Baptist in the wilderness of Judea, to unmask the pharisaism of his time, and to call a world of erring ecclesiasts to true repentance" (page 75). We must say Joseph Smith had no such record as that. Elder Straub strenuously denied Alexander Campbell was the founder of this church, but in this he was contradicted by many of their own writers, such as Grafton, 5, 84; Egbert's book, page 9; and *Old Paths*, pages 18, 19. *The Christian System*, pages 8 and 9, which came from the prolific pen of Alexander Campbell, tells just how it was done; "argued out, . . . every inch of it was debated, argued, canvassed for several years in Pennsylvania, Virginia, and Ohio. On this bottom we put to sea, with scarcely hands enough to man the ship." Probably that is the reason they are the Ishmael of modern times, their hand is raised against all others.

In making a comparison of the church of the Campbells with that established by Christ and his apostles, Brother Bronson used a chart, and in the contrast it was found there was but little of the old church left, and the following story was told, "A mother makes a present to her son, and says, 'Here, my son, is a very precious relic that has been in the family for a number of generations. My son, this old vest was owned by your father, and was proudly worn by your grandfather, and was first purchased by your great grandfather over one hundred years ago. I want you to take it and keep it and hand it down to your children.' The son takes the old vest but commences to look it over, and soon makes a discovery, and says to his mother, 'Why, mother, the back part of this old vest has new cloth in it.' 'Yes,' says the mother, 'the old back part became so tattered and shabby looking I concluded to put in a new back.' In looking over the old vest still farther he makes another discovery, and he says again to his mother, 'Mother, the front part of this old vest seems, too, to be new cloth.' 'Yes, yes, my son, the front part became so rotten and moth eaten I just concluded to supply a new front part also.' This seemed to satisfy for a time, but finally the son commences to look at the buttons on the old vest, and still he makes another discovery, and he says to his irritable mother, 'Why, mother, these buttons bear the stamp of our merchant down town.' The mother becomes real indignant at the presumption of her son, and says, 'I'll give you to understand, my son, while

it is true this old vest has a new front part and a new back part, as well as new buttons, yet it has the same old arm holes it had before."

This is a fit comparison to the church of the Campbells, they have done so much changing, and theological patch work, and if you were going out to look for the Bible church, you would never recognize it to be the one of old, for about all they have of the old apostolic church is the "same old arm holes."

We left the Saints of Gifford and Culdesac feeling well in the work, and confident they are identified with the true church, and although the onslaught was bitter and the cross hard to bear, because presented by a purported scholar, yet to see him go down before one that made no boasts of scholarly attainments made the victory doubly sure and important. This encounter put me in mind of the early days of Oklahoma when the cowboys were breaking wild outlaw bronchos. When the saddle was strapped on the back and the rider astride, the bucking was fierce and choppy, but after a time the animal became less and less powerful, and finally at the last under quirt and spur the victorious rider brings the broncho to a standstill, subdued, cowed, before the hilarious crowd.

The prospect in this district is looking better, and we feel encouraged. It is to be hoped we will have a fine reunion this year. We have selected the Valley, Idaho, Branch as the place, and the time will be the last of June. Let all the Saints of the Spokane District bear this in mind and prepare to come.

Respectfully, in gospel fellowship,  
S. S. SMITH.

### Indorses Mission Paper

Being isolated from church privileges, we (my wife and I) derive great pleasure and profit from the sermons, articles, and letters in the HERALD. We also take the *Autumn Leaves* and *Stepping Stones*. Some of our papers are passed on to others when possible, but as we live on a homestead in the woods, three miles from the nearest neighbor, it is not always possible to distribute papers or tracts.

In the HERALD of February 12, we noted an article on "A mission paper." If such a paper as Brother Farrell describes were published, we could subscribe for some of the outsiders in this section, and doubtless many others in similar circumstances could do the same.

Then, too, the missionaries could subscribe for nonmembers who manifest an interest in the services, and thereby "follow up" with more evidence and proof of the truthfulness of their message.

The HERALD is all that could be desired as a paper for Latter Day Saints, but it isn't quite the thing to give to nonmembers, especially those who know little or nothing of our belief.

When I first started to read the church papers I thought they were about the driest papers I had ever seen. That was before I knew anything about the doctrine, more than the six principles. To me they were Greek, so far as my understanding them. Now, however, by the aid of the Spirit, I am able to understand even the deepest of the sermons. Such is the change which takes place in us when we enter the kingdom and receive of the Spirit which leads unto all truth.

If other outsiders get no more from the papers which we give them than I did from the first I read, then we need a missionary paper, and I am willing to do my "bit" in helping it along.

DOLPH, OREGON.

VINCENT R. SHULTZ.

JEFFERSON, IOWA, March 10, 1919.

*Editors Herald:* We are located at the above place, and are wondering if there are any Saints near here. If there are any scattered Saints near, we will be glad to cooperate in trying to get together for services. Will be glad to hear from those near here. We have heard that there are a few Saints at Scranton, Iowa, which is the next station west.

We want to continue our activities in church work as much as is possible. My wife and children will move from Nevada, Iowa, to this place soon.

Sincerely,

C. L. WOLF.

CRESTON, IOWA, March 11, 1919.

*Editors Herald:* I take pleasure in writing your pages regarding the work at Creston, Iowa, at which place we have just finished a little work—five were baptized, and last May five were baptized, so you see the work is onward in this place.

Many will be glad to know that the prospects are encouraging for the organization of a branch here soon. We have about thirty members, and others soon to be baptized. Nearly all of them own their homes and are well employed. They are a live bunch of earnest workers.

Elder George Hall, an excellent young man of talent, has had charge of the work there for years. He has been a father to the Saints there, and is loved by all. Brother Homer is in charge of Sabbath school work, and has given excellent service.

Creston is a lovely city, and we feel sure a great work will be done there.

From here I go to Pleasanton, Iowa. I am well and happy in our Father's work, and have enjoyed many rich blessings this year.

Your brother in Christ,

W. E. HADEN.

SANDUSKY, MICHIGAN, March 9, 1919.

*Editors Herald:* We have just enjoyed a two-weeks series of special meetings at this place, which were conducted by Elder William I. Fligg of London, Ontario. Elder Fligg is a very congenial man and an able speaker. Although none were added to the branch by baptism, yet there are some who are investigating. We felt loath to have the brother go from our branch leaving an interested people, but as other duties called him to other parts we had to part with him. However, we trust that he may be able to return in the near future and reap some of the seed he has sown. We also had with us during the two weeks Brother Lewis Bender of Detroit who is a cornetist. We greatly prized his valuable services while the meetings were in progress.

On the last evening that Elder Fligg was with us, the Oriole girls, who are splendid entertainers, got busy and prepared a farewell entertainment for him. This was surely enjoyed by all. Two of the brethren were chosen as captains, one taking all whose birthdays came in the first six months of the year, and the others those whose birthdays came during the last six months of the year. The sides entered into a contest to see which could prepare and give the best program, each side to have twelve numbers or selections. And the young people surely did well. This provided amusement for a time, the winners being those born during the first six months of the year. A lunch followed. At the close of the program, Elder Fligg was presented by the Oriole girls with a beautiful shirt. After the presentation of this gift and a few appropriate remarks by one of the brethren concerning the work and our appreciation of Elder Fligg's efforts, the deacon of the branch presented Brother Fligg in behalf of the

branch with a sum of money to aid him in going to General Conference and provide him with other necessities. He responded in his kind, earnest manner with an encouraging address, after which the branch joined in singing, "God be with you till we meet again." It was an occasion which we are sure will live in the memories of those participating.

Sandusky Branch is a live little place, having a membership of about seventy Saints. The church is a neat little home in the town which has a population of about one thousand. We are fortunate in having Elder R. W. Kenny, a man of progressive desires and ambitions, for our branch president. He is a young man zealous in the work and ever on the alert to see a privilege for activity.

The mayor of a certain city of Michigan was asked to aid in the opening exercises of our church there. This he did giving a splendid address and explaining the difference between our organization and the one at Utah. While our meetings here were in progress we secured a copy of this address and had it published in one of our local papers. What was our next surprise then when an individual signing his name as "Subscriber" replied to the article, trying to prove that Joseph Smith was the author of the revelation on polygamy. Elder Fligg ably replied to it in the late issue of the paper, and we do not yet know what the result will be. However, there is one thing that we feel we are doing for good, that is, we are getting our position before the people in this manner. We long for the day to come when Zion shall be redeemed and God's people shall gather home.

CORRESPONDENT.

ATCHISON, KANSAS, March 12, 1919.

*Editors Herald:* I never have been very anxious to get myself before the church through the columns of the papers, and have been thinking if all were like me there would be little contributed, and our paper would have to go out of business. I enjoy reading the letters and articles in all of our church papers, and have often wished that I were an able writer.

My work for a year and more has been of a local character, and while I have had to meet some things of a perplexing character I have enjoyed my work and the association of the Saints in my little branch. Though the powers of darkness have worked and sought the destruction of the work of the Lord in this city, we are pleased to report that we have survived the storm, and the branch to-day is in a good condition, and all seemingly are anxious that the work in this city will progress. We have learned more fully that we must meet the adversity with the successes, and only by overcoming the adversity shall we meet with success. There is yet room for improvement, and I presume will be till we reach the standard set, which will not be fully reached till we have had the thousand years' training with the Master. I can see growth manifest among our people, and find as each individually applies himself to the task of learning the great things of the law, and what is required of us that we might be ready for the examination that will take place at the beginning of the thousand years, I wonder, will we pass?

I am inclined to the idea that the biggest work before the church to-day is the education of the membership. I am converted to the idea of education, as I believe it is required of us. I do not mean college education, for we will not all be able to acquire that, but I believe we can use the opportunities at hand to make ourselves efficient workers in the kingdom of God and the work allotted us, aiming to be numbered among the best in the church. Some are adepts at finding fault and backbiting, it might be a good thing

to turn our energies the other way and try boosting for awhile. I believe we would feel better.

But back to the news items. Our branch here is doing nicely now, and we have a good class of Saints in the main, and I think we can measure up with most of our branches both in a spiritual as well as in a temporal way.

During the first part of this year I made a missionary trip, taking in Topeka, holding forth there for two weeks. The prospects in Topeka look good and I see the possibility of opening missions in various parts of the city, as we have families living in various parts of the city where it could be tried out in cottage meetings. The Saints there seemingly are anxious to get the gospel before the people. Brother Crooker, the branch president, is absent from home most of the time, he being a traveler for a furniture house.

I went from Topeka to Ogden, Kansas, where I held forth in a union church, holding over three Sundays to fair audiences. Prejudice was very strong against us, yet we were able to make some friends. Brother John Clark made the opening there possible. He has been selected superintendent of the union Sunday school, and he was as a light set on a hill. Brother John made many friends in that place, and many were the expressions of regret when he finally had to leave there because of the lack of work. I think the highest tribute that could be paid to our young men was tendered Brother Clark and the young men of the church who were at Camp Funston by a Baptist minister at the last meeting I held at Ogden. I was pleased, and there welled up in me a justifiable pride to hear our boys eulogized. What a wonderful opportunity lies before each member of the church in the locality where he lives, the opportunity of living the gospel in every-day life. What powerful sermons! No pulpit discourse can compare with them. The pulpit discourse is a means to an end; it is not the end. If all would help the preacher by living lives that would attract those around them, what a help all would be! If, instead of speaking disparagingly about each other, rather point out what of good there is in each of us.

From Ogden I stole home for four days and enjoyed the association of wife and babies. From home I came to Atchison to prepare for the convening of our district conference which convened on the 7th, 8th, and 9th.

Our conference was among the best I have ever attended. The good Spirit was present throughout. The coordinating system was tried out and it worked fine, we were all a part of the main body. We commenced with a prayer service on Friday morning when the Spirit of the Master was felt and each session was enjoyed by all. The business was carried on in an ordinary manner, the usual business being attended to, of which you will no doubt get a report later. Friday evening was set apart for institute work, and Sister Glines of Independence being with us, was given the hour for explaining the educational features of the Woman's Auxiliary. All enjoyed the service. Saturday evening was devoted to a musical program, which was very much enjoyed by all present. Sunday, the usual meetings were held, commencing with a young people's prayer meeting at 8.30 a. m. I considered myself young, and met with them and enjoyed the association, it being only a foretaste of the day's enjoyment.

Brother J. F. Curtis was with us, and we had him occupy the preaching hours, and we listened to two live, instructive sermons. The afternoon prayer and sacrament meeting was among the best I have ever had the pleasure of attending. One brother said it surely is a foretaste of what we will receive at the General Conference. What a wonderful thing it will be when we are privileged to live in such an atmosphere all the time.

We have some sickness in the branch. The infant babe of Brother and Sister Harry Sprague is very sick, also Sister Carrie Scarcliff.

Your brother in Christ,

WILLIAM ANDERSON.

WARRENSBURG, MISSOURI, 215 West South Street.

### MISCELLANEOUS DEPARTMENT

(Continued from page 292.)

Preaching by N. L. Mortimore, T. A. Hougas, and H. N. Pierce. C. W. Forney, secretary.

**NORTHEASTERN KANSAS.**—At Atchison, March 7, 10 a. m., in charge of District President F. G. Hedrick, and J. F. Curtis. Working under the coordination plan which was adopted by the district, the morning session was devoted to Religio business, the afternoon to Sunday school business; both departments elected officers for the year. C. E. Schmid was elected president of Religio, and R. L. Tilden, superintendent of the Sunday school. The Woman's Auxiliary had charge of the evening service. Sister Glines of Independence gave a very instructive talk regarding the educational part of the department's work. Church business was taken up Saturday morning, routine business taking up the morning session, election of officers held during the afternoon. F. G. Hedrick was elected president, with William Anderson as vice president. The report of the committee appointed to readjust the financial system of the district was accepted, which makes the Bishop's agent custodian of all moneys belonging to the various departments. A budget was prepared and voted by the different departments, and we hope for greater progress as a result of the steps taken. Delegates to General Conference: F. G. Hedrick, William Anderson, L. W. Fike, Sister F. G. Hedrick, Gilbert Hedrick, Bertha Dittmore, Samuel Twombly, R. L. Tilden. Alternates: J. F. Curtis, John Cairns, Arthur Smith, Sister H. C. Pitzenberger, Sister Samuel Twombly. A musical program was given Saturday evening. Brother O. Nace of Independence was with us to assist with the orchestra work. Apostle J. F. Curtis delivered two sermons, Sunday. Sacrament and prayer service Sunday afternoon. Brother Will Bollinger, of the Atchison Branch, was recommended for ordination to office of elder, the same being attended to during the social service. R. L. Tilden, secretary.

**INDEPENDENCE STAKE.**—At the Stone Church at 8 p. m., March 8, 1919. The following recommendation from the stake high council was adopted: "In order to more effectively administer in stake affairs and looking to the realization of the objective that the Independence Stake shall be the center place in Zion, therefore be it resolved, That it is the opinion of the stake high council that the branches of the Independence Stake should be consolidated for administrative purposes, and that membership be held in the stake as such." The following delegates and alternates were appointed to represent the stake at the coming General Conference: A. H. Knowlton, Mrs. A. H. Knowlton, Mrs. Emily D. Sheehy, Mrs. Fred Koehler, Mrs. T. W. Curtis, Mrs. Emsley Curtis, E. C. Harrington, Mrs. R. J. Parker, Joseph Luff, Thomas Crick, Mrs. Thomas Crick, H. J. Badder, Mrs. H. J. Badder, I. N. White, F. H. Esgar, Mrs. F. H. Esgar, Dora Glines, Ruth L. Smith, Mrs. M. H. Siegfried, Mrs. H. L. Loosemore, Mrs. Emma Flanders, Mrs. Blanche Needham, Mrs. Eunice Winn Smith, Mrs. J. F. Curtis, Bert Peterson, Mrs. Bert Peterson, Mrs. Carl Haynes, Peter Anderson, J. A. Becker, Ella Whitehead, Mrs. Horace Roberts, Mrs. B. R. McGuire, J. A. Koehler, W. H. Kelley, J. W. Smith, Mrs. W. H. Kelley, Mrs. J. C. Schwab, A. H. Parsons, Mrs. W. H. Deam, J. M. Cockerton. Alternates: Leonard Stover, Mrs. Edith Koehler, Eugene Closson, Mrs. A. J. Closson, Paul M. Hanson, Mrs. Paul M. Hanson, W. M. Aylor, Mrs. A. L. Lansberg, F. M. Sheehy, Mrs. J. A. Becker, C. I. Carpenter, Jennie Williams, Roy Roberts, Mrs. A. T. Higdon, Mrs. E. A. Smith, Hattie Savage, Mrs. Theo Twyman, Mrs. J. B. Rodger, Mrs. Charles Shepherd, Mrs. Joseph Luff, J. W. Rushton, U. W. Greene, R. C. Russell, W. W. Smith, Mrs. J. W. Adams, H. H. Robinson, Mrs. H. H. Robinson, W. A. Smith, O. W. Okerlind, J. F. Keir, B. R. McGuire, R. T. Cooper, W. D. Bullard, Mrs. J. A. Gardner, R. J. Lambert, Edith Troughton, F. A. Rowe, Mrs. J. F. Keir, Mrs. M. A. Etzenhouser, George A. Gould. Delegates were instructed to cast majority and minority vote in case of division. Recommendation from First Independence Branch for ordination of A. L. Sanford to the office of

elder was approved. He was ordained by Elders U. W. Greene and R. C. Russell, on March 9. Recommendation from the first quorum of elders for the ordination of H. Lyman Smith as counselor in their presidency was approved, and he was ordained on March 9 by Elders W. W. Smith and P. M. Hanson. Recommendation for the ordination of W. H. Callan as president of the first quorum of teachers was approved, and he was ordained on March 9 by P. M. Hanson and W. W. Smith. An invitation from Holden Stake to join with them in a reunion was accepted and the matter referred to the stake presidency and bishopric. The following touching library work was adopted: "Resolved, That the adjustment of the library question growing out of the division of the former Independence Stake be referred to the presidency, bishopric, and librarian of the stake with power to act." The following was adopted: "That we look with favor upon the purchase of a moving picture and stereopticon machine for the Independence Stake, and that we refer the matter to the stake presidency and bishopric with power to act. Machine to be paid for by special offering." On Sunday the preaching in the morning was by President Elbert A. Smith, in the evening by Bishop B. R. McGuire, at 2.30 in the afternoon symposium, theme of which was "The call of Christ to service," the speakers being U. W. Greene, J. W. Rushton, Peter Anderson, and Gomer T. Griffiths. C. I. Carpenter, secretary.

### Convention Minutes

**SOUTHERN MISSOURI.**—Sunday school, at Springfield, Missouri, February 21, Mary Martin, district superintendent, in charge, H. E. Winegar, secretary pro tem. Officers for the ensuing year: Superintendent, Mary Martin, Campbell and Turner Streets, Springfield, Missouri; assistant superintendent, J. F. Cunningham, Thayer, Missouri; secretary, Benjamin Pearson, Tigris, Missouri; treasurer, Clara Armstrong, 800 State Street, Springfield, Missouri; home department superintendent, Hilda W. Pearson, Tigris, Missouri. Adjourned to meet on Friday before the full moon in May, at Springfield, Missouri. Benjamin Pearson, secretary.

### The Bishopric

#### CORRECTIONS TO ANNUAL REPORT

##### Independence Stake

- J. F. Bierlein should be John P. Bierlein.  
 J. C. Smith credited with \$20 on account, should be F. C. Smith.  
 A. C. Brewer should be A. C. Brower.  
 Elsie McHarry should be Elsie McHarry.  
 John W. Chatman should be John W. Chapman.  
 Deborah Chatman should be Deborah Chapman.  
 Q. B. Handy should be A. B. Handy.  
 Mrs. John Kaylor should be Mrs. John Kaler.  
 Asa Kaylor should be Asa Kaler.  
 J. H. and Cynthia Logerman should be J. H. and Cynthia Logeman.  
 S. M. Matthews should be S. N. Matthews.  
 Roy and Ruth Snider should be Ray and Ruth Snider.  
 Henry N. Davis has no wife.  
 William Douker should be William Dowker.  
 H. W. Gould and wife should be H. W. Goold and wife.  
 Louise Geisch should be Louise Giesch.  
 Harold Hattie should be Harold Hatty.  
 Arthur A. Hodges and wife should be Arthur O. Hodges and wife.  
 James Tankard has no wife.  
 In the expenses Lessie F. Miller should be Jesse F. Miller.
- Southern Wisconsin District**  
 Clara Wales should be Clara Wallis.  
 Herbert Archambault should be Hubert J. Archambault.  
 Archie W. Breithant should be Breithanpt.  
 Elmer Leno should be E. Lenox.
- Chatham District**  
 Hattie Gaw should be Lottie Gaw.  
 BENJAMIN R. MCGUIRE.

### Church Secretary

#### RAILROAD TRANSPORTATION TO GENERAL CONFERENCE

On account of war conditions affecting income of the railroads, no reduced rates to General Conference are obtainable. Ministers may secure reduced rates by application in due form to general passenger agents of railroads at Boston, New York, Philadelphia, Chicago, etc.

Send the  
**E N S I G N**  
 to Your Neighbor

March 27 *Zion's Ensign* begins the publication of a series of articles by Isaac M. Smith which will be so complete as to present the gospel to one who has not heard it, giving him a foundation for a substantial gospel knowledge. Here are a few of the subjects treated:

THE GOSPEL DEFINED, BEGINNING OF THE GOSPEL, PREACHING OF THE  
 GOSPEL FORETOLD IN PROPHECY, FAITH AND WORKS,  
 THE NEW BIRTH.

Send in your subscription and that of the man in whose faith you are interested, let the *Ensign* teach him for a year, and see what the result will be. Many have seen a new light reflected from its pages.

*\$1.25 and a prayer for your friend may convert him.*

**ENSIGN PUBLISHING HOUSE**  
**Independence, Missouri**

Subscriptions will also be received by Herald Publishing House, Lamoni, Iowa. Send your order now and get the opening article.

Parties from the East wishing to travel together in groups of ten or more should communicate with

M. C. Fisher, 7 Miner Street, Winter Hill Station, Boston, Massachusetts;

Calvin C. Rich, 1361 Saint John's Place, Brooklyn, New York;

A. B. Phillips, 3318 North Howard Street, Philadelphia, Pennsylvania.

A. E. Stone, Willoughby, Ohio, R. F. D. 2;

H. P. W. Keir, 6630 South Lincoln Street, Chicago, Illinois; respectively. Brother Keir will make arrangements for special car service, Chicago to Lamoni, over the Burlington, to be attached to train number 3 or 5, to leave Chicago on required date to arrive at Lamoni Saturday, April 5, or Sunday, April 6, as may be agreed upon by those coming with him. We advise that all Saints expecting to attend from the East will take up the matter and arrange through the brethren named in their respective territories.

Trains numbers 111 and 112 will be run to Lamoni from Chariton, Iowa, and Kansas City and Saint Joseph, Missouri, on certain dates preceding and during the opening days of the conference; also on certain closing days, as provided for.

R. S. SALYARDS,  
Church Secretary.

**Reunion Notices**

Lamoni Stake reunion convenes at Lamoni, Iowa, July 31 to August 10. Particulars will be announced later.

Kirtland reunion convenes at Kirtland, Ohio, August 7, and will continue the usual length of time. James E. Bishop, secretary, 226 Edgar Avenue, Steubenville, Ohio.

**Addresses**

Elder T. W. Williams is having his address changed from Toronto, Ontario, to 1307 West Forty-fifth Street, Los Angeles, California, till further notice.

**Married**

LESH-SNETHEN.—Near Andover, Missouri, on March 10, 1919, occurred the marriage of Floyd Turner Lesh and Miss Flora Snethen, Elder A. E. Stoff officiating. Brother Lesh is from Oil City, Pennsylvania, a graduate of the State University, agricultural department, and for the past year has been superintendent of the farms at the Saints' Homes in Lamoni. Sister Lesh has always lived near Lamoni, and for the past year or more has resided here. They will be at home on West Main Street in Lamoni after April 1.

**DAILY HERALD**  
**For General Conference**

Again we are going to issue a daily edition of the HERALD to promptly and fully furnish the news and reports of the conference and convention sessions.

We assure our friends they will appreciate the service rendered in this manner, and believe we can even improve somewhat on the past record. Not only will the news be included to within an hour or less of going to press, but also many other interesting comments and sidelights with copious reports and summaries.

The first edition will be on the evening of the 7th, and continue daily except Sunday till the close of conference.

The old price is being maintained though material is costing double. Please order early—why not now?

25 CENTS

**HERALD PUBLISHING HOUSE**  
**LAMONI, IOWA**

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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**Book Reviews**

THE COMING OF THE LORD; WILL IT BE PREMILLENNIAL?—By James H. Snowden, D. D., LL. D. The Macmillan Company, New York, \$1.75. Just recently a prominent missionary came into our office and asked if we had anything late on the coming of Christ. We were pleased to hand him our review copy of the above book, not only to furnish what he wanted but to get his opinion of the work. The next day he ordered a copy of his own and remarked that it was a book that should be in the hands of every missionary of our church, for it was the most comprehensive work on the subject he had seen.

While it is true that the scholarly author does not believe that Christ will come before the millennium and adduces the best available arguments for his side of the question, he very fairly presents the premillennial idea and reasons for belief in it. Quoting from John A. Marquis:

"This is a scholar's book, the book of a Christian scholar, whose scholarship is as reverent as it is profound. Doctor Snowden rests his case first of all on the teaching of the Scriptures. His standing as a theological teacher and writer will give what he has to say on this much discussed question a wide hearing. The books on the subject of the millennium are legion, but I have seen none that handles the matter in just the way this one does.

"The author has made himself master of the literature on both sides of the question in a very remarkable way, and his conclusions are not based on sentiment and bias but on the teaching of the Bible. Doctor Snowden not only sees the whole question clearly, but he discusses it in a style that makes it plain to the popular reader. He has made a real contribution to the discussion of a subject that has bulked large in the thought of Christian people in every time of calamity for the past nineteen hundred years."

The publishers believe that this is not another ephemeral book on the second coming of Christ, but one that will take a permanent place in the literature of this subject.

**Our Departed Ones**

CORLESS.—Ann E., youngest daughter of Carlton B. and Lucy C. Williams, a descendant of Roger Williams, founder first Baptist Church in America, was born February 16, 1836, at Evans, Erie County, New York. Came with family

to Coldwater, Michigan, January, 1837, where her long and eventful life was passed. Married to Elder Bradford Corless, December 22, 1852. Five children came to bless the home. Two daughters died in infancy. Dean, the youngest of three surviving, was called to the beyond, April 21, 1917. Father, mother, brother, sister, and husband of Sister Corless preceded her, the latter dying August 6, 1911. Sister Corless was a woman of purity. Became identified with the church January 31, 1864. Baptized by O. J. Bailey—was a charter member, and leader of social functions 55 years, never tiring, advocating the purity of its principles and divinity of organization. She built up a character which everyone loves—eminently Christian. Cultivated virtues fitting and qualifying for heaven. Her life, an epitome of righteousness, was crowned with the greatest thing in the world—charity, and her earthly career closed amid divine benediction sealing her testimony to the truth of the gospel. Gifted with exceptional intelligence, endowed with poetic ability, she was a power for good, and will live long after “dust returns to dust.” She was a student, a reader of SAINTS' HERALD since Isaac Sheen was editor. Her home was a sanctuary of hospitality—the home of the ministry. Just previous to final scene, she was noticed by the family, to be praying. Turning her eyes to Brother and Sister Stroh, and Ethel, said: “Be faithful; be fervent; be humble,” then passed out with the tide, peacefully, a beautiful character in life and in death, February 19, 1919. Mourning their loss are two children—Star Corless, and Sister Samuel Stroh; 7 grandchildren, three great-grandchildren, and a long line of relatives and friends. Funeral at Saints' chapel. S. W. L. Scott officiated.

MYATT.—Louisa Myatt was born August 12, 1840, at Birmingham, Warwick County, England. Baptized January 18, 1880, at Maquoketa, Jackson County, Iowa. Died February 17, 1919. Was a member of the Baldwin Branch. Services in the Methodist Episcopal Church at Elwood, Iowa, sermon by John Heide. A grand Saint has gone to her reward.

CONNETT.—Louis Jasper Connett was born near Lookout, California, January 13, 1869; died at his residence near Westmond, Idaho, March 10, 1919, of a complication of diseases. Was married twice, his first wife having died a number of years ago. His wife, together with 7 of his 10 children, survive him. United with the church in 1889, being baptized by Thomas Daley. Funeral from the town hall of Westmond, March 12, sermon by S. S. Smith, burial in Westmond Cemetery.

FLANNAGAN.—Hannah Flannagan was born October 3, 1869, at Smethwick, Staffordshire, England. Baptized November 4, 1881, at Birmingham, by H. C. Crump. She was a daughter of Charles F. Tyler, who was president of the Summerfield Branch, Birmingham, for many years. Died February 9, 1919. She has suffered considerably, and a number of complications set in, hastening her death. Three sisters are left to mourn. R. May, Thomas Jones, T. E. Meredith, and E. J. Trapp took part at the burial and memorial services. Interment at Great Malvern. We have lost a devoted member and a good, practical Saint.

## FROM HERE AND THERE

### NOTICE TO EASTERN PARTIES FOR CONFERENCE

This from Ward L. Christy, 6532 South Hermitage Avenue, Chicago, Illinois, will be of special interest to those coming from around that place to General Conference:

“A special car over the Burlington will leave Chicago at 11 p. m. April 5, on train No. 11, arriving on the 6th, taking passengers for the conference without change, provided we can secure thirty passengers who will take sleeper privileges, or fifty for a through chair car. Notices of your desires should be sent at once to H. P. W. Keir, 6630 South Lincoln Street, Chicago, phone Prospect 7757, so that time may be had for making final arrangements. Nothing is saved by this arrangement, but a more pleasant and convenient passage is secured. State what you prefer and be willing to support what arrangements are made, as it is too late for

extensive correspondence. Let all eastern and other conference traffic passing through Chicago support this better means of transportation. Brother Pement and Brother Keir will be glad to look after your interests at this end. Address A. C. Pement, 5217 Koster Avenue, phone McKinley 5717.”

### THE SECOND COMING OF CHRIST

On another page we review an important new book on the above subject which should receive the attention of every student among us. During General Conference our copy will be available for those who wish to look it over. It is our opinion that to be fully informed concerning the conflicting views on such a subject is to be better fitted to present our own views intelligibly to an audience of members and nonmembers.

### “THE JUNIOR COLLEGE”

We are pleased to note here that our young Professor Floyd M. McDowell, instructor at Graceland and leader in the boy movement in the church, has recently had his manuscript on “The Junior College” accepted for publication by the United States Bureau of Publication as a bulletin of the department. Commissioner Claxton states that he went through the manuscript with a great deal of interest and considers that it is a very important and valuable piece of work.

Prayers are requested for a young brother who is afflicted, that he may have health and strength through relief from the disease preying on his body, and help from God in overcoming his weaknesses.

Mrs. Ira Humes, of Elk Mills, Maryland, wishes to ask if any of the traveling ministry are passing through or near Harrisville, Ohio, they will call on her sister, Mrs. Harry Shane, as she has recently moved there and wishes to get in touch with the church people. Any Saints living near there are requested to call, and they will receive a warm welcome.

Thomas Jones reports that there has been a great deal of sickness from influenza at Great Malvern, Worcester, England, and a number of deaths. He has had the disease three times this winter.

Our soldiers in Germany or France are requested by Sister Helen Logan, of Box 1231, Tulsa, Oklahoma, to try to get in touch with Private E. E. Stone, American Expeditionary Forces, 96th Company, 6th Marines. She believes the lad would be interested in our work as his mother, who died when he was five years of age, belonged to the church.

### IOWANS PAID FOR SAVING

More than \$9,000,000 will be paid to the people of Iowa by the United States Government for their thrift during 1918, if the War Savings and Thrift Stamps sold in the State last year are held by buyers until maturity, according to an estimate made at State headquarters of the Iowa War Savings Committee.

This sum, representing the interest on War Savings alone, shows the great importance of aggregate saving in small amounts, and as well, the individual advantage to the person who invests a part of his savings in interest-bearing securities.

The people of Iowa in 1918 bought nearly 47,000,000 Thrift and War Savings Stamps, and it is reasonable to believe the lessons of thrift and saving learned then will result in a far greater amount of sales this year. If this is the case, the Government will be called to pay to the people of the State for their thrift in 1919 probably a good deal more than \$10,000,000.

# THE SAINTS' HERALD

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

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

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## EDITORIAL DEPARTMENT

### FELLOWSHIP

(A sermon by Elbert A. Smith, delivered at the Stone Church, Independence, Missouri, March 9, 1919. Mrs. A. Morgan, Reporter.)

#### THE TWO SPARROWS

The subject I wish to talk about this morning is that of fellowship. It was brought to my attention casually some Sundays ago. One Sunday morning when I was sitting under some trees by a fountain in a little public park, I noticed two sparrows on the ground, and immediately the words of the Master came to my mind, "Are not two sparrows sold for a farthing, and yet not one of them shall fall to the ground without your heavenly Father's notice." Immediately the thought came to me that these little creatures that I have noticed so casually were recipients of the notice and care of the great God on high. If one of them falls to the ground injured or ill, the same God-given forces of nature are set at work to heal it that are set at work for you or me, if we fall to the ground injured or ill.

I noticed that these little sparrows when they drank at the fountain lifted their heads as though they might be giving thanks to the same God to whom I look for his bounteous care and blessings. I realized then that there was between us a bond of fellowship. We had the same Creator; we shared the fellowship of joy and of sorrow, the fellowship of peace or of pain.

#### THE HUMBLER FELLOWSHIP

There is, in fact, a degree of fellowship between man and the lower animals. In one of his stories Kipling tells how the animals first came and attached themselves to man. The dog came first that he might warm himself at the fire, and so became "the first friend." The horse came next, bowed his head to the halter, and became "the first servant." I think that the reason the Uncle Remus stories, and the bedtime stories by Thornton Burgess appeal so to children, and grown-ups as well, is because they touch

something that is fundamental, the hereditary racial tie that has bound humanity to the lower animals through ages of mutual experiences.

But in this fellowship the animals can go only so far. They may share with us our physical struggles; they may even share our mental struggles, to a certain extent, but they cannot share with us our moral struggles. They do not realize any difference between right and wrong. But we are, as Satan said we should be, to a certain extent, at least, become as gods, knowing good and evil. Yet we remain lamentably human in that we must every day make the struggle of choice between the two.

It has seemed to me that it would be a fine thing if we could select some day, by the calendar, have one titanic struggle, win victory, and have it over forever; but instead, each day, we must make our choice. Each day temptation presents itself—and on the other hand the appeal to do good. Each day we must fight the battle. The only consolation is that victory becomes progressively easy until victory may become a habit; while of course the reverse is equally true, that defeat may become habitual until our wills are entirely broken.

#### THE UPWARD STRUGGLE

Then if we would find fellowship in our moral struggles, we must ascend to a higher plane and find it in the fellowship of man and in the fellowship of God. It seems to me, that just as my reflections appeared to be led casually from the observation of those two sparrows that Jesus said received the notice and recognition of God, up to the fellowship of man, so likewise the human race, in its experiences, has pursued a course that superficially might seem casual, from the brutal plane, where the physical was nearly all that was recognized, up to a plane where there was some sort of social unity and intercourse of a spiritual nature.

But that struggle, though it seems casual, has been one of tremendous sacrifice; and then the course upward from our social intercourse, to the point where we can fellowship with God, involves a struggle equally great, including the death and suffering of our Lord and Savior Jesus Christ—for we obtain fellowship with God by way of Jesus Christ, his son.

The fellowship of man is a subject of vital importance, and has more, perhaps, than a religious basis, or a theoretical or theological foundation. Doctor Richard Cabot published a book several years ago called, *What Men Live By*, and in successive chapters in that book he deals with work, and play, and love, and worship. These four are fundamental, and we cannot take away any one of them and have a well-rounded life; but of course the last two mentioned, love and worship, come more directly under the subject that I have selected.

John is in harmony with Cabot where he says, "We know that we have passed from death unto life because we love the brethren." That was an indication that he had passed from death unto life. It was a testimony to him, the love he felt in his heart for others. It was more perhaps than an evidence—it was a *means* of life, and assisted him in passing from the domain of death to the domain of life.

In one of his poems, Markham says:

The crest and crowing of all good,  
Life's final star is brotherhood.

And so this struggle, this upward leading, has its final culmination in brotherhood; brotherhood with man; fellowship with Christ.

#### LIFE MADE TOLERABLE

Just our common friendship is about all that makes life tolerable—the life and fellowship that exists between brothers, father and son, and between husband and wife. The household in which this fellowship has developed between husband and wife and among children and parents certainly is fortunate. In the church, however, this fellowship is sanctified and brought to a higher and holier plane; so that we can truly sing and with the Spirit,

Blest be the tie that binds  
Our hearts in Christian love.  
The fellowship of kindred minds  
Is like to that above.

Fellowship is all that makes life worth while. I remember one of the stories I read years ago in *Gulliver's travels*, by Jonathan Swift, about the "Strulbrugs." I don't know whether you recall it, but this traveler in the realm of imagination visited a strange nation, and while there he was told that occasionally there was an individual born who was immortal—he never would die. Perhaps one or two or three such individuals were born in the course of a generation, possessed of eternal life, called Strulbrugs.

He thought to himself, how exceedingly fortunate these individuals must be, to live forever in this beautiful world with all its attractions and its joys; but when he came in contact with them his ideal was speedily shattered. He found that these men

passed through the various changes and periods of life incident to man until they became aged, perhaps ninety years old, with all the infirmities of age fastened upon them, and then they came to a stationary period and forever remained in that condition, their disease neither increasing nor diminishing. But the thing that made their condition most intolerable was that with the passing of the years their parents died, their children passed away, all their friends whose friendship they had cultivated in their younger years, one by one passed from the scene of action. Being in this state they were incapable of forming other friendships, so at last they were left entirely alone, loving no one, loved by no one. This made their condition so almost intolerable that they fain would have died—but they were immortal.

A man who loves no one and is loved by no one does not need to die to go to hell. He is there now. Immortality would be the worst possible punishment that could be inflicted upon such a man.

#### UNRAVEL YOUR OWN HEART

I remember talking with a man some years ago who had a very wide circle of acquaintances, and I noticed that almost every man that was mentioned in the course of conversation caused this brother to say, "There's another man that thinks a lot of me." I didn't hear him say at any time, "There's a man I think a lot of." It seemed to me he had hold of the wrong string. Sometimes we make a mistake in that way. We cannot all the time pull love towards us as though we were trying to unravel the hearts of the people for our benefit. We must unravel our own hearts. Give our own friendship, and it comes back again a hundred fold, as the Master said.

We do not need to limit our friendship and fellowship, either, to those who are effusive in their demonstrations toward us. Markham has another verse:

He drew a circle that shut me out—  
But love and I had the wit to win.  
We drew a circle that took him in.

The greatest fellowship is found in our fellowship with Jesus. The sweetest words in the New Testament—at least I think they are the sweetest when I read them—are those that he uttered when he said, "Henceforth I will call you no more servants; I will call you friends." There was to be no longer Master and servant, but Jesus and his followers were to be friends.

#### EXCEPT YE ARE ONE

Just as he had been united with God and was willing to become one with us, so he said to us, "Except ye are one ye are not mine." These are significant words, and they might be discouraging words to me if it were not for the philosophy that I have pro-

pounded in my own mind, that though we may not be one in opinion—which seems almost hopeless under existing circumstances, with our various past experiences and differences of training—though we may not be one in opinion, it is yet possible for us to be one in spirit, one in heart, one in consecrated desire to know the will of God, and knowing it, to do it. If we can only attain to that position, the time eventually will come when we will be one in understanding. The divine condition cannot be obtained instantaneously, but by a period of a process of growth.

In three of his miracles Jesus compares the kingdom of heaven to things that live and grow: The parable of the corn, first the blade and then the ear, then the full corn in the ear. The parable of the mustard seed that grows up and becomes a great plant. The parable of the yeast, that grows and multiplies until it leavens the whole lump.

#### THE KINGDOM NOT MANUFACTURED

The kingdom of heaven cannot be manufactured. It is a process of *growth*, and it involves the growth and the action and interaction and reaction upon each other of a multitude of souls. It would seem to be a fine thing if we could take pencil and paper and sit down and draw the plot of Zion and set the masons at work building the houses; and then draft rigid rules of conduct and life, and compel the people to conform to them. In a week's time, or a month, or possibly a year, we could have Zion; but we cannot do that. We have to wait for the growth of ourselves and the people. It is incumbent upon us to bear with the people, with each other, as God bears with us, until finally the kingdom of heaven has time to grow—and the Master says it comes not by "observation," either.

How long did it take Enoch and his people to establish the city of Zion? Not a month or a year, but many years, and after a long period, the trials and vicissitudes of which are not recorded, and are forgotten by us when we simply read of the crowning triumph when they ascended to heaven and were received by the Father. The fellowship of the Saints with each other is the only route by which we can arrive at fellowship with God, because James says to us, "How can a man love God whom he has never seen and hate his brother whom he has seen?" When this love of God comes into our midst it banishes many of the difficulties that otherwise seem insurmountable.

#### THE INCOMING TIDE

We have sometimes tried to illustrate the love of God and its influence upon the heart of man by the incoming of the tide. Two or three years ago my companion and I were living upon the beach in

California where the tide came up at night and almost touched our doorstep. I noticed there would be a great many days in succession, perhaps for a week, when the waves coming in would deposit along the beach all sorts of rubbish and refuse from the ocean: seaweed, barnacles, kelp, and mussel shells—all sorts of stuff would be piled up along the beach.

Then there would come a night when a tremendous tide would come in from the ocean and sweep that beach from end to end, and in the morning when we looked out the sand would be as clean and fresh as on the morning of creation. So, when the pure love of God, in those "times of refreshing" that the apostle speaks of, comes to our hearts, as in our communion services, we will say, it sweeps away all evil passions, the envy and hatred and malice and temptations that have accumulated, and leaves us pure and clean in spirit and in soul. Then we can realize what the Master meant when he said, "The pure in heart shall see God."

#### LEARNING ZION'S ALPHABET

Sometimes we are discouraged, we feel so insignificant—I presume you have shared with me in this feeling, all of you—when we realize the tremendous difficulties that stand in our pathway in our effort to redeem Zion—the problems that seem beyond human power to solve. I think many of them will be solved in a simpler way than we imagine.

I may perhaps illustrate it in this way: Two or three Sundays ago when I visited Des Moines I had a little conversation with my first teacher, the one who taught me to read, taught me my letters. I felt then and feel now that I am greatly in her debt, and you are, too, to the extent that I may be able to administer to any of your spiritual needs this morning, for the fact that she placed in my hands the key to all English literature in those first few simple yet tedious lessons. Yes, and the key to other literature, if I should care to use it.

The same fundamental principles that she taught me in those early lessons I use every day. By their aid, while then I could read those simple lessons in the primer, I can now read the Sermon on the Mount, the Twenty-third Psalm, the Gettysburg Speech, a treatise on science, or the constitution of the new League of Nations. There is nothing so profound or so exalted that it does not yield its treasure to me when I remember and use those first few fundamental lessons in reading and use the simple letters in the alphabet to spell out the words.

In a like manner I believe that Jesus Christ in the very kindergarten of our religious experience, has taught us many things, that if we will but remember and use will help us solve these problems—and we may not need so many wonderful further revelations as we sometimes feel that we do.

Jesus said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first great command. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two great commandments hang all the law and the prophets." These are primary lessons that we have been taught for years, but I believe that they will be just as vital and effectual in the school of the prophets as they are to-day in a quorum of deacons—just as effective in Zion as in the most obscure branch. So I take heart of hope, realizing that perhaps if we will but apply the lessons that God has already taught us, all the treasures of Zion and of heaven may yet be within our reach.

#### AN IMPORTANT ADMONITION

Before I close I would like to leave with you a little parting exhortation or admonition. I do not know what point of merit the sermon may have carried to you, but I do feel that the admonition and exhortation are applicable to the present situation, and ought to be of some force and benefit to the people.

It is reasonable to suppose that in the hastening time, which apparently has come upon the world, as well as upon the church, (when everything that can be shaken will be shaken, and is being shaken, and nations are being destroyed or built in a day) that the church also will have its turmoils, and that Satan will endeavor more strongly to frustrate our work as it draws to its culmination.

President Joseph Smith told us years ago that we would never be led into immoral teaching, as some were in the past. That Satan would make his attack within the church and attempt to disrupt that bond of fellowship that I have been talking about, by the use of suspicion and slander, and all that tends to divide brother from brother. During the past year we have seen some evidence of that, and perhaps in coming years we will see greater evidences.

Now, to the admonition. In the closing verse of section 122, the Lord says: "Let nothing separate you from each other and the work whereunto you have been called." Let nothing destroy this holy bond of fellowship. "The work whereunto you have been called." *Every* man is called. The Book of Doctrine and Covenants tells that *all* are called according to the gifts of God unto them, and the work is intrusted to all.

#### "THESE ARE MY PEOPLE"

In the communion service last Sunday in the lower auditorium there was a testimony borne that I wish all might have heard. It was borne by a sister, well known to you, a daughter of the late President Joseph Smith. It seems that some weeks ago, while in a period of mental distress, because

of burdens known to herself better than to us, feeling that perhaps she too might fall, in some way, on account of that which she was called upon to bear, she passed a sleepless night of prayer until nearly morning, at which time she fell asleep and experienced this dream:

She thought she was here in the vicinity of the Stone Church. There were many people around the church, some going in and some going away. And a great many were simply wandering around in an undecided way. On many countenances there was a look of doubt and *distress*. She then saw she had in her hand a little traveling bag, indicating perhaps, that she, too, was going away. But she looked toward the church and saw those who were going up the steps into the church, and she handed the traveling bag to some one else, saying, "Here, take this! These are my people! My place is with them!" And when she started towards the church the heavens opened and there was a flood of light and glory, and she saw the Father and Son.

This is the thought: We do not know what may be before the church. We do not know! You do not know! As you sit here under the sound of my voice, perhaps feeling secure, firmly grounded in your faith and convictions, you little realize what trials, what false philosophy, what doubts and strife may be brought to overthrow you. We ought to remember the admonition, "Let nothing separate you from each other and the work whereunto you are called," and with this good sister say, "These are my people! My place is with them!"

ELBERT A. SMITH.

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#### ELDER DANIEL MACGREGOR IN FLINT

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Everyone should read the letter of Elder Daniel Macgregor in this issue, telling of the work at Flint, Michigan, for the recent nine weeks.

This shows what an organized effort can do. Preparation was made beforehand. The matter kept before the church by announcements, and doubtless by prayer. The whole city was placarded with the result that the building was full the first night.

This united effort was not relaxed, but the choir and all the Saints continued their earnest support. Certainly all this would have availed little without the speaker, and his earnest presentation of the truth.

We have here another instance of what loyal, intelligent, local support, with an able representative and speaker, and above all with the support and direction of the Spirit of God, will do.

Some are loath to let their light shine. We see what has been done in Flint by united effort. What have you done? What are you going to do?

S. A. B.

## ORIGINAL ARTICLES

### A DARKENED MIND

The apostacy of R. C. Evans and his subsequent repudiation of his former testimony in regard to the spiritual confirmation which he received as to the angel's message to Joseph Smith and the latter-day work, including the Book of Mormon, reveals to what extremity a man will go when once he loses the Spirit of God.

Mr. Evans's career in the latter-day work was unique. He espoused the cause when he was but a lad of fifteen years of age. He was then a newsboy. According to his own statement his education was quite limited, yet under the power and blessing of God, and the support and confidence of the church, his defense of the calling and ministry of Joseph Smith and of the gospel as restored to the earth by the hand of an angel has been unique. If Mr. Evans's past testimony is to be believed, he has been instrumental, through the blessing of God, in vindicating the angel's message, in confounding the wise and learned enemies of the church, and converting many to the faith. He claimed that remarkable instances of healing, wonderful manifestations of spiritual power, attended his work as a representative of the latter-day work.

Mr. Evans was ordained to the office of priest when he was seventeen years of age and successively occupied the position of elder, seventy, high priest, apostle, counselor to President Joseph Smith, and bishop.

There is no question but that during a portion of Mr. Evans's ministry in the church he was devoted and consecrated to the church, and during this period he gave of his time and talent to its extension. The fact that the church trusted him and that God blessed his labors is proof of this.

Mr. Evans has borne some very strong and convincing testimonies in regard to the latter-day work. These testimonies cannot be impeached by any denial on his part to-day. Many of them are confirmed, not in the testimony of one man, but of hundreds.

Throughout his ministry Mr. Evans has been given the unselfish love and support of his confreres in church work. His friends have been grieved to know of his withdrawal from the church. Occasionally we meet an individual who feels that the church has not done the square thing by Mr. Evans. I herewith present some recent statements from his tongue and pen. If there should remain some lingering confi-

dence as to his loyalty to this latter-day work, in the mind of any member of the church, I am sure the following quotations will dissipate it.

In a lecture delivered by R. C. Evans at Shea's Theater, Toronto, Canada, Sunday evening, January 26, 1919, he said:

Three great cardinal points have been the destruction of the leading men in every dispensation. Do you want me to give them to you? They are frequently referred to as the world, the flesh, and the Devil. I will give them to you a little plainer. All you have got to do is to read the history of the church and you will find that this is a fact—lust for power and prominence; lust for gold, for wealth, and lust for the opposite sex has been the downfall, that triune enemy has been the downfall of almost every great man that has occupied in this or any other age of the world, high position in the Christian church.

It is quite significant that Mr. Evans, in discussing his departure from the church, took occasion to emphasize the "triune enemy" which has been the downfall of almost every great man as:

"Lust for power and prominence."

"Lust for gold, for wealth."

"Lust for the opposite sex."

Mr. Evans, in order to show that he had been a great man in the church, calls attention to the fact that he had risen from the position of a newsboy, being ordained in the church to the office of priest, elder, seventy, high priest, apostle, counselor to President of the church, Joseph Smith, and bishop, adding:

"I have been honored by the Latter Day Saints' Church as no other minister of that church has been honored."

Mr. Evans thus modestly admits that he has been a great man in the church. Inasmuch as he avers that the "triune enemy" portrayed above has been "the downfall of almost every great man" and inasmuch as he is no longer the great man he once was in the church, and no longer holds either ministry or membership in the church to-day, is it not pertinent to inquire of Mr. Evans if he would have us understand that this "triune enemy" has been the cause of his forfeiture of position and place in the church? If not, then his language is quite unfortunate.

In this lecture Mr. Evans continues:

I want to tell you that I have the best reasons to believe that if it wasn't for the protection of God Almighty and the Union Jack I wouldn't be here to-night. The spirit of murder has gone out against me to such a degree that anything in the world that can cause me trouble is being heaped upon me.

I say again I wouldn't give five cents for my life if God withdrew his protection from me.

I am sure this remark will come as a shock to every friend of Mr. Evans's within the church. It is so unjustifiable and unwarranted! It is so false

and groundless! Surely no intelligent man or woman can give any credence to this extravagant statement. It seems incredible that any man should resort to such tactics in order to secure an audience and elicit the sympathy of emotional men and women.

R. C. Evans knows that the men and women whose characters he has sought to traduce and blacken would not harm a hair of his head. By such tactics, however, he would create the impression that the men and women with whom he has been in intimate association for forty-two years, and during which time he claimed they were the best people in the world, have suddenly turned murderers. There should be some law to protect innocent men and women from such insinuations!

The present attitude of Mr. Evans furnishes a key whereby we may understand how men holding a high position in the church in the days of Joseph Smith the Seer and, who for a time were blessed of God, could depart from the faith, and in their darkened condition, misrepresent and slander both the church and its leading representatives.

It is evident that Mr. Evans has sought to traduce the honor and blacken the character of the late President Joseph Smith, whom only a year ago he described as "the best friend I ever had."

The membership throughout the world who have learned to love and respect the life and memory of President Joseph Smith know how groundless is this attack upon his honor and character.

If this is the case in this instance wherein we are fully apprised of the facts, does it not justify the conclusion that it was true in the case of men who left the church during the lifetime of Joseph Smith the Seer?

Mr. Evans continues:

I was ordained a priest, I was ordained an elder, I was ordained a seventy, I was ordained a high priest, I was ordained one of the Twelve Apostles, I was ordained to one of the First Presidency, I was ordained a bishop, and it is admitted by the church, the leading men of the church, that I was ordained the last time under the hand of an angel. . . .

They say I was after the money. Wasn't I in a pretty good condition to get it? There wasn't anything within their grasp that I couldn't have had. . . .

I have been honored by the Latter Day Saint Church as no other minister of that church has been honored. No man living, so far as I know, or dead, has ever preached more than three sermons at a General Conference. Many of them have not preached one, but for years they have selected me to preach from fifteen to twenty-one sermons during the conference. Every night R. C. was on the platform. Every window held my picture. Every fence announced my subject. New bills were out every day telling what R. C. was going to say at night. Did they ever do that with any other man? Never.

The above comment indicated an exaggerated ego. The statement is not true. For several years Mr. Evans did hold meetings in a coliseum in Lamoni

at the same time the General Conference was in session. These meetings were conducted as special revival services and in no sense interfered with the conference meetings proper. The citizens of Lamoni will realize how unreliable Mr. Evans's statements are when he says, "Every window held my picture. Every fence announced my subject." The "leading men of the church" have not admitted that he "was ordained the last time under the hand of an angel."

But what if this was all true, does it not tend to show more glaringly his present ingratitude? When a man becomes blinded to his own selfish egotism he becomes ridiculous to normal men and women.

Mr. Evans, in this lecture at Shea's Theater, repudiated the angel's visit to Joseph Smith and made sport of the Book of Mormon. He said:

I want to examine that a little while and tell you why I don't believe it. [Joseph Smith's first vision.] In the first place this little country boy, his biographers state he could scarcely write his name; he knew but mighty little of the rudiments of the school in the little country road, and he asks us to believe that God and Christ, the Majesty of heaven, came into his presence, and with the calmness and serenity of an angel this little country boy speaks up, "Which of all the sects are right?" "I want to know which one to join."

I want you to look at that. Think of it. When God appeared to Moses the very mountain shook, the earth quaked. So great was the power that forty days afterwards when Moses came down even the borrowed light that had been reflected from God upon Moses was so great that the people couldn't look upon Moses and he had to put a veil on his face. Yet this little boy, this country lad of fourteen years, could stand in the presence of the Deity unmoved and say, "Which of all the churches is right? Which one shall I join?" It would be hard work to make any jury believe that.

Another little thing I cannot swallow in it now, and it is this, that God Almighty, the divine Shekinah of the universe, would make a trip all the way from heaven and come down under that tree just to introduce Jesus Christ to Joseph Smith. Why couldn't Jesus Christ come alone? He was just as much a stranger to Joseph as God was. Joseph had never met God before. Here was one stranger introducing another. Why couldn't Jesus make the trip without the Father, but we are asked to believe that God Almighty came all the way from heaven, came down and said, "Joseph, this is Jesus; Jesus, this is Joseph." Now think about that for a minute. Now, that is all he did do. There isn't a word here to indicate that God said anything else. "This is my beloved Son, hear ye him." He made all that trip, came all the way from heaven to just introduce the Christ to Joseph. Don't that sound just a little fishy?

We can read all about the struggles of Luther and Calvin and Knox and Latimer and Ridley, and all the great reformers, all the great men; we can read all about the self-sacrificing men of the Romish church in the different ages, and they all went it alone. God Almighty did not stop business up there and come down and say, "Joseph, permit me to introduce to you my Son." Now look at it for a minute. Just try and take it in.

I know some of you here think this is terrible and I would not have done it five years ago, but I have got eyes to see now and ears to hear. . . . I will tell you this, this vision, this description of that vision was written many years after-

wards when he was no longer a child, he was no longer a little country boy, but before that vision was written his lust for gold, his lust for power, his lust for women, was of such a character, that I wouldn't believe him under oath. I don't believe that vision ever occurred as it is stated there. If this is heresy, make the most of it.

The foregoing needs little comment. It points its own moral. When one recalls Mr. Evans in other years reverentially requesting the "privilege of getting a drink from the old well" which was close to "the house where Hyrum Smith once lived"; and that "when alone" he "could not refrain from bowing to offer a silent prayer in the house where once lived this great and good man"; and who received at the hands of the woman who resided in this building "a small stone taken from the well . . . 'of one of the best men that ever lived in Nauvoo'"; and that later he stood by the old "stone well that furnished the water for the baptismal font" of the Temple and "extracted a small stone from the side of the well"; and how, when he visited the once "happy home" of Joseph Smith and while gazing on the pages of the "well marked" "family Bible" he "longed for one page of this sacred book bearing a pencil mark from the hand of the greatest man who has stood upon God's green earth in the nineteenth century," one can but marvel at the transition which has taken place in this man.

When we recount that Mr. Evans in this visit to Nauvoo visited the place where lie the bodies of the martyred dead and remarked that "On the spot marked out as Joseph's tomb I saw a lily growing. I knew nature had planted this emblem of purity there, and I dug it up by the roots"; and when we recall Mr. Evans's remarks that "The roots of that lily remained in my satchel till I reached home May 14, when I planted it in my garden where it grew a foot high that summer," and "I was then directed to Emma's grave, she was the wife of the martyr, and mother of our present prophet. I clipped a twig from a lilac that grew thereon. With a silent prayer that we may be worthy to meet the pure dead that lie here when the Savior comes, we left the place. Oh, Joseph, though I plucked the lonely plant from thy grave, methinks to-day that everyone for whom you spoke a kind word and performed a kind deed to plant one frail sweet flower there, thou wouldst sleep to-night beneath a wilderness of flowers," we can then sense the truth of the statement of Jesus Christ when he said: "If therefore the light that is in thee be darkness, how great is that darkness."

It is worthy of passing notice that this man who now speaks of Joseph Smith as a "lustful degenerate" and a "murderer" and charges him with a number of unprintable crimes was at one time so enamored of his virtue and honor that in his adulation he made a special trip to "look at the putty in that cavity"

through which "went the bullet that laid Hyrum Smith low." It is also a coincidence that this man, who now almost blasphemously attacks the honor and character of Joseph Smith, yet in the "dear, dead years of the past," "opened and looked out of the window from which Joseph fell" and as he "begged a nail from this window, walked out into the yard and stood upon the spot where fell the prophet of God." Another study in psychology.

And why this change? The general church refused to longer permit Mr. Evans to be a law unto himself and, finding that he could not have his own way, gives himself to renunciation of all his past testimony in regard to the latter-day work!

Mr. Evans in his recent pamphlet entitled, "Was Joseph Smith a polygamist?" tries to show that the Reorganized Church is a branch of the Mormons in these words:

Some of the leading men of the Mormon Church, including Joseph Smith, the son of the man in question (and because he was his son he was made President of one branch of the Mormon Church).

He then continues:

The different Mormon churches have each a different method of their own, each denounces the other, but a careful reading will show that *the seed of all their systems of female defilement is found in the revelations of the first Prophet, Joseph Smith. They differ in wording, but it reaches the same end, the satisfying of the lust of the men and the assassination of the virtue of their female victims.*

I am sure that this passage will cause a wave of righteous indignation throughout the church and the pure and virtuous womanhood of the Reorganization who are so grossly and maliciously slandered will appreciate to what extremities this once spiritual man has gone. Evidently "his reward is sure."

Mr. Evans in his pamphlet "Mormonism or Latter Day Saintism" states:

Mormonism is one religion, while Christianity is quite another. . . . The revelations of Joseph Smith, which both the Utah and the Reorganized Church believe to be the word of God, equal, yes, as I shall show, to be superior to the Bible, as held by the orthodox churches, teach that the Book of Mormon is the new covenant, and that said book is far superior to the Bible, and that Joseph Smith shed his blood to bring forth this new and everlasting covenant for the salvation of the world, but let us refer to the books for proof of this blasphemy. . . . Christ shed his blood to establish the covenant as found in the New Testament. Joseph Smith shed his blood to establish the new covenant as found in the Book of Mormon. The first is called Christianity, the second is called Mormonism.

Mr. Evans has thrown off the mask. His claim that he was withdrawing from the church because of the "autocracy and apostasy of Frederick M. Smith" was subterfuge. The real animus of his apostasy is in evidence. He will not deceive any well-informed Latter Day Saint.

The words and deeds of Mr. Evans will judge him

at the last day. We leave the issue to the arbitrations of time. "The mills of the gods grind slowly but they grind exceeding fine." As for us we will continue to uphold the angel's message, to preach the principles of the restored gospel, to uphold the truths contained in the Book of Mormon and to defend the honor and integrity of the church.

T. W. WILLIAMS.

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### WHAT IS BEAUTY?

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One writer says that "from the earliest ages of civilized man, beauty has been an inherent part of the human ideal: worshiped in one form or another, according to the mold in which the individual mind was cast. The poet has worshiped beauty in rhythm of words; the musician in rhythm of sound; the artist finds his god of beauty in nature and the human form; while all mankind worships the beauty of woman, and the whole human race loves a beautiful face."

We have often heard the expression that "Beauty is only skin deep." That is true only when narrowly expressed. Beauty is more than "skin deep." A beautiful complexion cannot be had without an abundance of rich blood coursing through the capillaries and veins to tint the skin and make it glow with vigor and life. Without the blood the skin would be lifeless and lacking of beauty.

And yet beauty goes deeper and comprehends vastly more than this. An expressionless eye in effect destroys an otherwise beautiful face, and we often hear the expression that "the eye is the window of the soul." As the beauty of the face depends largely on the brightness and expression of the eye, so then beauty comes from the depths of the soul and beauty in the full sense is more than "skin deep."

Of beauty Webster says: "By an easy transition, the word beauty is used to express what is pleasing to the other senses, or to the understanding. Thus we say, the beauty of a thought, of a remark, of sound, etc." Another definition given is: "An assemblage of graces, or an assemblage of properties in the form of the person, or any other object which pleases the eye."

Real beauty in a person is dependent on character. Actions enhance or detract in beauty according as they may be good or bad. The Apostle Peter in 1 Peter 4: 8 says that "charity shall cover the multitude of sins," so good actions cover a multitude of bodily defects.

We often used to hear the expression, "Handsome is as handsome does." It is said of Abraham Lincoln that he was a very homely man. I cannot see his homeliness. When I look at his picture my eyes

seem to penetrate deep into his great soul and I see not the contour of his face. I see eyes full of compassion and love, a mouth that spoke golden truths for the good of all generations after him. When I look at his picture my mind instantly goes to his life and what he did for his people. His beautiful character made his face beautiful to me.

A few years ago I was on a street car in Independence when near the post office a young woman of handsome features boarded the car. She had a gentleman escort with her who ascended the steps of the car to bid her good-by. Standing on the steps they hugged and kissed longer than the conductor thought necessary, and not wanting to hold the car any longer he said, "Oh, cut that out." The young woman turned loose on the conductor. Never in my life have I heard such vile language come from the lips of any man as was used by that young woman, and I have seen some pretty rough men, too. Profanity flowed from her tongue like an avalanche, and she called him everything that was vile, vulgar, and mean.

Instantly the beauty of that young woman faded away before my eyes. She was beautiful no more in my thought, and as she stepped back off the car my eyes beheld a different woman to what they beheld when she got on. Her beauty certainly was not the "beauty of holiness" mentioned by the Psalmist in the 29th and the 96th Psalms, nor the "perfection of beauty" spoken of in the 50th Psalm. Her beauty was the kind spoken of in Proverbs 31: 30—vanity.

In Isaiah 52 the Lord through the prophet said: "Put on thy beautiful garments, O Jerusalem, the holy city." Beautiful here means righteousness, so righteousness is one definition of beauty.

There are men as well as women who do not have features delineated according to the artist's model, nor a skin of peach-like complexion. Their features may be irregular and their skin sallow, but their lips have an ever-ready smile and their tongues are ever ready to speak words of comfort and cheer to those around them. Their eyes express compassion and no frown is seen on their foreheads. They may lack beauty. They may be homely, but they do not seem so.

If the late W. W. Blair had homely features I never saw them. I could not have seen him as homely, even if he had been, because of his beautiful demeanor. A sweet smile and a salute he had for every one, whether it was a little child or a gray-haired sage, rich or poor. To me he was a beautiful man because of his beautiful actions. He was one of a number of men in the church whom I loved because he and they were lovable. When I have seen him come home after an absence, perhaps on a mission, and kiss his grown up and married sons I have

thought, what a blessed meeting of father and sons. I am sure that to the sons he was beautiful.

Then what is beauty? The lily of the valley is beautiful. "Solomon in all his glory was not arrayed like one of these," said the Master. Why? There is nothing connected with the lily to offset its beauty. There is beauty in both flower and foliage and no thorns, thistles, or anything to detract from its beauty. The beauty that surrounded Solomon was marred by his life and his surroundings.

W. H. DEAM.

## WOMAN'S AUXILIARY

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### Who Knows His Nose?

In considering the ear, nose, and throat from the viewpoint of the laity, we must remember that we are dealing with a very highly specialized group of organs, organs that must be handled with a great deal of delicacy, and only by those who are intimately acquainted with the proper functioning and physiology of these parts.

In times past men of the medical profession were prone to treat all parts of the human body and all ailments. Then came the era of specialization, and the first great group of specialists dealt with the eye, ear, nose, and throat. This opened such a tremendous field of study that it was soon recognized that even one man devoting his entire energies could not hope to master all four of these organs. So at the present time men devote their entire attention to either the eye, or to the other branch, the ear, nose, and throat.

It has often been thought by the laity that these four organs depend one upon the other. This is not true in every sense of the word, but there is a very intimate relationship between the eye and the nose, the nose and the throat, and the nose, throat, and ear.

The fundamental law emphasizing the delicacy of the ear was laid down some years ago by one of our foremost aurists, who declared that a patient should never place anything in the ear smaller than the thumb.

We consider the nose the uppermost part of the respiratory tract. It serves two functions. First, that of warming, moistening, and purifying the air as it passes through the nose on its way to the lungs. This is vitally necessary so that the incoming air will not strike the delicate lung tissue in a raw and uncleaned condition. It also serves a second purpose, which we may divide into two parts. First, the special sense of smell. The sense of smell is peculiar: the nose has this power through small nerve ends which come through the floor of the brain to end in the lining at the roof of the nose. An odor is brought to life by the volatilization of some oil, or evaporation of chemicals, or gas in the atmosphere. The air submits this to the nerve ends above mentioned, and from there it is reported to the brain. The second function of the nose in this group is that of speech or sound. The nose is the sounding-board of the human body, so that when a person has a blockage of the nose, we are very prone to misstate the condition, and say that the person is speaking through his nose, when, in fact, just the opposite is true. He is *not* speaking through his nose. Try this by closing your nose and talking. This function of sounding-board is performed by a series of openings and cavities in the bones that form the internal struc-

ture of the nose. These cavities of the bone are called the nasal sinuses. They are four in number. One group lies between the eye and the nose, another far back between the brain and the nose, one just above the eye, and one just below the eye. The functions of these holes or sinuses, besides the above-mentioned, are to evenly distribute the inspired air over these nerve ends of smell, and to lighten the bones of the skull in order that proper balance may be maintained. They also act as an adjunct to respiration, inasmuch as they help to moisten the inspired air.

Perhaps the greatest trouble that the human being has fallen heir to in this region is an obstruction to the nose. The nose is divided into two parts by a bony partition called the septum, which is covered with a lining called the mucous membrane. During early childhood when the bones are delicate and this partition is growing, it is very easily broken or caused to grow to one side or the other. This condition is called a deflection of the septum. It causes an increased air space on one side and a lessened air space on the other.

Examining the nose internally, we find three bones running from front to back, called the turbinates. These three bones on each side of the nose are what we may say the vital part of the organ. They contain the glands that moisten the nose and the air, the blood supply which warms the air, and the little hair-like projections that whip constantly back and forth to purify the air. In cold weather these turbinates swell with blood so that there will be an increase of warm fluid to help decrease the temperature of the air, and correspondingly shrink in summer. So you see that anything causing a lack of functioning of these bones is a very serious menace to the patient's health.

When we have a deflected septum to one side or the other, the side that has the largest opening has a corresponding increase in size of the turbinate, showing nature's effort to take care of the increased volume of air coming in at this point. If this condition continues over a length of time, this turbinate, through constant congestion, stays large, and gradually becomes strangulated from an excess of blood, so that an obstruction on both sides of the nose results. This condition leads to so-called catarrh; that is, the turbinates become tremendous in size, with an excess amount of blood, causing an over-secretion of mucus, since the mucus glands are situated in the turbinates. This is, by far, the most common form of the so-called catarrhal conditions of the nose. The term *catarrh* does not mean a disease, but comes from two Greek words meaning "to drop down," and, as applied to the nose, means a dropping down of mucus. The treatment of this condition, as applied here, is obvious. The use of nasal douches, sprays, medicinals, etc., is safe only in the hands of a doctor, and then it is only temporizing with a condition such treatment can never cure. If we remove the cause of this condition, by straightening the septum through a simple operation, and restore the turbinate to its normal shape, we have not only removed the catarrh, which in itself is disagreeable, but we have corrected the breathing space. We find many other conditions, but none so common as the above.

Among other conditions is that of a chronic infection of the nose due to repeated head-colds, or repeated infections of any sort. The infections in the cases gradually destroy the lining of the cavities before described, called the sinuses. These become more or less dead with the formation of pus, and pain appears. This is a very common cause of headache above the eyes, and in the back of the head, or over various parts of the face. About fifty per cent of all chronic headaches can be traced to certain nasal conditions, such as deflected septum or infection of the sinuses. It is useless to temporize with the condition by means of local

treatment; we must remove the diseased tissue, and then, if necessary, treat.

Infection of the antrum of Highmore, which lies below the eye to the side of the nose and above the teeth, frequently follows from an abscess in the root of one of the teeth of the upper jaw. It is more or less a crime to remove one of the turbinates. It should never be done except as a last resort, for it causes a very disagreeable chain of trouble. Among these we find an excessive dryness of the nose and throat, with a crust formation. A few years ago, when the medical profession was learning the specializing of the nose, many turbinates were sacrificed. The operation is performed very often in the present day. A most frequent and disagreeable condition following is that of common head-colds. This is due to an infection, and sometimes offers very severe complications.

By proper hygiene, a normal nose, proper diet, sufficient exercise, well-ventilated rooms, sleeping porches, and a clean intestine, we may be relatively free from colds at all times. In other words, when the resistance of the body is lowered by improper living, we are subjected to any infection that may be flying around, and, because of the weakened body, this infection easily takes hold. The head-cold is a common infection which is scattered by promiscuous coughing, sneezing, and spitting. Always remember that a cold is contagious, especially so to those who overindulge. The home treatment of a cold consists first in elimination, a brisk cathartic, proper food, and a minimum amount of drugs. The vicious habit of snuffing salt water from the hands into the nose has caused more destruction of the ears than one would imagine.

Asthma is very frequently caused by a condition known as nasal polyps. These polyps are small tumors which spring from a diseased lining of the sinuses and nose. A poison is given off which is absorbed through the body. Polyps also cause a severe discharge from the nose, and extreme nasal blockage. Their cure is by means of their removal. They do not return if the base has been removed with the main polyps, but if they are simply snared out, or pulled out, they will return very quickly.

Certain eye conditions causing blindness may be traced to the nose. Certain forms of deafness also may be traced to the nose. A large majority of mouth-breathers breathe through their mouth because the nose is obstructed. Adenoids are not in the nose as is commonly supposed. One must be very careful in blowing the nose, as great damage may be done to the ears. There is a tube which reaches from the throat, behind the nose, called the Eustachian tube, which goes to the ear. Forcible blowing of the nose may force infection up this tube into the ear, causing an abscess of the ear, with many dire results. The proper way to blow the nose is to blow both sides at once, with the handkerchief held loosely in front of the nose, and no pressure exerted on the nose itself by the hand.

Never, under any circumstances, wash out the nose of a child. This very frequently causes an abscess of the ear. If you must put something in the child's nose, let it be a drop or two of pure olive oil. It is always best to see a doctor. If a child has constant discharge of the nose, or if it has difficulty in breathing through the nose, it is beyond simple home remedies, and demands expert attention. The safest plan regarding your nose, or that of your child, is to remember that anything that you may do yourself without advice is probably the wrong thing. Consult a doctor, and preferably a specialist, if possible.

In the light of the present knowledge, the mouth plays a very important role in personal health. We have found that neglected teeth cause more damage to other parts of

the human body than any other single cause. A tooth may look and feel perfectly normal, but may have, lurking at its roots, a mass of infection which, when absorbed through the body, may cause rheumatism, kidney trouble, neuralgia, headaches, certain eye conditions, pain in the ear, and neuritis. Do not neglect your teeth. Consult a good dentist at least twice a year, whether you think it necessary or not.

Everybody has tonsils. Every child has adenoids. Adenoids are simply a mass of tonsil tissue normally found behind the nose and above the soft palate. It is only when the adenoid tissue becomes enlarged or diseased that it must be removed. The same is true of the tonsils. The sooner the tonsils and adenoids are removed when causing trouble, the better for your health. A diseased tonsil may give rise to any of the things enumerated above under the paragraph about the teeth. It is useless to treat a chronic diseased tonsil except in acute infected conditions such as acute sore throat. It is always far better to have them removed, which should only be done when they are not acutely inflamed. Do not believe anybody who tells you that he can treat a tonsil and cause it to disappear. Nor can adenoids be treated and caused to disappear. Adenoids and tonsils when properly removed do not reoccur except in special cases.

Acute tonsillitis is a disease that lasts from three to ten days. Rest in bed, a good cathartic, hot gargles, and ice applied to the throat may relieve the condition. Repeated attacks of sore throat should be an indication for the removal of the tonsils.

A child that is a mouth-breather because of adenoids should have them removed at once, the sooner the better. The adenoids swell, drop down, blocking the posterior opening of the nose so that it is impossible to breathe through the nose. This gradually affects the eyes and ears. It affects the ears by shutting off the supply to the ear by partially closing the Eustachian tube. It affects the mentality of the child, who does poor work in school for this reason. If he cannot breathe properly his body cannot functionate properly in any particular. If he cannot hear properly he misses a great deal of instruction and guidance. He uses a great part of his energy in straining to grasp words. When the ears are partially blocked, the eyes try to come to the rescue. Have you ever noticed how intently a person who is hard of hearing watched your lips? Children unconsciously do this thereby adding to the strain on the eyes. In time this produces weakness of that organ. Very frequently, too, infection of the kidneys results from diseased tonsils. So you see that nasal obstruction has more far-reaching effects than mere mouth-breathing. It is not fair to a child to allow this condition to become permanent. Many children have died from infections starting in either the teeth or the tonsils.

The ear serves two functions, first, that of hearing, and second, that of controlling the equilibrium of the body. The hearing is performed as follows: Sound, by means of sound waves, reaches the ear, passes through the canal of the ear to the drum; from there through the little bones of the ear it reaches the nerve of hearing, which is placed in the internal ear within the brain cavity. That part of the ear which controls the equilibrium is also within the brain cavity in the internal ear. Ninety-six per cent of all abscesses of the ear come from diseased conditions of the nose and throat, infection therefrom traveling up through the Eustachian tube into the ear. Frequent with these nose and throat conditions are enlarged tonsils and adenoids. The greatest prophylaxis and preventive for ear diseases and deafness is therefore a clean, normal nose and throat. By abscesses of the ear we mean the gathering of infection behind the ear drum. This is very frequent in children, and leads to serious complications, such as deafness, infection of the mastoid bone,

and many undesirable brain conditions. A discharging ear should never be neglected, as it may be very serious. This condition is so serious that life insurance companies, and even the United States Army, will not accept a man so afflicted. One should never place foreign substances such as sweet oil and things of that nature in the ear. They can do no good, and many times a tremendous amount of damage is caused. Contrary to the treatment of the nose, the douching of the ear with sterile water is excellent. A pain in the ear is nature's warning, and should be sufficient for one to consult a doctor immediately. Never neglect your ears, they are delicate, easily destroyed, and hard to cure.

In conclusion, remember that small ailments have often a very serious ending; so do not neglect even a head cold. Most diseases of the ear, nose, and throat are easily cured if taken in time. Mastoid disease, which is so often fatal, can always be cured if taken soon enough. A discharging ear is a sleeping volcano, ready to erupt and destroy life at any time, usually through the mastoid bone behind the ear. A mastoid operation is not dangerous in the hands of a capable man, and should not be dreaded. A tonsil that is diseased and giving trouble is better out than in. It will add years to your life if removed soon enough.

Take things in time! "A stitch in time saves nine!"

JOSEPH MATHER, M. D.

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### When, What, and Whom

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The "where" is, of course, Lamoni, during the Annual Conference, but we are glad to be able to tell you to-day, a little of the "what," the "when," and the "whom."

The first thing to fix in mind is the opening session of our Auxiliary. This will take place in the lower auditorium at eight o'clock Monday morning, April 7. Sister Krahl, our president, will address us on "Retrospective and forward," followed by our Honorary President Sister Frederick M. Smith, in a report on the activities of the Woman's Building committee. Business follows, until 10.30, when, in the upper auditorium, we will be addressed by President Frederick M. Smith. He will be followed by a discussion of the general policies of the Woman's Auxiliary, led by Sister F. M. Smith.

The busy first day of our convening as organized factors in the church work will close with a meeting in the evening, devoted to the interests of the young people of the church. Mrs. J. A. Gardner, our general secretary, will talk of "Organized Girlhood"; Sister Grace Thompson will tell of the Oriole work and that of the Temple Builders; and Brother Floyd McDowell, of Graceland College, director of the boy movement of the church, will tell of what has been done and what is being planned, in that department. Sister Nelle Atkinson Kelley of Omaha will sing, as well as the conference choir.

"Better homes through concerted action," is the topic upon which Brother Max Carmichael, superintendent of schools in Lamoni, will speak at the eight o'clock hour next morning. The discussion which will follow will be in the interests of the Home and Child Welfare work.

At 10.30 the same forenoon, Sister Mabel Knipschild Smith will talk on social service, and there will be an exhibit of panels arranged by the National Child Welfare Association. Wednesday morning at 8, a report of the Coordinating Committee will be followed by new business, recommendations, etc.

Thursday morning at 8 Sister William Madison, second vice president, will tell of the ways in which the studies of psychology and sociology may be made applicable in the

practical demonstration of our lives. Sister Madison will be followed on the same subject by Sister Louise Evans of Michigan, one of our live wire organizers. Then the sisters will all unite in a general round table discussion of the educational feature of our work. That evening at 7.45, at the coliseum, a film furnished by the Iowa State College will be shown. It is a four part biological film, telling the story of how new plants and animals come into existence. At nine o'clock the same evening, at the high school building, an informal reception will be held, at which we hope to meet every woman attending conference. This will give the sisters from a distance an opportunity to get acquainted with officers of the Auxiliary, as well as others, whom they may be meeting for the first time.

Friday morning, Sister Rosa Tier of London, Ontario, will talk of the value of close cooperation between the pastor and the Woman's Auxiliary. A round table discussion on relief and service work will follow, led by Sister Mabel Knipschild Smith. There will also be a general discussion of the problems confronting organizers. This will be a splendid time and place to air your troubles, pass on your good ideas, and absorb many helpful thoughts and suggestions.

Round table discussion of the Temple Builders and Oriole girls will be had on Saturday morning at 8, led by Sister Thompson, assisted by Sister Wave Monroe. This will be followed by business, including the ratification of appointments made by the new executive.

Some slight variation may occur from the above program as we have presented it to you, but this will serve to give you an idea of some of the splendid things which are to be offered to you this year. Keep yourselves informed of the meetings of the women, and resolve to miss none of them. Come to the table, eat and be filled. Bring your note books and pencils along, that you may carry many helpful thoughts back to the sisters at home.

A. A.

## LETTER DEPARTMENT

### The Bishopric Advocate for 1919

*"Every Member a Tithe Payer"*

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Do you plan on spending all you earn or do you try to save all you can in order that you may be a liberal tithe payer and thus support the work of God?

What was God's purpose in giving the financial law? He must have had a reason. We cannot charge him with dealing in nonessentials. Giving is God's antidote for selfishness. We could not be perfect without getting rid of selfishness. I am glad he gave the law.

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### Ministers' Short Course Suggested

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The latter-day work has passed the stage where a suggestion for intellectual as well as spiritual preparation might be generally regarded as a far cry from a solitary place. The ministry of the restoration are apprehending more clearly the fact that they are chosen to become teachers to the world.

The revelations to the church indicate our unusual opportunities for excellency in every branch of human knowledge. Keys have been given us that will unlock the great treasures of wisdom that surround us. The keys are in our hands and we may keep the treasures locked or open them to the profit

of ourselves and others. Other treasures have already been opened and left exposed to view, freely offered to the passers-by. Shall we not from them enrich our minds as we pass on to the unity of the knowledge of the Son of God, unto a perfect man?

Yet aimless, solitary wandering in the fertile fields of truths will never bring us to the unity of knowledge; nor will unsystematic gathering ever accumulate an available wealth of wisdom. Systematic methods of progression and a definite goal are essentials. Consequently, I am emboldened to make the abrupt suggestion that we establish a "Ministers' Short Course."

Short courses conducted for the benefit of farmers, teachers, and others who cannot avail themselves of the regular courses have become an important feature of the work of various higher educational institutions. The idea is even finding favor with the ministry of several religious denominations. A few weeks ago I had the interesting and profitable experience of attending the classes of a ministers' short course lasting one week at Penn College, Oskaloosa, Iowa. The program of that week with about thirty ministers of the Society of Friends offered a suggestion from which I have worked out a program suited to the needs of our own ministry. For the sake of clearness, for the stimulation of thought, and offering opportunity for revision and adaptation, I present this program in concrete form.

Let the short course be held, say, the week following General Conference, at Lamoni, with the instructors of Grace-land College available for some of the classes. Let there be seven lesson periods per day from Monday to Friday, as follows:

8 to 8.50 a. m.—Homiletics. Lessons on sermon material, arrangement, presentation, purpose, theme, etc.

9 to 9.50—Methods. Systematic visiting, branch finances, advertising, records of membership and prospects, evangelism.

10 to 10.50—Bible History.

11 to 11.50—Devotional. For ministerial testimony, prayer, and the seeking of knowledge from the Lord by faith.

2 to 2.50—Psychology. James's Shorter Course in Psychology is an excellent textbook for this purpose.

3 to 3.50—Public Speaking. Lessons on voice training, gesture, scripture reading, emotional control, appearance.

4 to 4.50—Directed Recreation. Lessons on physical efficiency, games, gymnasium work.

These subjects should be handled by instructors with special qualifications for their particular lines of work. In addition evening lectures may be given on various topics. Many other subjects may be substituted or added, as church history, astronomy, sociology, economics, Sunday school methods, English composition and rhetoric, world history.

Lest this article become too long, we omit suggesting textbooks for the various subjects, though many excellent ones are in print and could be adapted to our needs until we have more suitable texts written by our own people.

This course may be modified to cover a shorter or longer period. It may be adapted to accommodate the circumstances of reunions, or week-end conferences where the priesthood of one or more stakes or districts may meet Saturday and Sunday for mutual profit. Quorums also may make use of a similar program for institute sessions. And we may further indulge the hope that the faithful use of our privileges along these lines might lead eventually to the establishment of the "school of the prophets."

R. J. FARTHING.

He that swells in prosperity, will shrink in adversity.—  
Common-Sense Sayings.

## Successful Work at Flint, Michigan

Well, Flint struck fire all right, and it just seemed that the more water one poured on it the fiercer it burned.

Flint, Michigan, is a hustling city of a hundred thousand—automobile makers—and for ginger, push, and progress, I'll stack it up against any town I've ever been in. The people are up-to-date, hard workers, and big money makers; just the kind of a people to push our work amongst, for after all, it is only the energetic and successful, that make good Latter Day Saints.

Several years ago it was my privilege to occupy over Sunday in this pushing place, and since then I've always had a "hankering" to return. About a year ago, that hankering took definite form in that the Saints of Flint began to entreat the powers that be to send the undersigned to their smiling town, and the undersigned also began a pleading to let him go.

Last November everything ship-shaped to square away for the biggest campaign ever pulled off by our people in this power-wagon town.

A hundred dollars was collected and salted down, which only the grim necessities of missionary militarism might command. Now and again a letter from ye scribe, to the branch, through its accredited directors, Matt and Ralph, served to stimulate, while the incessant talk from the stand about what was coming helped to get the "pot a b'ilin'."

Upon reaching the old town in the middle of January, I found everything ready for the grand assault and on January 19, "over the top" we went.

It was a full house, packed to the doors, and everything augured well. Doubtless the strangers must have been peculiarly impressed as upon every side, nailed to the wall, placards displaying the following, greeted their wondering, if not amused vision: "Latter Day Saintism is the biggest thing on earth; what are you going to do about it?" "The citizens of Flint will hold every Latter Day Saint responsible for how he delivers the testimony of the truth." These and many other pungent paragraphs served to show that the Saints were afire, consumed with the message they believed, and meant to send home the most majestic message that ever fell from mortal tongue.

Well, the doings were on. Dan was there with his charts and everything bowled briskly.

As for the length of the discourse—that depended on the speaker. Sometimes it lasted an hour and a half, and sometimes two hours, but never under an hour. Everybody was out to win, and this thing of thirty-minute talks is all balderdash when you've got a message to deliver to lost and dying souls.

The attendance was good; indeed our capacious church was simply packed, aisles and all, every Sunday night. During the week it was comfortably filled.

One of the mightiest forces contributing to the success of the campaign, was the splendid work of the choir, under the management of Sister Belleisle. The singing was not of that voice displaying kind, rather of that soul-reaching, God-praising brand, which opened the heart of the sinner and the sorrowing, to the angel message of the minister. Every evening the choir had its little prayer before performing its part and unison was the grand controlling crescendo of every occasion.

For several weeks the meetings went on, attendance good, and the Spirit prevailing. As yet there was nothing doing in the washing line. But presently the break came. A sister from a near-by town visiting the city over Sunday arose at our Sunday morning meeting and testified that she saw five fine fish flow in from a river and they were ours,

and that there were many more waiting to be caught. Well, we had announcements out for a baptism of three for that day, but by the time the baptismal service was on, the five were there.

Now commenced the supplementary work of God among the people. His Spirit manifest in dreams began an agitation, until presently a Mr. Fraser who had been attending our services remarked to his newly baptized wife, "Between you and God and Mr. Macgregor you are giving me a h—l of a time." Well, it wasn't long until his temperate moderated in the cool clear waters of baptism.

Another man had a dream of seeing the earth heaving like billows and a big black arm reached out to get him. "Oh, no," said the baptized brother, "I want to go to God," and he went. Another saw himself between two lakes, the one of fire and the other of water. He had to go toward one or the other and in his distress he awoke and took the water route.

By this time the creedal chains of centuries were clanking. The old gospel ship was about to move, and everybody realized they must get aboard.

Your writer also received some instruction in dream. He saw himself in association with the Saints, busied cutting down a bunch of trees. We had been working at it a long time with apparently no results. The trees were still standing. Presently there was a crash, and down that forest came. Upon examining the stumps, I discovered that we had been cutting all around the trees instead of sawing through from one side; thus we had worked on every tree until all were ready to topple over.

And so it was. They came by four and five—by eight and ten, until at last fifty-five precious souls were brought into Christ through the waters of baptism.

What a time of rejoicing! It is said that the angels of God rejoice over a soul that returneth, and surely their joy was reflected upon us.

It was rather remarkable that nearly all of those baptized were adults, perhaps not more than three or four being children. It was also noticeable that a very large percentage of the candidates were men.

From this we gather that the time has come when our work will command a more intense consideration from the men of the world.

It would be impossible for me to mention the host of helping ones who, throughout the long campaign of nine weeks, stood by us loyally, assisting by tract and testimony, by song and service, by life and labor, to lift high the ensign, and cry aloud the tidings of salvation. Suffice it to say their names are legion and their labors are recorded in that book of unfailling memory. It may, however, be permissible for me to say that the unstinted generosity of Brother Popplewell, in scattering abroad with lavish hand volumes of gospel literature, and that from an uncomplaining purse, will not lose its reward. Nor shall we forget the home-like hospitality of Brother Harder and his amiable companion, of Brother and Sister Ward, and of Big Chief McBride, and his noble lady.

May God continue to remember Flint.

DANIEL MACGREGOR.

March 20, 1919.

To think about one's body or one's soul, to love with one's body or one's soul, is to paralyze the best activities of both. The foreground of consciousness should never be littered up with such fragments of a dismembered self. We want to devote the whole of ourselves to our job, to our family and friends, to nature, to play, to beauty, and to God.—Richard C. Cabot, in *What Men Live By*.

## Carping

It is unfortunate that both by pen and voice there is so much carping indulged. One peruses the HERALD and reads of the "old" finding fault with the young as to education, or even from the pulpit hears a dig at these old for not giving the young a chance, while there is, on the other hand, the older ones finding fault with the young for their many shortcomings. Too bad that such should exist.

Just when did it become a virtue for the young to find fault with the old and a crime for the old to indulge a like attitude toward the young, or vice versa?

"But," says one, "the old are opposed to education!"

Since when? What is the meaning of this spending of thousands of dollars annually by the parents for the education of their children if so opposed? May it not be possible that you are judging the "old" indiscriminately because you have heard *some* talk against it? Is it not also possible that their definition of education and yours might differ and that it is your definition and not the thing itself that they oppose? I quite well remember how that as a young man I thought book learning was education! May the young not still be indulging the same false idea? If so then it is small wonder that you find opposition among the old. What is education? Is it not the development of the mental, physical, moral, and spiritual in one into that complete harmony of all the parts into a completed whole that finds a Christ correspondence? Or had you thought that mental attainment even to the exclusion of the other facts of your nature is "education"? If so you are very far short in your definition. Some of the worst of criminals that prey upon society have yet reached the apex of mental heights! Would you call such educated? Time to stop carping, and more especially so the indiscriminate kind. The "kickers" at whom one strikes are few in either camp as compared to the many. Why notice them at all?

J. W. WIGHT.

## Order of Enoch in Idaho

I have not written to the HERALD for several years because I did not feel that I had anything to write about of sufficient interest to be worthy of note. Of late, however, a few things have occurred which I believe a few Saints, at least, will be interested in, especially those of the Northwest, and others throughout the church who are interested in the financial arm of the church and the gathering.

One year ago last summer, while farming at Palouse, Washington, I was impressed by the Spirit to go to Culdesac, Idaho, which I did the following October, accompanied by my brother Frank, who is now in France.

Upon our arrival here, we were met by a number of good Saints of Palouse acquaintance, who had moved here the year previous. These were Elders W. T. Yates and V. L. Gunter, and families; also Brother W. H. Taylor, our companion and fellow traveler over mountains and plains, through valleys and forests, seeking and finding employment, from the Gallitan Valley (known as the Empire Valley of Montana) to the pine and fir forests of the western slope, until I began farming. Frank went back to Independence, and Brother Taylor forsook me, finding a more suitable companion among the fairer sex, Sister Maud Olney.

Under the leadership of Brother Yates, the priesthood were studying parliamentary law. Soon after my arrival, however, we began studying the financial law of the church, which we have continued to do as occasion would permit, the good Spirit attending.

I was fortunate in having with me considerable data given to the members of the Doctrine and Covenants class of the Lamoni Sunday school, by our teachers Bishops A. Carmichael and Joseph Roberts, while I was attending Graceland during the term of 1914-15. We have referred to these texts considerably in our studies.

As time went on, several of us became more and more interested till we decided to organize an Order of Enoch here, if there were no legal objections. The Presiding Bishop, Brother McGuire, encouraged us in our work, not objecting to our organizing, so on November 24, 1918, the following brethren, V. L. Gunter, P. F. Klaus, W. F. Yates, and myself organized a charter organization of the United Order of Enoch, signing the following bond and covenant:

"I do hereby agree with a bond and covenant that cannot be broken, except by transgression, to pay annually to the United Order of Enoch all my surplus property of all such holdings of value as shall be in my possession after my needs and just wants are supplied and such tithing paid into the church as the law requires.

"This bond is to continue through the length of my days, to be a blessing to my house and all the house of Israel who obey this covenant, to establish Israel, to raise her walls never more to be thrown down, to prepare a people, a peculiar people, righteous unto the Lord, to move the cause of Zion and be a standard between the righteous and the wicked, by which all may know whom we serve.

"Signed by .....

"Witnessed by .....

"President United Order of Enoch.

"Witnessed by .....

"Secretary United Order of Enoch."

(See Doctrine and Covenants 77: 2; 81: 4; 101: 9). In reading section 51, we observed that the Lord intended that these organizations should be formed in other places than Zion, and in all churches.

In entering this work, we realized that we must bid farewell forever to the lustful stores of mammon, seeking wealth only for the common good of mankind. May God bless the effort, that we may be Zion indeed, the pure in heart, seeking only to bless, strengthen, and comfort.

At first mention of this organization some feared we were trying to establish Zion out here, moving her out of place, but we assured them we were only trying to do as the Lord had said, getting ourselves into a condition to be a real help in building up Zion, when he should command us to go to that promised land, as stated in Doctrine and Covenants 51: 4.

We notice a desire on the part of many Saints to gather together, so they can stand in holy places and thus claim the Lord's promise of protection.

Testimonies are given by a number of Saints that this will be a gathering place of many Saints throughout the Northwest, preparatory to moving to Independence, Missouri, at any rate we see the clouds portentous of evil days to come, and are desirous of living more closely together where we can mingle our songs and prayers in saintly communion, and ask in humble petition the loving care and guiding hand of our Father who reigns above.

Since organizing, two more have joined our ranks, Brethren Mark Newby and Clarence Butler. The Spirit abundantly bore witness to several present when their names were presented for membership that these brethren were worthy to unite with this holy order. It is our object to keep in close touch with our heavenly leader.

We have a storehouse established, and our agent, Brother Peter F. Klaus, is able to buy at wholesale prices, which is a great help to us. We all consecrate as our financial circumstances permit, no one reserving more than his needs and

just wants require, and no one consecrating what he justly needs. (Section 42: 8-10; 18: 5; 51: 1.) After these consecrations are made, all have equal claim on the storehouse for their needs and just wants. (Section 10: 12; 81: 4.) The worthy poor and needy receive without money, and without price. (2 Corinthians 8: 11-15; Doctrine and Covenants 101: 12.)

Our work has brought an increased feeling of brotherhood, because in this order our avowed affections are verified by our actions. So when we see a brother coming, we feel to say, Here comes one who has contracted with a willing mind and heart to labor for me as he does for himself, and I have the sweet joy of knowing that he knows I have done the same for him.

May God hasten the day when all will be willing to bond themselves in this celestial tie of brotherhood. Then shall Zion be the habitation of the righteous and be a uniting place for the angel throng who shall descend with our Lord when he comes to make up his jewels.

If the editor will give space for this, we will try again, giving details of our work and progress from time to time.

To the Saints, I will say this letter is not written with the intention of causing any one to rush to this place, for the gathering in all places should not be done in haste nor without consulting with the elders, that all things may be prepared before them. (Doctrine and Covenants 98: 5-9, 10; 58: 12.)

In regard to the Saints gathering in various places preparatory to moving to Zion, I will pass along the suggestion Bishop McGuire made me—read carefully section 51 of the Doctrine and Covenants.

Your brother in the gospel,

O. D. SHIRK.

NEBO, ILLINOIS, March 10, 1919.

*Editors Herald:* On the front page of *The Illinois Baptist* for March 8, in an editorial by Doctor Throckmorton, is a new idea—or at least, it is new to me. Here it is:

"They say the best way to fight Mormonism as a menace is for the evangelical denominations to practice *tithing*."

The doctor does not say who the "they say" is, nor does he say how many of the evangelical denominations have adopted this anti-Mormon weapon, or who first originated it.

It is a well-known fact that the teaching and practice of paying tithing is and has been a peculiarly Latter Day Saint doctrine. Now, one of the leading representatives of one of the leading evangelical denominations voices a sentiment somewhere by some one expressed, "The best way to put it down is to accept it and teach it."

A few weeks ago, some one wrote the Doctor Throckmorton from Centralia for suggestion of a competent man to meet the Mormons. His suggestion was to call Brother W. J. Moore of Carbondale, Illinois, as he was the best posted on Mormonism of any man he knew in his field.

Do you suppose Brother Moore as yet has heard the latest? If you haven't, Brother Moore, just teach everybody to pay tithing.

Again, another peculiar teaching of the Latter Day Saints, and it ever has been, is that an angel has come and delivered a message to this generation; and that angels may come to individuals. No Latter Day Saint has failed to hear this vigorously opposed by one and all of these evangelical denominations.

On page 6 of *The Illinois Baptist* for Saturday, December 18, 1915, the reverend doctor administers another antidote for the *menace* under the heading "*angels*." This article

fills more than a column in explanation of the prerogatives of angels. Listen to what the doctor heard!

"I here describe a scene as it was told to me by an eye-witness. A lady from twenty to twenty-five years old was thought to be on her deathbed with consumption. The church met at her home for worship. Under the power of the preaching of the gospel the woman was saved. She begged to be baptized, and after much consultation, the attending physician gave his consent on the grounds that it could shorten her days but a few. She was carried from her room on a chair, taken to the baptismal water, and sitting upon the chair was lowered in the water. The people who stood upon the banks involuntarily exclaimed: 'See that angel!' And many testified that they saw an angel hovering over the woman as she was raised out of the water.

"She did not die, but lived to raise a family, and the facts as stated above were given me by the lady herself."

This same story was told by the doctor some fourteen or fifteen years before this printing, at head of his editorial, in a sermon on baptism. Doctor G. W. Danbury in *The Illinois Baptist* for March 19, 1910, tells the same story as told him by purported eyewitness.

In the same issue, under the heading, "The ice floated back," one Elder J. B. Blair tells that standing on the banks of the Illinois River, when it was gorged with floating ice, he and others witnessed the miracle of the ice floating up stream, against the current of the river and a strong wind, and standing there until the baptism was administered.

Now listen, when we hear these anti-"Mormon" lectures and see if they teach tithing, angels coming in broad daylight before witnesses, miraculous healings, or even the swift waters of the Illinois River running upstream—listen and see.

Others since heard from have indorsed our report of the Baker-Robert's debate, notwithstanding Robert's moderator's report to the contrary. Since the debate, we have been informed that both Roberts and Roady have buried their wives. We extend to them our sympathy.

Yours for the truth,

W. A. GUTHRIE.

YOUNGSTOWN, OHIO, March 11, 1919.

*Editors Herald:* It is with a heart overflowing with gratitude for the manifold blessings bestowed upon us, that we contribute a few lines to your valuable columns.

The HERALD is a weekly comer to our home—it has really become as one of the family leaving home for a week to return each week end with his stories to tell—always interesting and much appreciated.

As a family, we have been especially remembered of late, and that, because we encountered one of those places in life where we must place ourselves in a recipient attitude for such blessings, to fortify and strengthen our faith to go onward.

Two weeks ago the influenza came to our home—the first patient being our second girl, twelve years of age. As she had already had two attacks of pneumonia in her life, and being somewhat delicate, we have been very cautious about having her exposed to the disease in any way. On Sunday she had a high temperature, and toward evening asked for administration. Monday afternoon she had a hemorrhage of the nose. We were very much alarmed at this, but on the arrival of a physician, we learned what a blessing it had been—the blessing she had sought, and the one for which we had hoped—for he said that experience had proven that this was a preventive of pneumonia.

On Tuesday the oldest girl was stricken, and the fever raged high with her. However it dropped almost three degrees within one and one half hours after administration.

The youngest, two and one half years, was overcome the following Wednesday. Awakening about 1.30 a. m. Thursday, filled in chest and throat with phlegm, she pleaded: "Mother, will you get Brother Thomas and daddy to pour some oil on my head and say a little prayer so I get better?" (Elder T. U. Thomas, our branch president, was the one to whom she referred.) I explained that the cars were not running and that Brother Thomas would have a long way to come and that it was nighttime, and asked her if it would do just to call daddy. She said it would, and I called him. He administered, and in not more than five minutes afterwards, up came the phlegm and in a little while she began singing and prattling, which lasted about an hour, when she fell asleep, and in the morning was much better.

Thus we are made to feel that truly it is good to be a Saint of God. We have seen our neighboring families afflicted with this dreaded disease, and while assisting them all we could, we were made to realize that they were without a great and grand knowledge that would have been such a help, such a strength, such a hope, and such a consolation to them. But we have called their attention to the fact that more than human power has been striving to help them, and we hope to warn them as we have been enjoined to do, as recorded in the Scriptures, if we do not succeed in convincing them of God's great plan.

We trust the silver lining of this cloud of ours has been so pictured that you, dear reader, can see it and be made to feel encouraged, as we have been made to feel, to serve the Lord better than ever.

Our branch here has been watched over during the epidemic that none have been lost. A new life is being taken on in our Sabbath school, and the Christmas offering is being boosted for this year.

Our desires are to be faithful and do all we can while today is ours, for the advancement of His cause.

Yours in gospel bonds,

LORA H. STRACHAN.

DE WITT, ARKANSAS, March 14, 1919.

*Editors Herald:* This morning I feel like writing to let the Saints know what a feast we have had here in a series of meetings that have been held the past two weeks.

Brother J. T. Riley came here and preached for two weeks, and has done a grand work. He baptized five into the kingdom of God; three of them were of my family; the others were a young man and young woman.

So the good work goes on. My wife and I were the only Saints here. The people here had never heard the true gospel before. We had the best of order. The people said it was something new, and that they had never heard such preaching. There are others almost persuaded to join.

We feel lonely this morning as Brother Riley has just left us to return home. We hope and pray that he will be sent back to this field again.

I have been in the church for twenty-nine years, but about half of that time I have been away from any branch. I hope we will soon have a branch here.

Pray for us that we may so live that others may be brought into the kingdom, and that the seed that Brother Riley has sown will bring forth good fruit.

Your brother in Christ,

S. M. ELDER.

Faith lays hold upon the territory which lies outside the realm of the senses, stakes its boundaries, notes its contents, and invites thought to take possession of it.—Samuel F. Halfyard, in Cardinal Truths of the Gospel.

SCRANTON, KANSAS, March 16, 1919.

*Editors Herald:* We should be the broadest-minded people in the world, since God has been so kind to us and has said there is a spark of divinity in every man that cometh into the world. (See Doctrine and Covenants 90:1.) But it is just as true that all men do not cultivate alike, so as a natural consequence we do not all develop alike, and to get the best results we must cultivate continually.

There is nothing more fatal to progress than being satisfied with what we have. "Be ye transformed" is the injunction of Paul, and this can be done by obedience to the law of God, which is the perfect law of liberty.

We have read that the deadliest thing in the world is a hobby that has been ridden to death. We have two that never did good, but much harm. The "fruit abundantly" cannot come from them,

I have attended what seemed to me an interesting revival meeting, and was glad to see it. There was a Methodist minister attended, whom I asked to open our meeting. He prayed that the meetings would be profitable, and that God would bless the preacher. But, behold, the preacher opened with: Let no man take this honor unto himself. You can guess how many converts were made.

Were there no men with honor, who preached righteousness before the angel came to Brother Joseph? Yes, many of them help to prepare the way for the gospel. There had to be a preparation, and hence the reformers were blessed of the same God that blesses us when we are doing right.

In the year of our Lord 1492, the Lord was moving when Columbus discovered this land. All Latter Day Saints will agree to this. And ever since then we can see the hand of God leading men nearer to him.

Patrick Hamilton, in 1528, brought the first Bible to Scotland. He said it was the right and duty of every man to hear the Lord's own voice in answer to prayer.

Also, Paden, in Scotland, said that the day would come when the church would come forth in beauty and glory, as a bride adorned for her husband. Who told him? According to some men, he had no right to speak. But God gave him the knowledge and he could not keep still.

Walter Smith said in Scotland, in 1681, "We are under the obligation of the whole law, which is the perfect law of righteousness." Those men spoke like Latter Day Saints, and like Paul, as they were moved by the Holy Ghost. Who wrote those good books that the Lord tells us to read? Why, it was good men, and those are their testimonies, and the Lord wants you to know of them. Hobby number one is dead, and I am glad of it.

The Lord says (in Doctrine and Covenants 85) to seek out those good books and study them, and get acquainted. God has been moving among men since they began to come out of the Dark Ages.

But I must pass on to hobby number two. That is just as hurtful to our progress as any."

*Authority.* Who has it? We have it if we are in the kingdom and keeping his law.

In Luke 9:49 we read that John was not pleased with some that were not following, and who were casting out devils in his name. What a glorious business to be in. You know that no man can be successful at that work except God is with him. But John was not going to be discouraged. He got James, and in company with him felt stronger. So when James and John saw that they would not receive him, they asked Jesus if they should command fire to come down from heaven and consume them.

But Jesus turned and rebuked them, and said, "Ye know not what manner of spirit ye are of." Then he told them

that he did not come to destroy, but to save. So that is our mission—to seek and to save.

Who gave John Wesley authority to say in his 71st sermon?—the times that we have reason to believe are at hand, that many pious men have termed the latter-day glory, when God would gloriously display his power:

Now we will get right down to the church, our church, God's church, the church of the First Born. God speaks to us (Doctrine and Covenants 49:2) saying: "I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of."

And again, the Lord spoke through one of the First Presidency in a prayer meeting at Lamoni, saying: "Hear the Spirit's voice to all. I have many forces at work in the world, saith the Lord. I have many spiritual forces at work that you know not of. You see but the smaller part of my work."

With all the light and revelation given to us, more than to many others, why should we not be the greatest, yet humblest broad-minded men in the world? We are more responsible than any people we know. But there are others. God said so. Let God speak the truth.

When God was proclaiming his judgments against Israel through his servant Amos, because of their wickedness it was only right that he should let them know that he was a prophet of God; and to let them know what God had revealed to him, because they had despised the law of the Lord, and had not kept his commandments. Have we any like that to-day? If not, Zion will soon be redeemed. "Fear God and keep his commandments." This is the whole duty of man. This always was our duty, and always will be our duty. Nothing short of God's law will meet with God's approval. And Walter Smith could rightfully say, in Scotland, in 1681, "We are under the obligation of the whole law which is the perfect law of righteousness," as that is the doctrine of Jesus. If we do not teach and practice it, we are living under our privileges.

And in the language of the admonition:

"Love ye me and love all people—  
Love as I have loved you;  
This your calling—this my purpose—  
Thus be my disciples true.  
Then in this exalted station  
Your companion I will be;  
Every promise of my Scriptures  
Will be verified in thee."

JAMES BAILLIE.

OUTLOOK, MONTANA, March 11, 1919.

*Editors Herald:* Though the Outlook Branch does not seem very progressive, yet we are steadfast in the faith. The Saints are few in number and also scattered, making it hard to meet and carry on the gospel work as we trust we may soon.

We are planning to rent a small building and hold Sunday school and prayer meetings throughout the summer months.

In the month of February our district president, Elder Eli Bronson, and Elder A. M. Chase visited our branch and held meetings in the Lutheran Church, which was granted them by the church trustees. Meetings were held every night for a week, good crowds in attendance. It seemed that great interest was created; people stood in stores and talked about the meetings. Some carried their Bibles, and looked up references given them by the elders, and there was a general stir among the town folk. It seemed such a wave of Christianity never was aroused here before. After meetings some lingered and asked questions, which were explained by the elders:

The last evening Brother Bronson preached on the Book of Mormon, and after service I think about forty or more stayed and asked questions and heard different thoughts exchanged. Brother Chase answered all questions and was blessed by the Spirit abundantly, until it made us all rejoice.

But alas! Someone informed the pastor of the Lutheran Church that Latter Day Saint ministers were occupying his pulpit, and he immediately came and demanded the keys, which were given him by Brother Bronson. But the little minister of the near-by town had to speak his piece, and it contained such names as blasphemers, liars, and devils; and as he left the gate of our house he said: "O God, forgive me for letting such bad people preach in my church."

As the man and our two elders talked, I stood by and noted the expression on their faces, and the spirit they manifested. I beheld the Spirit of God, of love and charity in our brethren, and I saw hatred and antagonism in the other.

However, this did not hinder our meeting, for we hurried and rented a hall, and faithful Sister Forchee went out on the street and gave notice that the meeting would be in the hall, and the result was that about one hundred people came to hear the sermon on the Book of Mormon by Brother Eli.

One good soul said he was fully convinced that this is the true gospel, and we feel that more will follow. The elders promised to return in the future, and we will welcome them gladly. We will distribute literature and try to do our bit.

Ever praying for God's speed in this glorious gospel,  
Yours in bonds,  
SISTER O. B. SNUGGINS.

DERBY LINE, VERMONT, March 18, 1919.

*Editors Herald:* I wish to send greetings to all the dear sisters who wrote me kind letters of cheer. As we are not blessed in this world's goods, I take this way to reply to those letters. May God bless all of you in your walk through life.

What I should like, is to hear from those living in a nice, dry State, where there are Saints to help us find a shelter and light work with pay enough so that we can live where there are some others of God's people. Pray for us and our welfare.  
ADDIE COLES.

TOLEDO, OHIO, March 12, 1919.

*Editors Herald:* I have been appointed district superintendent of the home department of the Northwestern Ohio District, and home department superintendent of the Religious local home department. Just as soon as the weather will permit me to do so, I want to get out and organize home classes, and also do Sunday school work.

I believe there never was a time when we needed the co-operation of God's people in spreading this glorious gospel as we now do.

The 2d day of June, 1918, I renewed my covenant with God in baptism. The Saints that know me know that I have passed the best years for my service to God, so now I must put forth my best foot and do all I can the rest of my life. We must be up and doing that we may be found blameless in the day of our Lord Jesus Christ.

When I read so many good letters in the *Ensign* and *HERALD*, my heart is glad. I want to tell all the Saints that I will be glad to receive *Ensigns*, *HERALDS*, and tracts, all I can get, for I need them. I will pay all postage on what is sent to me.

I saw a letter from Fairfield, Illinois, by Albert N. Warren, that filled my heart with joy. I am homesick to get back to Centralia, Illinois, and believe I will some day.

Our pastor is J. F. Mintun, and I learn a great deal of him. Saints, pray for me that I may do all that God requires of me. I want to do all I can.

I will not forget Elders I. C. Morris and Henry Sparling. I have been told what God had in store for me if I would repent. I did repent and I want to do what is set before me, then God will give me more to do. I have had some great promises if I do my part.

Your brother in gospel bonds,

LAFAYETTE GOTT.

FLINT, MICHIGAN, March 12, 1919.

*Editors Herald:* Just a few lines to let you know that the work in Flint is moving onward and upward.

Elder Daniel Macgregor has now entered the eighth week of his series of meetings in this place.

The meetings have not only been enlightening and educational to those of the world, but have indeed proven to be a spiritual feast for the Saints.

The attendance was greatly increased by a house to house canvass throughout the city. A sixty-four question pamphlet prepared by Elder Macgregor was used for this purpose.

Up to the present time thirty-eight have entered the waters of baptism.

Brother Macgregor has been greatly assisted by the splendid work of the choir.

CORRESPONDENT FIRST BRANCH.

[The following letter from one of our soldier boys was addressed to President F. M. Smith]:

RITTERSDORF, GERMANY, March 3, 1919.

*Dear Brother Smith:* I have been intending to write you but duties were such I could not get to it. We are now in Germany and have visited most all the principal points of interest here in the occupied territory. Also we made a trip down the Rhine some thirty miles and that is one trip that is grand—so many old castles, Roman ruins, and all the old historic places, each having a legend. I was often made to laugh when I thought of Mark Twain's *Innocents Abroad*.

It certainly wounds me every time I think of it, how dear Harvey Gold had to be taken from us. I had indeed all the hopes and faith in the world he would pull through. He was wounded by a high explosive shrapnel shell just fifteen minutes before the end of the war, receiving the wound between the knees and hips; he was at once taken care of, and every hope was given for his recovery. My, you cannot imagine how lonely it makes me feel! We were just like two sweethearts amid shot and shell, but on that drive it was an "inferno" that morning and it's a wonder I'm yet alive.

Where I am quartered here with German people they sure treat us boys nice, and I find that some of the boys are marrying the German girls in the next town. The food condition of this country is one that is indeed acute. It is nothing to see almost every hour of the day little children come and stand outside of the door and pray for a slice of bread. Europe is certainly hungry. My! my! people at home couldn't stand such a condition.

I am now doing interpreting for officers and also attend to civil affairs such as meetings and report on them. I could write you a book of things, I could tell you. We are certainly homesick and I will frankly confess I am, for I had anticipated being there for the conference. It is a heartache to me, but we are stuck to stick now until June before we come, unless the good people at home do something for us to get us back sooner.

I'm sure heartsick for I wanted to get married in June, but it's just always my luck. When we get home they won't even look at us soldiers, who have *actually* been at the front and in drives, and all the good times and *eats* will be all gone. Ha, ha.

Please never ask any of us soldiers about the Y. M. C. A., for it won't be proper to give vent to feelings which we have, for at the front and in drives they were "Par, bon." It's a shame. (An instance, one day one of our church boys, Gomer Macrea from Knobnoster, wanted to get some writing paper to write to his mother and couldn't get it. On his way to return to his post he was shot at by a German aviator, the bullet glanced on some rocks and entered his coat above the shoulder and he was slightly wounded, which healed up in a few days. We often ran the chance of life and death in order to get paper to write home.)

I certainly hope that America will not let Bolshevism enter, for the conditions it has brought Europe are awful. Germans have expressed to me that (they were from Essen, Dusseldorf, and other manufacturing towns) they wished American troops would come and occupy the towns for the civilians were even in danger. I was also talking to a Russian prisoner here in Germany and he was given his liberty to return home. He got near his home in Russia, when lo, the Bolsheviks grabbed one of his comrades and made him dig his own grave and then shot him. I hope you or Brother Rushton will speak to the people sometime on this subject as it is a dangerous form of government and is spreading like fire, and knowing the attitude of some at home we don't care to spend all of our lives as soldiers. Here's hoping that we will sometime get to come home. Remember us in our homesickness, please.

WIGAN, LANCASHIRE, ENGLAND, February 28, 1919.

*Editors Herald:* The HERALD is always a welcome visitor to my home, bringing with it tidings of great joy from all parts of the world, and keeping one in touch with the progress of the church.

I am glad to give a favorable report of the work in this part of the vineyard. We are laboring in Wigan, and are preaching the word with power and effect. Have been favored with good attendance and keen investigation. The angel's message has stood the test, and we have added thirty-one to our number in twelve months, from February, 1918, to February, 1919. Others are investigating and no doubt will follow in a short time. We truly are thankful for the increase and hope that by our faith and works we may glorify God.

As president of this Wigan Branch, I am pleased to say we have a good band of Saints here and are rejoicing in the fullness of the gospel and endeavoring to so walk in this life that we may be found worthy to receive the glory which is set apart for the faithful ones.

I wish the HERALD every success, and can recommend it to every Saint.

Your brother and colaborer,  
WILLIAM SPARGO.

ANGLUM, MISSOURI, March 17, 1919.

*Editors Herald:* This morning as I renew our subscription for the HERALD, I want to say that it is a blessing to the home of any Saint, if he will only read it. We have church, Sunday school, prayer meeting, and Religio, but still we get many good things out of the HERALD that we don't get from the others.

I feel that if many of our people who fall would only read the church papers it would give them strength to press on.

I did enjoy reading the article, "Selling our birthright." We see so many of our brothers and sisters fall because of such things. Many times I sit and think, and pray that we will never take such things into our lives that will cause us

to turn from the truth, as I know this is the true work of God.

I have been in the church four years, and it has been the happiest time of my life. The past year there has been much sorrow in the world, but in the Spirit of God there has been much happiness. I feel much sympathy for the mothers who have had to give up their sons. But let us lift up our heads and rejoice, for we know that this only brings us closer to the coming of our Savior, when this sorrow will turn to joy for those who are pure in heart.

I ask an interest in your prayers that I may live faithful to the end.

Your sister in the gospel,

E. ANDERSON.

## MISCELLANEOUS DEPARTMENT

### REPORT OF PRESIDING BISHOP TO GENERAL CONFERENCE

*To the First Presidency and General Conference:* The common concern manifested by the Saints in the financial progress of the church in the year 1917, has in face of many hindering causes been maintained with increasing interest in 1918. An analysis of the following summarized report shows that the tithe, offering, and consecration receipts for 1918, exclusive of the Christmas offering, exceeded the 1917 contributions for the same purposes by \$61,714.37. During the year the amount spent to aid the poor and needy ones, beside the amount paid to the various homes and other church institutions was \$6,496.01 more than the amount paid out for this worthy object in 1917. While the statement shows a total indebtedness on December 31, 1918, of \$159,686.19, there has since been paid by

|                                 |             |
|---------------------------------|-------------|
| Presiding Bishop's Office ..... | \$29,068.56 |
| Graceland College .....         | 14,735.62   |
| Herald and Ensign Offices ..... | 39,838.78   |
| Totaling .....                  | \$83,642.86 |

leaving unpaid March 24, 1919, a total indebtedness of \$76,043.33, with cash, certificates of deposit, and bonds in hands of the Presiding Bishop, local bishops and agents sufficient to wholly satisfy all outstanding obligations when they mature.

The Sunday schools returned a Christmas offering of \$90,807.56 or \$16,130.38 more than in the year 1917. The hearty response of the schools in all parts of the world to the suggestions of Brother Arthur W. Smith, appointed by the General Sunday School Association to supervise this work, is commendable, and reveals what it is possible for the church to accomplish by a united effort. We believe that the raising of the Christmas offering has proven a valuable lesson in team work, increased the interest and gained membership. Now that the special object to which this fund has been applied during the past two years has been accomplished, a few have thought we should slacken our efforts. It should be recognized, however, that freed from debt, the church is under a greater responsibility to carry the gospel of our blessed Lord to those that sit in darkness. Let us then contribute our tithes, offerings, and consecrations, not grudgingly, nor of necessity, nor to the hurt of the work locally, but with a free heart, willingly; that the missionary work may be performed; the poor and needy supplied, and stewardships established. Should the Bishopric, after mature consideration, propose some one special object for which the offering of 1919 should be used, announcement thereof can be made at a later date. Besides the work of the traveling and local bishops, bishop's agents and solicitors, without which this splendid financial showing could not have been possible, acknowledgement is made of the cooperation of auxiliary societies and ministry generally.

It will be noticed that this report included a statement of the houses of worship owned by the church throughout the world. This record, while not complete owing to the difficulty in obtaining the necessary data, could not have been submitted at this time had it not been for the untiring efforts of

Brother Robert T. Cooper, under whose direction the report was made. Heretofore each branch has purchased its fire protection from some local fire insurance company. From information in hand we hope that the Bishopric may be able to formulate a plan for legislation to be enacted at this conference by which it may be made possible for the church to carry fire risk on church buildings, permitting money heretofore spent for fire insurance to form a church extension fund.

The questionnaires mailed to the membership during the year have elicited favorable comment, and the returns to date have made possible the compiling of statistics which will be very necessary and helpful in the development of the Zionie program. In this work we are fortunate in having had the able assistance of Brother J. August Koehler.

The willing contributions of funds for the purchase of lands to establish stewardships is very gratifying. Fifty thousand dollars (\$50,000) has already been so invested. Donations for this purpose to date, however, amount to only \$17,564.29. We are satisfied, now that the war is ended and the requirements of the Government are lessened, this fund will increase apace, as it should be apparent to all that it must, before a great deal in this regard can be accomplished.

In the month of October, arrangements were effected whereby Bishop Mark H. Siegfried, in addition to his duties as manager of the Independence Sanitarium, undertook the active supervision of the work of the Bishopric relating to the Homes. This has made possible a more careful investigation of all applications for admission and it is expected will result in the arranging of the work so as to give better service to those seeking the aid of these institutions without additional expense to the church, and making possible the extension of the field of usefulness of these institutions.

The report of the stewards managing the Independence and Lamoni Storehouse and Lamoni Steam Laundry show a very satisfactory progress. These establishments are filling a present need and gaining an increasing patronage.

Several requests of the Bishopric to foster similar enterprises in other localities have been received. We have thought best not to encourage such undertakings until experience has proven, not only the value, but also the best method of conducting these endeavors. Many letters have been received and interviews held relative to the gathering. To all such we have felt, and still feel constrained to say: "Let your gathering not be in haste; have all things prepared."

During the year members of the Presiding Bishopric have traveled quite extensively in the interest of the work as occasion required, or opportunity afforded, and have everywhere found an increasing interest manifested to know the temporal law and desire to comply therewith.

Pursuant to resolution of the Order of Bishops with the assistance of the General Church Auditor, Brother R. B. Trowbridge, a uniform Bishops and Bishop's Agent's Ledger has been prepared, and is now in use; also a uniform receipt and report blank by which it will be possible to audit all accounts at the general office. We do not, however, advocate that district and stake auditors be released unless experience shall prove they are unnecessary.

The general church offices, while furnishing temporary relief are inadequate to the present requirements. Brother Henry C. Smith, (Church Architect) is preparing plans to provide additional space. The necessity for this building operation, together with the College Library and General Conference building at Independence to properly meet the growing demands is unquestioned.

There is under consideration a general church budget plan designed to secure a proper application of church funds to such objects and in such proportion as to conserve and advance the work as a whole. It is expected this plan may be perfected in time to receive the approval of this conference.

In order for the church to successfully perform the work which is entrusted to all, we have felt impressed to advocate: "Every member a tithe payer." Past efforts have brought new opportunities. May we all correctly evaluate and properly use them to the blessing of mankind and the glory of our heavenly Father.

Respectfully submitted,

BENJ. R. MCGUIRE.

INDEPENDENCE, MISSOURI, March 24, 1919.

SUMMARY OF ASSETS AND LIABILITIES OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS PRESIDING BISHOP'S OFFICE:

Assets

Cash on hand December 31, 1918 .....\$25,960.56  
Cash in hands of bishops and agents 53,469.68

\$ 79,430.24

|  |            |
|--|------------|
| Accounts receivable .....                              | 64,739.64  |
| Bills receivable .....                                 | 131,082.68 |
| Furniture and fixtures, general office .....           | 5,561.89   |
| Furniture and fixtures, Kirtland Hotel .....           | 725.21     |
| Furniture and fixtures, Ottawa, Ontario, Mission ..... | 344.60     |
| Furniture and fixtures, Kirtland District .....        | 99.00      |
| Furniture and fixtures, Utah automobile .....          | 258.53     |
| Library, Presidency's office .....                     | 1,029.99   |
| Library, Bishop's office .....                         | 1,944.50   |
| Library, General (Lamoni) .....                        | 1,693.14   |
| Library, Historian's office .....                      | 350.40     |

HOMES

|  |           |
|--|-----------|
| Children's Home, real estate and equipment .....           | 17,226.32 |
| Holden Home, real estate and equipment .....               | 18,221.30 |
| Saints' and Liberty Homes, real estate and equipment ..... | 59,650.00 |

STAKE ASSETS

|   |              |
|---|--------------|
| Kansas City .....   | 1,172.40     |
| Holden .....  | 1,080.75     |
| Far West .....  | 371.35       |
| Lamoni .....  | 7,938.42     |
| Independence .....  | 1,565.14     |
| Houses of worship .....   | 1,267,482.66 |
| Bonds .....   | 8,781.05     |
| Real estate contracts .....   | 24,252.30    |
| Real estate (set aside to secure funds placed with this office) ..... | \$100,000.00 |
| Real estate, reserved for general church use .....                    | 55,649.74    |
| Real estate for sale .....  | 106,233.40   |
| Sanitarium, balance due church on open account .....                  | 2,893.14     |

INDEPENDENCE SANITARIUM

|   |           |
|---|-----------|
| Cash .....                                | 50.65     |
| Real estate, fixtures and buildings ..... | 66,885.71 |
| Accounts and bills receivable .....       | 9,539.08  |
| Miscellaneous .....                       | 5,380.39  |

GRACELAND COLLEGE

|   |           |
|---|-----------|
| Cash, June 30, 1918 .....                   | 1,814.01  |
| Accounts and bills receivable .....         | 6,989.54  |
| Real estate, buildings, and equipment ..... | 74,968.40 |
| Miscellaneous .....                         | 5,284.32  |

HERALD AND ENSIGN

|                                     |           |
|-------------------------------------|-----------|
| Cash, January 31, 1919 .....        | 7,297.75  |
| Real estate and fixtures .....      | 85,593.49 |
| Merchandise and supplies .....      | 44,754.86 |
| Accounts and bills receivable ..... | 61,083.31 |

Total .....\$2,329,419.31

CONTRA

Presiding Bishop's Office; Funds for Special Purpose

|  |                |
|--|----------------|
| Temple fund .....                                | \$ 5,622.15    |
| Herald Publishing House, depreciation fund ..... | 21,084.37      |
| Sanitarium, due Presiding Bishop .....           | 2,894.14       |
| Present worth .....                              | \$2,140,132.46 |

Liabilities

|  |                |
|--|----------------|
| Presiding Bishop's office, funds of members (voluntarily placed with this office, subject to call; secured by real estate as above) \$ | 91,768.25      |
| Graceland College, bonds, accounts, and bills payable .....  | 14,735.62      |
| Herald and Ensign Publishing Houses, accounts and bills payable .....  | 18,851.59      |
| Bonds .....  | 28,200.00      |
| Independence Sanitarium, bills and accounts payable .....  | 6,130.73       |
| Total .....  | \$2,329,419.31 |

|                                  |               |
|----------------------------------|---------------|
| Liabilities last report .....    | \$ 266,886.90 |
| Liabilities present report ..... | 159,686.19    |

|   |               |
|---|---------------|
| Reduction in Liabilities \$                                       | 107,200.71    |
| Present worth last report .....                                   | \$ 650,592.01 |
| 1918, increase present worth .....                                | 264,021.03    |
| Houses of worship (not included in previous annual reports) ..... | 1,225,519.42  |

Present worth .....\$2,140,132.46

## RECEIPTS BY PRESIDING BISHOP

|   |               |
|---|---------------|
| Cash on hand January 1, 1918                          | \$ 37,815.35  |
| Aid returned  | 1,012.68      |
| Bishop's office expense returned                      | 98.27         |
| Local bishops and agents                              | 218,934.42    |
| Bonheim Home  | 135.00        |
| Book of Mormon Translation Fund                       | 5.00          |
| Check exchange  | 1,403.67      |
| Children's Home                                       | 825.18        |
| Christmas offerings                                   | 71,564.29     |
| Church buildings                                      | 506.48        |
| Land fund consecration                                | 17,569.98     |
| Consecration  | 36,314.88     |
| Exchange  | 5.45          |
| Elders' expense returned                              | 310.91        |
| Elders' families returned                             | 411.77        |
| Presidency office expense                             | 60.26         |
| Furniture and fixtures account                        | 680.76        |
| General expense returned                              | 38.73         |
| General office expense returned                       | 40            |
| General Sunday School Association                     | 2,306.00      |
| Graceland College running account (L. G. \$14,847.31) | 17,018.03     |
| Holden Home running account                           | 1,674.13      |
| Interest  | 3,744.05      |
| Kirtland Home   | 305.00        |
| Kirtland Temple                                       | 800.00        |
| Law of Christ and Its Fulfillment                     | 1.05          |
| Bonds   | 3,831.36      |
| Library, Bishop's office                              | 1.00          |
| Loss and Gain   | 375.00        |
| Memorial Fund   | 1.00          |
| Postage   | 8.63          |
| Quorum of Twelve expense returned                     | 2.25          |
| Real estate sales and rent                            | 38,981.17     |
| Real estate contracts                                 | 6,819.20      |
| Revenue stamps  | 7.04          |
| Saints' and Liberty Homes                             | 1,388.32      |
| Sanitarium  | 322.46        |
| Special debt fund                                     | 929.88        |
| Surplus   | 2,480.00      |
| Suspense  | 15.66         |
| Temple consecration fund                              | 157.23        |
| Thrift Stamps   | 30.82         |
| Time deposit account                                  | 10,261.12     |
| Tithes and offerings                                  | 53,964.47     |
| Accounts receivable                                   | 72,749.29     |
| Bills payable   | 50,182.36     |
| Bills receivable                                      | 62,620.14     |
| Total   | \$ 718,670.14 |

## EXPENDITURES BY PRESIDING BISHOP

|  |             |
|--|-------------|
| Aid  | \$ 9,132.38 |
| Auditing expense                           | 750.49      |
| Bishop's office expense                    | 7,846.74    |
| Local bishops' and agents' supplies        | 11,636.14   |
| Bonheim                                    | 169.77      |
| Check exchange                             | 1,403.71    |
| Children's Home                            | 5,260.00    |
| Christmas offerings                        | 343.67      |
| Church buildings                           | 1,402.20    |
| Choir movement                             | 2.30        |
| Credentials Committee                      | 9.07        |
| Exchange                                   | 210.83      |
| Elders' expense                            | 26,998.99   |
| Elders' families                           | 58,348.28   |
| Presiding office expense                   | 4,726.23    |
| Furniture and fixtures account             | 1,885.24    |
| General expense                            | 3,204.73    |
| General office expense                     | 1,275.39    |
| General Sunday School Association          | 6.00        |
| Good Literature Bureau                     | 50.00       |
| Graceland College running account          | 20,214.67   |
| High Priests' Quorum expense               | 1.00        |
| Historian's office expense                 | 1,370.07    |
| Holden Home running account                | 5,014.60    |
| Holden Home furniture and fixtures account | 30.02       |
| Inheritance                                | 362.15      |
| Insurance                                  | 12.41       |
| Interest                                   | 8,151.50    |
| Jerusalem Mission                          | 335.00      |
| Kirtland Temple                            | 1,750.00    |
| Land fund                                  | 1,020.00    |

|                              |               |
|------------------------------|---------------|
| Bonds                        | 12,262.41     |
| Library, Presidency's office | 64.62         |
| Library, Bishop's office     | 42.50         |
| Library, church              | 80.08         |
| Library, Historian's office  | 17.00         |
| Loss and gain                | 22,867.62     |
| New Zealand Mission          | 35.00         |
| Nauvoo property account      | 3,900.00      |
| Patriarch's office expense   | 251.94        |
| Petty cash                   | 10.00         |
| Postage                      | 576.18        |
| Quorum of Twelve expense     | 27.76         |
| Real estate                  | 82,381.35     |
| Real estate contracts        | 18,896.90     |
| Recorder's office expense    | 1,520.98      |
| Revenue stamps               | 51.50         |
| Saints' and Liberty Homes    | 8,207.60      |
| Sanitarium                   | 607.00        |
| Secretary's office expense   | 396.66        |
| Thrift Stamps                | 30.82         |
| Time deposit account         | 10,261.12     |
| Tithes and offerings         | 1,476.34      |
| Tracts                       | 257.97        |
| Utah Mission                 | 62.52         |
| Accounts payable             | 92,842.74     |
| Bills payable                | 114,269.08    |
| Bills receivable             | 148,398.31    |
| Cash                         | 25,950.56     |
| Total                        | \$ 718,670.14 |

ACCOUNTS WITH LOCAL BISHOPS AND AGENTS  
December 31, 1918

## Receipts

|  |              |
|--|--------------|
| Balance due church last report                     | \$ 50,446.73 |
| Less Nodaway District                              | 4.00         |
|  | \$ 50,442.73 |
| Received from Presiding Bishop                     | 13,436.48    |
| Received from other agents                         | 5,935.83     |
| Received from tithes, offerings, and consecrations | 371,976.86   |
| Received from miscellaneous                        | 35,753.46    |
| Due agents December 31, 1918                       | 2.29         |
| Total  | \$477,547.65 |

## Expenditures

|   |              |
|---|--------------|
| Due agents December 31, 1917                          | \$ 175.52    |
| Paid to Presiding Bishop                              | 219,755.70   |
| Paid to elders' families                              | 110,330.83   |
| Paid to elders' expenses                              | 16,164.75    |
| Paid to aid of poor and needy                         | 16,893.43    |
| Paid to other agents                                  | 5,935.83     |
| Paid to miscellaneous                                 | 54,819.62    |
| In hands of local bishops and agent December 31, 1918 | 53,471.97    |
| Total   | \$477,547.65 |

## HOLDEN HOME

January 1, 1918, to December 31, 1918

## Receipts

|                                       |            |
|---------------------------------------|------------|
| Balance on hand December 31, 1917     | \$3,011.11 |
| Donations                             | 198.90     |
| Coal sold                             | 231.22     |
| Miscellaneous                         | 24.40      |
| Board paid by inmates                 | 1,872.01   |
| From general fund by Presiding Bishop | 329.47     |
| Total                                 | \$5,667.00 |

## Expenditures

|                                 |           |
|---------------------------------|-----------|
| Labor                           | \$ 540.37 |
| Live stock                      | 83.00     |
| Groceries, meat, etc.           | 1,803.32  |
| Miscellaneous supplies          | 218.49    |
| Hardware and repairs            | 272.35    |
| Light, water, and telephone     | 23.16     |
| Paid inmates                    | 27.75     |
| Funeral expenses                | 75.00     |
| Medical expense                 | 226.98    |
| Matron for services (14 months) | 560.33    |
| Miscellaneous expense           | 247.58    |

|                                  |                   |
|----------------------------------|-------------------|
| Interest .....                   | 195.45            |
| Hay and feed .....               | 417.24            |
| Coal .....                       | 909.29            |
| Balance in hands of matron ..... | 66.69             |
| <b>Total .....</b>               | <b>\$5,667.00</b> |

|                                      |                    |
|--------------------------------------|--------------------|
| Sewer tax .....                      | 12.99              |
| Repairs .....                        | 115.75             |
| School tuition and supplies .....    | 213.73             |
| Miscellaneous .....                  | 56.55              |
| Cash on hand December 31, 1918 ..... | 524.80             |
| <b>Total .....</b>                   | <b>\$ 9,389.57</b> |

SAINTS' AND LIBERTY HOMES  
January 1, 1918, to December 31, 1918

Receipts

|   |                    |
|---|--------------------|
| Cash on hand January 1, 1918 .....          | \$ 981.46          |
| Groceries and provisions .....              | 13.75              |
| Live stock .....                            | 4,871.76           |
| Improvements and farm furniture .....       | 273.82             |
| Interest .....                              | 6.49               |
| Bills payable .....                         | 2,400.00           |
| Fuel .....                                  | 449.83             |
| Freight and express .....                   | 2.02               |
| Offerings .....                             | 75.65              |
| Farm products .....                         | 771.72             |
| Funeral expense .....                       | 20.00              |
| Insurance—returned premiums .....           | 55.45              |
| Board .....                                 | 1,815.15           |
| Labor .....                                 | 166.15             |
| Offerings to Presiding Bishop .....         | 184.50             |
| Board to Presiding Bishop .....             | 1,203.82           |
| From general fund by Presiding Bishop ..... | 6,819.28           |
| <b>Total .....</b>                          | <b>\$20,110.85</b> |

Disbursements

|                                       |                    |
|---------------------------------------|--------------------|
| Groceries and provisions .....        | \$ 1,897.64        |
| Live stock .....                      | 894.74             |
| Improvements and farm furniture ..... | 2,379.87           |
| Interest .....                        | 131.60             |
| Bills payable .....                   | 3,615.00           |
| Fuel .....                            | 2,090.32           |
| Freight and express .....             | 360.90             |
| Farm products .....                   | 3,213.91           |
| Funeral expenses .....                | 231.00             |
| Insurance and taxes .....             | 411.41             |
| Labor .....                           | 4,036.63           |
| Medical service and drugs .....       | 62.26              |
| Expense, personal and traveling ..... | 177.69             |
| Electricity and telephone .....       | 360.37             |
| Miscellaneous .....                   | 160.28             |
| Cash on hand December 31, 1918 .....  | 87.23              |
| <b>Total .....</b>                    | <b>\$20,110.85</b> |

CHILDREN'S HOME, LAMONI, IOWA

January 1, 1918, to December 31, 1918

Receipts

|   |                    |
|---|--------------------|
| Cash on hand January 1, 1918 .....        | \$ 252.07          |
| Donations .....                           | 836.30             |
| Improvements and farm furniture .....     | 5.00               |
| Farm products .....                       | 164.63             |
| Live stock .....                          | 281.00             |
| Traveling expense .....                   | 11.00              |
| Board .....                               | 810.00             |
| Bills payable .....                       | 1,200.00           |
| Bills receivable .....                    | 500.00             |
| Labor .....                               | 7.00               |
| Groceries and provisions .....            | 40.68              |
| Presiding Bishop from general funds ..... | 4,334.82           |
| Offerings sent to Presiding Bishop .....  | 925.18             |
| Interest .....                            | 13.54              |
| Miscellaneous .....                       | 8.35               |
| <b>Total .....</b>                        | <b>\$ 9,389.57</b> |

Disbursements

|                                       |             |
|---------------------------------------|-------------|
| Improvements and farm furniture ..... | \$ 1,068.37 |
| Farm products .....                   | 473.92      |
| Live stock .....                      | 688.50      |
| Traveling expense .....               | 24.00       |
| Bills receivable .....                | 500.00      |
| Labor .....                           | 1,948.04    |
| Freight and express .....             | 13.52       |
| Office supplies .....                 | 25.24       |
| Electricity and water .....           | 362.48      |
| Medical service and drugs .....       | 165.51      |
| Groceries and provisions .....        | 2,789.76    |
| Expense, funeral .....                | 30.00       |
| Fuel .....                            | 376.41      |

KIRTLAND HOME

Receipts

|  |                   |
|--|-------------------|
| Betz, Mrs. C., o .....                     | \$ 472.17         |
| Stevenson, John, o .....                   | 30.00             |
| Harris, William, board for E. Harris ..... | 61.00             |
| Teaming .....                              | 223.70            |
| Sale of cattle .....                       | 399.41            |
| Sale of farm implements .....              | 286.65            |
| Rent .....                                 | 100.00            |
| Sale of horses and feed .....              | 275.00            |
| Sale of household goods .....              | 39.90             |
| Miscellaneous .....                        | 59.05             |
| <b>Total .....</b>                         | <b>\$1,946.88</b> |

Expenditures

|  |                   |
|--|-------------------|
| Deficit, January 1, 1918 .....                     | \$ 104.77         |
| Harland, A., labor .....                           | 39.00             |
| LeRoy, C., salary .....                            | 100.00            |
| George, W. C., labor .....                         | 3.45              |
| Young, G. S., salary .....                         | 309.50            |
| Pace, J. G., and wife, salary .....                | 54.55             |
| McGuire, Bishop B. R., church funds .....          | 275.00            |
| Feed .....   | 231.49            |
| Fuel .....   | 71.05             |
| Repairing .....                                    | 96.36             |
| Miscellaneous .....                                | 107.33            |
| Insurance .....                                    | 19.50             |
| Groceries .....                                    | 69.57             |
| Stevenson, J., clothing .....                      | 10.30             |
| Stone, A. E., labor .....                          | 38.60             |
| McFarland and Son, wagon box, etc. ....            | 40.55             |
| Crawford, N. P., blacksmithing .....               | 30.30             |
| McFarland, C. A., threshing and silo filling ..... | 34.25             |
| Transportation to Holden .....                     | 247.44            |
| <b>Total .....</b>                                 | <b>\$1,883.01</b> |
| Balance on hand .....                              | 63.87             |
| <b>Total .....</b>                                 | <b>\$1,946.88</b> |

Conference Minutes

SOUTHERN NEBRASKA.—We are informed that the list of delegates for General Conference from this district is as follows: Brother and Sister F. S. Gatenby, Sister T. S. Rutledge, Brother and Sister J. H. Butler.—EDITORS.

EASTERN COLORADO.—At the First Denver Church, 10 a. m., February 22, 1919. District President J. R. Sutton in charge was assisted by F. A. Smith and A. E. Tabor. Branches reporting: Fort Collins, Holyoke, LaJunta, Colorado Springs, Wiley, Falcon, First Denver, Second Denver, Trinidad, and Wray. Total membership reported to date, 1,127. Ministerial reports 38. Bishop's agent's report showed receipts \$3,808.88; disbursements \$3,683.57. Auditing committee found report correct. Some very encouraging reports from the gospel literature board and library board. Four were ordained, one each to the office of elder, priest, teacher, and deacon. Provision also made for the ordination of two others not present. A budget of \$25 was authorized and provided for the expenses of district officers. Provision was made for a reunion to be held one week prior and at the same place as the next conference which will be at Fort Collins, August 30 and 31, 1919, in charge of district presidency. Delegates to General Conference: George F. Bullard, Mary L. Bullard, James Thomas, Emma Savage, Christian A. Ralston, J. D. Curtis, E. E. Conway, O. E. Sade, A. E. Tabor, N. A. Tabor, Florence Bullard, J. Charles May, F. D. Bullard. First ten named being delegates, last three alternates. A collection taken for the benefit of the missionaries amounted to \$42.41, which was divided between six men. Coral E. Willis, secretary.

SOUTHERN OHIO.—At Columbus, Ohio, First Church, March 1 and 2. Apostle G. T. Griffiths chosen to preside, assisted by F. J. Ebeling, district president. Reading of statistical reports. All but one of the branches in district reported, showing a total membership, including scattered members, of

1,390. Reading of district president's report showed he had visited all but three of the branches in district; also organized a branch at Dayton, Ohio. Bishop's report read. District officers elected for the following year: F. J. Ebeling, president; George E. Burt, vice president; Sarah E. Batchelder, secretary-treasurer. Delegates to General Conference: G. T. Griffiths, F. J. Ebeling, J. M. Hardin, J. G. Halb, G. E. Burt, Floyd Rockwell, D. J. Hannah. The following resolution was adopted: All branch secretaries report promptly to the district secretary after their branch business meeting, the names and addresses of those elected to the respective offices. Motion was sustained that we rescind second clause of second paragraph in resolutions presented to the priesthood in 1918, a copy of which was sent to all at that time. Time and place of the fall conference left to the officers in charge. Sarah E. Batchelder, secretary, The Plains, Ohio.

### Convention Minutes

KENTUCKY AND TENNESSEE.—Sunday school, with the Foundry Hill Branch, March 1, 1919, 7.30 p. m. District superintendent, O. S. Caldwell, in charge. Minutes of last convention read and adopted. There were interesting talks by Brethren T. C. Kelley, J. R. McClain, and others, along the line of Sunday school work. Officers elected for the year as follows: O. S. Caldwell, superintendent; L. D. Wall, assistant superintendent; Connie Gallimore, secretary; M. H. Gore, home department superintendent; Flossie Gallimore, cradle roll superintendent. Program committee: Maggie Weeks, Lola Wall, Flossie Gallimore, and Stella Ross. Delegates to General Convention: J. T. Overcast, J. R. McClain, T. C. Kelley, E. M. Seaton, L. M. McFadden, Nellie Overcast. The time and place of next convention was left to Superintendent O. S. Caldwell. Connie Gallimore, secretary.

### Church Secretary

#### TRAIN SERVICE, GENERAL CONFERENCE

Burlington Route trains Nos. 111 and 112 running between Kansas City, Saint Joseph, and Chariton, Iowa, will carry extra coaches and run direct to Lamoni, Wednesday, April 2, to Monday, April 7, inclusive. These are best trains, short route, via Bethany, and save fifty-six cents each way. Night train No. 113 leaving Saint Joseph 3.20 p. m. via Grant City is slow, fare fifty-six cents more. Those from the south should use No. 111 leaving Kansas City 7.35 a. m., Saint Joseph 10.05 a. m. Kansas City travelers may use Interurban to Saint Joseph, but must walk across Burlington tracks to Union Depot and carry baggage. Numbers 113, 114 will also carry extra equipment. Numbers 111, 112 will run to Lamoni on closing days, to be announced.

Party coming by special chair or Pullman, Chicago to Lamoni, will leave Chicago on train No. 3 at 11 p. m., Saturday, April 5, arriving Lamoni 12.40 p. m., Sunday, 6th.

R. S. SALYARDS,  
Church Secretary.

SAINT JOSEPH, MISSOURI, March 27, 1919.

### Our Departed Ones

JORDAN.—James Moore Jordan, aged 52 years, was baptized by Daniel Macgregor. Died at Goodwater, Saskatchewan, October 31, 1918, of leakage of the heart and dropsy. He leaves to mourn, wife, 8 children, 4 sisters, 6 brothers, and a host of other relatives and friends. Sermon by E. E. Williams, assisted by the Methodist minister.

FORD.—Mary Elizabeth Fewell was born November 3, 1861. Married Edward Ford, January 8, 1889. Died February 16, 1919. She leaves to mourn a husband and 5 children. She was a true, devoted Saint, and was loved by all who knew her. Funeral at Saints' church, Wirt, Indiana. Sermon by J. E. Warne.

WELLS.—Guy Arnold, at Saint Joseph, Missouri, February 15, 1919, son of Brother Guy A. and Mrs. Elrado Wells; age, 4 years, 7 months, 12 days. Funeral services at home; address by R. S. Salyards; interment at Mount Mora Cemetery. The loss of this fine little boy was a great bereavement to this family and its connections.

ANDERSON.—Anna C. Anderson was born in Sweden in 1827. Died March 14, 1919, at Lamoni, Iowa. Married Charles J. Anderson in 1856. They accepted the latter-day work the same year. Came to America in 1860, and went to Utah. Also lived at Malad, Idaho, where they heard the doctrine of the Reorganized Church, and united with it in 1868. Came to Iowa in 1874. Brother Anderson died in

1911. Four sons survive her, Otto, John, Hiram, and Levi. Sermon by H. A. Stebbins, assisted by John Smith.

BELL.—Sarah Jane Bell was born at Huntsville, Ohio, June 5, 1862. Died January 27, 1919. Baptized July 8, 1906, in Terlton, Oklahoma, the scene of her departure to the beyond. All the children were present at the time of her death, excepting her son Harrison, who is in the service "over there." The funeral was attended by a large number of friends who are left to mourn. Sermon by Frank F. Wipper, at the Saints' chapel in Terlton.

MAYES.—Clyde William, the little son of Brother and Sister Charles Mayes, was born June 20, 1917, in Collinsville, Oklahoma. Died December 15, 1918, after a short sickness. He was the only child of this devoted couple, and they deeply mourn, but the sustaining grace of heaven attended, and they look hopefully beyond. Sermon by Frank F. Wipper, at their home in Collinsville, Oklahoma. Interment in Ridge-lawn Cemetery. That same evening after the funeral the father, Charles Mayes, was baptized.

GUILFOY.—Samuel Guilfooy was born at London, England, July 13, 1867; died February 28, 1919, at Woodhaven, New York. Was loved by all who knew him, and a kind husband and father has gone to his reward. He is survived by his wife, two daughters, and a grandchild. Funeral services at the home. Sermon by C. H. Rich. Interment in Maple Grove Cemetery.

GUILFOY.—Ethel Guilfooy was born at Brooklyn, New York, August 3, 1898. Died March 2, 1919, at Woodhaven, New York. Like her father, she was sick but a few days of influenza followed by pneumonia. Her death was especially sad as she was soon to be married. She is mourned by mother, two sisters, and a host of friends. Funeral service at the home conducted by C. H. Rich. Interment in Maple Grove Cemetery.

GREEN.—Manly Otho, son of Manly and Jenetta Green, was born near Thurman, Iowa, April 28, 1892. Died at Tabor, Iowa, March 24, 1919. He had been an invalid for ten years, but was patient in affliction, and of pleasant disposition. He was baptized in 1904, and loved the Lord's work and service. Sermon by Columbus Scott, at the home in Tabor, Iowa.

DICKINSON.—Ina May Dickinson was born October 24, 1896, near Clinton, Missouri. Baptized in 1905. Married George Dickinson January 1, 1914. Of this union 5 children were born. She died March 17, leaving to mourn their loss a husband, 4 sons, one daughter, father, mother, brother,

## DAILY HERALD

### For General Conference

Again we are going to issue a daily edition of the HERALD to promptly and fully furnish the news and reports of the conference and convention sessions.

We assure our friends they will appreciate the service rendered in this manner, and believe we can even improve somewhat on the past record. Not only will the news be included to within an hour or less of going to press, but also many other interesting comments and sidelights with copious reports and summaries.

The first edition will be on the evening of the 7th, and continue daily except Sunday till the close of conference.

The old price is being maintained though material is costing double. Please order early—why not now?

25 CENTS

HERALD PUBLISHING HOUSE  
LAMONI, IOWA

and sister. Funeral service from the home. Interment in Mount Washington Cemetery.

**JONES.**—Elizabeth Jones was born in Indiana in 1832. Died at the Saints' Home, Lamoni, Iowa, March 27, 1919. Married twice, but both husbands are dead. She was baptized at Independence, Missouri, several years ago. Her one sister came and helped care for her in her last illness, and took the body to Osceola, Iowa, for burial. Funeral at Lamoni, Iowa. Sermon by H. A. Stebbins, assisted by John Wahlstrom.

**ARTERBURN.**—John Arterburn was born November 17, 1861, at Wakenda, Missouri. Baptized and confirmed by R. L. Ware, October 25, 1896. Died February 9, 1919, at Courtney, Missouri. He leaves to mourn, a son and daughter, one sister, one brother, and many relatives and friends. Interment in Courtney Cemetery. Sermon by J. C. Foss, assisted by J. M. Cackerton and E. Atwell.

**PICKLES.**—Grace, wife of Floyd B. Pickles, died at her home in Independence, Missouri, March 20, 1919, of abscess of the brain. She leaves to mourn, one daughter 16 years of age, one boy of 10, besides husband, aged father, one sister, and 3 brothers. Baptized at Independence, April 28, 1895. Was sorely afflicted for more than ten years. Funeral services at the Stone Church, conducted by I. N. White. Interment in Mound Grove Cemetery.

**CLARK.**—Anna Belle Kepley was born at Byrnsville, Indiana, January 19, 1878. Baptized by W. H. Kelley. Married Edward Clark in 1913. Died at Independence, Missouri, of spinal meningitis, March 17, 1919. Sermon by F. M. Sheehy, assisted by R. T. Cooper. Her "footprints on the sands of time" were unmistakably of a high saintly character, worthy of emulation.

**ZEIDLER.**—John Charles Zeidler was born in Jefferson County, Wisconsin, February 28, 1850. Died at his home in Mallard, Iowa, March 8, 1919. He grew to manhood in his native State, after which he went to Rockwell, Iowa, where he married Mary K. Roeder, May 19, 1881. To this union 6 children were born. Baptized August 2, 1900. There are left to mourn, wife, 6 children, 2 brothers, one sister, and a host of friends. Sermon by C. E. Harpe in the Saints' church at Mallard. Interment in the Rushloke Cemetery.

**MCBIRNIE.**—Margaret McBirnie was born in Logelly, Fifeshire, Scotland, January 8, 1837. Died February 3, 1919, at Boone, Iowa. United in marriage to Samuel McBirnie, near Dunfermline, Scotland, in 1853. To them were born eleven children, two of whom are living at the present time. United with the church in Scotland. Came to America in 1865, and settled in Pennsylvania; later moved to Ohio, thence to Iowa in 1877, and has resided near Boone since that time. Services in charge of Henry Pratt. Sermon by E. E. Long.

**WILSON.**—James F. Wilson was born June 5, 1827, at Derry, Ireland. Died at Voshall, Missouri, March 6, 1919. Baptized December 31, 1865. Ordained an elder August 5, 1866. Married Miss Mantle, August 30, 1852. To this union were born 13 children, 3 of whom died in childhood. He leaves to mourn 10 children, 41 grandchildren, 17 great-grandchildren, and many friends. Was a member of the 33d Missouri Volunteers, serving three years. Services in Saints' church at Voshall, Missouri. Sermon by Noah N. Cooke of Saint Louis, Missouri. Interment in Latter Day Saint Cemetery at Voshall, by his comrades of the G. A. R.

**PALMER.**—Private Earl O. Palmer, 19 years of age, son of Elder D. S. and Sister Minnie Palmer, died at the Green Hut Hospital in New York, March 3, 1919. Wounded and gassed late in August, 1918, while fighting with the 141st Infantry, 36th Division, and died from the effects of gas poison. He was a member of Company G, and returned over seas to Green Hut Hospital, New York, in December, 1918, where he remained till his death. His body was shipped to San Antonio, Texas, the funeral being held from the army chapel, Fort Sam Houston, on March 12. He leaves to mourn wife, parents, 3 brothers, one sister, and a host of relatives and friends. Interment in the National Cemetery with full military honors.

**JONES.**—Elizabeth Ann Jones was born at Lucas, Iowa, November 19, 1880. Died March 5, 1919, at Albia, Iowa. Married Enoch Jones at Pekay, Iowa. To this union 6 children were born, 2 of whom preceded her in death. She leaves to mourn, husband, 4 children, father, mother, and numerous other relatives and friends. She united with the church at an early age and was a member of the Hiteman Branch at the time of her death. Services at the Methodist

## THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Episcopal Church, Albia, Iowa. Sermon by D. T. Williams, of Lamoni; assisted by Thomas Williams. Burial in Oak View Cemetery, Albia, Iowa.

**TAYLOR.**—Jessie Taylor, eldest daughter of Brother and Sister Taylor, of Leeds, England, died February 26, 1919, aged 28 years. Her death was a great shock to the Saints at Wortley, as she was an untiring worker for the church, and especially for the Sunday school. She leaves to mourn, father, mother, 2 brothers, and a sister. Services at the Saints' church, Elder Leggott presiding, assisted by Elders Hall and Worth of Manchester, England.

**WILKINSON.**—Hannah Wilkinson was born January 25, 1878, at Birkner, Illinois. Died March 9, 1919, at Albia, Iowa. Came to Iowa with her parents in 1881. United with the church at the age of 11 years and remained a faithful member until death. United in marriage at Foster, Iowa, February 2, 1897, to William Wilkinson, and to this union 3 children were born, who with husband, 4 brothers, and other relatives and friends are left to mourn. Funeral at Methodist church, Albia, Iowa. Sermon by D. T. Williams, assisted by Thomas Williams. Interment in Oak View Cemetery, Albia, Iowa.

**MARTIN.**—Martha Tucker was born in Staffordshire, England, May 25, 1838. In 1855 was married to William Martin in England, who preceded her in death in 1887. She died at her home in Kewanee, Illinois, March 3. The following sons and daughter survive her: James, John, and George Martin, of Lamoni, Iowa; Thomas Martin, of Blythedale, Missouri; Mrs. James Tucker, Mrs. Fred Lyons, and Mrs. Joseph Lamb, of Kewanee, Illinois; also thirty grandchildren and eight great-grandchildren. Funeral services were held in the Carpenter and Cavanagh chapel, as the heating plant at the church is being repaired. Sermon by D. J. Williams.

**HEDMAN.**—Elmer John Hedman was born in Helsningland, Sweden, October 18, 1878. Came to this country in 1882 with his mother and sister. Married December 11, 1901, to Cora Randall. Died Monday morning at his home in West Fort Dodge. Death came very suddenly as a result of a weak heart and burst blood vessel. He was employed as supply sergeant of Company E, 4th Iowa Infantry, of this city. He leaves to mourn, wife, father, 2 sisters, and 2 brothers. Services in charge of C. E. Anderson in Swedish Lutheran Church at West Fort Dodge. Sermon by C. E. Harpe. Interment in East Oakland Cemetery.

**BUTLER.**—Carrie E. Butler was born August 14, 1878, in Germany. Came to America when 8 years old, and has been

a loyal citizen. Her consistent Christian life and continual effort to assist others has endeared her to many. Resided in Michigan for 16 years, then came to Idaho, where she has resided up to the time of her death. Married C. A. Butler, at Rosetta, Idaho, February 12, 1904. Five children were born to this union. Baptized February, 1915, and has been an earnest and faithful worker. Died in Clarkston, Washington, January 17, 1919. She leaves to mourn, husband, 5 children, father, 3 brothers, 3 sisters, and many other relatives and friends. Services in charge of W. F. Yates; sermon by Peter F. Klaus.

## FROM HERE AND THERE

### CHICAGO PARTIES NOTICE

At the last minute—in fact after the forms were on the press and some of them run—we received a telegraphic notice from the Church Secretary changing the notice of Brother Christy regarding the train for conference from Chicago. We are informed since that it should read, "train No. 3 will leave Chicago at 11 p. m." instead of train No. 11. See notice of Church Secretary in this issue.

Bishop George Lewis has left Australia to attend the General Conference, coming via New Zealand and due to arrive in Vancouver on the 5th. Brother Lewis is in charge of the finances of Australia.

Mrs. Earl Harmon of Interior, South Dakota, writes of the wonderful help she has had from the prayers of the Saints in her behalf. She wishes that her mother who is suffering from asthma and heart trouble might be remembered.

The Buffalo Saints will celebrate the church birthday anniversary with a special program on April 5 and 6. An excellent program is prepared by the Religio for Saturday evening. On Sunday morning at 8.45 sacrament and prayer service will be held, especially bearing in mind the General Conference about to convene. From 10 to 11 the service will be in charge of the Sunday school. From 11 to 12 there will be short sermons given by several of the young men of the branch, interspersed with music. At 7.30 song service, followed by talks on the following: "Why the restored gospel?" "Joseph Smith the man."

In a recent number, *Zion's Ensign* announced the addition of Elders John W. Rushton and Isaac M. Smith to their editorial staff as contributing editors. We congratulate them on this step and are sure the already high quality of the *Ensign* will be greatly enhanced by this step.

Elder J. L. Parker writes the Presidency as follows from Lincoln, Nebraska:

"I think you will gather from the inclosed circular that we are not asleep.

"Reverend Mr. Shook has lectured in seven different churches on the subject of Mormonism. He made a direct attack upon us and his remarks were so absolutely rank, I could not resist the temptation to challenge his statements, and as a result we mixed in good shape and before quite a large number of people he agreed to meet us in public discussion.

"Brother Curtis arrived Monday evening, and propositions were submitted to Mr. Shook and he backed clear out, after which we announced Brother Curtis would reply at our church.

"As a whole, we have received considerable advertising, and I am sure we came through the scorching all right and in the end good will come from this attack.

"Brother Curtis will remain over Sunday, and I am sure\* the Saints appreciate his coming."

### GENERAL CONFERENCE PROGRAM

SUNDAY, APRIL 6

Upper Auditorium

- 8.00 a. m. Communion service, in charge of the Lamoni Stake Presidency.
- 9.30 a. m. Sunday school, local authorities in charge.
- 11.00 a. m. Preaching by Elder U. W. Greene.
- 3.00 p. m. Preaching by Elder John W. Rushton. (A Memorial Service for Graceland College students who died in the service.)
- 7.30 p. m. Preaching by Elder T. W. Williams.

Lower Auditorium

- 8.00 a. m. Communion service, in charge of the Lamoni Stake Bishopric.
- 9.30 a. m. Sunday school, local authorities in charge.
- 11.00 a. m. Preaching by Elder William Fligg.
- 3.00 p. m. Preaching by Elder Ralph W. Farrell.
- 7.30 p. m. Preaching by Elder George H. Wixom.

Lamoni Coliseum

- 11.00 a. m. Preaching by Elder Daniel Macgregor.
- 3.00 p. m. Preaching by Elder Lee Quick.
- 7.30 p. m. Preaching by Elder John J. Cornish.

Elder G. E. Harrington sends the following clipping from the Toronto *Evening Telegram*:

### HAD TO CHANGE NAME

#### OBJECTION TAKEN TO THE "CHURCH OF JESUS CHRIST"

J. T. Richardson explained the bill to incorporate the "church of Jesus Christ," which is opposed to Mormonism and polygamy. Their only text-book is the Bible.

"Why should these 500 men assume the sole right to use this name?" asked Mr. Dargavel. "I think it is a sacrilege."

R. C. Evans explained the tenets and doctrines of the church. Last June he started this church, and preached the gospel as taught in the New Testament.

"Bring in another name and we will report the bill," said Mr. Dargavel. Mr. Evans said that a new name would be found.

"The Church of the Christian Brotherhood," the new name for Mr. Evans's incorporated church, was submitted to Mr. Dargavel, and on his approval the bill was carried.

Brother J. J. Cornish writes:

"I often think, and hear others talk of the 'golden past,' of wonderful liberty in the presentation of the gospel. But I thank God for the golden *now*. God is blessing his people in many ways; subjects I have preached on years ago, assisted by the Holy Spirit, I can say additional light comes, to the convincing of men and women of the truth of the angel's message, backed up by the good Spirit."

Be Sure to Send

25 Cents

For the Daily Herald

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, April 9, 1919

Number 15

## THE GENERAL CONFERENCE

APRIL 6

The first session of the day was a sacrament meeting in the upper auditorium of the church in charge of J. F. Garver and D. T. Williams, presidents of Lamoni Stake. The attendance was large, a considerable number standing during the service. There were several earnest prayers and testimonies, and at the close, at the request of the presiding officer President Elbert A. Smith made a few remarks to the effect that no matter what questions arose during the following meetings of the conference, at this time we met as brothers and sisters and friends. It was fitting that such an assembly of God's people should begin with a reconstruction of the individuals thereof through the holy sacrament. He expressed his faith that in the solution of the problems before us right would triumph and that God would in some way make it plain so his will might prevail. The spirit of the meeting was excellent though undemonstrative in character.

At 9:30 the local Sunday school occupied in all departments. The beginner and primary departments held classes as usual, and a number of visitors took advantage of the opportunity to visit them and learn the details of local operation.

The intermediate and junior departments united in a general program by the children in connection with their lesson study.

In the upper auditorium Superintendent G. W. Blair and assistants were in charge and instead of lesson study there were speeches by G. R. Wells, superintendent of the General Sunday School Association, E. D. Moore, secretary of the association, and B. R. McGuire, Bishop.

Brother Wells spoke of the missionary aims of the Sunday school, the possibility of using foreign language quarterlies, of using the present *Quarterlies* as texts for foreign missions. He significantly urged that the word *auxiliary* should be abolished and only used as a term to identify the organizations which were formerly auxiliaries but no longer such. Instead, they are departments of the church with specific responsibilities. The auxiliary idea is not the up-to-date ideal of the organizations known as the Sunday school, Religio, and Woman's Auxiliary.

Brother Moore emphasized the fact that all the efforts of the general and district officers are centered on more efficient work in the local schools, for there is the problem of school spirit and influence worked out. Not only is a good school going to establish and maintain the features which characterize progressive organizations and bring efficiency,

but they will insist that there be good record keeping lest as schools and districts there be retrogression as in the case of the Zarahemlaites when found by the Nephites.

Bishop B. R. McGuire, in behalf of the church, thanked the Sunday schools throughout the world for the magnanimous manner in which they had fulfilled the task of paying the church debt. "*The church debt is paid,*" were the words of the Bishop, and the applause was "but a feeble expression of the gratitude felt in the bosoms of those present over the realization of that goal. As to the future disposition of funds raised in this manner it was the intention of the Bishopric to present a budget to the General Conference, in which the estimated amounts needed for various purposes in the church would be listed and subject to the approval of the conference. In this manner the Sunday schools, through their representatives in conference, could help to decide on the expenditures as well as the income. While it was a possibility they would be disappointed in evolving the budget, he thought it could be done and would be a distinct step in advance, if consummated.

During the service Albert N. Hoxie telephoned from Chariton that he was on the way with a trunk full of music and tons of enthusiasm. An announcement had been made for a general meeting of all singers at 4:30 p. m. in the church.

At the eleven o'clock service at the church R. S. Salyards was in charge, with opening prayer by Joseph Luff. The choir, considerably augmented by visiting singers, rendered the "Radiant Morn" anthem, and Mrs. Francis White Norris of Hartford, Iowa, sang a solo.

The speaker was U. W. Greene, with a subject assigned by the Presidency: "Reaching the lower classes of humanity." The speaker dwelt principally on foreign mission possibilities, though he insisted that to reach the masses in this land as well as any other, there must be visiting of homes, conversations with the people, and a heart-to-heart interest developed in the message of salvation.

A year ago Brother Greene stated that fifty young men and women should be chosen and prepared for foreign missions. He was prepared now to double that estimate, in view of the pressing demands for such work.

He felt that as a church we must in the immediate future take steps to establish classes, perhaps in Graceland, for the teaching of all the foreign languages and the history of the countries and peoples. The missionaries and their wives should know the language and in addition have a little knowledge of medicine, for the results of the extreme poverty of the peoples throughout the Orient are universal dis-

ease and unsanitary conditions. He did not deprecate nor seek to minimize the power of God in the healing of disease, but he felt that simple medical and hygienic measures were often the very first steps to be taken in reaching the people. The women should especially devote study to sociological aspects and be able to minister effectively to the poor and needy wherever found.

He thought the tracts of the Angel Message series as an example, should be translated into many other languages and printed in large numbers. The Book of Mormon is now printed in Swedish and German, but should be sent out in dozens of other languages; the same of the Doctrine and Covenants. (Of course the Bible is already available in the other languages.)

One of the means of reaching our own young people and holding them was to make the church a community center where a reading room could be had, where the young could have opportunity for social intercourse without resorting to the streets, and for the whole church community use the church building and equipment seven days in the week instead of only one.

As early as two o'clock the congregation was assembling in the upper auditorium for the Memorial Service for the students who had laid down their life in the recent war. At 2.30 p. m. practically every seat in the house was taken. At 3 o'clock the relatives present of those who had paid the supreme sacrifice took their seats and the service opened with Elder George N. Briggs, president of Graceland College, in charge.

After the singing of America by the congregation standing, a fervent prayer was offered by Bishop J. F. Keir. There followed a selection by the Graceland Orchestra, and an anthem by the college glee club prepared the way for the discourse by Elder John W. Rushton.

President Briggs, in introducing Elder Rushton, called attention to the fact that he had been directly appointed on behalf of the church to keep in touch with our young men who entered the army service, and that he had done so, both in the camps here in America, and also with the boys who went over the sea. We shall probably be privileged to publish at least a brief resume of the sermon in an early number of the *Daily Herald*.

At the close of the sermon a military quartette sang, "How sleep the brave," while some thirty-seven men in uniform on the stand stood in silent tribute to those who had passed away. Manly tears stood in the eyes of some of them for their lost comrades.

After an anthem by the Graceland Glee Club, Bishop Keir offered the benediction.

The evening service was attended by a houseful, many having to be turned away early. The choir was large, practically filling the recently enlarged platform of the church. At the beginning of the song service Brother Hoxie said there was never a time in the history of the church when there was more need of deeply spiritual song, and that it was his intention to specialize on congregational singing during conference week. A number of songs were sung by both the choir and congregation, with an anthem by the choir and a solo by Nelle Atkinson Kelley of Omaha.

The meeting was in charge of D. T. Williams, the opening prayer was by Frank Russell, and T. W. Williams was the speaker of the hour. With typical fearlessness Brother Williams laid down some principles upon which his hearers might dwell with considerable profit. If we do not desire for others the same things we seek for ourselves, said the speaker, we are Latter Day Saints only in name. If we think of removing to Zion to escape the evils of the world and have reposed peace while our brothers and sisters in the world are suffering and dying, we can never be a part of Zion. Again, as to consecration, Brother Williams said he at one time worried considerably over the securing of a competence for a proverbial rainy day. Now he had come to the point where that no longer mattered. He believed that when one puts his whole heart and soul into the saving of souls there will be no rainy day. As to dying poor—even in a poor-house—that did not matter—why should one care for so small a thing as that, if he was fully absorbed in the spirit of our gospel belief and had the faith necessary to allow God to bless us?

The morning service in the lower auditorium was in charge of J. L. Parker, with a sermon on prayer by William Fligg. The attendance was good. Brother Fligg emphasized the value of prayer and its effects over riches, its strengthening effect in developing us to meet the Bridegroom when he comes; its necessity in overcoming temptation and abiding the day of God's wrath upon the wicked; its value in the home circle, and shaping character in the government of God as opposed to the governments of the world.

The service at 3 p. m. in the lower auditorium was by R. W. Farrell, on, "The church, the war, the world." We are pleased to report that the sermon is available for printing. As the subject indicates, it was on most timely phases of our present problems.

In the evening at 7.45 G. H. Wixom addressed a roomful in the lower auditorium on the principles in our economic theory which so effectively appeal to nonmembers, who are disappointed in the lack of program among the sectarian churches. It was typical of the line of procedure along which Brother Wixom has succeeded in California.

At the Coliseum Sunday, at 11 a. m., the service was in charge of Hubert Case, with J. R. Grice as speaker. Daniel Macgregor had been announced, but on account of the attack on the Saints at Saint Thomas, Ontario, Brother Macgregor could not leave at this time.

The effort of the young Detroit pastor was highly commended to us as being a thrilling appeal on "Called to be Saints." He showed in pleasing illustrations and apt comparisons how we could express a Saintry life in our activities.

At 3 p. m. at the same place the sermon was by Lee Quick, preceded by a vocal solo by Bertha Burgess of Lamoni. A. C. Silvers was in charge, and Hubert Case offered prayer.

Among other things Brother Quick discussed the question as to why so few people of social prominence were converted to our beliefs. He answered that under his own ministrations—which were typical of many others—a goodly number of men and women ranking high in social and commercial

realms came to him and admitted that they believed he had preached them the true gospel, yet because they believed that to accept would bring disrepute on them and their children they would not take the final step and receive baptism.

He frankly raised the question as to whether recreation and amusements adopted by the church and made a part of local religious life would solve the problem of interesting the members in the religion of Christ. It was his observation that the lack of interest might be spiritual indigestion, which if treated directly would remove the difficulty without artificial aids such as swimming pools, gymnasiums, etc., in connection with the church work.

In the evening Wardell Christy addressed a goodly audience at the Coliseum. The service was in charge of Hubert Case and was preceded by a number by the college girls' quartette, and a vocal solo by Sister Griffiths of Independence.

The subject was "Humility." "Not riches, nor possessions, nor honor make greatness, but humility," he said. We are to make our office great by living such condition of heart and mind that humility may be our strength. If God does not greatly shine in our hearts the trouble is in us. We should have greatness in our home and in our church life, but the elements are necessarily in ourselves. The kingdom of God furnishes the foundation for the highest attainments of humanity.

#### MONDAY, APRIL 7

At 7 a. m., the choir met for prayer service and devotion.

The various quorums were in session at their places of assembly, getting ready for the conference work, but no other general sessions were held except the Woman's Auxiliary, which occupied from eight a. m. till noon.

#### WOMAN'S AUXILIARY

The General Convention of the Woman's Auxiliary opened at 8 o'clock on Monday morning. Reports were read and an organization effected for the convention. Reports will follow in later issues.

The meeting of the Woman's Auxiliary at 10.30 a. m. Monday the 7th was in charge of President Mrs. D. J. Krahl.

The first speaker was Mrs. Frederick M. Smith, who used an outline to explain the policies of the Auxiliary. She made many interesting points, such as adapting psychology to the needs of the home, to child-rearing, etc. We were told that after the birth of her first child she took up the study of psychology, and by so doing was inspired to tell it to others.

The issuance of a manual for the Temple Builders was stated to be in the near future. A new Year Book is to be put out the coming year.

The following outline was used by Sister Smith:

#### EDUCATIONAL WORK

##### HOME AND CHILD WELFARE

##### Physiology and hygiene

General psychology.

Child study.

Sex hygiene.

Preventive medicine.

Eugenics: Race and culture.

Home economics.

- a. Selection and preparation.
- b. House problems.
- c. House sanitation.
- d. House planning and sanitation.
- e. Home nursing.

#### RELIEF AND SERVICE DEPARTMENT

Sociology.

Social pathology.

Origin, nature and treatment of dependent classes.

Causes of poverty.

Actual work.

Sewing and aids.

Locals.

Bazaars.

Friendly visits.

General relief.

Cooperation with deacons and bishops.

#### YOUNG WOMEN'S DEPARTMENT

Duplication of other departments to young women with certain recreational features.

Culture in its various phases.

Etiquette, etc.

#### QUESTIONS AND ANSWERS

Following the address by Mrs. F. M. Smith questions were invited from the audience.

One was whether it is possible to cooperate and possibly affiliate with other similar societies. It was answered that it was very proper and advisable to do so.

It was answered that in case a group of women wish to organize and lack a leader, they should choose the best of the number for simpler subjects and develop themselves for their own needs and thus inspire new leaders.

Some one asked what was the need of sewing and aid societies studying the sources and origin of the needs of the poorer classes. It was answered that by so studying it was often possible to enable people to help themselves as well as be helped.

President F. M. Smith discussed "The home."

Said he: "I stand for the Woman's Auxiliary first, last, and all the time. . . . There must be a woman's organization in the church."

As reasons, he suggested that there were certain organizations exclusively for men, such as the priesthood, and the women had their special needs to be conserved.

He believes that while we do not need hatchet-swinging, saloon-smashing women, we are in the midst of a world revolution affecting the rights of women and it will not go backward.

The inroads of vice and immorality must be met by a strongly organized effort on the part of intelligent women. Without the women, any organized effort cannot be effective if it be at all Utopian.

Even the success of the British Army was largely augmented by its woman's auxiliary. As a stimulus to education women stand ever strongly in the foreground.

Scientifically there is nothing in the world so similar to a man's brain as a woman's, and if she is not his equal it is because she has not developed that brain. Naturally, when men specialize on certain subjects they excel. When women are able to give special attention to certain subjects they will in the same manner excel.

Because of biological differences between man and woman there will always be differences in spheres of action, and a lack of understanding of this fact causes much of the trouble in the world.

As a concluding statement he told the women of the church to "hang on to your rights and be sure if used properly more will be forthcoming."

2 P. M.

Long before one o'clock the crowd could be seen gathering towards the church building in order to secure seats for the business session.

By 2 p. m. many were standing. The heavy showers which fell intermittently during the forenoon had ceased and the skies were fair, the weather springlike, as the conference began its important deliberations.

The meeting opened at 2 p. m. with President F. M. Smith in the chair. "Redeemer of Israel" was sung, and prayer offered by Elbert A. Smith.

The First Presidency were authorized to preside over the conference and make the usual arrangements for time, place, and character of meetings, appointments of speakers, etc.

The credentials committee reported additional names on reports.

Secretaries: R. S. Salyards and P. G. Fairbanks. A. N. Hoxie in charge of music.

R. W. Harder and assistants, stenographers of the conference.

Local ushers were given charge of ushering.

Press committee: T. W. Williams and Walter W. Smith.

It was announced that the hours of meeting for the conference would generally be as follows:

At the Coliseum at 8 a. m. meetings of the Melchisedec priesthood and those of the Aaronic under conference appointment.

At the church, from nine to ten, prayer meetings. From ten to twelve business of the auxiliaries. Two to four, conference business sessions. The evenings at the church will nearly all be devoted to special services such as college, Auxiliary, etc.

President F. M. Smith then read his report, the greater part of which follows:

#### PRESIDENT'S MESSAGE

When we met here two years ago we were under the excitement contingent upon the formal entrance of the United States into the great world war, and one year ago our conference was held amid the feverish activities of a nation directed by the strong hand of military discipline. Now we meet amidst the chaos of reconstruction at home and the terror of Bolshevism abroad. The doctrine of discontent is being systematically and energetically propagated, and from its dangers neither the nation nor the church is free.

While the war was being carried on, I made earnest plea not only for loyalty and patriotic devotion, but for earnest preparation for the inevitable period of reconstruction so that as a church, a part of the social organization, we could make the full contribution toward reconstruction and a composition of the social troubles that might justly be expected from an analysis of our social doctrines and our organization. But are we fully prepared for that work? I fear not. I fear, too, that as a people we lack the courage of our convictions. We are loud in proclaiming our theology, bold in forensically defending our claims, but weak in the practical application of our religion, and timid in entering upon the practical demonstration of our social economies. We are loud in proclaiming the identity of our organization with that of the Master, but reluctant in furnishing the working confidence necessary for the personnel of official organization to properly function. We have created a splendid organization, with the strongly centralized control necessary

to efficiency, but emasculate the whole system by spreading discontent, suspicion, envy, jealousy. To lustily and even feelingly sing, "We thank thee, O God, for a prophet to guide us in these latter days," is easy, but to furnish the warm, living flesh and blood of confidence and support to the skeleton of our organization is more than a matter of music. To hail the leader in glad acclaim is somewhat at variance with the process of fettering him for fear he will lead astray.

Despite the disadvantages of the unusual conditions contingent upon a world war, the work has progressed steadily. Statistics show last year to be a record one in increase of numbers, and the financial growth has been such that the church debt is no longer a cause for worry. The progress in spite of the discontent existing in some quarters has been such as to hold earnest promise of rapid progress if the necessary cooperation can be had in all departments. A goal in numbers and local organizations should be fixed and worked towards, as well as one in amount of funds to raise. What may we hope for? What shall be the degree of effective working confidence which shall be developed this year? But whatever the ideals in a material way, not for a moment should we lose sight of the fact that the great objective of the church is spiritual regeneration, moral refinement, social uplift.

#### CHANGE OF METHOD

Two years ago a change in methods was introduced touching the appointment of the Twelve and the missionaries. The old mission fields were abolished, and the Twelve not appointed in charge of fields as individuals, but left free to go in the direction of the Presidency. The line between missionary work and local work was more sharply drawn.

How has the new plan worked? Answers to this question will vary according to the experience of the individual under the new arrangement. With some it has been a failure, with some a success. For the time being, at least, the men under missionary appointment have been left largely to their own initiative. Some have shown little, but have been inclined to interfere with local affairs, with consequent trouble. Others have developed initiative with marked success in their work. With some modifications the present plan should be continued.

The training and attitude necessary for success in missionary work are essentially different from those necessary in local work; but between the two there should always be the fullest cooperation in the interests of the work.

The local men are on the whole showing more cooperation and team work than previously, and this holds promise of improved local conditions.

The system of reporting of all departments of church work to the Presidency, is being gradually perfected, and we are thereby keeping in close touch with affairs throughout the world.

#### LEGISLATION

As to legislation necessary this year further than the usual routine business and the various budgets, that of prime importance is to determine the policies at issue between the Presidency and Twelve. Of this more in another place.

#### DEPARTMENTS

The work of the various departments is set out in the various reports submitted.

#### FOREIGN MISSIONS

To the question of foreign missions I have given much thought, prayer, and meditation, and present herein what light has been given to me thereon, some of which I have presented formally to the Twelve but which is so far unendorsed by them according to our information.

As expeditiously as possible a consistent effort should be made to establish our work permanently in Jerusalem, to become the base for missionary and local church work not only in Palestine but in the near East.

Besides this, the present foreign work should be continued and expanded so far as possible, while preparations should be at once started to open up earnest and vigorous work next year at least in the following places: Basel, Switzerland, with a view to it becoming the base of missionary campaigns into Italy, France, Germany, Scandinavia, and the Balkans; Havana, as the base of work in Cuba; Mexico City, as a base for the Central Latin American countries. Assistance should be sent those laboring in New Zealand, the Society Islands, and Hawaii.

This work of preparation I would briefly outline as follows: Select an adequate number of young men and women,  
(Continued on page 357.)

## ORIGINAL ARTICLES

### DOCTOR LIBBY'S LECTURES

It has been my pleasure to attend about nine lectures delivered by Doctor Libby in Denver, Colorado, during the winter months. Doctor Libby is at the head of the school of philosophy in the Colorado State University and known throughout the United States as a lecturer of no small repute. It has been very instructive and educational to listen to this student. He has been coming to Denver every Saturday and giving these lectures free to the people so they may have a better understanding of things in general and a fair knowledge of the war situation and the peace conference in particular.

A certain number of books he recommended to read along general lines and others along particular lines. The books in general are:

The League of Nations, volume 1, by Theodore Marburg.

Race Sentiment as a Factor in History, by James B. Bryce.

The Stakes of the War, by Stoddard and Frank.

The Psychology of Peoples, by Gustav Le Bon.

The Soul of Europe (A Character Study of Militant Nations), by Joseph McCabe.

Present-Day Europe, Its National States of Mind, by Theodore L. Stoddard.

These books appertain to a study on national characteristics. American characteristics will be better understood by the reading of America and the Americans from a French Point of View, by Price Collier; and Americanism in War and in Peace, by Franklin H. Giddings.

In like manner the following countries will be better understood if the student reads concerning:

Arabia: The Civilization of the Arabs, by G. Le Bon.

Belgian: The Belgians at home, by C. Holland.

Canadian: The Race Question in Canada, by Andre Siegfried.

Chinese: Society in China, by Robert K. Douglas; Chinese Characteristics, by A. H. Smith; The Real Chinaman, by Holbrook; The Cycle of Cathay, by Doctor Martin.

English: The English People, a Study of Their Psychology, by Emile G. Boutmy; England and the War, by A. Chevrillon; England and the English from an American Point of View, by Price Collier. English Traits, 1899, by Ralph W. Emerson; Great Britain and Germany, Being a Study of National

Characteristics, by Richard B. D. Haldane. (This book is written by an Englishman who knows Germany the best.) Pale shade, by Gilbert Murray.

French: France and the War, as seen by an American, by James M. Baldwin; Thought of America and France, by E. Boutroux.

German: Gems of German Thought, by William Archer, (This book is most unfair); Philosophy and War, by E. Boutroux; Germany and the Germans, from an American Point of View, by Price Collier. (This book is the best book on Germany ever written before the war.) The Soul of Germany, by Thomas F. Smith. (The best book I know of to-day.)

Irish: John Bull's Other Eye, by Bernard Shaw.

Italian: The Italians of To-day, by Richard Bagot.

Japanese: Things Japanese, by Basil Chamberlain; Thinking Black, by Dan Crawford.

Polish: Poland, A Study of the Land, People, and Literature, by George M. C. Brandes.

Scottish: Scottish Characteristics, by Edwin P. Hood.

Spanish: The Soul of Spain, by Havelock Ellis.

Turkish: The Real Turk, by Stanwood Cobb; Turkey and Its People, by Sir Edwin Pears.

Africa: African Game Trails, by Roosevelt.

The best book which gives the greatest amount of information concerning the countries which will likely be affected by the action of the peace conference is "The Stakes of the War" by Stoddard and Frank. This book gives one just what information he needs in forming an idea of the country involved and also gives the various solutions offered without taking sides or expressing an opinion.

Doctor Libby has been giving several lectures on the League of Nations, and from these lectures I have gleaned the following:

#### THE LEAGUE OF NATIONS

Bear in mind three things when studying this question: (1) The peace conference, (2) the league of nations, and (3) the league covenant. Do not confuse these three things in your mind. Please also bear in mind that the league covenant can be amended even after the first draft may be put into execution. Some of the newspaper talk would indicate once we get into the league of nations and sign up we cannot add to or change the covenant. Please read the following: "Amendments to this covenant will take effect when ratified by the states whose representatives compose the executive council and by three fourths of the states whose representatives compose the body of delegates." (Article XXVI.)

The uneducated are easily stampeded, and the big problem before the diplomats of this country is

to keep the people of the United States from running wild on the question involved on the biggest problem before the civilized world. What the Government wants of the people is to think, talk, and read more on this question. It is not necessary to jump into this thing hastily or else we may make a failure. It has been said, "Next to perfection is having good common sense." If this is true then let us exercise the good common sense our Creator has endowed us with. Let us be wise and try to seek out the best means of accomplishing the wish of the greatest number of people. Goethe said, "Wisdom is seeking the right end by the best means." The masses must be taught what this covenant means so the voters may be informed when they go to the poles to vote for or against the covenant or league of nations.

The check to hasty legislation is opposition. This is the reason why the friends of the idea are making a strong opposition. It is desired that the fifty-one people who vote against or in favor of a certain action may have a clear understanding of what they are voting for. Just so the forty-nine who may think the opposite to the fifty-one out of one hundred may also have a clear idea of things. Suppose that the legislators of the 300,000,000 people represented in the league pass favorably the covenant, what then have we? It is a known fact that about 25 per cent of the population can read and write. Will it not be a stupendous task to educate the other 75 per cent of the people to be peaceful? Is the United States ready to enter into a contract to undertake such a problem as the educating of the world to righteousness? We better make sound and lasting legislation by going slow. This will be making haste.

What do we people know about the situation confronting the men at the peace conference? We know but little. There are problems being solved there which we cannot even attempt to solve in our own minds because we do not have the information necessary at hand. Let me give you an illustration or two. One of the first causes for the war was the possession of Mesopotamia. Why? Because Germany wanted a road to the Persian Gulf, a quick route to their possessions in East Africa and to India in case they wished to strike India in the back. Germany wanted this country for economic reasons as well. This country is very rich in soil, and it but needed intelligence to take hold and the desert would blossom as a rose, and the entire German nation could be fed from this country's produce alone. It at one time supplied 20,000,000 people with food.

In order to be able to form a true judgment concerning any country one ought to know at least

twenty things about it, such as race, climate, industry, occupation in general, living, philosophy, literature, art, laws, psychology, geography, economics, diplomacy, and language.

Now who is there who may know enough about these different aspects of each nation in order to form a just opinion? Wilson took with him to the peace conference fifty of the best known authorities on the various countries, each man a specialist in a certain country. He is able to advise with them and has no doubt. Whether we will do the same when it comes to the adoption of the league of Nations remains to be seen.

Another point at issue. A voter may ask, "Why the need of article XXI?" Let us see what may be given as a reason for the adoption of this article. The central thought is freedom of transit. In order for Russia to get her wheat to market without great cost she has been shipping it through the Dardanelles. Three times within the last few years Turkey has closed the waterway to the Russians. The Baltic Sea has been, at least during the war, nothing but a large German lake, thus preventing Russia from coming to market this way. Switzerland has no seaport and the conference probably will think the Rhine River should be opened to that country at least and so the river will be internationalized. The same thing will not only happen to the Dardanelles and the Baltic Sea, but it will also happen to the Rhine River, the Kiel Canal, the Suez Canal, and the Panama Canal. They will be internationalized.

Much in a similar manner each article in the peace covenant stands for something or even many things we may not know and we may have to guess the reason why such article is placed in the covenant. We should make it a point to find out the why of these things if we can. The only way which seems open to us at present is to read and study the countries involved therein.

There is a feeling at the peace conference that the people should keep their heads on and stand squarely upon both feet. This government runs on two rails. We cannot afford to cater to the rich or the rabble. The middle class must be heard. The test of a nation may be determined by the strength of the middle class.

There are two things which the opposition is urging to the league of nations which I wish to speak of. I do not care to take sides. I do want to see that both sides have fair play. Are the Monroe doctrine and the advice of George Washington with reference to entangling alliances in danger?

The psychology of the Monroe Doctrine simply means this, that we do not want you people in

Europe to bring any of your snobbery here to America. We do not ask *who* a man is but we ask *what* a man is. We want *refinement* but we *do not want snobbery*. We want leaders, but we do not want landed titlers—lords and kings. When the people from England came here they established a *New England*. Now Wilson is extending this doctrine to Europe and Africa. How? In this way: It is claimed that each country seated around the peace table are suspicious of each other except America. Why do they not look upon America with suspicion? Because England will say to France, What do you want out of this? France will answer, We require certain territory. France will say to England, What do you want out of this? England will say, We want certain other territory. In turn they will say to America, What do you want? Wilson replies: "We Americans do not want anything except 'peace on earth and good will towards all men.'" He will also say to the peace conference: Now you men claim to be above Germany and here you are doing the very thing you have been criticizing Germany for, the acquiring of more property. Now, men, you just keep your hands off the territory taken from the German Empire. We will control this part under the league of nations. This is the extension of the Monroe Doctrine.

The other thing to which objection is raised is the entangling alliances. We will consider this briefly. What is the psychology of the advice given by Washington? He advised us to keep out of entangling alliances with European powers which might *embroil* us in *war*. Washington was wise in his day. He saved the nation by his generalship and he preserved the nation by his statesmanship. He could not see the future as we see to-day the things as they are really transpiring. He gave his advice because upon each throne in the world in Europe sat a man with unlimited power and the idea in the mind of each ruler was territorial expansion, power, and control. Napoleon was rising to the height of his power. The cables, airships, ocean liners, and wireless have brought the nations close together. The conditions have changed since Washington's day. No ruler in Europe has unlimited power now. We are forming an alliance to prevent a world war. There may be always class war.

Wilson wants a land of "nowhere." Utopia means a "land of nowhere." He does not want Eutopia, which means, "a land beautiful." The land of nowhere in Washington's day is a land of somewhere to-day. The land Wilson sees, the land of nowhere, will be the land of somewhere in fifty years. What Wilson sees is the application of the Golden Rule: "Do unto others as ye would that men should do to

you." He wants to love the entire race. Love is sympathy, and the test of love is to sympathize with the greatest number of people. It has been said Wilson is trying to force the issue and demand the league of nations be had at once. This is far from the truth. What he is trying to do over there is to get England, France, Italy, and others to not insist upon such a complete and thoroughly organized league that our country cannot or could not legally adopt at this time. Wilson invites criticism and he considers the true friend of the league is he who will criticize the covenant by pointing out its faults.

If the covenant needs amending let us see that such will be for the interest of the world and not especially for the United States.

HALE W. SMITH.

DENVER, COLORADO, 1724 Lincoln Street, March 26, 1919.

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### WHAT DO WE BELIEVE?

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Jesus the great teacher said: "Have faith in God." And Ralph Waldo Emerson in his essay on spiritual law says: "Let a man believe in God, and not in names and places and persons." This sentence is worthy of more than a passing thought, especially if we understand or apply the verb believe in the active, rather than in the passive sense. To me there is a fertile field of thought suggested in the clause, "Let a man believe in God." While contemplating it, my mind is directed to some of the causes which tend toward the retarding of spiritual growth; the things which, if imbibed, will not only stultify, but dwarf also, the souls of men. At once I am reminded of the conventional forms contained in the usage of names and places and persons, that so often cause men to lose sight entirely of the greatness, as well as the simplicity of God.

Too frequently when men think of God, they think only of a word, a name, that is spelled with three letters; there is no substance or reality in the idea they entertain. In fact, the passivity of it doesn't even create for them a definite idea; it simply becomes the usage of a term that, in itself is vague and amorphous. This is the chief reason why so many, otherwise good people, know so little about God. They are like the Samaritan woman to whom Jesus talked at Jacob's well. She said, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." You see she was governed by the idea of a certain place. The Jews also were very superstitious about worshiping in any other place than Jerusalem; but Jesus said to the woman, The time is coming and now is that the true worshiper shall neither worship in this mountain nor in Jerusalem, but they shall

worship the Father in spirit and in truth, for the Father seeketh such to worship him.

I have paraphrased the foregoing text, that it might express in a sentence the idea that it is not the place in which we worship, but it is the manner and spirit of our worship that counts.

Many men are considered skeptical, and even called infidels, because they are not, by the people, permitted to think, or speak of God in any way other than along the established, conventional lines. These conventional lines, too, are often so narrow that they obscure the real object and retain only the shadow—and often the shadow itself is wanting. "Let a man believe in God." That is to say, don't restrict the mind of man, but rather give him the privilege to exercise his God-given faculties; permit him to believe in the largeness and goodness of God regardless of your own conventional ideas or notions.

The assaults made upon religion and the Christian's God, by such men as Colonel Robert G. Ingersoll were not in fact made against the Creator of the universe, but rather against the theoretical gods of the different schools of religion.

For example, certain forms of theology said that God is a very revengeful God, and will therefore burn forever all those who refuse to believe just as we do. Mr. Ingersoll says: "I don't believe in, nor can I worship such a God," and men are not to be blamed for being skeptical if they have heard of no other God. Such men are not permitted to believe in God by reason of the human restrictions that have been placed upon him. If the theologies had taught men that God is the personification of love, and that his love for the world of mankind caused him to send his Son in the person of Jesus Christ to be an example of life to them, that they might thereby save themselves from the life of ignorance and tradition that is sure to prove destructive to them if they do not evolve out of it, I think it would have been easy, even for Colonel Ingersoll, to have believed in God.

What virtue can there be in believing in names and places and persons, if by reason of such belief our vision is clouded and our understanding is dwarfed? Let men, first of all, believe in God; let them see that such belief enables them to better adapt themselves to the real issues of life, because God is the vitalizing essence of the universe. Let them see that the Christ life stands supreme because he believed in God; let them see that when a man believes thus, he becomes a better man in every sense of the term; because the things we believe with all our hearts we do, and the things we fail to do we don't believe, however much we may profess to believe them.

The man who says to me, "I am not religious, but I believe that if I do right and treat my fellow men

as I would like to have them treat me," is at least ninety per cent more a Christian than the man who says, "I believe in God and the church," and then belies the profession he makes by the life that he lives and by the spirit he manifests. The first man really believes in God, but the latter believes only in certain conventionalities.

My ideas may be more fully expressed by relating certain experiences. One day when boarding a train I seated myself beside a young man who said: "You are a minister, aren't you?" I answered, yes. He then said, "What church do you represent?" I told him, and after a few words of conversation, he said: "Well, I belong to the big church," meaning of course that he was not a believer in church doctrine. I said to him, "Mr. ———, I have a great deal of sympathy for men like yourself; I believe in times past I have seen things from your point of view, and if I were compelled to believe what some theologies teach about God, I, too, would be skeptical; but I have not so learned Christ. I have reasons for my religious belief that are more reasonable and logical than those entertained by the generality of religionists."

Whereupon he answered: "I am not credulous enough to believe all that rot about God and his hell fire."

I said to him, "Mr. ———, don't be too hasty now in your expressions, because I think you will find that in the last analysis it requires a great deal more credulity to be a disbeliever than it does to be a believer in God."

He at once demurred, and I said to him: "Mr. ———, the great Roman philosopher, Seneca, said that two errors prevailed in his time; one was that men spent too much time over trivialities, and the other was they jumped too readily at conclusions. That was no truer in Seneca's time than it is to-day, so don't reach your conclusions too quickly, and I will define for you what I mean by the term 'belief.'"

"In the first place, we live in a very methodical world; everything in the universe is governed by the law of cause and effect. The scientists have discovered the working of this law to a sufficient degree to enable them to observe a comet as it makes its orbit about the sun and then tell just how many years it will be until it returns and again makes its orbit about the sun. They can tell when and where the eclipses of the sun and moon will appear many years ahead, because of the perfect order with which the planets move. The seasons come and go in their order, seed time, growth, harvest; all is governed by law and order. The entire universe if properly observed presents to us one grand system of harmony. Now, sir, this is not all a matter of chance, but back

of this great harmony is an Omnipotent Power, working in and through this universe—the source and spirit of all things—the great universal cause. It is there and cannot be denied by anyone. Now, call it what you will, and after all it makes but little difference what term is used. You may speak in the language of science and call it the 'great first cause,' or with the naturalist you may call it 'nature,' or with us Christian people you may call it 'God,' and in the last analysis it will require a great deal more credulity to disbelieve in that Omnipotent Power, that universal executor of law, than it does to believe in it."

He said to me, "I concede your point."

You see I simply let the man see that he really believed in God, but didn't know it. From this vantage ground I lay before him the philosophy of Christ and the teaching of his church. The man listened very attentively, and finally said: "You are the broadest minded man I ever met." He told me where he lived and then added: "I am the banker in my town, if you ever come there come and see me—make your home at my house. I would like to have you teach the religious people of my town your philosophy. There are a number of churches there, but I can't believe in their idea of God, nor in their method of religious teaching. It is altogether too small and too unreasonable.

"Let a man believe in God," then is a very timely and wholesome admonition. Who is able to hear it? As members of the church of Christ we should be careful not to hinder others from believing in God because of our blindness and weakness. Develop within you the Christ life; live it day by day, and it will only be a matter of a short time until our churches will be filled to overflowing with eager, earnest believers, whose songs of praise shall reverberate to the ends of the earth.

The admonition of Jesus to have faith in God, is a timely one, because this simply means for us to believe in the highest and best in life. To believe in God and in his Christ is to develop within ourselves a perfect life and a noble Christlike education. This is the end and ideal of all true religion.

J. E. VANDERWOOD.

If the church of Christ existed in the time of the Reformers it did not need reforming. If the church that did exist needed reforming it was not the church of Christ. If the church of Christ did not exist it could not be reformed, only restored. The very name *reformer* is inconsistent with the work of Christ and his church and no man has ever been authorized of God to change or reform in the least that which he has established.—Charles Fry.

## OF GENERAL INTEREST

### DENOUNCEMENT OF POLYGAMY

[The following is from the *Toronto World* of March 24, being a synopsis of a sermon by Elder T. W. Williams. This was his closing lecture in the Allen Theater, of Toronto, at which the largest crowd of the season attended. The interest was intense, the meeting began at 7.15 and lasted till 10 p. m., and the audience stayed throughout and applauded repeatedly. The subject used was: "Was Joseph Smith a polygamist?"—EDITORS.]

"Taking advantage of the fact that the late war has greatly depleted the man power of the various nations of the world, the Mormons of Utah are openly and brazenly discussing the 'advantages' of polygamy," said Tom Williams at the Allen Theater last night (Sunday).

Mr. Williams gave a very vivid word picture illustrative of the evils of promiscuity and polygamy. He outlined the history and evolution of marriage and, from a scientific, biological, and spiritual standpoint, demonstrated the superiority of monogamy over all other expressions.

Mr. Williams continued: "Polygamy is now taboo in practically all the nations of the civilized world. The Governments of Canada and of the United States should see to it that the Christian ideals of marriage are rightly observed. We cannot afford to rehabilitate the antiquated and barbarous customs of the past. Love is the true basis of all human relationship. Marriage is not an exception to this rule. Given a virtuous and pure love between a man and a woman and there remains no place for a third party. The claim that we must 'let down the bars' in order to equalize the sexes is biologically false. The law of biology is tending always to equalization. Nature is sufficient to every emergency. The sublime yearning in the heart and mind of the motherhood of the world for the safety and preservation of the life of those who are 'flesh of its flesh' reacts in maternal expression for the 'life that is yet to be.' The birthrate of the war years and those immediately following give but one answer. All nature converges to an equalization of the sexes.

#### DEGRADES WOMANHOOD

"Polygamy is unnatural. It is revolting to the finer impulses of the race. It is masculine perversity and selfishness. It degrades womanhood and prostitutes manhood. It destroys the equanimity of the home, it violates all of those secret ideals which have contributed to make the race what it is to-day.

"The Mormons of Utah have never renounced their belief in the doctrine of polygamy. Their leaders still maintain that it is a divine institution

and are but waiting the opportunity to revive its practice among the faithful.

"Religious liberty exists in all free countries. Men should not be permitted, however, under the guise of liberty, to introduce the practice of doctrines inimical to the well being of the race. The Reorganized Church of Jesus Christ of Latter Day Saints is unreservedly committed to the monogamic law of marriage. From the very beginning of the church to the present the church has been unqualifiedly opposed to polygamy."

### **THE GOVERNMENT URGES THRIFT HABITS**

To make war taught thrift and the practice of saving through lending to the Government a permanent and happy habit of the American people, the war loan organization, which now comprises the War Savings and Liberty Loan activities, have started an intensive movement to promote wise spending, intelligent saving, and safe investment.

The fact that 30,000,000 people—men, women, and children—through ownership of Government securities now have a direct personal share and interest in the Government, whereas before the war only 300,000 had such direct financial participation, constitutes a civic asset too valuable to lose. The ultimate objective is to popularize thrift that one of the most valuable lessons taught by the war will become a happy, everyday national habit. The result would be a people who spend freely, but who think before they spend that they may get full value.

The Savings Division of the War Loan Organization has been constituted in Washington as a Treasury Department activity to assume national leadership in the campaign for thrift and the sale of War Savings Stamps. This division cooperates with the twelve Federal Reserve Districts of the country. Chicago is in the Seventh District, which comprises the five States of Illinois, Indiana, Iowa, Michigan, and Wisconsin.

The keynote of the campaign is that wise spending is the basis of intelligent saving and that waste, whether of commodity or time, profits no one. This definition may be stated in more expanded form as follows:

#### **WISE SPENDING**

This means spending preceded by thought to make certain that the purchaser gets his money's worth in commodity, comfort, service, recreation, or advancement. It implies the balancing of all needs, present and future, and of the means of meeting these needs. It is a sort of budget making. Wise spending sees to it that all the income is not spent

on the first needs or desires, lest other more urgent needs or desires appear. The individual must overcome the temptation to satisfy present needs to the neglect of the future. On the other hand, urgent necessities of to-day must not be neglected for the petty ones of to-morrow. Provisions must be made for the rainy day and the unforeseen emergencies, but economic stability implies also some capital with which to turn around or to take advantage of opportunity.

#### **INTELLIGENT SAVING**

This constitutes largely in foregoing foolish personal expenditures in order to be able to secure in the future necessities or even the more substantial luxuries. Such saving is the opposite of miserliness in that it involves chiefly the postponement of expenditures until small sums, which would purchase little in themselves, have accumulated into substantial buying power. Such saving contemplates the maintenance of family efficiency, meeting of real necessities as they arise, and, at the same time, capitalizing a part of the individual's earnings and placing the family on a sound financial basis.

#### **SAFE INVESTMENT**

War Savings Stamps are a solid and attractive investment and also the most effective mechanism for saving small sums regularly. Money saved in these securities directly aids the Government. The ownership of such securities gives the individual a personal share in his Government that is helpful to practical citizenship.

#### **AVOIDANCE OF WASTE**

The war taught the American people to combat waste as a means of helping the army and navy and of winning the war. Incidentally, what was saved contributed to the well-being and happiness of each family. Avoidance of waste, of course, is as important to the nation or the individual in peace as it is in war.

The Government, through the Savings Division, has outlined many motives for saving in 1919 and lending to the Government during the post-armistice period and after peace is signed. Following are the motives:

#### **POST-ARMISTICE MOTIVES**

To pay all war bills. To maintain our troops abroad. To bring our soldiers home. To restore those who have fought for liberty to social and industrial usefulness. To care for the helpless, maimed, sick, and wounded. To discharge our full duty to the dependents of soldiers.

## MOTIVES OF EVERYDAY PATRIOTISM

Saving, through lending to the Government, is practical, constructive citizenship. It gives a personal share in the Government's operations—in itself a privilege. Constitutes a body of active citizens less susceptible to pernicious influences because they have a tangible stake in their Government. Stimulates desire for knowledge of the operations of the Government. Is a powerful agency for the Americanization of the foreign born—a practical eraser for the hyphen.

## MOTIVES OF SELF-INTEREST

Getting one's money's worth. By thoughtful spending, making wages yield the maximum in commodity, comfort, service, recreation, advancement. Protection for the future—saving for a rainy day. Saving for old age, insurance, or for income. Saving for the unforeseen emergency. Establishing a "turn-around" fund which enables one more readily to meet adjustments in employment or business. Establishing the family on "Safety Lane" if not on "Easy Street."

## ADVANCEMENT

Saving for a definite, concrete motive, such as buying a home or making any other substantial well-considered purchase. Saving for an education, or training in trade, profession, or art, or to give children educational advantages or to furnish them a start in life.

## RECREATION

Saving for well-thought-out and desirable recreation, or amusements, such as a trip or special vacation in 1924. Saving to effect substantial purchases that will add to family recreation.

## CAPITALIZING TIME

Getting maximum satisfaction from each hour of labor. Capitalizing spare time to yield an added monetary return or the greatest possible advantage in self-improvement or recreation.

## CAPITALIZING WASTE

Turning waste of commodity or undue deterioration into a source of monetary savings or of solid comfort, recreation, or advancement.—War Loan Press Bureau, Chicago District.

**WAS WALT WHITMAN A PROPHET?**

[The following is from *The Literary Digest*, March 8, 1919]:

American readers have found prophets of today's world situation in Shakespeare, in Victor Hugo, and in various other foreign writers, but an English-

man calls attention to Walt Whitman. Doctor C. W. Saleeby, writing to the *London Times*, makes an extract from Walt's "Years of the modern," first published in "Drum taps" in 1865, and asks, "Is not this indeed prophecy—the human utterance of the Divine?"

I see not America only—I see not only Liberty's nation, but other nations preparing;

I see tremendous entrances and exits—I see new combinations—I see the solidarity of races;

I see that force advancing with irresistible power on the world's stage;

(Have the old forces, the old wars, played their parts? are the acts suitable to them closed?)

I see Freedom, completely armed, and victorious, and very haughty, with Law on one side and Peace on the other, A stupendous Trio, all issuing forth against the idea of caste;

—What historic dénouements are these we so rapidly approach?

I see men marching and counter-marching by swift millions; I see the frontiers and boundaries of the old aristocracies broken;

I see the landmarks of European kings removed;

I see this day the People beginning their landmarks (all others give way);

—What whispers are these, O lands, running ahead of you, passing under the seas?

Are all nations communing? is there going to be but one heart to the globe?

Is humanity forming, en masse?—for lo! tyrants tremble, crowns grow dim;

The earth, restive, confronts a new era.

The perform'd America and Europe grow dim, retiring in shadow behind me,

The unperform'd, more gigantic than ever, advance, advance upon me.

[The lines of the foregoing poem seem to have possessed more than human prescience. Note the expressions, "Tremendous entrances and exits"—"new combinations"—the "solidarity of races." Note the idea of caste giving way before freedom—God grant, too, that peace and law may complete the trio.

Note the reference to the marching and counter-marching of "swift millions"—boundaries, frontiers, and old aristocracies broken up—European kings and landmarks removed, and the people setting up their own ideals. Then, too, the expression, "humanity forming en masse" carries our mind to the league of nations forming at this moment while "crowns grow dim."—E. A. S.]

If you resolve to do right, you will soon do wisely; but resolve only to do wisely, and you will never do right.—Ruskin.

The field is open to talent and merit is sure of its reward. The gifts with which industry are crowned are her own.—Claud.

## LETTER DEPARTMENT

### Roll of Honor

#### 476 STARS

We have received from Brother McGuire a list of six more schools that should have been on the Roll of Honor, and not wishing to slight any of these schools, we shall, with the consent of the *Ensign*, *HERALD*, and *Stepping Stones*, publish these last few.

Strathcona, Alberta. Sister William Osler writes: "I am writing in behalf of the Edmonton School. We had a banner school, if \$2 per member means a banner school. Many of our members are in rather hard circumstances at present, but others gave more so as to make our average \$2 per member. We had to work hard this year, for our aim was to double last year's offering. This we did and more."

Bulahdelah, New South Wales, Australia, Morning Star Sunday School. G. H. Parker writes: "During the Christmas vacation I visited some of the schools in this district (on my way to our mission conference). I was very pleased to find the Bulahdelah School had raised over \$2 per pupil, as Christmas offering. Next year I hope to see all the schools of this district fall right in line and do all they can to assist in this movement."

Fiskeville, Rhode Island. C. F. Yates reports Cranston Sunday School as being "over the top."

Catawba, Florida. Santa Rosa Sunday School is "over the top."

Over half of our schools went "over the top," but where were the other half, and where are they going to be this year? I feel sure that all will be right in line, and would it not be splendid if we could report every one of our Sunday schools as being over the top this year? And why not? Let us all work hard and sincerely. Has your school received the clock? Find out and let us know if you have not. We will have to know the total enrollment of your Sunday school and number of classes in order to send right clocks. Let us be sincere and diligent this year in our efforts to build up the schools and the offering.

Sincerely yours,

ARTHUR W. SMITH.

### Paying Tithing

*If I do not pay tithing, am I in good standing?*

A brother told me once that he thought he was, and he had not paid any.

Well, would you think you were a good citizen of the United States if you paid no taxes? They would *compel* you to do so; but God does not *compel us* to do anything. We are not forced to be baptized. No, it's all freewill.

"He'll call, persuade, direct us right;  
Fill us with wisdom, love, and light;  
In various ways be good and kind,  
But never force the human mind."

What reward could you get for being forced? We are to be rewarded for what we *do*, not what we think. God has promised us eternal life on conditions, but we must comply with the conditions. If we do not, we lose the reward. I hire a man to do some work—if he fails, he gets no pay. God does not pay idlers for being idle.

We are here to be *tested*. If we stand the test, we get the reward; if we fail, we lose the reward. The testing will show what I am fit for.

Jesus said: "Thou shalt love the Lord thy God with all thy mind, and with all thy heart, and with all thy strength."

"The law of the Lord is perfect." What is the law for? To make us like it—perfect. Can you be perfect if you do not obey it? It is a means to an end. Can you reach the end or the goal some other way?

If you wanted to learn music, could you learn without applying the rules of music? You could not make bread without applying the rule. Law is rule. You must have all the ingredients, or you will fail. If you make bread, you want *good* bread, and if you leave out the salt, your bread will be lacking.

"Will a man rob God?" How can I? By withholding the tithe. It's a part of the law. If I obey seventy-five per cent of the law, I am only three quarters perfect.

"Bring ye all the tithes into the storehouse; that there may be meat in mine house, and *prove me now herewith*, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Well, supposing you fail in your part, will God do his anyway? What were you baptized for? The remission of sins. Would your sins be pardoned on any other condition? Think about it. Will your omissions be overlooked? I think I would feel guilty of omission. We do not want to be "slackers," surely not toward God.

If I have a thousand dollars saved, I owe one hundred. If I have saved one hundred, I owe ten. If I have saved ten, I owe one. Oh, but I want that for "a rainy day." Well, you'll want something if you do not; that is, unless you or your family need it—justly. All your *just* needs and wants are to be supplied.

What you really want is to be in favor with God. He will take care of the rainy day. Jesus says, "Have faith in God." You can depend on him. I know, I have tested him. "Lay up treasures in heaven," not on earth.

If I am afraid of rainy days, have I faith in him?

I worked two whole years to pay a debt, and when I got it paid, it was just the beginning of winter. I had no money, and no work. I started to town alone, and with a bundle. I had six miles to walk. I felt a little sad, so I went out of the road in the sage brush to pray. Oh, what a prayer I offered, pleading, petitioning, thanking God Almighty for his love to me, in giving me good health. I was enraptured. I was well paid. I wept; not with sorrow, but with extreme joy. A voice spoke to me and said, "All will be well."

As I entered town I met a man and he said, "Where are you going, Charley?" I said, "I do not know." He said, "Well, don't you want to work for me? I will give you thirty dollars a month and board, to work in my wood yard."

Answer to my prayer. Who need fear if God is for us?

Am I a soldier of the cross? Am I? How do I show it? Do the right and then you *can* trust God, indeed.

"We are the living witnesses, and teach the word to you,  
Beware how you receive it, do not yourselves deceive;  
For God himself revealed it. We know what we believe."  
CHARLES A. PARKIN.

### The Bishopric Advocate for 1919

*"Every Member a Tithe Payer"*

"He that loveth father or mother or brother or sister [or money] more than me is not worthy of me."

"One tenth is the Lord's."

Fear of coming want causes some to withhold the Lord's portion. Why not trust him and pay tithing?

## Education

The topic of education is so broad in its extent, and covers so much ground, it would require a more able pen than mine. But as so much has been said pro and con, I may be pardoned if I touch on it.

Some seem to think it is unnecessary in the work of God. But we read that "the glory of God is intelligence." He has endowed his creatures each with a portion, and asks us to "come up higher," "study my word," "study all good books." This is amazing condescension on the part of God to ask his creatures to share in his glory and intelligence, for that is what he means. Then how is it possible to "come up higher" if we could not get knowledge? Knowledge is within the reach of everyone. We are living on too low a plane.

We need not go to college, or have some university confer degrees upon us in order to be educated. "Acquired knowledge is education whether it comes from books, travel, lectures, or observation." Some have the idea that education means a diploma; your head may be empty, but if you have a diploma, you are all right.

When Abraham Lincoln was a boy, he obtained knowledge by reading books by the light of a pine knot before a fireplace. But he was determined to get knowledge, and he afterwards became president of the great American Nation.

One sister, giving her views on the subject, says: "I have tried to read some articles in our church papers which undoubtedly were good, but as far as my education was concerned it was useless." It is unfortunate, to say the least, that good instructive thoughts are lost by clothing them in language not readily understood. But there is another side of this vital question. That is where education will come. Educate ourselves to understand them—at least we can try. If the mountain will not come to Mahomet, then Mahomet must go to the mountain.

The teachings that fell from the lips of the Man of Galilee were most sublime, yet simple, and with what power they could penetrate the hearts of men! They have come down the centuries and will never die, while eloquent, learned discourses that win applause from men will be forgotten. He was not learned according to man's ideas of learning, but at twelve years of age he confounded the most learned men of that day.

We need not be afraid of getting too much education. Its boundaries are limitless, and the mysteries of God are contained therein. God is the author of all education and knowledge. And the time will come when we can comprehend even God.

Reconstruction is a word we hear very often now since the war, and certainly standards are changing. The old must give way for the new. The standard of yesterday cannot be used for to-day. Changes are coming so rapidly there is scarcely time for preparation; and preparation will be needed in the combat that is coming, and woe to those who are not prepared. In the words of our President, "We must prepare for greater things with a haste which is feverish because of the rapidity with which things happen to-day."

I cannot close without speaking of the benefit I derived from reading Brother Dwyer's article, "Decorum in our Sunday services." Reverence always appeals very strongly to me. I have often been shocked and indignant when at conference to hear talking and laughing and noisy shuffling in the same place with God's Holy Spirit.

The "value of silence" was painfully absent and the spiritual atmosphere was sadly lacking. One sentence that made

a strong impression on my mind was, "parents should teach the children in the homes that behavior in the house of God is a factor in the molding of character." The homes are producing the future men and women of our church, and no nation can be greater than its home. But this is a subject by itself.

MRS. A. MCKENZIE.

HAVERHILL, MASSACHUSETTS, March 16, 1919.

*Editors Herald:* It has been a long time since Haverhill has had any space in your valuable paper, but as we are still in the work and trying to spread the gospel we want to let our past friends know it.

Our branch has not grown numerically but we trust it has grown in quality. We do not get many visits from the ministerial forces, as those who are stationed in Massachusetts District are filling pastors' positions. Our president, Leon E. Jordan, tries to fill that office and has the good will of all the Saints. He is assisted by the priesthood in the branch, and they all work together for the good of the branch.

During the past two weeks we received a treat that has been the lot of the Massachusetts branches to enjoy this winter. Brother Augustine Dwyer was able to be with us one short week. When we heard of the wonderful success he had been having in the other branches we were fearful we could not give him an audience large enough to pay for his efforts. We made an effort to get a union church in our neighborhood where we have lived for twenty-five years and are known and respected as citizens. But they delayed answering us until it was too late, and afterward admitted they did not want us to use the church for fear we might introduce some Latter Day Saint doctrine. The pastor went so far as to write the pastor of the church in Brockton where Brother Dwyer lectured, to see if our statements regarding him were true. We hired the hall that is let in connection with the Unitarian church for three nights. Brother Dwyer spoke here the first night to the smallest audience he ever spoke to. He thought it would be useless to continue, as there was so much expense connected with his illustrated lectures. After the lecture the few Saints decided that as it had been advertised we had better keep our contract if no one turned out. The next night we were happily surprised at an audience of about fifty; the next there were still more. Brother Dwyer gave his wonderful lecture on "Thirty-one days in the Desert of Sahara." The third night he gave "Three years in the Holy Land." To those who have heard these lectures there is no need to emphasize their wonders, but they were a rare treat, both the pictures and the lectures.

The fourth night, as we could not hire the hall, Brother Dwyer invited all present the previous night to come to our hall and hear his lecture on "My three months in Russia." This proved wonderfully interesting, also several who had heard him took the trouble to find the hall and they were repaid. Brother Dwyer decided he would come back from Boston, where he was announced to speak Sunday evening, and give us the two days before going to New York on his way west. He announced his two illustrated lectures, "Venice, the bride of the sea," and "Rome, the Eternal City." We procured the hall again, and the audiences were much larger, and if he could have spent another week with us we would have had to get another hall.

The last two nights one of the wealthiest ladies in the city chanced to hear him. She had traveled over the same ground, and after the lectures invited the brother up to talk them over with her. She said it was a shame that no more knew of his being in the city, as there were many who would pay \$1.50 to hear him speak. She said she had heard the

best preachers in the country, and that Brother Dwyer's lecture on Rome was the best sermon she had ever heard. When she found he had to go to New York she said if he would return another year she would personally manage a series of lectures for him in one of the largest places in the city.

We were all greatly benefited by his visit. We were heart-sick the first night, but jubilant the last, and we hope God will see fit to let our brother return sometime in the future, and we will give him a full house.

"Why I became a Latter Day Saint" was the subject of his Sunday morning talk, and those present will long remember the outpouring of God's Holy Spirit, for though the elements raged without, the peace attending the brother's message could hardly be surpassed.

It will be a week long to be remembered, and the Saints were greatly strengthened in faith.

Yours in gospel bonds, SUSIE THAYER JORDAN.

PARIS, TENNESSEE, March 16, 1919.

*Editors Herald:* Our winter institute work convened at Foundry Hill Branch, March 10, and continued through three days. Brother A. W. Smith and wife were on hand to take charge of the work previously outlined; also our district superintendent, O. S. Caldwell, was on hand, and with the aid of his assistant superintendent, Brother D. Walls, made all things as pleasant for the team as possible.

The choir rendered splendid music, and made their service as profitable as possible. Also, I want to state that Brother J. R. McClain, district president, and his noble wife, Sister Kate McClain, were both present and greatly assisted in helping to make this institute work a success. In fact, it seemed that Brother McClain was just as much interested in all departments of the session as anyone, either young or old. All did their part in helping to carry on the work, and I do not think I ever experienced a better feeling among a congregation than prevailed among this body of Saints the entire time, and it seemed that all enjoyed themselves to the fullest extent.

Brother and Sister Smith certainly understood how to handle the work that was placed in their hands, and I feel safe in saying that this institute work was one of the finest things we ever experienced, and was more educational than anything we ever engaged in before.

If there is another trip planned for another year, I feel safe in saying that Brother Trowbridge can place our name on the list, and give us more than one session, if possible.

All who missed this institute missed something worth more than they probably thought for. One could very well afford to sacrifice three days' time and a few dollars, to attend such meetings. This work is worth more to the Saints than any other one thing they could engage in. I have heard several try to express themselves, as to how glad they were that they attended, but they just could not find words to do so.

So you who are in charge another year, please send us another session of this kind of work, and please find room for Brother and Sister A. W. Smith's names on the list. They certainly did win the love and confidence of all of the people with whom they came in contact.

There is much more I would like to say in behalf of this institute work, but space will not permit me to do so.

Your sister in the one true faith,  
RUBY CALDWELL.

GLOUCESTER, ENGLAND, March 17, 1919.

*Editors Herald:* Just a few lines to say we welcome the HERALD week by week, with its messages from various parts of the world.

We feel to rejoice with all the Saints that the war is over at last. The Gloucester Branch has suffered in common with other branches, and the trial of our faith was at times severe.

A promise was given by the Lord to us that our brethren would be preserved to us. This has been fulfilled. We sent four to the battlefield from our midst, but all have been preserved, and when we listen to the experiences of our brethren, we realize how marvelous has been their preservation indeed.

General Conference will soon be here, and we look forward and trust it will result in advancement to the church. We hope there will be a reorganization of our forces, and that we shall move forward. Truly the hastening time has come.

After the experience of the last four and one half years, the Saints naturally are greatly interested in the gathering to Zion. May God continue to direct in the great preparation which must be made for that event.

I take this means of conveying my very kind remembrance to Elders J. W. Rushton, William Lewis, and E. B. Morgan. I have not forgotten these brethren and their past labors, and we should be pleased to see again our minister in charge, U. W. Greene. However, we want them all to know that their labors amongst us have been appreciated by the Saints.

Your brother in gospel bonds,

E. J. TRAPP.

PRINCE ALBERT, SASKATCHEWAN, March 19, 1919.

*Editors Herald:* I am thankful for this great latter-day work. Am a constant reader of the HERALD, and in it I find good spiritual food.

We are isolated Saints with no church privileges, but we have our Sunday school every Sunday, my two daughters and I. The Lord has said that where there are two or three gathered together in his name, he is in our midst. We can truly say that the blessing of the Spirit has been with us at times, which gives us more courage to press onward.

I am trying to live a true Saint, and let my light shine for the good of others, that they may see the light also. My desires are to put forth an effort to work for the Woman's Auxiliary and for the Christmas offering for 1919. I want to do all I can for the redemption of Zion, so that at Christ's coming I may have part in the first resurrection and be redeemed into that glory celestial.

Ever praying for God's people,

Your sister in the faith,

ANNA GLOVER.

INDIANAPOLIS, INDIANA, March 19, 1919.

*Editors Herald:* Perhaps those who are in charge of the institute work in the different branches will be interested to hear of the good results following their efforts, therefore, I shall try to tell briefly of the work here.

Several weeks ago we decided to have the institute work given in our branch, although we feared it might not prove very beneficial to a small branch like this one, yet we were determined to get all the good possible from it.

When Brother and Sister A. W. Smith came into our midst, they proved themselves thoroughly capable of accommodating themselves to their environment, and proceeded to present the work in a very interesting manner, and all who availed themselves of the opportunity to hear were very much pleased.

The outline of the work is splendid, covering a large field, yet it is presented in a compact form, and has been very help-

ful to our branch. We are adopting several suggestions as given by the team, and expect to carry out others in the near future.

I believe I am expressing the sentiments of the branch when I say we enjoyed the institute and have been benefited by it, and think it a good plan to continue the work.

We all enjoyed our association with Brother and Sister Smith, and while we did not learn to know them as well as we should like to have known them, yet, well enough that we are able to retain the most delightful personal impressions of them.

With best wishes for the institute work in the future,  
In gospel bonds,

BERNICE FLEEGER.

ANDOVER, MISSOURI, March 20, 1919.

*Editors Herald:* I thought a few words from this part of the vineyard might be appreciated.

I am always glad when the HERALD arrives, as I love to read the beautiful articles and letters which it contains. After reading them I always feel strengthened and ready to go on in this life's battle.

I have passed through a siege of sickness, but, thank the Lord, I have been made well again. I feel as though I could not do enough for the blessed Master.

I want to live as pure and good a life as I can, so that when I am called from this world I may receive that crown of eternal life and live here on this earth when Christ, whose right it is to rule, shall reign.

Let us who bear the name of Latter Day Saint cease to find fault with the leaders of the church. God placed them at the head of the church to lead us, and to watch over us, and we should be loyal to them and give them our support and our prayers. They are doing their best, I believe, and if we don't give them our aid, it is our fault, not theirs, that the poor are not all provided for and Zion not redeemed. We should understand that our President Frederick M. Smith has much of the burden of the whole church on his shoulders. Are we going to help him bear those burdens by giving him our most loyal support and our prayers, or are we going to burden him more by our faultfinding and grumbling?

I pray that God will help us to overcome all our faults, and keep our feet grounded firm on that rock. I have been in this church since eight years of age, and I can say that I know it is of God, for I have been shown by God's Holy Spirit.

We are looking forward to General Conference time, as we do love to mingle with our brothers and sisters. I pray that God's Holy Spirit will be with us, and that we will have a time long to be remembered.

I should like to hear from the Saints in Michigan, those living in the Lachine Branch.

I am glad to say that our church is open again, and we are able to meet together. I hope and pray that we will be accounted worthy to escape the dreadful scourges which are coming on the earth. Ever praying for the redemption of Zion.

Your sister,

VIOLET THOMAS.

BLACKGUM, OKLAHOMA, March 21, 1919.

*Editors Herald:* I wish to write a few lines to your valuable paper, as it is so much help to us. We are taking four of the church papers: I surely do enjoy reading the spiritual letters from the Saints, and the grand sermons. We have no preacher here, but we are ever praying that there will be a branch organized here in the near future.

We are persecuted on every side, but it takes persecution

to make faith perfect, and my humble desire is to press onward and upward, and do what the Lord would have me do, and to live more humble and obedient unto all his wishes.

We are having our prayer meetings regularly, and the Lord has wonderfully blessed us in many ways. I have never regretted the step I took when entering the water of regeneration, and I find it a great pleasure to work for the Lord.

My father has a light attack of influenza, and I ask an interest in the prayers of all the Saints in his behalf, that God may restore him to normal health.

I ask to be remembered in the prayers of all the Saints, that we may let our light so shine that all may see our good works, and turn from their erring ways. I want to do all I can to help build up Zion, and I know that without the Lord's help we can do nothing.

Your sister in Christ,

LILA PACK.

SANTA ANA, CALIFORNIA, March 21, 1919.

*Editors Herald:* Since there has been some comment on that "friendly letter," I wish to inform the readers that it was not written for publication, neither was it intended as a criticism. I was writing to a friend who was also an editor.

Having had no one to talk with on church matters for so long, and feeling entire confidence in the one that I was writing to, I wrote freely. I still have confidence in that friend to believe that he had some good motive in publishing the bulk of the letter, and I cannot say that I am sorry that he did so.

I am glad to give a word of encouragement to those who have much to contend with in the discharge of their duty. I only want the readers to know that I did not so far forget myself as to publicly criticize my superior. Neither was I gossiping. When I speak a good word for the uneducated ministers, it is not that I underestimate education—I who need it so much—neither that I would uphold a coarse or uncouth person in the stand. I don't think we have such. But education is not everything that is needed. We have many elders in the church who are of limited education, who have done, and are still doing a good work. There are all kinds to be reached, and some classes are not so successfully reached by the polished gentlemen with smooth, flowing language, as they are by the more ordinary and abrupt who can adapt themselves to the need of the hearer.

Yet we are proud to know that we have some that can fill the highest station, and can vie with the learned of any denomination.

Each one for his position in this body of Christ.

EMMA B. BURTON.

HONOLULU, TERRITORY OF HAWAII, March 23, 1919.

*Editors Herald:* To-day in the Sabbath school my heart was made to rejoice when Brother Thomas Kelii stood up and proposed that the Honolulu Sabbath School increase their Christmas offering to four hundred dollars for the year 1919, which motion was seconded by Sister Alice Kanui, and unanimously carried. This shows how this branch of the church wants to see the whole church freed from debt.

This branch of the church has been greatly prospered under the pastoral care of Brother C. Edward Miller. When he came here, the branch was in debt, about five hundred dollars, but through his good management, the debt began to decrease until it was all paid off. And when he left there was a good sum in the bank in our favor.

I wish to say that there has never been a man who has been so well liked by this people as Brother Miller, with the exception of Brethren Waller and McConley. Brother

Miller soon captured the affections of these Hawaiian Saints, and retains their appreciation to the present time. When he left us there were many tears shed.

Brother Miller's wants were not forgotten. Sister Dawssett's husband made him a present of a splendid overcoat, which will be very useful in cold weather. Sister Maria Scott gave him a beautiful steamer rug—all wool, made in New Zealand. Other things were given him by the young people of this branch, and we older ones gave the needful things as we were able. But the best gift of all to him, and the one he will remember the longest, is the love of our hearts. And the love and service he gave to this people will be long remembered by us.

To-morrow, the 23d, he will arrive in San Francisco if all goes well, and if we should never see him again in this world, we expect to meet him where Jesus has gone to prepare a place for his people. And remember, Brother Edward, the priesthood and Saints of the Honolulu Branch send you their best *alo-ha, alo-ha, alo-ha nui*.

Your brother in gospel bonds,  
THOMAS CLANCY.

BURLINGTON, IOWA, March 24, 1919.

*Editors Herald:* The Burlington Branch enjoyed a visit from Brother Charles Fry March 5 to 9. Brother Fry was our pastor here for four years, and this was his first visit to former scenes since his removal eight years ago. The pleasure in the reunion was mutual; as he suggested, a foretaste of the great reunion to come. He spoke for us Thursday, Friday, and Sunday evenings, and was associated with Brother Williams in charge of the sacrament service Sunday morning; a service to be long remembered by all.

We had the pleasure of witnessing three baptisms Sunday morning, March 23, adding to the ranks of our young men (all too rare a quantity), Brother Lester Massena, the other two being little sisters, Madge Kaestner and Elizabeth Kunz.

We had expected to hold an institute session March 21 to 23, but owing to some slip, as yet unexplained, we were minus a representative for the Woman's Auxiliary, and after an attempt to hold the sessions thus crippled, the appointment was canceled for the present at least.

Sunday school and Religio are prospering, with an attendance at the former ranging close to ninety, and the latter near sixty. A feature of the program a week ago was a partial recounting of his experience in the service by Sergeant Henry F. Broman, recently returned from France. Yesterday the Oriole work was featured by one of the junior classes.

A class in the public speaking course is beginning work this week with Brother D. J. Williams in charge.

CORRESPONDENT.

BARNUM, MINNESOTA, March 24, 1919.

*Editors Herald:* As we are among the isolated Saints it gives us courage and strength to read the good sermons and letters. It is thirty-nine years since we obeyed the gospel, and we never have regretted it. We have seen great development toward the redemption of Zion.

None of my four boys were called to the service of the Nation, and none of my family of nine were victims of the influenza; the latter for which I thank our heavenly Father for his kind care and keeping.

If any of the missionaries or Saints go through Barnum, we would like to have them call on us. My husband, two daughters, two granddaughters, and myself are the only Saints here.

We live about thirty-five miles south of Duluth. If there are any Saints living in this district, we would like to cor-

respond with them. We miss the association of the Saints. My husband's is an invalid, and we make our home with our children.

We have received many great blessings, and we want to live faithful so we will be numbered with the redeemed.

Yours in gospel bonds, MRS. C. J. CARLSON.

TURLEY, OKLAHOMA, March 25, 1919.

*Editors Herald:* As I am renewing my subscription, I feel to say that its value is too great to miss one copy.

I was raised a Baptist, and so far as I know, am the only Latter Day Saint in our family. My one desire is to live the faith, for I know it is true.

God has blessed me in so many ways. My husband and one son are not in the work, yet believe. So I ask the prayers of all Saints that I may live in all meekness, and my daily life may be a light to my home and friends, and that God will hear my prayers and bring my loved ones in.

Your sister in the one faith,  
MATTIE L. SMITH.

SWANTON, VERMONT, March 25, 1919.

*Editors Herald:* The letters of the Saints are always read by me with great pleasure. They often cheer me and increase my faith in this great latter-day work.

So far I have been unable to locate any of the Saints here as this is an unorganized territory, I believe. Just my sister and I are the only Latter Day Saints living in this town.

This summer we expect to move again, but just where we will locate is unknown to us yet. It might be Windsor, Ontario, and it might be Bridgeport, Connecticut. However, I do not care very much where we go just so long as it brings us back into a branch once more. My sister and I can truly sympathize with those who are isolated, yet we have one great comfort and that is we cannot be isolated from God. We both miss the companionship of the young people, but some day soon we hope to be among the Saints again.

Will some of the elders or Saints give me some information on the following: A man in England, by the name of Rawson, in his book entitled, *Life Everlasting*; claims he is inspired; he claims his book is a record of Israel; that the ark of the covenant will be found in Iceland; that the British Isles is the chosen country, and that he has divine healing; all you have to do is to write to him and he prays for you, and he claims he has only failed in one case. I am satisfied that he and his book are all wrong, but I want any information the Saints can give me about this man Rawson and his record, if such he has. However, we wish to prove to others his errors. Will some one who knows about this please answer?

My sister, Winona, desires the prayers of the Saints in her behalf, as she has appendicitis and the doctor says she cannot be well until she has had an operation; this she does not want to undergo. May we have an interest in your prayers that we may remain faithful to the end.

May the blessing of the Father be with each and every one is my prayer.

Sincerely, your sister, MOLLY BLANEY.

UNDERWOOD, IOWA, March 27, 1919.

*Editors Herald:* "Anti-Tobacco Day" was observed by the Underwood Sunday School on Sunday, March 23. Superintendent, Sister Anna Hoss, with the assistance of others had arranged an interesting and instructive program, which was well rendered. The weather was fine, and it was the

first Sunday for months that the roads have been good. The result was a large attendance, and quite an interest was manifested.

We trust the good work may go on until the use of the noxious weed shall become as unpopular as has the intoxicating cup. The following program was rendered:

Opening song: "Onward, Christian soldiers."

Prayer by Elder P. T. Anderson.

Song: "Don't step there."

Essay: "Tobacco," by Dula Hoffa.

Song: "Yield not to temptation."

Recitation: "A boy's resolve," by Kenneth Jensen.

Song: "We are the anti-cigarette girls," by girls of the junior class.

Recitation: "The wily weed," by Ceril Damitz.

Song: "We are the boys," by boys of the junior class.

Reading: "No chance for smoking in heaven," by Ella Klopping.

Bible reasons for not using tobacco; Song: "Look for the beautiful," by intermediate class.

Recitation: "Outside and inside," by Corrinne Jensen.

Talk by P. T. Anderson.

Closing song: "Dare to do right."

Our Sunday school had quite a setback caused by the influenza, and later by the bad roads, but it is now taking on new life and we are hoping for constant growth and increased interest in this department of church work.

H. N. HANSEN.

DIERKS, ARKANSAS, March 27, 1919.

*Editors Herald:* It has been a long time since I have written to our excellent paper—not because I have lost interest in the gospel, for such is not the case.

I came into the church twenty-eight years ago, and I have preached to and baptized many into the church. I am just as anxious to do what I can now as I ever was. If my hands were loose, and the church willing, I would be a constant worker. I do what I can anyway, and wish I was able to do more.

We need more workers in this field. Our missionaries have done an excellent work, but we have too much territory for the number of workers. The gospel is precious to all who accept it and has many future promises, yet the world is perishing! It looks to me as though each member could do just a little more towards helping spread the good news—especially those who attend picture shows, overdress, chew and smoke tobacco. Each drop of water helps to make up the mighty ocean. More praying, more faith, gives more of the Holy Spirit, which enables us to do our part.

"He that overcomes shall inherit all things." Try it. Faith without works is dead, being alone.

Onward,

J. W. JACKSON.

CROTON, CONNECTICUT, February 27, 1919.

*Editors Herald:* I have received two copies of a little paper sent out by one John Zahnd, in which he relates a number of dreams and visions, revelations, etc. He also enclosed a copy of a letter that he wrote to Brother T. W. Williams of Toronto, Canada. In one article he mentioned an article in the *Ensign* of November 7, by Brother Elbert Smith; and said that Brother Elbert is so far in the dark that *no doubt* he will soon deny revelations from God.

Mr. Zahnd also quotes Brother F. M. Smith as saying in some issue of the *Ensign*, that it is our duty to weigh that which comes from God, and he will reveal himself as pleaseth him best.

He also quotes Apostle Peter Anderson as saying that he

(Anderson) had never seen an angel or a vision, or heard the voice of God. Zahnd proceeds to ridicule Apostle Anderson for his not having had any of the above experiences. He, (Zahnd) apparently has forgotten Paul's instructions (1 Corinthians 12) where it says "that God bestows the spiritual manifestations as seemeth him good."

To one man he giveth faith; to another, knowledge; to another, divers kinds of tongues, etc., and Paul goes on to say, Do all speak with tongues? Do all have the gift of healing? etc.

I have been a member of the church twenty-seven years, April 5, 1919, and I have never had a vision or heard the voice of God. But God has healed my body and healed my little girl of lockjaw; he has most wonderfully delivered me from Satan when Satan was trying to make me pray to him; he has given me discerning of spirits at times; and he has baptized me with the Holy Ghost.

There is absolutely nothing in the quotations from Brother F. M. Smith, or Elbert, or Anderson, that can be construed by an unbiased mind to show any weakness of faith or lack of true spiritual goodness.

I don't doubt but what Mr. Zahnd has had some wonderful spiritual experiences. But I am positive that he lacks that discernment necessary for those to exercise that would be of service to God. Mr. Zahnd is led by his spirit to find fault where there is no fault. If he had quoted some false teaching that the brethren were promulgating, but there was nothing of the kind in the copy of the *Ensign* quoted from.

Zahnd shows what spirit is *making him think that he is the one* to lead the church. He says in his paper that Elder Wheaton, president of the Hedrickite Church, said that as soon as they could get President F. M. Smith to admit in writing that lineal priesthood was not correct, that then the break would come, etc.

The Lord said to Joseph the Seer that in him and his seed should the nations of the earth be blest. He also told the prophet that none should be appointed unto this gift except it be through him.

"O hearken ye elders of my church and give an ear to the words which I shall speak unto you: for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me."—Doctrine and Covenants 43:1, 2.

It is not my desire to cover sin or lack of efficiency. Our creed is "All truth."

It was well known before the prophet's death that he had appointed (not ordained) young Joseph as his successor. Joseph, the father of F. M. Smith, states in Church History (pages 506, 507) that the prophet while in Liberty Jail blessed him to a life of usefulness, and on two other occasions, the same blessing was confirmed by Joseph the Prophet upon him. And also that a public attestation of the same blessing was made from the stand in the grove in Nauvoo sometime before the murder at Carthage.

I was well acquainted with the late Prophet Joseph, of the Reorganized Church, and to know him was to respect him.

He was a man steadfast and true. And he, by that authority bestowed upon him by our heavenly Father, appointed Frederick M. Smith to be his successor. I am personally acquainted with him, and like his father, he is a man that to know is to respect.\*

I am acquainted with his brother Hale, who is a man of action, resembling very much his uncle, the late Alexander Hale Smith. I am no man-worshiper, but pay honor to whom honor is due.

If the church, after the prophet's death, had given heed to the above command, concerning who was to appoint the successor of the Prophet Joseph, and waited patiently until young Joseph received the divine command to occupy in the place to which he was appointed, there would not have been the confusion that there was. James J. Strang was the only one that claimed to have been appointed to succeed the prophet by himself. He produced a letter, claiming that it was sent to him by Joseph the Seer, in which he is called to lead the church. But, like Brigham's polygamy revelation, it did not have the right ring to it. And Zahnd's revelations smack of the same spirit.

When Brother F. M. Smith gave the word of the Lord, calling Brother Benjamin R. McGuire to the Bishopric, I read the account in the HERALD, and as I read the words, "Benjamin R. McGuire is the presiding bishop of the church," the Holy Ghost testified to me that it was of God.

Brethren, I do not expect to find the leaders that God has chosen to lead his people to be faultless. It is my duty to sustain them and pray for them, and so live myself as to make their task easier.

Concerning the gathering, I have information and am positive that the Bishops are moving as fast as wisdom directs to make settlements where the Saints may come and live in communities with each other. If the Saints had done as the Prophet Joseph commanded them, they would have been gathered years ago.

And now if you will stop paying dues into the worldly institutions and send the same amounts to Brother McGuire, and if we will all pay our full tithing, we will see things move. But if the Masons, Odd Fellows, A. O. U. W's, Owls, Elks, Moose, Red Men, Knights, etc., take our spare money, we cannot expect God's blessing, and the gathering won't come along as I would like to see it.

I am crippled with a broken thigh and am in pain most of the time, but I rejoice in this church of God, and love the brethren.

Prove all things (by the word) and hold fast that which is good.

Your brother in Christ,  
T. G. WHIPPLE.

LONDON ENGLAND, February 28, 1919.

*Editors Herald:* It is some time since I have written to you but I have been a constant reader of your columns and with many others I can say I feel strengthened and encouraged by reading the good tidings that come to us each week telling of the gospel and its progress in other lands. We also hear of the hard struggles of some to get the gospel before the people, because of prejudice and false reports. If people would only investigate for themselves so that they could understand correctly what we do believe, and not believe misrepresentations by those who know not, how good it would be. But truly there are none so blind as those who will not see. We can sympathize with those who have to meet such conditions, having had a big share of such here ourselves. However, we are glad to note a steady growth in the church and a greater desire in many of the Saints to more closely observe the temporal law and the grand system of

equal opportunity that will be the spiritual as well as the temporal salvation of God's children. If our church would, as a united body, comply with this Zion law we would see Zion arise and shine and the glory of the Lord would rest upon and be with his people and an answer to the many earnest prayers of the Saints would be realized and they would gather from the far corners of the earth out of Babylon, with songs of joy and thanksgiving to receive their inheritance in Zion. Then together we could sing with one heart and mind the beautiful words found in hymn 311,

"The morning dawns, the shadows flee,  
Lo, Zion's standard is unfurled,  
The dawning of a brighter day  
Majestic rises on the world."

What a grand vision comes to our mind's eye when we sing that beautiful hymn with the spirit and understanding. Dear Saints, only at times can we sense the grandeur and glory of the work we are engaged in. How feeble our efforts seem at times to point out the beauty of this gospel, yet we cannot say we are discouraged. There are so many things transpiring in the world these eventful days to confirm and strengthen us in the faith that it would seem impossible to doubt even though there are discouragements.

It will be eight years the coming July since we left our Zion land and all our dear family to be of some service among the Saints and people of this land. Brethren Griffiths, Baldwin, and Thomas sailed with us, and they will remember our beginning at No. 2 Coborn Hall, Bow, London, and how sorry we were to see Brother Baldwin leave for America that autumn and Brother Griffiths and Brother Thomas a few months later. No missionary has come to assist us since except for a few weeks when Brother Greene was with us and the few days others were here to refresh and inspire us, still we have remained with the little band of Saints through the dark days and terror of war during which time our hall was taken from us for war service. Since then the meetings have been held at our home, and lately at some of the other Saints' homes. In July our daughter with her two little boys came from Independence to live with us, which helped to cheer and drive homesickness away. We are all trying to do our bit and are happier for doing what we can in church work.

Although the fighting is over, there is still great unrest and dissatisfaction in many ways, yet we hope now for better prospects for religious work. There is nothing to hinder our missionaries from laboring in open air work in this city and we think the opportune time has come. Time is ripe, God's work must hasten and our hopes and our desires are increasing to see our missionaries here to lift the gospel standard. We regret that our good brethren here are necessarily too much engaged with their daily labors to have the time to fit themselves for missionary work, but they are doing what they can in branch work. How we would welcome Brother Macgregor, Brother Baldwin, Brother Rushton, or any of our good and courageous men to help us. Brother John Judd is now released from branch work and is ready and willing to assist any that may come. We are optimistic enough to believe that good can be done here if we can get a proper hall to meet in and a missionary put in charge who can put his whole time into church service. We also hope the time will come when Brother Dwyer will come to London and give some of his grand lectures. What a stimulation it would be to the Saints in the different parts of the mission. His articles in the church papers are full of inspiration and I especially appreciated the one in the *Autumn Leaves* on "The art of clothing the heavenly message." Surely it will

impress our young people to embrace the opportunity afforded them which our older preachers did not have in their young days. It is so much more difficult for an uneducated man to hold the interest of the people and how necessary it is to be well-informed, historically as well as religiously.

Now that General Conference is nearing we earnestly pray that God may direct the affairs of his kingdom on earth and that the necessities of this mission may be considered and provided for. Brother May has tried to do a little missionary work but his time is much taken up visiting the branches in the mission where he is reasonably successful in his line of work and is blessed in his efforts. A few have been gathered into the fold and the difference between ours and the Utah church has been clearly drawn and better understood by those who take the trouble to inquire, although there has not been a special effort made to bring the work prominently before the public. Our anticipations in this direction have not been realized.

We are glad to be situated so that we can welcome our soldier boys when they came to London. Quite a number have come and stayed a little time with us among whom were Brethren Dyke and Chapman from Australia, Brethren Reynolds, Shaw, Bisner, Petre, Brown, Bushland and Johnson from Canada, and a number from the United States. We had Brother Hart from Independence, who, by the way, has taken a Scotch bride home with him, and Brother Lyman Case, who, we were made sad to learn, was killed in action in France. Brother Case visited with us a number of times and we found him to be a noble young brother. May the Lord comfort the bereaved ones at home.

Many of our boys are going back looking and feeling fine physically and spiritually. It is good to hear them tell of their experiences and of how marvelously they have escaped, and they feel doubly confirmed in the faith. Their hope and faith in the gospel was their great support and they go back feeling they have been spared for a purpose and desiring to be of greater service to the church. Surely our hope in Christ is an anchor for the soul, both sure and steadfast. We are led to wonder how anyone who has obeyed the law of adoption and received the marvelous testimonies and evidences of its truthfulness can allow any influence to lead them out into the sectarian world of conflicting ideas and opinions that are out of harmony with the pure gospel principles taught by our great Leader and Commander. I would surely doubt even an angel that would come and tell me to leave the church and faith I cherished, knowing that God from the heavens had borne witness and by the voice of revelation given me the sure testimony that Jesus was the Christ and that this is the true church of the living God. No other foundation can man or angel lay than that which was given by our Lord, nor would I care to follow any other. I well remember the words of our departed brother, Robert Davis while telling how wonderfully God had manifested to us the truthfulness of his work. He said to me, "There is no power on earth that can ever lead you away from this work," and so I feel to-day that after forty-five years of enjoying the light of this gospel it grows brighter and will grow brighter until the perfect day, is the testimony of,

Your sister,  
MRS. R. MAY.

BAY CITY, MICHIGAN, March 28, 1919.

*Editors Herald:* An interesting and instructive session of auxiliary work was held in the church Sunday afternoon. Meeting in charge of local president, Sister Esther White, and Sister Ida Hawn.

After song and prayer the meeting was addressed by district president, Sister E. L. Pringle, of McIvor, Michigan. There followed short talks by members. All agreed that the auxiliary was very beneficial, both socially and spiritually, as well as in the home life. One sister said she had learned to glean the best of others' ideas and mix with the best of her own, and "it works fine." Perhaps this is in part what the Lord meant when he commanded us to go in and out and find pasture.

We younger women were cordially welcomed, but still felt the need of a department of our own, so before the meeting closed, arrangements were made to organize a young women's department.

A trio was rendered by Sister Kear, Sister Sweetman, and daughter Violet.

Wish we might give in part the splendid talk of Sister Pringle, but that may not be done. It was declared a pleasant and profitable service.

EDITH A. SMITH.

NAUVOO, ILLINOIS, March 30, 1919.

*Editors Herald:* We are trying to establish the gospel here once more and are happy in our labors for we have the Spirit of the Master with us and are encouraged to press on in his cause. The eyes of the world are turned to this old historical place, and many of the daily papers give write-ups in their Sunday editions. Not all of them are true, however, and we notice many errors that also must be noticeable to the reading public, if they are conversant with United States history, and we think most of the reading public are. This does not injure us as a church but calls the attention of all people to us, and when they come to visit the property it gives our representatives an opportunity to explain the principles of the doctrine of Christ and the true history of the church. Also its organization, the Utah apostasy, reorganization, and of its growth and development in these the latter days. When these things are explained on the ground where many of these stirring events were enacted, you may rest assured that they are not soon forgotten.

Many lasting sermons are preached here to visitors, that do not go on record, but in after years the missionaries will hear from this seed that is being quietly sown by the representatives as they are showing the visitors over the grounds. The question that is asked most is: "What is the difference between you and the Utah Mormons?" This opens the way for the guide, and in a nice, quiet way they are told of the latter-day apostasy, and of the court decisions in our favor. Then in many cases we notice a different feeling, and they regard us with a better feeling and say: "I am glad I found that out for I always supposed you were all the same, or that you were a branch of the Utah people who did not practice polygamy." Over eight hundred visitors have visited this place and are on record since May 24, 1918. Many Utah elders visit here, and sometimes we have discussions with them, just in a good friendly way, but as the prophet said, "They will not hear good when good cometh," yet they have been warned.

Brother Layton has made many improvements on the grounds, in the way of removing the old stumps, and cleaning up and burning the brush, etc. As a result the old, neglected places have become places of beauty. Many of the visitors express themselves as pleased with the improvements, and some say: "My! how I would like to live in one of these dear old houses." Brother and Sister Layton live in the Mansion House and we live in the Nauvoo House. The women folks are planting flowers and making things look very homelike. We expect many visitors this summer as

we will have a reunion at Montrose, Iowa, just across the river, and many will desire to see the property, and visit Nauvoo. Dear readers, if any of you are passing this way, stop off at Montrose and cross the river and pay us a visit.

Dear Saints, we want you to read the church history and become posted on the doings of the early church. It will be a help to you, and you will become better acquainted with the prophet and his work, and it will cause you to love your church better. You will be a better person, for you will try to follow more closely the teachings, and you will be better able to defend yourself when attacked. Many, many of our people are not acquainted with the church, and I would advise such to purchase the Young People's History, and have it before their children. Read it, and encourage them to read it, and they will be more interested in the church, and more able to defend it.

I am in the field most of the time in the vicinity of Nauvoo, and am enjoying my work fine. Brother and Sister Layton and Sister Burton are kept quite busy showing visitors around and telling them the gospel story. Sometimes they come in the forenoon on wash day, yet they are always glad to stop their work and entertain them.

Yours in the gospel, P. R. BURTON.

HAMILTON, MISSOURI, March 30, 1919.

*Editors Herald:* I certainly sympathize with those who are isolated from church privileges, who have not the opportunity of association with the Saints of God.

We have a very nice country church and a goodly number of earnest workers here in the Oakdale Branch, near Hamilton, Missouri, of the Far West Stake.

We are enjoying God's blessings, and are made glad to see his children who have the "moving Zionward desire," locating with us.

There is much we young people can do, and we should grasp every opportunity.

We have an enrollment of eighty-five in Sunday school, with a home department enrollment of eighteen, and cradle roll, twelve. Our Sunday school went "over the top" with our Christmas offering. We hope to do better this year.

Two of our young men who were in the United States service have returned—Guy G. Hawley, who was in Camp Bowie, Texas, and Brother Frank Hershey, who was at Great Lakes, Illinois. The latter is now working in Kansas City.

NINA HAWLEY.

FLAT TOP, COLORADO, March 31, 1919.

*Editors Herald:* Seeing no word regarding our conference held in Denver, will say that we had a good, spiritual conference with splendid attendance.

All the branches in the district reported, and reported conditions as a rule very good. All the missionaries were there, except one, E. F. Robertson, who was prevented by other demands from attending. We were also much pleased to have with us Patriarch F. A. Smith, who assisted by his timely counsel and spiritual teaching; also Patriarch James Davis.

The auxiliaries held profitable sessions, and all seemed working for the general good.

Preaching during conference was by James Davis, F. A. Smith, and O. E. Sade.

The next conference will be at Fort Collins, the last of August, preceded by a reunion. A good attendance is expected and hoped for.

In bonds,

J. R. SUTTON.

## ALL MODERN HOMES HAVE BOOKS

All Latter Day Saint homes should contain the History of the Church in four large volumes, for the adults and the students. \$2 per volume in cloth.

And the Young People's History in two volumes, by Vida E. Smith. \$1 per volume in cloth. The second volume is just off the press, and is a gem. Order now, in time for the long evenings.

HERALD PUBLISHING HOUSE,  
Lamoni, Iowa.

ENSIGN PUBLISHING HOUSE,  
Independence, Missouri.

DETROIT, MICHIGAN, March 31, 1919.

*Editors Herald:* As it has been a long time since there has been any news from Detroit Branch No. 4 in your columns, I thought perhaps a short letter could be accepted. We have our "ups and downs," the same as any other branch.

We have suffered as a branch from this dread disease that is raging through the land. Two of Brother George Lakin's family were compelled to have their lungs tapped to relieve them. They are both progressing nicely now.

Our Brother James McKay, the deacon in charge, was called to his eternal home by this dread disease. It was a severe loss to us, for though he had not lived among us as long as others, we had all learned to love and respect him. He was an unassuming servant of God, but so dependable.

The Relief and Service department are being wonderfully blessed in their efforts. We try to keep in touch with the sick members and report our labors to the priesthood. We are making an effort to get a church home, as our present location is not desirable. It surely "cheers the heart along the way" when we can see the progress the church is making.

I feel thankful indeed to see that the men called into the different offices of the church are such capable, businesslike men. May they be blessed with wisdom and meekness.

Your sister in the faith,

NETTIE M. GAULT.

If you don't want to succeed, be a grouch. If you do want to succeed, don't be a grouch. You've got to make your choice and be one or the other. You can't be both. The action of the grouch upon one's chances for success are similar to the action of thunder upon milk—it sours them.—Exchange.

It is when I let my life go out in love and goodness to my fellow men that the life of Jesus and the possibilities of my own nature are revealed to me as I never saw them before. In losing myself I find myself and something greater and better than myself.—Elwood Worcester, in Religion and Life.

(Continued from page 340.)

consecrated to foreign mission work. Let them be brought together for education in the language, customs, history and government of the peoples to whom they are expected to go, and educated in the doctrines of the church. This educational work must needs be intensive, because of our delay in preparation.

#### MEMORIAL TO OUR SOLDIERS

To be in line with the trend of the times, we as a people should make consistent efforts towards the erection of some memorial to those of our number who have been sacrificed in the great world war. A fitting move would be to combine this demand with the demand for more buildings at Graceland College, and erect a building to the memory of the soldiers in which in future years will be carried on educational activities designed to prepare for the best citizenship. And the fund for such memorial should be generous.

#### SELECTION OF PRESIDENTS OF SEVENTY

There has grown up the custom of having selections and nominations to fill vacancies in the council of Presidents of Seventy made by the council itself. We are of the opinion that such selections and nominations should come to the General Conference from the First Presidency, after approval is had by the Quorum of Twelve and the Seventy.

#### THE HIGH COUNCIL

Because the present organization of the Standing High Council of the church permits it to do so, that council has held several sessions in the course of the year, and its work has covered a variety of aspects. Some important decisions have been reached by it with which the ministry particularly should acquaint themselves. Reference here is had to those published in the January issue of "One." In the one involving the question of trial of a general officer of the church, a decision has been reached on a question in dispute for many years, and on which it is doubtful a decision could have been reached without inspiration, and that such divine assistance was given the president of the council was a matter of keen satisfaction and pleasure to every member of the council, and doubtless to many others, though the Quorum of Twelve has called it in question.

#### AUDITOR AND ARCHITECT

Last conference the Presidency was authorized to appoint a church auditor or auditors. Acting on this authority, we appointed Brother R. B. Trowbridge, whose report will indicate his activity.

Acting also under authorization, we appointed Brother Henry C. Smith church architect and we are pleased to report that he has arranged to give all his time to the work of his office.

#### APPROPRIATIONS COMMITTEE

Some years ago, by one of those spasmodic bits of legislation not infrequently had, an appropriations committee was created. It is the Order of Bishops. To have the committee on appropriations composed only of those of one line of church activities is an error. This committee should be changed so as to include representatives of the spiritual activities.

#### OF THE WORK OF THE TWELVE

Stating our opinion of the relationship of the two quorums, my attitude is that (not touching the legislative functions of the two quorums) in the executive or administrative line the Twelve are in all respects subordinate to, and under the direction of, the Presidency, and this includes missionary as well as local work.

As a concomitant to that, there should be noninterference on the part of the Twelve with organized local work, only as they shall be sent under the direction of the Presidency to "regulate" according to the law and not in the distorted sense acted upon by some who have held the apostolic office.

As a concomitant of the preceding, there must be the development of a force of local officers, high priests, elders, and the Aaronic officers, adequate to carry on the local work when once organized, subject to the supervision of the Presidency and the "regulating" demanded by the unfortunate emergencies we seem unable to escape.

There should be intensified missionary work both in Zion and the regions round about, as well as in foreign fields. The Seventy must speed up in their specific work: and this cries aloud for a definite unified missionary policy towards the goal of which local as well as missionary forces may work.

I am opposed to the old system of dividing the world up into fields, each to be presided over by an apostle. This policy, pursued up to two years ago, has made of the Twelve a body of individualists, without a unified policy either in local or missionary work, and some of our present difficulties are due to this wrong system.

The work of the Twelve is immediately under the direction of the First Presidency, without field appointment as of old, to go as sent, by twos or threes or fours, into foreign and new domestic fields to open up and organize the work, and with frequent change and shifting, till out of their common experience in harmony with the First Presidency, a common unified missionary policy, domestic and foreign, can be developed—something the Quorum of Twelve has not now and has not had in my memory.

The Twelve must, therefore, hold themselves in readiness to do this class of work and make preparations therefor, and carry out this enlarged development of their work, that they may, wherever sent, because of the unified policy of work and theory represent more than their individual selves in their work.

There must be developed a definite foreign missionary policy, with adequate, systematic, scientific, and rational preparation (education) for its expansion. This for the present will include, as noted elsewhere, the immediate opening up of the Palestine mission and the preparation and education of young men and women for other missions next year and later.

This means that work shall at once begin on more adequate provision of literature in the languages of the countries to which workers shall be sent.

There should be an immediate establishment of a fund for the purchase of large tracts of land in the region round about needed for the establishment of Zion and in connection it is well to say there should be a closer supervision by the Presidency over the entire work of the General Bishopric.

There should be an expansion and extensior stewardships, spiritual as well as temporal.

The Zionie developments should be expedited by establishing the center place under the Presidency and Bishopric and by moving the principal place of business to Independence.

There should be erected soon an adequate assembly hall or conference building, and the General Conferences should be held only there.

There should be erected an office building in the near future adequate for general office work.

Graceland College should be expanded in buildings and work, and courses calculated to prepare men for the ministry should be established. And here it is well to lay emphasis on this, that I stand for broader mental culture among the membership, and especially among the ministry. It is time we forever drove from our midst the idea that God's glory lies not in intelligence, or that God cannot use an educated man. We should stand for mental, physical, and spiritual culture. Our salvation lies not in the cultivation of our emotional sides alone, but in the well-balanced culture of mind, body, and spirit. We should stand firmly for higher standards of education as a prerequisite for the work of the ministry.

There must be closer coordination of all the departments of the church, and that coordination can only be brought about by a closer executive supervision of their work by the Presidency. In the past there has been manifested a strong tendency towards independence of departments which has made for inefficiency.

There should be a great expansion of the work of the Sanitarium. The work of that institution is pitifully inadequate for our needs. It needs more buildings, better equipment, larger force of workers, so that community welfare work may be undertaken by it in the interests of health.

More attention must be given by the church to the needs of our young—in recreation, physical and spiritual development.

The work of the church is onward. The progress of the past few years has been encouraging. Another two years should see our membership pass the one-hundred-thousand mark. We should not be satisfied that the debt should be wiped out, but another two years should see a half million dollars in the land-purchase fund, and a goodly start toward the temple fund.

Before us lies a great field of opportunity. Are we ready? Have we the courage to approach our ideals, shall we remain below them?

In the passing from the individualism of the past re-

gime to the cooperation of group activity or socialism of the present, there must be developed a solidarity which arises only from loyalty to the institution and its corps of officers. Centralization of large powers in execution or administration is necessary, but the rights of the people are adequately guarded by the law of common consent, which is the consent of the governed. Unless this solidarity is developed, unless such large powers in administration are given, and unless our society is bonded by such loyalty, our progress is bound to be slow, if any is made at all. We have a great plan of social righteousness, but its establishment demands what we have just mentioned. Have we the courage of our convictions?

F. M. SMITH.

The Secretary of the Twelve then submitted a report of certain matters to the consideration of the conference. After their report had been read, J. W. Wight moved that on account of the importance of the question that a general assembly of the church be called by the Presidency to meet at such time and place as may be deemed proper.

A substitute was at once submitted that the matter be referred to a joint council of the Presidency, Twelve, and seventies. Discussion of these motions continued at length until 5 p. m., whereupon the previous question was moved, and upon submission the substitute prevailed.

Announcements for the services of April 8, quorum meetings and special features were made. They will be set forth as they occur. After singing one verse of "How gentle God's commands," benediction was offered by Presiding Patriarch F. A. Smith.

Immediately at the close of the business session, the various delegations were called together for organization, so as to be prepared to meet quickly and act if any necessity should arise.

The day might well be called the Woman's Auxiliary day of the conference, as the morning hours from 8 to 10 a. m. were devoted to their meetings, and the evening session at the church was also offered by them.

The evening meeting at the church was devoted to Woman's Auxiliary features. President Mrs. D. J. Krahl was in charge. The conference choir rendered two anthems, and Nelle Atkinson Kelley gave two vocal solos.

There were three speakers. Mrs. J. A. Gardner, of Independence, secretary of the society, spoke on "organized girlhood." Miss Grace Thompson, of Lamoni, used as a subject: "Temple Builders and Oriole Girls." Doctor F. M. McDowell, of Lamoni, spoke on the "Young people of the church." The attendance was good.

The preaching service at the Coliseum was by James E. Yates, to a full house, on "Building with untempered mortar." Elder Hubert Case is in charge of the Coliseum meetings.

## TUESDAY, APRIL 8

The day is fair and offers no hindrance to the assembling of the Saints.

The choir again met in the early prayer service at 7 o'clock, an excellent spirit present in their meeting. They feel the necessity of consecration to their especial work, and have met this way for the last several conferences.

At 8 a. m. the Woman's Auxiliary met at the church. The program consisted of an address by Max Carmichael, superintendent of schools, Lamoni, on "Better homes through concerted action." A round table discussion on home and child welfare work, led by Mrs. Lena Graham, suggested for dis-

cussion the value of special child welfare meetings in your community; experiences and difficulties met by local organizations in child welfare work.

The meeting of the priesthood at the Coliseum was addressed by F. M. Smith, who dwelt especially on administration to the sick. A letter had been written to 67 representative men in all the leading quorums, asking them to express themselves on the length of the anointing prayer as related to the prayer of the one confirming. Answers were received from a goodly number and some of the most characteristic read to the audience. It was of especial value to the elders, and could but leave one listening convinced that the big thing is propriety, dignified simplicity without stiltedness is the end to be desired. Letters from S. A. Burgess, I. N. White, G. N. Briggs, A. B. Phillips, Edward Ing-ham, E. O. Clark and Charles Fry were read.

President Smith expressed a hope that it might be possible at some time in the near future to have a series of meetings at which the priesthood might meet and come to a unanimity on such details of our work, not hampered by the rush and stress of conference business, etc.

At 9 and 9.15 the various quorums went into session. The elders meet at the Mite Society Building, with C. I. Carpenter in charge. The high priests meet at the Methodist Church, J. A. Tanner president. The seventies are beginning to meet in separate quorum sessions, there being three quorums, First, Second, and Third. The meeting place of the seventies is at the Odd Fellow's Hall.

The Order of Bishops meet as usual at the general church library at the Herald Building.

The prayer meeting at 9 to 10.15 at the church was in charge of J. M. Terry and W. A. McDowell. It was reported as an excellent meeting, soothing the disturbed feelings of many Saints.

At 10.30 the scheduled meeting of the Woman's Auxiliary opened in the upper auditorium at the church.

The first speaker was Mrs. Mabel Knipschild Smith of Independence, Missouri. Her subject was, "Social service work," being a broad presentation of a most important subject. The experiences of some of the most eminent workers in this line were related and shown in their relation to our work in social welfare work.

All who have gone into this subject realize that there must be great wisdom shown in helping the needy, that it may be done justly. How they may the better help themselves is the great problem not only of the world but of the church. Help them *out* of their poverty and not *in* it, is the keynote of the situation, the speaker told us. This must be the ideal of all workers, whether it be the Auxiliary, Bishopric, deacons, relief societies—or better still, a combination of all these.

It was interesting to note that not only the poor, but sometimes the wealthy as well, need the advantage of social work. When intelligently done, it is as possible to reach the heart of a poor wealthy person as to make a poor person rich in gratitude.

These great needs were said to be dominant in our social needs:

- Social work.
- Relief.
- Medical.

**Educational.**

Page 24 of the Supplement was read from by Sister Krahl, showing the statement of the Auxiliary on the subject.

These books were used by the speaker and there was a demand for the names and addresses of publishers. We are glad to pass them on to our readers: The Good Neighbor in the Modern City, by Mary E. Richmond, J. B. Lippincott Company, Philadelphia; The Normal Life, by Edward T. Devine, Douglas C. McMurtrie, New York; Social Diagnosis, by Mary E. Richmond, Russel Sage Foundation, 130 East 22d Street, New York City; What Social Workers Should Know About Their Own Communities, Russell Sage Foundation.

The next speaker was Mrs. J. A. Gardner, who used the thirteen of the 35 home and child welfare panels which are sent to reunions and general gatherings by the general officers. An excellent booklet accompanies the set, from which the speaker read extensively. All who saw and heard these could but wish they might be presented in their own communities that all might have the valuable information so nicely presented.

The following outlines are not complete, but fairly represent the character of the panels, which were profusely illustrated in colors:

**HOW TO EAT**

Nature attends to every process of nutrition except two: choosing and chewing our food.

Habits of eating formed in childhood continue throughout life.

**WHAT TO EAT**

These supply building materials: Milk, eggs, meat, cheese, oatmeal, wheat products, dried peas, spinach, lentils, beans, and nuts.

These grow energy: Milk, cream, fruits, olive oil, vegetable oils, figs, cereals, potatoes, rice, green vegetables, cornmeal, pears, bananas, macaroni, vegetables.

When milk is old or dirty, tiny invisible plants called bacteria grow rapidly in it.

Pasteurize your own milk.

**WHAT NOT TO EAT**

Fried foods overtax the stomach. So also do: pickles, pastry, highly seasoned foods, too much meat, unripe fruit, coffee, beer, tea.

**SWEETS**

Constant indulgence in sweets impairs appetite, ruins digestion, decays the teeth.

Ideal sweets: Raisins, figs, dates, maple sugar, pure honey, sweet fruits, sugar cane.

**CARE OF THE EYES**

Only one pair of eyes—they must last a lifetime.

Avoid facing the light, reading in the twilight, reading when lying on the back, using the "common towel."

**CARE OF THE FEET**

From earliest infancy nature should be given a chance. Do the child's feet have to fit shoes, or do shoes fit feet?

**HEALTH AND THE COMMONWEALTH**

Cooperation of the home and the school. Schools should teach hygiene, have regular health inspection, physical training, etc.

Homes should clothe children properly, keep children clean, afford proper nourishment and sufficient sleep.

**COMMUNICABLE DISEASES**

No need to force children to run the unnecessary gauntlet of measles, mumps, scarlet fever, diphtheria, etc.

Epidemic is a disgrace to a community.

Regular and thorough examination is a necessary disease preventive.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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**CARE OF THE TEETH**

Carefully preserve the baby teeth, they lay the foundation for future molars.

**CORRECT BREATHING**

A child cannot breathe properly if the nasal passages are obstructed.

With adenoids—breathing becomes difficult, the expression vacant, the hearing dulled, the comprehension slow, the growth stunted. To breathe properly breathe through nose, and use both chest and diaphragm.

**MODERN HEALTH METHODS**

Essentials: Dental clinic, school nurse, playground. Prevention is better than cure.

**CHURCH RECORDER**

To the First Presidency and General Conference of 1919, Lamoni, Iowa: We are pleased to submit herewith a tabulated statement of the membership statistics as shown by the reports of branches which have come to us during the year 1918.

Attention is invited to the following items: The total of 1917 was 86,260, to which has been added by baptism 5,195, by transfers received 4,443, and from which has been deducted as losses by transfers issued 4,090, expulsion 118, deaths 865, leaving a net gain of 4,565, and making a present number of 90,825. This shows the largest number of baptisms for any one year since 1890, the next largest being in 1916 when there were 4,907; and the largest net gain during the same period was 1917, when there was a net gain of 4,668.

There have been during the year 554 ordinations, 801 marriages, 1,411 children blessed, and the reports show 36,551 absentees; 5,815 hold the priesthood; of these one third are of the Melchisedec order, one third hold the office of priest of the Aaronic order, and one third are teachers and deacons.

Of the 5,195 baptized 2,275 or 43.8 per cent were males, and 2,920 or 56.2 per cent were females; 2,078 or 40 per cent were under fifteen years of age; 4.6 per cent of our entire membership transferred from one branch to another.

For the purpose of comparison we submit the following figures covering the ten-year period from 1910-1919, a five-year period from 1915 to 1919, and a one-year period for 1918. By reducing these items to a percentage basis a more accurate idea of our progress is conveyed in this tabulation than can be obtained from the aggregate numbers as given in the annual reports.

During the past year Michigan leads the list in the number of baptisms having 981 which represents 10 per cent of their membership; Missouri is second with 884 which is 6 per cent;

| Averages    | 10 years<br>1910-1919 |          | 5 years<br>1915-1919 |          | 1 year<br>1918 |          |
|-------------|-----------------------|----------|----------------------|----------|----------------|----------|
|             | Number                | Per cent | Number               | Per cent | Number         | Per cent |
| Membership  | 74,160                |          | 82,455               |          | 90,825         |          |
| Baptisms    | 3,660                 | 4.9      | 4,252                | 5.1      | 5,195          | 5.6      |
| Received    | 2,425                 | 3.2      | 2,940                | 3.5      | 4,443          | 4.8      |
| Removals    | 2,252                 | 3        | 2,597                | 3.1      | 4,090          | 4.4      |
| Expulsions  | 82                    | .01      | 90                   | .01      | 118            | .1       |
| Deaths      | 609                   | .7       | 659                  | .7       | 865            | .94      |
| Net gain    | 2,991                 | 4        | 3,345                | 4        | 4,665          | 5        |
| Ordinations | 368                   | .4       | 431                  | .5       | 554            | .6       |
| Marriages   | 473                   | .5       | 601                  | .7       | 801            | .8       |
| Absentees   | 29,112                | 38       | 32,919               | 39       | 35,551         | 40       |

CHURCH RECORDER  
1918-1919

| Countries and States | Totals 1918 | Gains |      | Losses |      |      | Net Gain | Net Loss | Totals 1919 | Ministers | Ordinations | Marriages | Absentees |
|----------------------|-------------|-------|------|--------|------|------|----------|----------|-------------|-----------|-------------|-----------|-----------|
|                      |             | Bap.  | Rec. | Rem.   | Exp. | Died |          |          |             |           |             |           |           |
| Australia            | 1680        | 106   | 30   | 34     | 19   | 83   | 1763     | 179      | 7           | 19        | 507         |           |           |
| Canada               | 7237        | 751   | 333  | 375    | 14   | 97   | 603      | 7840     | 484         | 75        | 2760        |           |           |
| Denmark              | 22          |       | 1    |        |      | 1    |          | 23       |             |           | 23          |           |           |
| England              | 1446        | 75    | 12   | 10     | 13   | 64   | 1510     | 156      | 6           | 8         | 614         |           |           |
| Germany              | 114         |       |      |        |      |      | 114      | 9        |             |           | 67          |           |           |
| Hawaii               | 305         | 38    |      | 7      |      | 31   | 336      | 20       | 2           |           | 12          |           |           |
| Mexico               | 2           |       |      |        |      |      | 2        |          |             |           | 2           |           |           |
| N. Zealand           | 23          |       |      |        |      |      | 23       | 3        |             |           | 10          |           |           |
| Norway               | 69          |       | 1    |        |      | 1    | 70       | 2        |             |           | 61          |           |           |
| Palestine            | 16          |       |      |        |      |      | 16       | 3        |             |           | 16          |           |           |
| Scotland             | 29          |       |      |        |      |      | 29       |          |             |           | 29          |           |           |
| Society Isl's        | 1785        |       |      |        |      |      | 1785     |          |             |           |             |           |           |
| Sweden               | 63          |       | 2    |        |      | 2    | 65       |          |             |           | 65          |           |           |
| Switzerland          | 15          |       |      |        |      |      | 15       | 2        |             |           | 15          |           |           |
| Wales                | 248         |       |      |        |      |      | 248      | 28       |             |           | 81          |           |           |
| Alabama              | 1605        | 53    | 19   | 21     | 2    | 16   | 33       | 1638     | 54          | 11        | 19          | 794       |           |
| Arizona              | 128         | 9     | 4    | 5      | 1    | 7    |          | 135      | 22          | 1         |             | 62        |           |
| Arkansas             | 376         | 35    | 7    | 5      | 1    | 31   |          | 907      | 39          | 5         | 3           | 629       |           |
| California           | 3223        | 153   | 163  | 219    | 3    | 66   | 23       | 3251     | 193         | 7         | 33          | 1560      |           |
| Colorado             | 1516        | 170   | 75   | 45     | 10   | 190  |          | 1706     | 96          | 13        | 20          | 820       |           |
| Connecticut          | 62          | 2     |      |        |      | 2    |          | 64       | 5           |           | 1           | 13        |           |
| Florida              | 559         | 17    | 4    | 5      |      | 16   |          | 575      | 23          |           | 1           | 319       |           |
| Idaho                | 912         | 47    | 42   | 7      | 4    | 73   |          | 990      | 71          | 3         | 5           | 427       |           |
| Illinois             | 4663        | 229   | 116  | 140    | 17   | 44   | 144      | 4807     | 309         | 22        | 40          | 2080      |           |
| Indiana              | 1060        | 1     | 6    | 14     | 2    | 6    | 15       | 1045     | 41          | 3         | 2           | 412       |           |
| Iowa                 | 11465       | 216   | 297  | 391    | 7    | 77   | 38       | 11503    | 652         | 35        | 51          | 4663      |           |
| Kansas               | 3566        | 224   | 228  | 291    | 7    | 38   | 116      | 3682     | 253         | 29        | 43          | 1479      |           |
| Kentucky             | 457         | 4     | 2    | 8      |      | 4    |          | 451      | 16          |           | 1           | 225       |           |
| Louisiana            | 69          | 16    | 4    |        |      | 20   |          | 89       | 5           |           | 1           | 22        |           |
| Maine                | 1135        | 8     | 1    | 7      |      | 9    |          | 1128     | 60          | 1         | 3           | 418       |           |
| Maryland             | 135         | 12    |      | 4      |      | 2    | 6        | 141      | 11          |           | 1           | 13        |           |
| Mass.                | 764         | 17    | 24   | 45     |      | 13   | 17       | 747      | 73          | 1         | 1           | 238       |           |
| Michigan             | 8290        | 981   | 863  | 716    | 6    | 127  | 995      | 9285     | 649         | 135       | 124         | 3610      |           |
| Minnesota            | 632         | 3     | 7    | 12     | 2    | 3    |          | 625      | 38          |           | 1           | 322       |           |
| Mississippi          | 396         | 20    | 5    | 2      |      | 4    | 19       | 415      | 20          | 1         | 9           | 121       |           |
| Missouri             | 13124       | 884   | 1225 | 865    | 27   | 164  | 1053     | 14177    | 1036        | 96        | 176         | 4648      |           |
| Montana              | 686         | 30    | 25   | 22     |      | 4    | 29       | 715      | 60          | 2         | 10          | 351       |           |
| Nebraska             | 2625        | 45    | 35   | 48     | 1    | 14   | 17       | 2642     | 104         | 8         | 8           | 1446      |           |
| Nevada               | 108         |       |      |        |      |      |          | 108      | 5           |           |             | 108       |           |
| N. Mexico            | 40          |       |      | 3      |      |      | 3        | 37       |             |           |             | 37        |           |
| New York             | 569         | 33    | 15   | 10     |      | 4    | 34       | 603      | 44          | 1         | 2           | 143       |           |
| No. Dakota           | 471         | 62    | 22   | 21     | 1    | 1    | 61       | 532      | 41          | 1         | 2           | 303       |           |
| Ohio                 | 2625        | 174   | 213  | 133    | 9    | 27   | 213      | 2838     | 221         | 27        | 20          | 1032      |           |
| Oklahoma             | 2683        | 220   | 225  | 161    | 1    | 17   | 266      | 2949     | 194         | 8         | 23          | 1347      |           |
| Oregon               | 739         | 59    | 31   | 30     | 1    | 7    | 52       | 791      | 51          |           | 12          | 405       |           |
| Penn.                | 1424        | 120   | 112  | 140    | 1    | 20   | 71       | 1495     | 103         | 15        | 10          | 400       |           |
| R. Island            | 361         | 6     | 20   | 7      |      | 8    | 11       | 372      | 32          |           | 10          | 70        |           |
| S. Carolina          |             | 1     |      |        |      |      | 1        |          |             |           |             | 1         |           |
| S. Dakota            | 223         | 1     |      | 7      |      |      | 6        | 217      | 6           |           |             | 184       |           |
| Tennessee            | 408         | 1     | 1    | 6      |      | 1    | 5        | 403      | 23          |           | 3           | 163       |           |
| Texas                | 1463        | 167   | 70   | 106    | 7    | 15   | 109      | 1572     | 77          | 6         | 19          | 758       |           |
| Utah                 | 759         |       |      |        |      |      |          | 759      | 42          |           |             | 484       |           |
| Virginia             | 34          |       |      |        |      |      |          | 34       |             |           |             | 34        |           |
| Washington           | 1087        | 68    | 72   | 91     |      | 7    | 42       | 1129     | 92          | 6         | 12          | 436       |           |
| W. Virginia          | 927         | 35    | 2    | 8      |      | 21   |          | 948      | 67          | 5         | 6           | 623       |           |
| Wisconsin            | 1261        | 94    | 121  | 68     |      | 14   | 133      | 1394     | 97          | 27        | 7           | 556       |           |
| Wyoming              | 76          | 8     | 3    | 1      |      | 10   |          | 86       | 4           |           |             | 28        |           |
| U. S.                | 73206       | 4225  | 4059 | 3664   | 104  | 736  | 3846     | 76986    | 4929        | 464       | 679         | 32289     |           |
| Foreign              | 13054       | 970   | 384  | 426    | 14   | 129  | 785      | 13839    | 886         | 90        | 122         | 4262      |           |
| Totals 1919          | 86260       | 5195  | 4443 | 4090   | 118  | 865  | 4631     | 90825    | 5315        | 554       | 801         | 36551     |           |

Palestine; Dunedin, New Zealand; Bisbee and Sulphur Springs Valley, Arizona; Saint Cloud and Tampa, Florida; Olive and Pleasant View, Nebraska.

The following new branches have been added to the records during the year: CANADA: Alberta District, Oyen and Coutts; Owen Sound District, Spanish and Sandfield; Southern Saskatchewan District, Findlater; Toronto District, Ottawa. IOWA: Eastern District, Waterloo. KANSAS: Spring River District, Arma and Mulberry. MICHIGAN: Central District, West Branch Number 2; Detroit District, Second Detroit, Third Detroit, Fourth Detroit, Pontiac, Otter Lake, Flint Number 2, Highland Park; Northern District, Sault Sainte Marie; Western District, Edgetts. MISSOURI: Holden Stake, Sedalia, East Independence, Marshall, Grandview; Spring River District, Carthage. OHIO: Kirtland District, Alliance and Central New Philadelphia; Northwestern District, Saint Marys. OKLAHOMA: Spring River District, Nowata. PENNSYLVANIA: Pittsburgh District, Duboise, Lock Number 4, Punxutawney. WASHINGTON: Seattle and British Columbia District, Bellingham. WISCONSIN: Northern District, Rock Elm and Black River Falls; Southern District, Readstown; 35 in all.

Nothing has been received during the year from the Society Islands, we suppose on account of conditions incident to the influenza epidemic, nor from Germany or Palestine because of the war situation.

The quality of the work received from our district and branch secretaries is improving in most cases, a few however are still negligent. We hope to make still further improvement in this direction by a persistent campaign of education which we are prepared to launch during the coming year if permitted so to do.

Since our last report was submitted our office quarters have been changed from Lamoni, Iowa, to Independence, Missouri. Some delay and loss of time was necessitated by moving, including preparation of quarters and obtaining necessary equipment with which to handle our work. The influenza epidemic took its turn at our office force causing some loss of time here as well as in other activities. Considering all our handicaps, however, we are pleased with our year's work and are better prepared to handle the work of the coming year than we were at the beginning of the present.

Respectfully submitted,

C. I. CARPENTER,  
Church Recorder.

INDEPENDENCE, MISSOURI, March 14, 1919.

GLEANINGS

On account of unusual conditions in the sudden rise of water in the city reservoir, the water in the mains for sometime has been very muddy. After some strenuous work and the establishment of a chemical filter, the city council was able to clear it up most satisfactorily by the evening of the 5th. Aluminum sulphite and sand is used and the results are most satisfactory. When the entire system is established the water will be fit for drinking if desired.

"How can you tell which of all these visitors are preachers?" asked one Lamomite of another.

"I cannot."

"Well, just watch that group on the corner there a moment. The preachers are all talking with their arms and hands and the nodding of heads. Can you tell now?"

"I can."

And so can anyone who observes.

Conference visitors found the Lamoni church considerably changed since the general meeting of two years ago. Two exits have been cut into the west end, so any who desire to go out of the building that way or come in, find it convenient to do so. The platform has been considerably enlarged so it will accommodate a large choir, an orchestra and a grand piano in addition to the organ.

and Canada third with 751 or 107 per cent. In the matter of net gains Missouri is first with 1,503 or 8.9 per cent; Michigan second with 995 or 12 per cent; Canada third with 603 or 8.3 per cent. It will be noticed in this comparison that Michigan has made the greatest progress.

The territory of the church is more nearly reported up to date this year than has been for years before at this time of the year, but few points being on the delinquent list. They are: Chatham, Ontario; Sheffield, England; Little Sioux, Iowa; and Utah Districts; Germany; and the Society Islands; and the following isolated branches: Jerusalem,

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, April 16, 1919

Number 16

## PRAYER BY ELBERT A. SMITH

OFFERED AT THE OPENING OF CONFERENCE, APRIL 7

We look to thee, Almighty God of love, believing that we are still the recipients of thy blessing and that the church is still the object of thy love and direction. So we come to thee with a feeling of assurance and confidence that we will be directed by thy Holy Spirit.

We present before thee this waiting assemblage that shortly will constitute the conference of thy people, and we pray that as it shall be organized and as we shall move forward upon the business that may come before us, that we may do so continuously under the direction of thy Holy Spirit.

We feel that it is an eventful moment and a time that should challenge our prayerful attention—if we have forebodings we pray that they may vanish away, as presently we shall see unfolded before us the revelation of thy will and its accomplishment. Wilt thou so direct us, we pray, that we may so deport ourselves in faith and without feelings of partisanship that we may judge carefully all that shall come before us for our consideration.

Bless, we pray, the delegates and the ministry, all those who are burdened with the responsibility of deciding the questions that come before them; may they do so carefully, feeling that they are representing the church and are seeking to safeguard her interests.

Be with us now, we pray, and in every session of this conference, of whatever nature, may we be blessed of thee.

In Jesus' name, Amen.

## WHAT IS LOYALTY?

Contrary to the expectation of some, loyalty is closely related to legality and the law. One who is faithful to the law is loyal, as well as one who upholds the lawful authority. The term also includes truth between individuals to whom is due fidelity, as from one friend to another or between lovers.

Some are inclined to object very strongly to the idea of personal loyalty, urging one should be loyal only to the truth. In part this objection is justified. Confidence begets confidence. Loyalty begets loyalty. And while it may be used as properly as that fidelity or allegiance due a superior, it may also be used between equals. Within the church there is no such loyalty as that due to a prince, though there is a sense in which there is due a loyalty to the superior officers, to those on whom is laid the burden of the work. But this is not so much personal as it is

official; nor does it mean that to a few men should be given the absolute right to dictate all action, and that all others, through the principle of loyalty must support everything which is submitted. The right of common consent forbids this, nor do we know of anyone who asks otherwise.

Loyalty to the church, leaving out all individuals and personal elements, requires that a man entering a new field shall not attempt to tear down the work of his predecessor, and by inuendoes, suggestions, or direct statements, destroy confidence in the work already done. It means also that no man sent out to represent the church should make it his primary purpose to misrepresent and destroy right confidence in the constituted officers of the church.

It requires truth, and truth includes—not merely the collection of a number of isolated incidents, each of which may apparently be true in and of themselves, and yet which may be neither singly or collectively true in the sense and manner in which they are presented.

To ascertain the truth of anything that is said or done, it is not enough merely to find the exact words, or to state the exact form of action. The surrounding circumstances—the setting, is essential if the truth would be known. Yet this fact is continually ignored, and time and again an answer given to meet a particular condition, is extended to meet very dissimilar conditions and in a way to prove injurious. Circumstances must be considered and every fact in its right setting.

Further than this, individual character must be given consideration. When this is done, and we really know the man, we then know that certain constructions, which before seemed impossible, have become not only improbable but impossible, until as clear as light there comes out the only true and right explanation.

We have many times in case of difficulty resorted to this, and have tried to consider as far as we could the possible surroundings, but above all to consider the individual affected, and it seems almost invariably when the individual character is considered, the solution is at once shown. The Master has said, "Ye shall know the truth, and the truth shall make you free." There is no longer darkness, there is no longer doubt, but there is certainty without further necessity for verification.

Loyalty to the truth requires that individual character should be given its due weight and consideration.

There never has walked this earth, a man of whom it was not possible, if one sat down to consider all of his acts, but that one could find something objectionable, providing that is what he is looking for. A man, by his own imagination, makes

actions the most innocent become quite the reverse. It is written even of our divine Master, that they accused him of being in league with Beelzebub. When one sets out to make a case, quite an accumulation, apparently, sometimes can be found and viewing these alone, the record may appear a dark grey if not quite black.

The Master also spoke of this condition of those who would cast out a mote from their brother's eye, but who consider not the beam in their own eye. In such incidents, those so asserting will affirm their truth, but this is not correct, nor a true picture, for they have disregarded all of the right action, and have disregarded character and have given only a perverted view. Hence the result is false.

Yet it is still true, that some thinking to establish such a case may in all seeming innocence assert the truthfulness of their imaginations.

We want and need men loyal to the truth. That means not only the truth laid down in the word of God (it does mean that), but it also means truth in a broad personal sense. It requires loyalty to individuals.

We need men loyal to the church whose effort is to build up the church, not to tear down. This will require the loyal support of their coworkers. If there is cause for offense, it means that we will not attempt to try the case in each locality where we go, but will bring it before the proper tribunal or body. It means, if we think we have cause for offense, there is still the proper time and method of procedure. Friends do not consider it a burden to be loyal one to another, but rather a rare privilege.

Loyalty to Christ means loyalty to our brother, loyalty to the church, loyalty to one another, loyalty to the truth demands justice, mercy, and loyalty to the men on whom rests the burden of the work as well as to our friends and to each other.

S. A. B.

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### THE RESPONSIBILITY OF A DELEGATE

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A delegate to General Conference is elected on a basis of one to each hundred members. In other words, from every hundred members of a district or stake one is chosen to represent the number by his vote at the general meetings of the church.

An ex officio is a member of the Melchisedec priesthood, he having a seat, voice, and vote in the assembly.

Ordinarily there is no difference in the voting strength of a delegate or an ex officio—each person has one vote on matters before the body. Questions of considerable importance are decided in this way, and the responsibility of deciding correctly is a heavy one.

But there is something that we would bring again to the attention of not only delegates to this conference, but to those who have elected them, as well as those who may be personally concerned in the future.

Occasionally some question arises which is considered so important that a yea and nay vote is called for. Then the complexion of the situation is entirely changed. The ex officio with no delegate rights continues to vote for himself as a represent-

ative of the church, but a delegate votes for a hundred members, he being but one of that number.

Perhaps it is generally known that if five members of the assembly call for a yea and nay vote just prior to the vote being taken, it must be acceded to and the chairman announces that the delegations shall assemble and render their decision and vote.

This is followed by a breaking up of the general meeting and a resolving into groups from the stakes and districts represented. Ordinarily this should be a simple procedure, for with proper organization a chairman of the delegation has already been chosen, as well as secretary, and if the question needs further elucidation it can be had. That is, it is usually so; but there have been occasions when this was not possible. We call to mind such a vote being called a few years ago over a motion to lay some question on the table. The chairman took care very properly to instruct the delegates that since the vote was on the question of lying on the table, it was not subject to debate, hence the delegations could not discuss but only record their votes.

So it will be seen that complications easily arise. In fact they are more apt to than not. Seldom is an important issue raised which is so clearly defined and free from faults that it can be easily decided. One may favor the proposal but be opposed to some amendment involved. Another may favor a substitute offered but be unwilling to vote for it finally because it is sure to be affected by an unpopular amendment.

Every legislative body must grapple with such problems and oftentimes be condemned for its inability to strip apparent nonessentials and arrive at a clear-cut decision. So long as humanity is human this will continue to be a problem.

So we say that the responsibility of a delegate is a serious one. It is not sufficient that he or she keep track of some one person in the audience and vote as he does, thinking his judgment must be better than some one else's. The views of the one had in mind *may be wrong*. We must stand on our own feet, held firmly there by the strong hand of God who supports us by the light of his Holy Spirit. And this is obtained through intelligent and devout prayer.

No matter how we look at it, the responsibility cannot be evaded. If one does not vote, he is making a colossal blunder. If one has no opinion he is not fit to be a delegate. To vote right, according to one's best conception of *right* is the duty of every person. To do that is no sinecure. The very life and progress of the work may depend on our vote. If the decision is close and we find our vote was sufficient to have turned the scales either way, how many years of remorse we shall have if we in our retrospections conclude that we did not go deeply enough!

If we could deeply impress every delegate with the sacred responsibility of being open to conviction at all times, yet exerting every ounce of one's intelligence to decide as we think our friends at home who elected us would have voted, it would be sufficient. Of course our words cannot do that, but we do trust that in the discharge of this responsibility we may have the divine power of God to enlighten our minds.

E. D. M.

## THE BISHOPRIC

One of the splendid features before this conference is the report by the Presiding Bishop of a total indebtedness March 24, 1919, of only \$76,043.33. There is in his hands and in the hands of other bishops and agents the sum of \$79,430.24 in cash. This means that the debt is paid or can be and will be paid as rapidly as those holding obligations will permit.

Going back over the past records, we note in the report to the conference of 1917, the statement that from May 1 to December 31, 1916, \$21,157.10 had been paid on the church debt, leaving a balance due by the general church of nearly \$225,000, or indebtedness of the church and its institutions, including Board of Publication, Graceland College, and the Sanitarium, of about \$370,000. A start only had been made in 1916.

The report, however, to the conference of 1918 showed, during 1917, \$104,688.17 had been paid, leaving a balance due by the church and its various institutions of \$266,886.90 to December 31, 1917.

The present report shows that during 1918 the tithes and offerings, and consecration receipts outside of Christmas offering, had exceeded the 1917 contributions by \$61,714.37. The previous year had shown a gain of 50 per cent increase.

The previous year had shown a Christmas offering of \$75,000, while 1918 returned nearly \$91,000 Christmas offering. The result is that by December 31, 1918, the church indebtedness, including that of its institution, had been reduced to \$159,686.19. A little over \$83,000 has been paid since.

Stating it in a different way from these figures, the debt of the church and its various institutions and departments May 1, 1916, was over \$392,000, and that there was then cash on hand with the Presiding Bishop and agents, a total of about \$26,500, a net indebtedness over cash on hand of over \$366,000.

That March 24, 1919, there remained an indebtedness of a little over \$76,000, with over \$79,000 cash on hand and in the hands of agents.

This splendid result accomplished in less than three years is what has been secured by the policy of the Presiding Bishopric, supported by the Order of Bishops, that no expenditure which could reasonably be avoided should be made until the debt of the church had first been paid; in particular, that no building be erected until the debts first be paid.

But it is also because there was an increase of about 50 per cent in receipts of tithes, offerings, and consecrations, in 1917, over 1916; and a further increase of over \$61,000 for the last year. And the Christmas offering has greatly assisted.

In a report of the Bishop to the conference two years ago, the statement is made that present worth has been reduced over \$45,000 because of items charged off to profit and loss. It shows a statement of available assets of \$517,405.97.

This year a decided change is made by the listing of houses of worship amounting to \$1,267,482.66. This is a decided increase from the invoice reported in 1908 at which time our houses of worship were listed at about \$676,724.05. Excluding this item, there remains a balance of \$1,061,900 assets of the church.

We note an increase for the two years in other assets, accounts receivable over \$22,000; bills receivable nearly \$100,000; cash in hands of bishops and agents and the hands of the Presiding Bishop \$51,000; the Holden Home over \$18,000, and Liberty Home over \$6,000; Independence Sanitarium about \$12,000 when we take into consideration the fact that part of the assets listed two years ago was \$12,000 due from the Sanitarium to the church.

Real estate and real estate contracts show an increase of \$62,000. Graceland College is also added to the assets listed two years ago, giving total assets of about \$89,000, which means no substantial increase for the college for the last several years. The college has been working very closely to avoid additional expense, while the debts were being paid.

Assets of the *HERALD* and *Ensign* are not listed two years ago, and are now about \$198,000 to the total listed assets.

Total increase in assets other than houses of worship, \$540,000, or deducting assets of Graceland College and of the Board of Publication as they were not included two years ago, an increase of over \$200,000.

In round numbers this year, the present worth is over \$2,100,000, or exclusive of houses of worship, \$873,000; and two years ago the present worth, including that of the college and Board of Publication, was about \$447,000.

S. A. B.

## PASSING OF A PIONEER

In the passing of Patriarch William Lewis at Saint Joseph, Missouri, on March 29, the church has lost one more of its faithful men of the old guard. He united with the church when but seventeen years of age and was ordained an elder the following year. For a number of years he served as president of the Far West District and pastor of the Saint Joseph Branch.

He has made two missionary trips to Wales, the place of his birth, and has also labored in Saskatchewan, Alberta, and Manitoba, Canada, and in New York, Ohio, Pennsylvania, West Virginia, Illinois, Kansas, Iowa, and Missouri.

His wholesome counsel, optimistic outlook, and abiding faithfulness have been the means of spiritual benefit to thousands among us. The church has lost one more of its most faithful workers who served faithfully to the end.

## RECORDER'S REPORT

It is of interest to note that less than one in fifteen of the church membership hold the priesthood. Of these, only one third hold the Melchisedec priesthood. In other words about two per cent hold the eldership; about two per cent are priests after the order of Aaron, and about two per cent are teachers and deacons. Apparently about one in five of the Melchisedec priesthood have been ordained to special office, as to the First Presidency, Quorum of Twelve, seventies, evangelical ministers, bishops, and other high priests, or less than four hundred men.

It may be noted from this that priesthood meetings will not fully provide for the men of the church.

The record for baptism is decidedly encouraging. The baptism of children under fifteen years of age would appear to intimate that the larger per cent of children of this age are being baptized. The church should at least hold its own children, and the reports for the past few years would seem to indicate that the percentage baptized is near what it should be.

In addition to this it is of much interest that sixty per cent of the baptisms are of those past fifteen years of age, showing that as a missionary organization the church is making good.

There still remains the perennial question of scattered members. Much is being done and plans laid to correct this under the direction of Elder F. A. Smith, the Presiding Patriarch.

The largest net gain was made in the year 1916, and reported to the conference of 1917. In the conference report for that year the net gain was given as 4,638. At the conference of 1916, there was reported 4,907 baptisms for 1915. This is the largest number of baptisms until the past year.

S. A. B.

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### A PEN AND INK CLUB

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The assistant historian says a "pen and ink club" is in process of organization to prepare writers and authors for our church publications. We welcome any such effort, for there are always many among us with sufficient knowledge and fair imagination but who lack technique. Till we can have a full-fledged school of journalism with extensive curriculum, we may well devote some attention to such a localized effort or efforts leading to a better equipped corps of writers.

For instance, if we could get a few hundred writers to understand the importance of sending in manuscripts double-spaced, who know the value of intelligent paragraphing, the simple rules of quotations and the limitations of paraphrasing, it would be a boon to all who had to do with the final work and favorably react on the character of the work appearing in the periodicals.

Of course we hope the proposed club will do much more, but if nothing else were attained, it would be worth while.

Success to the whole family of pen and ink clubs.

E. D. M.

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### GLEANINGS

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The recreational hall in Lamoni, rented and equipped because of the initiative of a large class of young men in the Religio, is an interesting place. The boys go there one evening a week at present, and thoroughly enjoy themselves at basket ball, punching bag, boxing, etc.

The membership fee is a dollar a year, and it is intended to gradually increase the equipment and time of opening until it can be open all the time and be under continuous supervision. F. M. McDowell, president of the local Religio, has charge of the venture, which is a real success. It is said the boys who patronize the affair most enthusiastically are the most regular in attendance at the prayer meetings.

All members of the conference this year are wearing a button badge, about an inch in diameter instead of the customary printed ribbon. On the button is a replica of the church seal with the additional words: "Gen'l Conference 1919." Delegates have white buttons, ex officios have blue, and press and conference employees pink. No one is allowed on the main floor without a button, except the few remaining rear seats after 2.15 p. m. Woman's Auxiliary members wear a little card reading: "The Woman's Auxiliary General Convention, Lamoni, Iowa, 1919."

The Graceland service flag shows 136 stars; eight of them are gold stars as follows: Myron Morgan, Allen Trachsel, True Myers, Beryl Crook, Towner Bohn, Bernard McNamara, H. V. Grenawalt, and Miss Hortense Wynn.

Elder Rushton states that he has records of 1,093 names for the service flag of the church, and from the whole church 37 casualties. The names of these who have paid this great sacrifice have been listed from time to time in "service notes" in the *HERALD* and *Ensign*.

*Autumn Leaves* for April is late, being made so by the unavoidable congestion from pre-conference and conference work. They are almost ready for mailing, and no doubt will soon be in the hands of the readers. It is an excellent number.

Adjectives are a nuisance, so we have decided to eschew them. For instance, when we say Sister Blank rendered a beautiful vocal solo and Sister Jones did the same to an indifferent one, it might be illuminatingly true but nevertheless trying. We wary editors become more and more chary of descriptive adjective for, frankly, we are constantly afraid we'll pick up the wrong one and not do justice to the occasion. But the superlative adjectives such as best, finest, worthiest, might well apply to many of the things we are permitted to see at General Conference time.

"Our local band proved that they are prepared for most any emergency last Saturday evening when it was suggested to them that some form of entertainment should be provided for the large crowd of people upon our streets with apparently nothing to do. In a half-hour's time the boys were on the job with a pleasing program which seemed to be thoroughly enjoyed by everyone. Good work, boys, your efforts are appreciated.—*Lamoni Chronicle*.

B. R. McGuire, speaking in the upper auditorium at the 9.30 Sunday school service, made special reference to the Christmas offering. He stated that objection had been made that the Christmas offering was and would divert funds from the proper tithes and offerings. But this has not proven to be the case. For 1917, there was an increase of about 50 per cent in tithes, offerings, and consecrations; for 1918, there was an increase over 1917 of over \$60,000.

"God grant that the time shall never come when a person shall be cut off from the church for stubbornness, for if that prevail every mother's son of us will be out in six months."—F. J. Ebeling.

## THE GENERAL CONFERENCE

APRIL 8  
2 P. M.

The meeting at this time was opened by singing No. 34 in the Hymnal, Frederick M. Smith in the chair. The prayer was by Frederick A. Smith.

The minutes of the meeting were read, beginning on Sunday morning, April 6, and bringing them to date. It is surprising how many public meetings are held during twenty-four hours. Almost every hour there are meetings, and usually there are several being held simultaneously.

At 2.15 the seats on the main floor not occupied by delegates or ex officios are given over to visitors not members of the conference.

Following the reading of the minutes, as a matter of personal privilege J. W. Rushton offered the following resolution:

That this assembly in General Conference extend to Brother Heman C. Smith and his family our deepest sympathy in his sickness, and humbly pray that God may hear our prayer, and speedily restore him to his family and to his work.

This prevailed unanimously and the secretaries were ordered to send the message by telegram to the brother and family.

The credentials committee made an additional report, of no interest to our readers but of vital importance to those concerned, since seating and voting are prime essentials in an assembly so large as a General Conference.

The reports to conference, totaling 131 pages, which had been printed and given each delegate and ex officio, were taken up and spread on the minutes subject to further action. The reports from Church Secretary, Recorder, and Historian were received in due motion and vote.

Report of the Presiding Bishop, previously printed in the HERALD, was received.

Report of Graceland College, by its president, G. N. Briggs, and the treasurer, J. A. Gunsolley, was received.

Reports of the Board of Publication, Independence Sanitarium Trustees, committee on Bible normal work, committee on teachers' edition of the Inspired Translation, on Book of Mormon concordance, of Gospel Literature Commission, Social Purity Board, United Order of Enoch, committee on Book of Rules, committee on memorial to Martyrs, trustees of Children's Home, Saints' Home committee, Church Auditor, committee on Church of Christ, committee on Holden Home, were received in order. These reports will probably all appear in the DAILY HERALD.

The chairman read a letter from the Anti-Saloon League of Iowa, with headquarters at Des Moines, acknowledging support of our people and suggesting that he asked our aid in keeping three per cent beer out of Iowa.

A resolution was presented providing proper places for official representatives of the press and excluding others. This was adopted.

The evangelical order was reported by F. A. Smith, Presiding Patriarch, and Hyrum O. Smith, secretary.

Treasurer of the Library Commission, James F. Keir, reported \$174.80 received and \$76.80 on hand.

The Presidency recommended the appointment of C. I. Carpenter, R. S. Salyards, O. W. Newton, and D. J. Krahl as a committee on boundary lines, and they were indorsed.

The Englewood Branch presented a petition that they be joined to Independence Stake as they were so close to that place and not conveniently near Kansas City. It was referred to committee on boundary lines.

Wheeling District petitioned the conference to define jurisdiction of branches in matters of missionary work, baptisms, etc., matters hitherto subject to much debate. It was moved to refer to First Presidency and Quorum of Twelve for consideration and report. It was so referred.

A petition from Wellsburg, West Virginia, Branch of the Youngstown-Sharon District, asking to be included in the Wheeling District was referred to committee on boundaries.

Southern Nebraska desired to have three counties cut off from their district and added to Eastern Colorado District. This was also referred to the boundaries committee.

Holden Stake also asked that Moniteau and Cole Counties be added to that stake. It was referred to the committee on boundaries.

A document from a joint meeting of the Twelve and seventies regarding their opinion on a report of the Twelve was read.

It was sought to lay this on the table, since the action of yesterday had provided for its disposal. This was denied by vote.

It was moved to refer to the Presidency, Twelve, and Seventy.

The chair was asked to rule as to whether a motion would be in order to refer to the Twelve and Seventy the matter before the house. He said the motion was in order. Appeal was taken but the chair was sustained.

After considerable discussion a substitute was offered that the document be referred to the Twelve and Seventy.

The final decision was to refer to First Presidency, Twelve, and Seventy.

Preaching announced at church for the evening service with Daniel Macgregor speaker, missionary choir furnishing the music.

At the Coliseum G. R. Kuykendall was to be speaker, with conference choir furnishing the music.

It was moved that those able to do so, fast from the morning and noonday meals to-morrow, April 9, and devote themselves to deep prayer for the needs of the church. The motion prevailed unanimously.

Adjournment was had at 4.55.

The preaching services at 7.45 were at the church and Coliseum as announced. Elder Daniel Macgregor was the speaker at the church, using a large chart to show the fulfillment of Bible prophecy.

Elder Glauud R. Kuykendall addressed the audience at the Coliseum down town on, "On this rock I will build my church." The attendance at both places was good.

From 8 to 10 p. m. the Lamoni Temple Builders held a reception at the high school building in honor of visiting young people. At this writing we are unable to give details, but hope to do so later. From the many young people seen going in that direction

we would imagine the attendance was all that could be desired.

#### APRIL 9

This day began with copious showers following .75 inch of rain during the night. This affected most adversely the attendance at the early meetings.

The young people's prayer meeting at the church at 7 a. m. was reported by Brother Hoxie as being an excellent one.

At 8 a. m. upon the suggestion of President F. M. Smith, upon due motion the hour was spent in prayer. Many very fervent prayers were offered and one or two testimonies. President Smith closed the meeting at 8.58 with a very earnest and humble prayer for divine direction to the church.

The prayer meeting at nine was in charge of O. Salisbury and A. E. Stone. The attendance at the close was good, considering the inclemency of the weather.

#### RELIGIO CONVENTION

At 10 a. m. the Religio department convened in the upper auditorium of the church with G. S. Trowbridge in the chair, assisted by Vice Presidents T. W. Williams and F. M. McDowell. The opening prayer was by C. Edward Miller.

President Trowbridge remarked on the new situation under which the Religio department met at this time. Hitherto it has met as a separate organization, but this time as a department of the church during conference sessions.

He felt it was a forward step and was typical of the forward steps taken by the Religio in its work during the past year. He concluded his little preliminary speech with a poem—as usual.

The following committees were appointed:

Credentials: Donnie Lehman, Vernon Reese, Mrs. E. S. McNichols, E. C. Harrington.

Resolutions: F. F. Wipper, T. J. Elliot, C. Ed. Miller, Louise Evans, Ruby Jackson Hitch.

Notification: J. A. Gunsolley and J. W. Wight.

Press: R. J. Lambert, E. D. Moore, T. W. Williams, S. A. Burgess.

Appropriations: J. A. Becker, M. H. Siegfried, B. J. Scott.

A painfully tedious operation was the reading of the names of delegates of all the districts and stakes who reported too late to have the list published. In some cases late conventions make this necessary, but in many others it is simply carelessness and amounts to a real infliction on a convention to have to waste so much valuable time. We wish all delinquent secretaries could realize this as fully as a weary convention does.

The printed report of the president, which contained all those of the other officers, was spread on the minutes and attention called to the special items.

The secretary read some revised totals of statistics showing 362 locals compared with 326 last year; enrollment 14,365, nearly every district showing a decrease in membership; home department 1,800, though the secretary's figures do not agree with those reported to the home department superintendents.

There are 993 classes and 200 locals in unorganized territory, with an average attendance of 23.

The executives of the society were authorized to dispose of problem of handling the Religio pins hereafter.

A resolution prevailed to adopt the budget system for the Religio department districts, stakes, and locals.

It was suggested that those not understanding the budget system could get leaflet free from the treasurer, R. A. Lloyd, 5032 Devonshire Avenue, Saint Louis, Missouri.

The question was raised as to ex officio rights during convention. Some proposed that all members of the two priesthoods be allowed voice and vote, but on voting it was unanimously denied. However, general church appointees were given this right.

C. Edward Miller protested that the *Quarterlies* should be international in scope and that the text as well as date of issuance should be arranged to meet this need. T. W. Williams said he had difficulty in adapting the suggested programs to Canadian conditions, and confessed conversion to the fact that there are other places than the good old U. S. A.

These resolutions provoked considerable discussion of an interesting nature.

Moved it be the sense of this convention that the parties having charge of the preparation of the lessons and program be instructed to so arrange them that they will be applicable to the entire world.

Moved as an amendment that the publishing house send these *Quarterlies* out in time to reach all fields.

The editor of the senior *Religio Quarterly* (J. A. Gunsolley) wondered how many were using the suggested programs appearing in each number. He hoped they would be considered only as suggestive and not as final.

The chairman ruled that the revising committee should consider it their duty to change references to "this land," to make them more international in character, though this was informally objected to.

The amendment and resolution as amended prevailed. It was pointed out in the debate that this would necessitate earlier orders from all locals to be at all effective, even if it is possible to attend to the other.

#### WOMAN'S AUXILIARY NOTES

Wednesday, April 9, at 8 a. m. Max Carmichael, superintendent of Lamoni public schools, talked in the lower auditorium to an assembly of the Woman's Auxiliary. The inclement weather and very early hour contributed doubtless to preventing a full attendance, which is to be regretted for Brother Carmichael's address was replete with practical suggestions. He claimed that while the responsibility for the welfare of the home should never be shifted to the community, it was still impossible to have the best homes without concerted action on the part of the various homemakers of the community. No one lives to himself alone, and no mother raises her child to herself. Influence is exerted by and upon every unit in the environment.

Brother Carmichael spoke of the early age at which a child should be impressed with his identity, with the home and the community. He emphasized the opportunity open to women to act in a concerted manner upon the problems which affect them. He urged them to join the various organizations in the world which are striving to improve conditions of the home and community. He suggested to them that they work through present existing organizations in seeking to correct conditions. He men-

tioned as such legislative bodies, schools, Boy Scouts, girls' clubs, social centers, Parent-Teacher Association, booster clubs, young mothers' clubs, courts and town councils. Among these he made some special distinctions, such as for correction of impure food conditions go after the town council, getting it to pass laws to screen provisions, inspect milk, analyze water, etc. For the improvement of sanitary conditions use booster clubs or Boy Scouts' organizations in popular clean-up campaigns. For improvement of school conditions get concerted action from Mothers' Clubs, advising with the teachers, or through the Parent-Teacher Association.

Wednesday morning, at its business session, the Auxiliary was notified that the First Presidency had no desire to suggest any change in the personnel of its executive so far as the president was concerned.

In harmony with this communication Sister Krahl was re-elected to the office of president.

The Bureau of Home and Child Welfare was commissioned with the task of devising a plan whereby the young mothers burdened with family cares and duties may be given opportunity to study for those responsibilities.

The Relief and Service Bureau was requested to make a survey of the homes of the church membership by means of the questionnaire method. A rough draft of such a questionnaire was presented by Sister Krahl to illustrate what was meant by "Standardized homes." This draft was received with such eagerness and pleasure that requests came from many quarters for copies at once, for distribution.

It was decided to "adopt" one or more French war orphans, the money to be raised by subscription at this convention. This was left with Sister Krahl and Sister Gardner to carry out. So all who notice this and desire to contribute to this good and worthy cause may see these sisters as per plan to be announced later.

2 P. M.

The opening of the meeting was preceded by rousing congregational singing in charge of F. G. Pitt.

No. 109 was the opening hymn, with President F. M. Smith in the chair. At this time one copy each of the President's message to the conference and of the report submitted by the Quorum of Twelve were distributed to the members of the conference in compliance with yesterday's action.

The opening prayer was by F. G. Pitt.

It was brought out in questions to the chairman that when alternates were chosen and no instructions given, the selection of delegates from that district was subject to the action of the delegates present. If instructed by appointing conference, the selection should be in accordance therewith.

A question of privilege was asked by President F. M. Smith and he said he wished in answer to many requests to explain his attitude regarding the reference of several matters to the joint council. The privilege was granted as no objection was made.

A petition from the Eastern and Western Montana Districts, changing boundary lines, was referred to boundary lines committee.

The joint council reported progress in discussing the matter referred to them and asked for further time.

Elbert A. Smith took the chair at this time.

A motion was made to recall the consideration of these matters from the council, and make it an item for the consideration of the conference.

The previous question was ordered and the vote resulted in a large majority in favor of taking it up as a conference.

It was made a special order of business for 2.15 on the 10th.

A brief from Kirtland District asked for an adjustment of a case of long standing in that district which had been taken to the High Council but which has since been under discussion by various members of the Presidency and Twelve and others.

It was moved to consider the matter. Carried.

It was moved to adopt the last paragraph which reads: "And if in your judgment the Temple Branch has acted contrary to law and usage governing church courts, their action be set aside and Melzine Russell be restored to full fellowship."

The discussion was led by F. J. Ebeling, the counsel in the case, who had presented the petition. He reviewed at considerable length the details of the case, speaking continuously for an hour. Others discussed it at length another half hour when the chair announced adjournment till the next business meeting.

Among the committees appointed was one on administration: J. M. Terry, F. G. Pitt, J. W. Metcalf, F. M. Weld, Edward Rannie, W. D. Bullard.

T. W. Williams offered the benediction.

#### SUNDAY SCHOOL AND RELIGIO

The problems meeting of the Sunday school and Religio met at 5 p. m. as the conference session ran late. It was developed that several questions had been sent in, many of them old, such as how to get members of Religio to attend and then to induce them to study. Another, How to get them to take part in the program, Is it advisable to hold meetings on Sunday evening? How library and literature workers are to report, etc.

F. M. McDowell urged that the Religio could not be simply another Sunday school, but must have different ideals and methods. This brought up the problem of holding the sessions on Sunday evenings as the recreational features might not seem appropriate on that evening.

T. W. Williams indorsed that idea and said that if the society functioned as it should it would reach the young as it should—something not attained at the present time.

George Gould, a scoutmaster at Independence, expressed the great need of giving the young people something to do which will arouse interest as nothing else can. Don't compel them to seek an opportunity to work—go out of the way if necessary to enlist their energies.

J. R. Lentell said we are often confronted with the problem of overcoming the opposition of those who believe there should be no activities in the church except preaching and prayer meetings. Make church a recreational center with the Religio definitely back of it, was his advice.

J. W. Gunsolley, temperance superintendent, advised the plentiful use of well-selected slides in stereopticon work. He mentioned holding a mock trial in which the features of an elders' court were well emphasized.

Mrs. J. C. Schwab pertinently asked why the Sunday school should so uniformly succeed with serious study and no recreation when the Religio with the same methods usually failed.

She was answered by several that the hour for holding Sunday school and the sentiment in its favor were the result of a century of tradition. There is no comparison between the two because of this. One prominent speaker hoped the time would come when there would be no formal lesson study in the Religio. Let the information be imparted in general lectures, program features, etc.

"The Religio is the only institution whose work is especially to meet the social and recreational needs of the church; hence we must not expect it to do the work of the church and Sunday school in spiritual needs," said F. M. McDowell, "and I have great difficulty in making people realize that when we specialize in that work it is not because we are minimizing the value of spirituality. We cannot leave spirituality out of our lives."

"We always had something new at the beginning of our meeting, and it greatly helped," said D. M. Hall, of Council Bluffs. "Vary your work so it won't get stale."

"Boiled potatoes in their jackets get most monotonous when dished up meal after meal," continued Harvey Sandy, of Kansas City, "so change your method of dishing up the Religio work—it will pay."

The meeting at the Coliseum was addressed by Elder E. Curtis, there being a good attendance and interest.

#### THURSDAY, APRIL 10

The day opened chilly and threatening and continued so the whole forenoon. Still this did not prevent full attendance at all services.

The meeting of the young people at 7 a. m. in prayer was as usual interesting and profitable.

The priesthood were addressed at 8 a. m. at the Coliseum by President F. M. Smith on the form to be used in confirming those baptized into the church. He had written some 67 representative men of the church, and gave a resume of their opinions, and read several letters.

From these and his suggestions the following were brought out—the prayer at confirmation should clearly induct the candidate into the church; it should state the right of the candidate to receive the Holy Spirit; it should distinctly confer the gift of the Holy Spirit; it should be very solemn and earnest.

The Elders' Quorum were addressed yesterday by Elder Walter W. Smith, president of the Independence Stake. His address was so much appreciated by the elders that they request that he prepare or arrange his lecture for publication.

This morning Elder John F. Garver, president of the Lamoni Stake, led out in the discussion of "Re ye clean that bear the vessels of the Lord." A new thought was presented by Elder Garver on this subject—that the men of God in reality bore vessels of peace and wholesome helpfulness and must often go to God in humble prayer that He may fill those vessels with a new message adequate to the occasion. Clean hearts, clean hands, clean bodies are prime essentials to clean thoughts and a pure effective message, was a leading thought of the speaker.

The Woman's Auxiliary had a meeting at 8 a. m. to discuss "The way by which the studies of psychology and sociology may be made applicable in the practical demonstration of our lives," and "Rural women and their educational needs." This program was in charge of Mrs. Dora Glines, supervisor of the educational bureau of the Woman's Auxiliary, and Miss Louise Evans, district organizer.

#### RELIGIO CONVENTION

The second session of the Religio in business session was held at 10 a. m. on the 10th, with President G. S. Trowbridge in charge.

The secretary read the minutes which included an omission in yesterday's items that E. D. Moore had been chosen assistant secretary, and Mrs. Anna Midgorden stenographer.

Ralph Gaylord rendered a cornet solo. Yesterday Mildred Redfield gave us a piano solo.

The resolutions committee favored the adoption of the following proposed amendments as offered to the convention:

#### PROPOSED AMENDMENTS TO CONSTITUTION

Section 4 of article 3, page 15, insert the following words immediately after the third word in the first line of the first paragraph: "Each officer shall report to the local at the close of each quarter, the work done by him and his committee." Then commence the subheadings, "President, Vice President, etc."

Section 4 of Article 3, page 15, under the subheading "Secretary" in the sixth line of the first paragraph insert immediately after the word *officer*, making it read as amended: "The secretary, in addition to the work usually done by this officer, shall immediately, following each election of officers, report to the district secretary the name and address of each newly elected officer, (placing the comma instead of a period and adding:) "and shall make such report to the district secretary as shall be asked of him from time to time." Then follows the remaining sentence in the paragraph.

Section 4 of Article 4, page 19, under the heading *Withdrawals*, after the thirteenth word add: "shall notify the secretary or one of the Lookout Committee so that his name may be taken from the records," and eliminating the remainder of that section or the last twenty-one words, making it read: "Any member desiring to remove and unite with another society or home class shall notify the secretary or one of the Lookout Committee so that his name may be taken from the records."

DONNIE LEHMAN,  
E. D. MOORE.

Notice is hereby given that the following amendments to the constitution will be submitted to the General Convention of Zion's Religio-Literary Society, to be held in Lamoni, Iowa, during the month of April, 1919.

Article three, Section 1.—Organization. Strike out the words *vice president* and substitute therefor the following, "Two vice presidents."

In constitution of district: Article three, Section 1.—Organization. Strike out the words *vice president* and substitute therefor, "Two vice presidents."

In constitution of local societies: Article three, Section 2.—Organization. Strike out the words *vice president* and substitute therefor, "Two vice presidents."

EDWARD RANNIE.

The first two were adopted without change, but the third paragraph was changed by the simple adding "or stake" to make the paragraph plainer.

On consideration of the adding a provision for the election of two vice presidents the advisability of making one of them responsible for the boy movement in general, district, and local matters, was brought up. A motion gave T. W. Williams and F. M. McDowell the task of formulating resolutions to cover this proposal, so they retired for that purpose.

The Lamoni high school glee club gave us a vocal selection.

A question to the chair caused him to read from the constitution that anyone old enough to express such a desire may become members of the Religio, but all eight years of age or over may vote.

It was discovered that some people did not know that the Religio is issuing stories for small children. The first edition was free to introduce them, but the second selling at 3 cents each to pay for cost.

A resolution prevailed asking that the stories for children be printed at least another year.

The notification committee reported that the First Presidency desired no change in the presidency of the society, thus placing G. S. Trowbridge in nomination. He was elected unanimously as president.

A test was made as to use of term *department* instead of *society*, as used for years, and the vote was 35 to 56 against the change. So the name is Religio Society, though it is a department of the church.

As to president's expenses, a resolution prevailed instructing the appropriations committee that we favored the appropriation of all the funds necessary to free the hands of the president from detailed office work.

The general vice presidents suggested that instead of adding provision for two vice presidents the wording be "a first and second vice president."

Some further provisions were suggested but held over till the deferred business session of the convention, likely one of the first days of next week.

The business session at two p. m. opened with E. A. Smith in the chair.

After customary preliminary exercises the boundary lines committee reported and the report was adopted. The complete text is as follows. Those affected should carefully note the recommendations.

*To the General Conference:* We, your committee appointed to examine petitions covering boundary line changes, report as follows:

In harmony with petition from Southern Nebraska District, we recommend that the counties of Perkins, Chase, and Dundy in Nebraska be annexed to the Eastern Colorado District, subject to ratification by the Eastern Colorado District.

That request of Eastern and Western Montana Districts to change boundary in Chouteau County to longitude 111 be granted.

That the recommendation of the president of the Holden Stake to annex the counties of Moniteau and Cole to the Holden Stake be approved subject to the approval of the Holden Stake and Clinton District.

That the petition of the Wheeling District for the addition of Columbiana County, Ohio, to that district be granted.

We recommended that the petition of Englewood Branch that it be attached to the Independence Stake be referred to the authorities of the Kansas City and Independence Stakes for further consideration and report if advisable.

Respectfully submitted,

R. S. SALYARDS, *Chairman*,  
O. W. NEWTON, *Secretary*.

LAMONI, IOWA, April 9, 1919.

At the request of President E. A. Smith, chairman, J. A. Tanner, president of the High Priests' Quorum, took the chair and presided till the close of the discussion.

Asking it as a personal privilege, President Elbert A. Smith made a statement concerning a rumor regarding his attitude toward the President of the church and the Quorum of Twelve. He had sought to be a personal friend to each individual concerned in the crisis before the church, and would continue

to do so, but he decidedly approves the policies of the President, after prayer and careful consideration.

The Quorum of Twelve presented the following preambles and resolutions, and it was moved to adopt.

Whereas the present crisis confronting the church grows out of a difference of opinion between the First Presidency and the Quorum of Twelve touching the ministerial policy of the church; and

Whereas the policy of President Smith has not been submitted to the Quorum for consideration, and the Quorum of Twelve renews its expression of willingness to meet with the First Presidency for the purpose of mutually considering policies and methods; and

Whereas the two documents before the General Conference clearly show that this mutual consideration has not been had; and

Whereas both quorums admit and urge the need of modification and revision of the policy now in vogue; and

Whereas, the law clearly indicates the method of adjudication in such matters (See Doctrine and Covenants 104: 11, 12, 13; 122: 9; 123: 23):

Therefore be it resolved, That this question of ministerial policy which is before this body and contained in the President's message be referred to the Joint Council of the First Presidency and the Twelve for consideration and action as provided for in the law.

As a substitute it was moved to adopt paragraph 29 of the President's message, reading as follows:

Crystallizing the principal difference between the two quorums, and stating at the same time our opinion of the relationship of the two quorums, my attitude is that, (not touching the legislative functions of the two quorums, in which they are equal) in the executive or administrative line the Twelve are in all respects subordinate to and under the direction of the Presidency, and this includes missionary as well as local work.

The remainder of the afternoon was devoted to speeches on the subject, the debaters quoting freely from the various books and documents accepted by the church. Those having the floor in debate during the sessions were: F. M. Smith, J. W. Rushton, G. T. Griffiths, J. W. Wight, F. M. Sheehy, Daniel Macgregor, J. E. Vanderwood.

At 5 p. m. Brother Vanderwood was asked to yield the floor for adjournment.

Announcements were made, and the meeting closed with No. 225 in the Hymnal and benediction by James F. Keir.

#### PROBLEMS MEETING

At 5.30 p. m. the Religio and Sunday school institute met in the basement and voted to ask the presidency of the conference for Monday evening, April 14, to present the twofold aspects of the Religio. It was considered impossible to properly present the social and recreational features of the society in the brief time allotted to these institute sessions.

F. M. McDowell, in charge of the boy movement of the church, addressed the meeting on the boy problem, telling of the progress of the movement throughout the world.

In addition to district leaders, it was a good plan to have a local leader, who could get in touch with National Headquarters of the Boy Scout movement and organize.

The big need was said to be leaders—name meant but little so long as nothing was done to enlist the interests of the boys.

One of the speakers suggested that though the Boy Scout organization provided for the ages between 12 and 18, the boy movement was to reach all

ages. He wondered what could be done to reach the other ages.

George Gould, in charge of one hundred Independence Scouts, said there was an insistent demand from the boys from 8 to 12 years of age. He deplored the lack of men willing to serve in this capacity.

A State Scout executive deplored the enlisting in any way of the boys under 12, as when they reached that age the real work of the scouts did not appeal to them.

Matthew Liston said not only men but women were needed, as the selfishness of women often prevented a fulfilling of the possibilities in boy organizations. "We need sisters who will relinquish their demands on their husbands so they can do this work," was a pertinent observation of the brother. "We are supplying a demand even though we may not realize it for years," he added.

"Liberty Cubs" was mentioned as a feeder to the scouts, being for younger boys—younger than 12 years of age. They appreciated activities and games as the older boys did, and yet could not enjoy some games the older ones excelled in.

Brother Hall, of Council Bluffs, urged boys' and girls' clubs as being effective in meeting the needs of the young people.

F. M. McDowell urged that the chief thing was to do something, then follow the tendency that most appealed.

It was announced that if Monday night were secured a first-aid demonstration would be put on by George Gould of Independence.

#### L. D. S. SALES ASSOCIATION MEETING

This organization is now celebrating its third birthday. Each year they hold at least one meeting of a most profitable character. We were induced to attend this meeting by reading the many handbills scattered around town by this alert organization. Their first meeting this year was held in the basement of the church on the evening of the 10th.

"A good Latter Day Saint preacher is a good salesman, whether he knows it or not," said Albert N. Hoxie, who made the opening speech at the meeting. Brother Hoxie is a salesman of no mean ability in addition to being a "musical chap."

He told us some of his first experiences as a salesman which, as told in his inimitable way, were amusing and instructive. The dominant thought was: Radiate sunshine, smile—always.

Miss Mildred Redfield rendered a piano solo and was called back for a second one.

Miss Ruth Allen gave a reading.

Professor J. A. Gunsolley, in charge of the business department at Graceland College, gave us an inspiring talk on "business efficiency."

Since it was a meeting made up largely of preachers, Elder Gunsolley used a Bible text, "He that is diligent in his business shall stand before kings." "Efficiency is a securing of maximum of results with a minimum of expenditure of effort," was quoted by the speaker as supplemental to his "text."

"If any of you folks have brought up your boy to be a preacher, look out! He may turn out to be a lawyer. . . . To be sure a definite aim is necessary, but make it broad enough that disappointment will not be too serious."

"Personality is the outward magnetic expression of the inner life that radiates courage, courtesy, and kindness," was quoted by the speaker, and, also, "The sum of all those winning and attractive qualities that make you worth while is personality."

"The two worst enemies to progress are indifference and self-satisfaction," was another good quotation used.

At the close of the talk by Brother Gunsolley a vocal solo was rendered by Mrs. Bertha Burgess.

The next speaker was O. Salisbury, of Council Bluffs, on "Salesmanship."

He informed us that whether we were to till the soil, plead at the bar, preach from the pulpit, even if we are to be a domestic in a home, yes, even to get married, we need salesmanship. If we want to read something good on the subject read Knox.

"Make people see with their ears—see as you see, think as you think, and do as you do."

"A salesman will not sell anything to a purchaser unless both are benefited," is a principle Brother Salisbury always lays down for his salesmen.

"If I step into your store to-morrow, come up to me and say, 'Mr. Salisbury, what will you have?' No use to ask me, 'Is there something you want?' If that were not so I wouldn't have come in."

"It costs more to sell goods than to manufacture them," he insisted, and Brother Hoxie agreed. We wondered how many thousands of dollars could be saved to the church when it establishes both its own manufacturing and selling enterprises.

The speaker explained why one needed to be a good salesman to effect a marriage agreement. "When Willie decides that the girl of his choice should be his wife he cannot afford to say so as many clerks would put it—'Bessie, you wouldn't marry me, would you?' Get away from the negative statements."

The meeting was gratifyingly attended by both sexes, mostly salespeople.

C. Ed Miller was the speaker at the church, entertaining the congregation with a description of some of his experiences in the Hawaiian Mission.

Brother Miller has been there for the past several years, and has been a missionary for many years prior to that. He is glad to be back where he can greet his many friends in the church at conference.

A third meeting was under the direction of the Woman's Auxiliary at the Coliseum at 7.45. It was a four-part reel of moving pictures showing how plants and animals come into existence. It is prepared by the State University and sent out for free use for proper instruction, and was presented by the Woman's Auxiliary with this end in view.

Sister Frederick M. Smith had charge of the meeting and was assisted by Walter W. Smith. The house was filled and many standing.

The pictures took up, beginning with the single cell showing how it develops and divides, and showing how plants develop in their various stages, and how some forms of animal life are brought into existence.

#### FRIDAY, APRIL 11

The day began with the usual 7 a. m. prayer service in charge of A. N. Hoxie. It is so very early, especially when the new summer time is considered, that the attendance is not so large as might be desired.

The 8 a. m. meeting of the Woman's Auxiliary is interesting and fairly well attended, but being at the same hour as the priesthood meeting at the Coliseum, it is impossible for many of the men to attend, even though they might otherwise do so. We appreciate the reports of the press committee of that organization as we know our readers do.

The speaker at the Coliseum at 8 was Doctor D. J. Jacobson, of the United States Public Health Service. He explained in detail the efforts being put forth by the Government to curtail the spread of venereal diseases, not only in the army but in civil life. A number of pamphlets have been published and available free upon request of the Venereal Section, Board of Health, Des Moines, Iowa. The subjects are prepared especially for various ages and both sexes, boys, girls, men, women, parents.

The elders were addressed at 10 a. m. by E. D. Moore on "What hinders our work?"

#### SUNDAY SCHOOL CONVENTION

The Sunday school department held its first session at 10 a. m. on the 11th, with G. R. Wells in charge, assisted by Daniel Macgregor, first assistant superintendent.

The secretary of the association, E. D. Moore, was chosen secretary of the convention, and he chose Donnie Lehman and Mrs. Anna Midgorden as assistants.

The superintendency were authorized to make further organization, and named the following committees:

Notification: E. C. Harrington, to notify the leading quorums of the church of our sessions, probable length, etc., and that convention would be glad to receive not only communications but nomination for superintendent of the association.

Credentials (pre-convention appointment): A. E. Warr, of Des Moines District, Mrs. Ida E. Jones, of Portland District, Mrs. Lena Shoemaker, Central Illinois District.

Resolutions: George Wixom, Southern California District, Harry Passman, Northeastern Illinois, D. T. Williams, Lamoni Stake, R. W. Farrell, Massachusetts District, Henry Castings, Des Moines District.

Among the relaxation items of the session were a solo by Miss Wanda Hammer and a reading by Ida Mae Case.

The various reports of officers included in the printed booklet gotten out for all conference reports were spread on the minutes with suggestions for action by the convention.

The report of the treasurer showed a balance of \$4,962.29.

A motion to adopt the budget system for the general department was referred to the Presiding Bishopric for advice and report to this convention. The coordination document adopted last year provided that the financial interests of the various departments shall be under the direct supervision of a bishop and be referred to the First Presidency and Presiding Bishopric.

A resolution heartily indorsing the suggestions of the General Superintendent (paragraphs 9, 11, 12, 13) relating to the expansion of lessons courses, and that the entire matter be referred to the ex-

ecutive committee with power to act, was adopted.

Since it was impossible for the president of the Religio to be present later than this week, on the suggestion of Superintendent Wells, the Sunday school hour of to-morrow was given over to the Religio to use as much of it as needed.

The 2 p. m. business session was opened with singing "How firm a foundation," Frederick M. Smith in the chair.

The day was cool but drying, and the people in good spirits.

The opening prayer was by Frederick A. Smith.

Following the reading of the minutes of the previous sessions and a record of the meetings held in the interim, Mr. P. H. McBeth, a State representative of the Anti-Saloon League of Iowa, addressed the conference for five minutes on the "winning fight" against the liquor traffic in Iowa and the Nation. He warned us that the fight was not over—indeed that the Liquor Traffic had not even signed an armistice. He asked that the conference at some time take official action indorsing the propaganda of the Anti-Saloon League.

As a matter of information President F. M. Smith made a statement and offered a document. He stated that since he had been approached by a member of the Quorum of Twelve and asked to make a statement regarding a proposed ministerial policy, after some consideration he had submitted a proposition to the quorum and had set a time to meet with them. This was accepted and the meeting held. Following that, a document was formulated by the Twelve and presented to the conference, as follows:

*To the General Conference:* I am authorized to present the following action of the Quorum of Twelve for your consideration and action:

Whereas the First Presidency and the Quorum of Twelve met in session this morning, April 11, at which time President Smith outlined a ministerial policy and made explanations which are being considered by the quorum; therefore

We respectfully ask the conference to take no further action on the matter before the house until the two quorums have had time to complete their consideration and prepare their report.

On behalf of the Quorum of Twelve,

JOHN W. RUSHTON, *Secretary.*

LAMONI, IOWA, April 11, 1919.

The chair presented the document with the understanding first that the adoption of this paper would not interrupt the debate but simply defer the vote.

It was moved to adopt, with the understanding implied above, and the motion prevailed.

After a reading of some additional reports from the credentials committee, which is constantly besieged to make changes in delegations, J. A. Tanner took the chair and the floor was given to J. E. Vanderwood, who had yielded for adjournment.

At the outset he stated that he didn't intend to occupy much time and was rousingly applauded for the statement. One was left to his own conclusions as to whether the conference was tired of the discussion or otherwise.

We realize our readers would like to have us state on which side of some of these momentous questions the speakers are found, but we frankly admit that in some instances it is hard to tell, not referring to

anyone in particular. Then it is difficult to condense into a few hurriedly written sentences the sentiments of any person on any subject, much as we should like to do so.

We may fairly say, however, that in the present discussion many arguments are presented on both sides. Naturally, everyone hopes an agreeable compromise may be effected.

At the conclusion of the speech by Brother Vanderwood, who quoted at length from the article of G. T. Griffiths in the HERALD for October 10, 1917, about ten men were on the floor at one time. R. B. Trowbridge was recognized and he asked that the floor be given to S. A. Burgess who, because of deafness and location on the floor of the conference, could not get the attention of the chair. It was granted, and Elder Burgess addressed the conference at considerable length.

J. F. Curtis was the next speaker. All of this quorum speaking so far have urged earnestly the position taken by the quorum.

At the close of his speech adjournment was called by the chair.

An announcement was made that Heman C. Smith, now in Sanitarium, was better, but the physicians feared apoplexy. The conference is anxious for him, as he is so fully conversant with the history of the church, and has labored earnestly so many years.

The problems meeting at 5.30 p. m. was in charge of G. R. Wells, assisted by G. S. Trowbridge, and the subject was normal work.

A number of questions were asked L. F. P. Curry, normal superintendent.

Among other things was the appointment of district normal superintendents, which, it was answered, were elected by the district body, a newer custom, the old one being that the superintendent of the general department should appoint them.

General difficulty was reported over the securing of diplomas. Brother Curry explained this occurred on account of a great deal of detail work in the offices of the superintendents. We were encouraged to believe that the normal department would be taken over by Graceland College.

One letter was referred to from a school which had so much trouble with its attendance there were none who came! But it was a school which had lapsed.

The problem of getting started on time was brought up, and Superintendent Wells advised that the meetings begin on time, no matter how many were late. It is the only way. Those who related their experiences said it was the only way to promote regularity. Let the school decide on a time the most suitable for all. The advice the general officers have given for years that the school should set a time at which the pupils coming should be counted late was indorsed by some speakers. It is the only way in which a secretary can get correct records—the time must be set, then those coming later are tardy and not counted in the attendance.

"Shall we stand or kneel at the opening of the school?" was asked in another letter. The superintendent believed that one could secure as good results—even better—from a general standing posture than kneeling, though if local custom favors there is no objection to that. The reverence is the

essential thing, especially as an example for the children.

"How shall we finish out the time with our young classes who get through too early?" asked one. F. M. McDowell stated that it was for the teacher to supply interesting matter outside the lesson so that no ordinary lesson period would be long enough.

James Page said that in the smaller schools the problem was greater, for sometimes the seniors held too long and there was not the favorable opportunity to specialize on children's work.

G. R. Wells greatly favored a simple curtained corner, for then the children are not distracted by the sights around them. Most any room can be temporarily curtained for the small classes.

F. S. Brackenbury of Michigan had seen children bored to death by the larger classes reading, word by word, each paragraph in the *Quarterly*. We wonder if that is not true of all too many schools.

G. S. Trowbridge urged that story-telling be given a prominent place. Even to tell stories over and over if necessary, for the children don't mind the repetition.

Birdie Chandler of Lamoni Stake wondered if giving prizes to induce lesson study in intermediate classes wouldn't be profitable.

"That method is a prop, an expedient only," said Brother Wells, "but don't make it a main point. Try to reach the seat of the trouble."

G. S. Trowbridge said Saint Louis used the grading system there, whereby the pupil was graded each Sunday on attendance, lesson, etc., and it was proving successful.

These meetings are interesting, fast, and profitable. They move so rapidly we are unable to keep up with all the good points made by the various speakers.

The evening at the church was given over to a second rendition of a Lamoni Community Chorus number. This was given about two weeks ago as a number of the community lyceum course. At this second rendition tickets were given to visitors only, so that there would be room for all. It is an excellent number. Elsewhere we print a summarized program of the event.

At 8 p. m. Elder F. F. Wipper was the speaker at the Coliseum to a good congregation. The service was in charge of Elder W. E. Haden.

The Aaronic priesthood held a meeting in the basement of the church, under the leadership of Bishop B. R. McGuire.

#### APRIL 12

The usual order of services opened the beautiful spring day: Young people's prayer meeting at 7 a. m., Woman's Auxiliary in the basement of the church at 8 a. m. The Melchisedec priesthood and priests under conference appointment were addressed at 8 on a number of subjects, such as church affiliation, bills before legislatures to prevent prophets, seers, necromancers, astrologers, etc., from operating, public confirmations when severe opposition prevails, etc., were discussed. Whether the elders should use such words as "I rebuke the disease," etc., in administration. Expressing it as his own opinion, President Smith thought it unnecessary for a branch to vote in newly baptized candidates who are well known in the community. Let the care be

taken before baptism. It was developed that there is considerable diversity of opinion on some of these details. It was emphasized that there should be the closest cooperation between missionary and local priesthood, which would prevent much friction.

It was urged that greatest precaution be observed in urging the organization of branches. It is highly important that good material for caring for the flock is there.

Correspondence between the Recorder and the President was referred to, in which the former found considerable difficulty in securing blessing certificates from the elders. It was urged by President Smith that vital statistics were very essential, and this was an item not to be neglected. The requests for statistics should be uniformly regarded.

The elders were addressed at 9 a. m. (we gave the hour wrongly as 10 a. m. yesterday) by S. A. Burgess on the sacrament of the Lord's supper. The attendance at this meeting continues uniformly good. The number has been about 65 each day. The plan of having various men address the elders rather than devote most of the time to open discussion seems popular. One session is scheduled to be round table discussion on "What can an elder do? Missionaries? presiding elders? other local elders?"

Elder Burgess went into the history and significance of the Lord's supper, and why we are close communionists.

(Continued on 381.)

## CONFERENCE REPORTS

### HISTORIAN'S REPORT

The year 1918, to the great rejoicing of the Latter Day Saints and others interested in liberty and democracy, saw the conclusion of hostilities in the great and destructive war in which the United States had been actively participating for nearly two years. The armistice being signed on November 11, 1918. Final terms of peace have not been fully agreed upon, but it is thought that the enemies of democracy are not in a condition to make further active resistance.

As in the past, this department has tried to actively perform the part assigned it in the development of the work, but, having received no assistance in the office the work of preparing manuscripts for future volumes of history is not materially advanced. The last General Conference referred the reorganization of this department to the joint council of First Presidency, Twelve, and Presiding Bishopric. This council subsequently reported that it had sustained the present incumbent as historian and appointed Herbert S. Salisbury assistant, but the assistant has not yet associated himself with the active work of this office. He informs us that he is engaged in preparing a brief, or condensed history of the church, but we have not been consulted in regard to the advisability or practicability of this work, nor, are we advised as to what progress has been made, so cannot speak in regard to it.

The much needed and very important work of this department in connection with other associations is still much neglected, in consequence of lack of time and means. Historical authorities generally give us the same courteous and kind consideration that has hitherto marked their conduct. Our travels in the interest of the department have been very limited, but have been effective for good as far as we could engage in it.

### ORGANIZATION

The First Presidency, the Quorum of Twelve, the Presiding Bishopric, and the Standing High Council remain as at last report.

The Presidency of Seventy was strengthened by one addition in the person of James W. Davis who was ordained to that office at the Annual Conference of 1918. This still leaves one vacancy.

Provision was also made for the ordination of seven others to the office of seventy, viz:

S. G. St. John, Philip R. Burton, John D. Carlile, Hale W. Smith, Thomas W. Curtis, Lyman W. Fike, and Edward J. Gleaser.

Provision was made for the release from the Quorum of five, viz; Benjamin F. Renfroe, Francis C. Smith, William R. Smith, Frederick B. Farr, and Oscar Case.

The Seventy lost by ordination to High Priests Quorum Arthur Allen; by death Rees Jenkins and Rudolph Etzenhouser.

### HIGH PRIESTS

Vinton M. Goodrich resigned from the presidency of the quorum and Washington S. Macrae was chosen and ordained to succeed him.

The ordination of nine others to the office of high priest was provided for, viz: William A. Blair, Ralph A. Harder, James Gault, David E. Dowker, Arthur Allen, George H. Parker, Charles E. Jones, Elwyn R. Davis, and Jesse Hardin.

### BISHOP

Since the conference of 1918 Edward Ingham whose ordination was provided for in 1917 was ordained by President Frederick M. Smith.

### EVANGELICAL MINISTERS

The conference provided for the ordination of George W. Burt and Richard Baldwin to this office.

### DISSENSIONS

There has been considerable dissatisfaction manifested with the official administration of the church resulting in a few instances in dissension, but the status of these cases have not yet been determined though some of them are under investigation, hence, there is nothing definite to report.

### STAKES

The five stakes hitherto organized still continue in active operation, but no others have been organized or provided for. The officers of the stakes have held several conferences with the First Presidency of the church and other general officers to consider matters of vital importance to stake administration. Paul Craig resigned from the presidency of Lamoni Stake, and Daniel T. Williams was chosen and ordained to occupy in this presidency.

### COMPETING ORGANIZATIONS

None of these are doing anything of note except the organization with headquarters in Salt Lake City, Utah. This has lost, by death, its presiding officer in the person of Joseph F. Smith, and has elevated as his successor Heber J. Grant, previously president of the Twelve, and he retained as counselors the counselors of his predecessor, viz: Anthon H. Lund and Charles W. Penrose. Anthon H. Lund was also made president of the Twelve Apostles, and Melvin J. Ballard was selected to fill the vacancy in the Quorum of Twelve. In setting apart these presiding officers this church departed from its former custom and set them apart by the imposition of hands.

### AUXILIARY ORGANIZATIONS

By adoption of the system of coordination at the last conference, the auxiliaries, viz: the Sunday School Association, Zion's Religio, Woman's Auxiliary and other societies lost in a measure their independent existence and became departments of the general church work. They will retain separate organizations, their officers to be appointed as provided for in report of Committee on Coordination, adopted by General Conference of 1918. (See Conference Minutes, pages 2590 to 2592.)

### MISSIONARY WORK

The same policy obtained during the year that obtained the year previous, viz: the Twelve having no special individual appointment, but were directed in their activities by the First Presidency. All ministers in the missionary field were also expected to report directly to the First Presidency. The Presidency has been constantly engaged in this, the local, and other duties pertaining to their calling in the general oversight of the work. President Elbert A. Smith, in order to be in closer touch with the office and with his colleague, removed from Lamoni, Iowa, to Independence, Missouri.

Thirteen evangelical ministers, seven bishops, forty-four high priests, eighty-one of the seventy, sixty-eight elders, and two priests; a total of two hundred and fifteen, received appointment to special fields from the conference.

One evangelical minister, three high priests, thirteen seventy, six elders, and one priest: a total of twenty-four, re-

ceived appointment subsequently from a joint council in post conference session. Several other appointments and some releases have been made during the year by the authorities in charge.

#### IMPORTANT COUNCILS

Pursuant to their policy of organization the First Presidency have at different times called council of leading officers to consider ways and means. The result has been generally satisfactory to those closely connected with the work done.

#### THE BOARD OF PUBLICATION

Still controls the publishing interests of the church and the nature of the work is about as in years past.

During the year the second volume of the "Young People's History" has been published and placed upon the market, but the concordance to the Book of Mormon, mentioned a year ago, still remains unpublished.

Bishops Benjamin R. McGuire, Albert Carmichael, Frederick B. Blair, James F. Keir, and Mark H. Siegfried compose the Board of Publication.

#### GRACELAND COLLEGE

This institution has continued its activities with increased patronage. The report of its board will give details.

Thomas A. Hougas and Charles B. Woodstock were each elected to succeed himself on the Board of Trustees. The board now stands as follows: John W. Wight, John F. Garver, and George N. Briggs, with terms terminating with the present conference; Albert Carmichael and Gomer R. Wells, with terms terminating in 1920; and Charles B. Woodstock and Thomas A. Hougas, whose terms terminate in 1921.

#### HOMES FOR THE AGED

These several Homes are conducted by bishops nominated by the Presiding Bishop and are doing a commendable service in providing for the aged, poor, and needy.

#### CHILDREN'S HOME

This institution is filling a demand that it would be difficult to meet without such an institution. It is conducted by a board of seven members, four elected by General Conference nominated by the Order of Bishops, and three nominated by the Woman's Auxiliary and confirmed by the General Conference. The present members are: Albert Carmichael, Richard J. Lambert, Alvah J. Yarrington, Floyd M. McDowell, Callie B. Stebbins, Lucy L. Resseguie, and Minnie B. Nicholson.

The terms of Minnie B. Nicholson, Alvah J. Yarrington and Floyd M. McDowell terminate at this conference; those of Lucy L. Resseguie and Albert Carmichael in 1920, and those of Callie B. Stebbins and Richard J. Lambert in 1921.

#### THE SANITARIUM

The details of the operation of this institution will be presented in the report of its trustees. The last conference sustained as trustees William D. Bullard, George H. Hulmes, Lester H. Haas, Joseph A. Tanner, Clarence O. Leeka, Mark H. Siegfried, and Benjamin R. McGuire.

#### ORDER OF ENOCH

There is no further developments in this department so far as organizations are concerned.

#### GENERAL CHURCH LIBRARY COMMISSION

The President of the church recommended some radical changes in the conduct of this department, including the discharge of the commission and the providing for library interests in another way. This recommendation was, by the conference, referred to a joint council composed of the Presidency, Twelve, and Presiding Bishop with power to act. This council did not report action and the commission and Librarian formerly appointed, have continued to occupy, but this movement has left the affairs of this department in an unsettled condition.

#### PRESS AND PULPIT

We continue to receive favorable consideration from these sources and some very important publications have appeared during the year. Among these might be mentioned a book written and published by Professor E. M. Violette, Professor of History, State Normal School, Kirksville, Missouri; entitled 'History of Missouri.'

In this work Professor Violette devotes one chapter to "The Mormon Troubles in Missouri." The professor was courteous enough to advise with us quite freely and to use much of our literature. Of course, as was very proper, he consulted other

authorities, and made his own deductions. Considering the great mass of conflicting testimony and sentiment from which he had to make deductions he has succeeded admirably and produced the best "History of Missouri" with reference to this subject that we have had the privilege of examining.

A series of articles now running through the *Missouri Historical Review* from the pen of Rollin J. Britton of Kansas City, promises to be of great value historically, and like Professor Violette, Mr. Britton is giving us courteous consideration.

Among other historical productions the Missouri Historical Society is publishing and offering for sale a pamphlet on the "Mormon Troubles" from the pen of the Historian of the Church in which we establish from Court Records, and other sources, that the old claim that Porter Rockwell as an agent of Joseph Smith made an assault on the life of Governor Boggs in 1842 is a farce unsupported by evidence.

#### COMMITTEE ON MONUMENT

The committee on monument consisting of Bishop Benjamin R. McGuire, James F. Keir, Mark H. Siegfried, and George P. Lambert was continued. This committee has done some work toward preserving the property, and have located caretakers at Nauvoo in the persons of John W. Layton and wife.

We have other things in course of development which will enable whoever represents the church in this department to place a ban on unreasonable and sensational so-called histories of the church in Missouri. But it will need great care and discretion to meet the situation properly, and must be approached with fairness and just concession.

We have great reason to be satisfied with the general course pursued by the Latter Day Saints in the trying ordeals through which they passed, and that they were in large measure sustained by divine power is evident, yet, we must admit that under great provocation they sometimes acted indiscreetly and without due consideration as instanced by the unwise and hasty statements made in an otherwise patriotic and able oration by Sidney Rigdon, delivered at Far West, Missouri, July 4, 1838. While we justly condemn the vicious and inexcusable extermination proclamation of Governor Lillian W. Boggs, and fully agree with Professor Violette that the "rather extravagant language on the part of Rigdon was hardly sufficient justification for the harsh official order of the Governor," yet we cannot, nor should we wish, to deny that it was a prominent church official that first suggested the possible necessity for a war of extermination.

#### MUSEUM

This remains without material change. Something should be done to provide a proper place for it and then efforts made to enlarge it.

#### LOCAL HISTORIANS

As we have before said some of these officers are very efficient and we know of no better system of gathering necessary information. During the last year, however, we have had more trouble than ever before in keeping this force up to the standard, and some of the most important places including Independence and Lamoni Stakes are now vacant by resignations.

#### AUDITOR

At the last conference the auditing committee was discontinued and the First Presidency authorized to appoint an auditor. Acting upon this authority the Presidency appointed Richard B. Trowbridge who has been acting in that capacity.

#### ARCHITECT

The Presidency was also authorized to appoint a general Church architect and Brother Henry C. Smith has received appointment to that position.

#### REVISION OF CHURCH HISTORY

Committee on Revision of Church History upon recommendation of the President was discharged without any provision being made for the work hitherto done by said committee.

#### CHURCH PHYSICIAN

This office which has been vacant for several years was renewed and Doctor G. Leonard Harrington elected to occupy.

DIRECTOR OF BOY MOVEMENT

This department received attention from the First Presidency during the year 1917 and Floyd M. McDowell was appointed in charge. This was approved by the conference of 1918, and the appointment of Elder McDowell confirmed.  
HEMAN C. SMITH.

GRACELAND COLLEGE

To the First Presidency and the General Conference: The attached reports of the president and of the treasurer and business manager of the college were at a formal meeting adopted by the Board of Trustees of Graceland College and made the report of the Board to the General Conference.

Respectfully submitted,  
A. CARMICHAEL,  
Chairman.

LAMONI, IOWA, March 6, 1919.

ANNUAL REPORT OF PRESIDENT

The Past Year

To the Board of Trustees, Graceland College: No year in the history of higher education in this country ever opened under such extraordinary conditions as the present. With the prospect of the war continuing indefinitely, the Government looked to the colleges and universities of the land for essential aid in the matter of carrying out its plans for placing our country on a war basis. As was expected, all higher institutions of learning in the country responded and placed their faculties, buildings, and equipment entirely at the disposal of the war department.

Graceland along with the other accredited colleges was called upon to do her part in the training of prospective officers for the army, but it was finally decided that, since there were not 100 young men of collegiate standing enrolled, those who had responded to the call of the Government should be transferred to other institutions, and the majority of Graceland's quota was assigned to the State University of Iowa, where a number of them, during the three months the Student's Army Training Corps was in effective operation, were recommended for transfer to the officers' training camps. This is as was expected and Graceland has again fully demonstrated her ability to prepare young men and women for meeting every emergency in life.

With the uncertainty for the future of the young men of draft age and the prospect that war was to continue indefinitely, claiming the services of the young men of the country for many years, the young women responded as never before to the call for preparation, and Graceland has the largest enrollment of women students in her history. College education has so tremendously justified itself in the war that the whole world now has an appreciation of its value never before known, and this conception of the matter is percolating to every corner of the country. A college course has almost been a condition of preferment in the army, not by reason of any sentiment or prejudice in favor of the colleges, but because the college men have in larger numbers than any other class made good in the vast undertaking in which we have been engaged.

If this is true of military life, how much more true is it going to be of civil life. The period of reconstruction is upon us and the problems to be solved are going to tax us more, if anything, than have the problems of war, because, if for no other reason, it is going to be a slower process, is going to take years where our war problems have taken months.

The uncertainties of the war situation and the unprecedented epidemic which swept over our land during the last weeks of 1918 had most deteriorating influences on the work of the first three months of the college year, but plans were effected in Graceland to arrange the schedule and conduct the work so as to complete the regular year's courses with little, if any, loss. This is being done and it is confidently believed that next June will complete one of the very best college years in the history of Graceland.

Attendance

The success of an educational institution is not alone gauged by the number of students, but, other things being equal, it is one of the evidences of the good it is accomplishing. Measured by that mark the present year is the most successful in our history.

The following figures show the growth in the collegiate department alone:

| Year    | Enrollment | Increase | Per Cent |
|---------|------------|----------|----------|
| 1915-16 | 22         |          |          |
| 1916-17 | 39         | 17       | 77       |
| 1917-18 | 47         | 8        | 22       |
| 1918-19 | 79         | 32       | 70       |

Total increase for the years 1915-16 to 1918-19 260%.  
Candidates for graduation from all departments this next June number 56 as compared with 38 a year ago.

Additional Accrediting

I take great pleasure in reporting that the State has extended further recognition to Graceland in the way of accrediting the work done in her commercial department. The work of the college and academy has already been fully standardized and officially accredited, as previously reported to you. Graduates from those departments are given full credit by all institutions belonging to the American Association of Colleges and Universities, and State Teacher's Certificates good for life are issued to our college graduates.

Beginning with the school year 1918-19 a combined academic-commercial course was offered, graduates from which are entitled to full admission without examination to the State University of Iowa and all other colleges and universities belonging to the American Association of Colleges and Universities, and will at the same time prepare one for a business life as stenographer, stenotypist, or bookkeeper. This combination has not heretofore been possible, but now, due to the excellence of the work offered at Graceland, students will be able to reduce the period of their preparation one year by enrolling in the combined course, taking additional to the required subjects in the academy the following electives: Stenography or Stenotypy, Salesmanship, Commercial Arithmetic, Commercial Law, Typewriting, Bookkeeping, Spelling, and Penmanship.

On graduation from such a course one will be able either to continue in college or university, using his ability as a stenographer, stenotype operator, or bookkeeper, to assist him through his college course, or if he finds it necessary to do so he can enter at once into active life in the commercial world.

This additional recognition and accrediting will be a source of great good to our student body.

New Building

As indicated elsewhere in this report, we have had a most unusual increase in our college attendance in spite of the great handicap of the war—70 per cent over last year and 260 per cent over the attendance in 1915-16—and now that peace has returned we can look forward to an unprecedented increase in the number of students. Our young people have awakened to the great benefits of education, which is so tremendously justifying itself in all walks of life, and we must meet their needs.

If our young men and women respond to the clarion call of President Smith given by "inspiration upon us and the voice of God" there will be such "haste and a greater speeding up than has ever been indulged in in the past" that we will not begin to be able to meet their needs without more adequate facilities. With an increased attendance of 260 per cent in three years, what will another three years bring forth?

I can here only invite attention to my recommendation of a year ago:

"The most urgent need, however, is for proper library and museum facilities. We have a most efficient library, adequate in every way, with the small yearly additions that should be made, to meet our requirements for many years if it is properly housed and properly cared for, which is not possible under present conditions.

"What we must have is a library building which will properly house our library and will give us room for our museum and other equipment needed for work in our science courses. We have the beginning of a most excellent museum and historical collection, valuable not only from the standpoint of anthropology, archæology, and history, but, if put in shape so that it is easily available, very valuable for all of our science courses.

"We are very severely criticized by every official examining board of the State for our inadequate facilities for properly taking care of our library, and it is absolutely impossible to provide suitable facilities in our present building.

"It is urgently recommended that provision be early made for a new building, especially designed for library and museum purposes. It is believed that much of the work of

construction could be done by student labor, thus giving employment to needy students. The excavation and other preliminary work could well enough be done during vacation, when student help could be used very extensively. Such a building, releasing our present library room for regular class rooms, would relieve our congestion in the main building, thus assisting very materially in administration and efficiency."

Recent years have witnessed a remarkable growth in college interest and attendance, but we have reached the point where little, if any, further advancement can be made without added facilities.

#### Money Value of Education

A recent United States Government Bulletin shows the results of an investigation throughout the country, proving that every day spent in school by the child is worth \$9.02 to him. If that is true of the child in the public schools of the country, of how much greater value is every day spent in college! However, taking the Government average for public schools as applying to college students and our attendance for this year up to the date of this report shows that Graceland has increased the earning capacity of her students \$145,699, and figuring to the end of the college year in June, taking the average attendance up to date for the rest of the school year, it shows that our young people of the church will be enabled to earn \$254,702 more during their natural life than if they had not been in attendance at college this year.

These figures are almost beyond belief, yet they are based on a most thorough investigation by the United States Government. When we consider the fact that this sum of \$254,702 does not represent the earnings of a single year, but is spread out over the years of activity after graduation and is a continued source of income to the church and its members, we are led to ask: Does an education pay from the standpoint of money alone? If it does, is there any better investment for the church to make than to provide adequate facilities which will meet not only the requirements of the church but the requirements of the State?

#### Memorial Hall

In nearly every county in this broad land, in every college and university, material tribute will be paid to our citizen soldiers, living and dead. People with burning hearts and willing hands will build them monuments, plant groves, dedicate parks, and erect buildings in their names. In a task so worthy, expressing our own devotion for future generations to read, we shall demand a full share.

We are informed that one village has already raised \$174,000 for the erection of a granite shaft in memory of their beloved lost. These men, mostly young with their lives yet before them, died in the cause of liberty and democracy and for the institutions of America. Great as is the virtue of a silent granite shaft in commemorating their gift to their country, would it not yet be a finer tribute and one more fitting to the nature of the case to erect a beautiful and dignified building, dedicated to that great safeguard of the liberties for which these sons fought—a free and liberal education?

Surely some memorial is imperative. A sister some weeks ago sent the college a small sum from the earnings of her son who had gone to his reward, with which to purchase some useful thing as a memorial—"A boy's personal gift to other boys and girls near his own age," as she wrote. And what would be more fitting than a memorial hall constructed by the church on the campus of Graceland College, which will endure through the years as a token of love and esteem "from the church in the name of the young men and women who served in the world war to the young men and women near their own age" for uses which will make present and future generations able in time of peace to battle for those principles which will guarantee that our "dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and, that the government of the people, by the people, and for the people shall not perish from the earth."

I am advised that the church had 1,023 young men and women in the army and that 37 were called upon to make the supreme sacrifice. *Surely some memorial is imperative.*

#### Librarian

In line with the recommendation of President Smith to the General Conference of 1918 that the "college library be made the library of the church in fact, or the chief division thereof, and to the work of the librarian be referred the task of unifying all our library interests," provision was made for the appointment of a college librarian with special preparation along that line. The present librarian spent last summer in attendance at the School for Library Training at the State University of Iowa and will be fully prepared to render most efficient service for the church, as she is doing for the college, when the time comes that her services are so needed.

#### Possible Attendance

In another place in this report, attention is called to the large increase in college attendance—70 per cent over last year and 260 per cent increase in three years—and yet the number of college students in the church in proportion to church membership is so inconsiderable as to be almost negligible in proportion to what it should be and in proportion to the membership in college from other religious denominations.

A recent report of the "Society of Friends" with Penn College located at Oskaloosa, Iowa, shows a church membership in Iowa of 8,322, approximately one-tenth of our entire membership. The "Society of Friends" has 150 college students in Penn College. On the same basis Graceland should have an attendance of 1,500 college students. Yet we have this year only 79 enrolled. It is true there are some young people of our church enrolled in other colleges, but all too few. As President Smith recently said:

"In the nearly twenty years of my church work I have continuously plead for preparation by education for greater usefulness. I have plead that the members use every energy possible to educate themselves against the coming of a day when there would be thrown upon their shoulders a burden that they cannot carry unless that education or preparation has been had. And if there ever has been a man in this church who has had his position vindicated I have had mine within the last few months. What has been the answer to that appeal, made by your leader, as he believes under the impulses of inspiration, calling upon you for earnest preparation against the coming of that day when the burdens that shall be thrown upon you will be greater than you can carry in your own strength only as you shall have qualified under the inspiration of Almighty God, and the development through your own energies of abilities that God endowed you with. Has that call been heeded as it should? Let the answer be found in the response that we gave to the call of the Government to furnish young men of high school education to enter the Students' Army Training Corps, and let me say that it is with a great degree of sadness that I realize that the failure of all our young men to have reached that standard demanded by the Government not only handicaps us in our response as citizens of the Government, but is bound to handicap us in our response as citizens of the kingdom of God."

Our young people, their parents, and friends are awakening to the clarion call of President Smith, but are they going to awaken soon enough and in sufficient numbers to meet the responsibilities which he feels are to be placed upon them? Every effort should be made to develop in their minds the urgent need for this preparation. If his call is to be heeded, and unless it is our hopes for the speedy redemption of Zion cannot be realized, we must prepare for a college attendance of 2,000 within a few years.

#### Extension Department

It is the practice of the modern college and university to extend its service as far as possible, not only to those who can spend time at the institution itself, but through extension service to do all possible for the isolated ones. "For those who cannot go to college the college goes to them."

It is believed that this is a legitimate function of higher education. Graceland Extension Institute was organized a few years ago to meet the great demand which all know existed for some form of correspondence study. The Lecture Board of the Religio developed to meet a special need. Other activities of the different auxiliaries do much toward the organization of study centers in the church and in the home. They are creating an atmosphere of study, culture, and refinement which is almost impossible without "studying all good books."

In accordance with the instructions to the Coordinating Committee by the General Conference of 1918 a beginning has been made in the way of reassigning some of the activities and interests in which there was clearly an overlapping of effort with consequent duplication and loss of energy.

Graceland Extension Institute has not been the success it should be or can be because the men and women who expected to give their time to it were already overburdened with other church and home work. They are unable to devote the attention necessary for success. Some of the correspondence courses offered by other departments of the church work have not had proper attention because the demand for the courses is so great that the correspondence lessons sent in cannot be properly cared for by volunteer teachers who have their full hours of duty outside of these correspondence courses.

The experience of the institute officials and those of other correspondence efforts is that by merely announcing through the church papers courses which are offered nearly everyone will receive so many enrollments that the volunteer teacher is unable to care for them at all. The Coordinating Committee feels that if this correspondence work, lecture work and other phases of educational extension work is worth doing at all it is worth assigning people with full or part time to it whose business it will be to carry it on.

With that in mind there has been assigned to Graceland the activities of the Lecture Board and such activities of the Graceland Extension Institute and of the educational correspondence courses of the Woman's Auxiliary as can be adequately provided for as soon as full time or part time instructors and adequate office help can be secured to take care of those interests.

There is a very large field of usefulness for such a department. It will cost money for its organization, but it is believed that it will be as nearly self-supporting as other forms of academic instruction after the initial cost.

#### Student Activities

College activities consisting of debate, declamation, oration, musical, and athletic insofar as they represent contests, either intercollegiate or intramural, occur so late in the year that it is impossible to report them to you for the current year. This is more true this year than heretofore, due to the unusual epidemic and consequent quarantine. To date we have had no contests with other colleges this school year. However, we have scheduled two intercollegiate debates for the second semester of the present year, our representatives will take part in two declamatory contests, our annual oratorical contest will occur in April, the studio department will be represented in several recitals and other public performances, and the usual winter and spring athletic activities will be entered upon.

Last year's activities are representative of a year's interests along these lines:

(a) We took part in intercollegiate debates with colleges in two different States—Iowa and Missouri—debating the same question with both colleges. In one debate we affirmed, in the other one we denied the question, and won both debates.

(b) In the declamatory contest, which we were permitted to enter for the first time last year, due to the fact that our institution had been fully accredited, we won second place in a contest with twelve schools.

(c) In athletics we played colleges in three different states—Iowa, Missouri, and Kansas—and lost but one game.

(d) Our annual oratorical contest was of a very high order, a larger number of students than ever before competing in the preliminary, with the result that the four final contestants were exceptionally well prepared.

(e) The recitals, musicals, glee club, and orchestra appearances during the year showed the departments represented to be on a very high plane and the students interested along those lines to have had unusual advantages in the way of training.

These debating, oratorical, declamatory, athletic, and musical contests are of very great value, not only for the individual gain to those taking part, but for the general good to the institution in the way of *esprit de corps*.

#### Faculty and Student Body

In the face of the very great handicap resulting from quarantine regulations, the closing of the college doors for

several weeks, sickness by a large percentage of both students and teachers, it is believed that the year's work will be completed in a most satisfactory manner. This is possible because of the enthusiastic and wholehearted interest in the work at hand. Vacations, holidays, and Saturdays have been ungrudgingly devoted to school work by all. This is but another evidence of the almost unparalleled devotion of those concerned in the welfare of the college.

The past year has challenged many members of the faculty to decide definitely between service with the church or elsewhere, and in every case the decision has been to continue where they and their advisers believe they are called for the accomplishment of a piece of work which will assist materially in the advancement of the cause of Christ on earth. The following positions have been offered to different ones of our faculty within the past few months and declined in view of their recognized calling here:

The presidency of a State University in Mexico; a position as inspector in a State University in the United States; and the superintendency of city schools in a neighboring State.

Almost without exception the members of the faculty are advancing professionally by attendance at the universities of the land, either during the summer vacations or by being granted a full year's leave of absence for study. During the past year our faculty members have been in attendance at the following institutions:

Three at the University of Iowa; two at the University of Chicago; one at the University of Nebraska; one at the Iowa State Agricultural College; and one at the Iowa State Teachers' College.

Such interest assures the success of the college work insofar as it can be assured by the faculty. However efficient the faculty may be, work of a creditable character cannot be accomplished without equal interest and devotion on the part of the student body, and we are safe in saying that there has never been a year in the history of the institution when there were assembled from the four corners of the United States, the islands of the sea, and several foreign countries a body of young men and women of higher ideals or nobler ambitions. There have been fewer failures this year than any other year during my connection with the college. The students along with all other people sense the importance of the times and the serious obligations resting upon us. With few exceptions they feel that the future has very important duties to meet and that their time for preparation is limited.

With such a faculty and such a student body we can rest assured that nothing will be left undone to bring about the highest degree of preparation possible.

#### Spiritual Interests

A chapel speaker during the year told of one of our church members—a real estate dealer—who remarked to a prospective customer in connection with the amount of time he could devote to him that morning, "We have just time enough to get back for church." The customer replied, "Do you neglect business for church?" to which the real estate dealer answered, "No; church is my business." So with a great majority of our students, they consider the things of God as their business and are in attendance at Graceland as a part of that important business. The opportunities for spiritual development in connection with the work of the college and the church institutions of the community are of a very high order, and I am happy in reporting that the great majority are taking full advantage of them.

#### The Future

There is every reason to be very hopeful for the future. We have firmly established our place as a Junior College in the educational system of the State and country, and we receive renewed evidences almost daily from the membership of the church that we are filling an ever larger field of usefulness. There is much yet to be accomplished before we meet the larger needs, but it is confidently believed that full provision will be made and facilities placed at our disposal to meet those needs in an adequate way, and the construction of an additional building is a step in the direction of meeting the standards of a full four-year, or senior, college, prepared to meet in every possible way the requirements of the church insofar as an institution of higher learning can meet them.

With the hearty cooperation of all we look forward to

filling our place as a higher educational institution of the church in a way which will result in the degree of advancement essential for the near redemption of Zion.

Respectfully submitted,  
G. N. BRIGGS,  
President.

PRE-CONFERENCE REPORT OF TREASURER AND BUSINESS  
MANAGER

To the Board of Trustees: 1. The itemized annual report setting out in detail the inventories of all properties in the several departments, with lists of all assets and liabilities and profits and losses, is made up at the end of the fiscal year, June 30. Such report for July 1, 1917 to June 30, 1918 has been placed in your hands and is subject to audit by the church auditors at their pleasure.

2. The report at this time deals more particularly with the budget, making a comparative study of the expenditures with the amounts allowed; and setting out the items necessary for the year July 1, 1919, to June 30, 1920; also a brief report upon the work and conditions of the various departments.

3. Taking the amounts actually expended to January 1, 1919, and estimating the amount required for the remainder of the year to June 30, and comparing this with the budget allowed for the year, the following results may be seen:

| 4. Comparative Budget 1918-19   |             |             |             |             |
|---------------------------------|-------------|-------------|-------------|-------------|
| Items                           | Allowed     | Used to     | Est. for    | Total       |
|                                 |             | Jan. 1      | bal. of yr. |             |
| Allowance of faculty            | \$11,500.00 | \$ 4,640.00 | \$6,842.29  | \$11,482.29 |
| Heating plant (fuel and labor)  | 1,800.00    | 2,122.85    | 410.00      | 2,532.85    |
| Insurance                       | 300.00      |             |             |             |
| Library care                    | 600.00      | 300.00      | 300.00      | 600.00      |
| New books                       | 100.00      | 40.64       | 59.36       | 100.00      |
| Adv., (inc. catalogue)          | 300.00      | 103.18      | 50.00       | 153.18      |
| Office help                     | 600.00      | 300.00      | 300.00      | 600.00      |
| Light and water                 | 450.00      | 275.93      | 150.00      | 425.93      |
| General expense                 | 400.00      | 265.50      | 134.50      | 400.00      |
| Interest                        | 600.00      | (352.48     |             | 352.48      |
|                                 |             | to Feb. 1)  |             |             |
| ½ Indebtedness                  | 8,162.63    | (12,372.30  |             | 12,372.30   |
|                                 |             | to Feb. 10) |             |             |
| Repairs and upkeep of R. E.     | 1,200.00    | 1,222.55    | 155.00      | 1,377.55    |
| Repairs and replacing furniture | 300.00      | 273.00      | 27.00       | 300.00      |
|                                 | \$26,312.63 | \$22,268.43 | \$8,428.15  | \$30,696.58 |
| Receipts                        |             |             |             |             |
| Tuition                         | \$ 8,500.00 | \$10,456.54 | \$1,300.00  | \$11,756.54 |
| Offerings                       | 500.00      | 220.80      | 350.00      | 570.80      |
| Endowments                      | 200.00      | 45.00       | 55.00       | 100.00      |
|                                 | \$ 9,200.00 | \$10,722.34 | \$1,705.00  | \$12,427.34 |

5. Notwithstanding the unprecedented increase in the cost of living, the faculty allowances have been kept within the amount allowed, being \$17.71 under such amount. Only strict economy and no little self-denial upon the part of the faculty members has made this possible.

6. Further advance in the price of coal and a small increase allowed for labor has put the item of heating plant, fuel and labor, \$732.85 above the allowance.

7. No insurance policies having expired during the year, this item shows no expenditure.

8. Much of our advertising being done by our arrangement with the Board of Publication, the money outlay has been small compared with the amount of publicity used. This item shows \$146.82 less than the amount allowed.

9. Owing to the fact that the city water supply was shut off for a considerable time and the further fact that our shop was converted into a gymnasium, putting out of use our electrically driven machinery, the amount for light and water is \$24.07 under the budget.

10. The item of interest shown to February 1 is \$247.52 under the allowance, because of the greatly reduced debt. The item will entirely disappear from budgets in the future, we hope never to return.

11. The one-fifth indebtedness item shows the amount over-paid by \$4,209.67 up to February 10, the result of the effort put forth to liquidate the debt as speedily as possible.

12. Repairs and upkeep of real estate shows an amount

of \$177.55 over, due to the fact partly of some unexpected expenditures on boiler house, and partly to advance in prices of material.

13. Tuition receipts are above the estimate \$3,256.54, due to the increased enrollment over that estimated. Offerings are \$70.80 above and endowments \$100 below.

14. When we take into account the very unusual conditions which no one could possibly have foreseen, it would seem that this is a very good showing. The total expenditures above the budget, including the item of indebtedness, is \$4,383.95. Against this item is to be placed the amount of receipts above the estimate, \$3,227.34, making the net amount over \$1,156.61, this with the amount of debt paid, \$4,209.67 more than the budget calls for.

Budget for 1919-20

15. In the 1919-20 budget the amount asked for is less than the previous year, though some items are increased.

16. The increase of \$500 for faculty allowances is required in order to properly equip the college with suitable and competent instructors.

16(a). For extending the work of the Extension Department, in harmony with the action of the Coordinating Committee, \$2,000 will be required. This will be needed to provide an academic instructor on part or full time, office help and office equipment. The department will, undoubtedly, be as nearly self-supporting, after initial cost, as other academic work.

17. For library care an increase of \$150 is believed necessary to put it upon a better basis, and \$50 additional for books is desirable.

18. No advance has been made to office help, though the higher cost of living has made it impossible for a dollar to go more than one half so far. An increase of \$120 is asked for.

19. The other items remain the same, with the exception of interest and indebtedness, both of which disappear.

20. The anticipated increase in income will offset the increase asked for in the items of expenditure, being in tuition alone \$2,000.

21. Budget 1919-20

|                                   |             |
|-----------------------------------|-------------|
| Allowance for faculty             | \$12,000.00 |
| Extension department              | 2,000.00    |
| Heating plant, fuel, and labor    | 1,800.00    |
| Insurance                         | 300.00      |
| Library care                      | 750.00      |
| New books                         | 150.00      |
| Advertising (including catalogue) | 300.00      |
| Office help                       | 720.00      |
| Light and water                   | 450.00      |
| General expense                   | 400.00      |
| Repairs and upkeep of real estate | 1,200.00    |
| Repairing and replacing furniture | 300.00      |
|                                   | \$20,370.00 |
| Less: Tuition receipts            | 10,500.00   |
| Offerings                         | 500.00      |
| Endowments                        | 100.00      |
|                                   | \$11,100.00 |

Indebtedness

22. When it was proposed in 1916 to put in our yearly budget one fifth of the indebtedness, amounting to over \$40,000, it was believed that the plan would result in ultimately relieving the college and the church of this burden, but none hoped the task would be accomplished so soon. It is our very happy privilege to report at this time that the debt is fully paid except for a very few small items and that money is in hand to fully cover them, thanks to the united efforts of the Saints and the careful management of our worthy Bishopric. The Lord is certainly pleased with this effort, and his people should rejoice.

Scholarships

23. More students have availed themselves of the general scholarship fund than any previous year, there being eighteen who have borrowed a total of \$879.

24. The Religio Fund is an ever increasing means of help along this line. Twelve students have borrowed a total of \$647 this year up to the present. Some money has been returned to the fund through payment of previous loans. The amount we do not know, since we keep no account of it, the account being kept by the Religio treasurer to whom the money is returned.

25. The small amount in the Sunday School Loan Fund has been kept circulating as much as possible.

26. One Sunday school district organization and one private individual have started benefit funds of \$100 each. The class of a private music teacher has started a fund to which they are adding from time to time. An aged sister and an aged brother have each deposited with the treasurer a trust fund for the benefit of worthy students.

27. All these are very much appreciated, and it might be suggested that here is an excellent opportunity for a good piece of work being done by individuals endowing scholarships and thus assisting in extending the benefits of education to those unable to secure it without assistance from others.

**Student Self-help**

28. Opportunity is afforded through this department to a number of students to earn a part of their school expenses by doing farm chores, tending furnaces, janitor work, gardening, kitchen and dining room work, laboratory assistant, carrying mail, etc. Upwards of \$200 a month is allowed these students and from thirty to forty students receive assistance each year. An allowance of fifteen and sixteen cents an hour for the work is made, which enables one to pay his full board and room rent on working about thirty hours a week.

**Hotel**

29. We were gratified upon closing our books June 30 that the hotel showed a gain of \$353.63. With the unprecedented advance in the price of foodstuffs we feared that a loss would be shown instead of a gain. We attribute the success to the hearty cooperation of the boarders with the managers, and the careful and saving planning of those responsible for the table service. With the further advance in prices we shall not be surprised to find this margin reduced, if it does not entirely disappear, by the closing of our fiscal year June 30, 1919. We shall be satisfied, however, if we shall not lose.

**Farm**

30. The season was far from an ideal one for farming, and yet the closing of the farm account revealed that a gain of \$298.53 had been realized. The plan of having a man to devote practically all of his time to the farm work proper and relieve him of the care of the dairy herd largely we believe has demonstrated the wisdom of the change.

31. It has been decided wise to dispose of our Jersey herd and replace it with a dual purpose breed. The thing needed for our purpose is milk in quantity rather than rich in butter fat, as the product is used mostly on our tables. At the same time cows that may be turned into beef when found unsuitable for milk purposes and whose progeny will find a ready market should be more profitable.

**Garden**

32. We were disappointed in the returns from the garden, owing to the very dry weather the latter part of the season. However, a profit of \$198.09 is shown by the books. As a means of supplying our tables with fruit and vegetables, it is the intention to make this feature more and more a contributing factor.

**Improvements**

33. As contemplated when we made our report one year ago, we have added a second story to the boiler house, constructed of tile walls, with pebble-dash finish outside, a strongly reinforced concrete floor, and a self-supporting rubberoid roof. This served as a shop until the first of the year, when it was converted into a temporary gymnasium, not having for the time being urgent need for shop work requiring heavy machinery. The expense of this improvement was about \$1,450.

34. The old shop room has been provided with a board floor, has had the walls plastered, and has been partitioned into two rooms. One is used for a physics laboratory and the south part supplied with stairs leading to the library above is used as a stack room, or annex, to the library. This has improved our library facilities materially, but they are far from adequate to the needs of the college in order to make our work of such quality as to fully meet standard requirements. Besides this, our library and museum in their present quarters are exposed to serious fire risk that should be overcome at the earliest possible time.

35. It will be absolutely necessary to improve our facilities in the way of a water supply. In case the town secures an adequate supply, piping should be laid for supplying our farm premises. In case the town supply will not warrant

this, then we shall have to provide by means of wells or ponds a more adequate supply than our present wells and cisterns afford.

36. Steps should be taken by which our soil could be built up and improved. It has been found that one serious fault is too much acidity, which is to be overcome by the application of lime. The college could well afford to join in a movement to procure a stone crusher or pulverizer and a spreader and secure an adequate supply of limestone for this purpose.

37. Expert service is needed in this day along all lines. A young man of the church, a graduate of some good agricultural college whose heart and soul is in the work of the church, could do a very fine piece of service in connection with our college farm interests. We should be glad to get in touch with such a young man. Our dairying interests, our orchard and gardening interests, and our farm interests would all profit by the magic of his presence. We certainly have such individuals, and hope they will make themselves known.

Respectfully submitted,  
J. A. GUNSOLLEY,  
Treasurer.

**BOARD OF PUBLICATION**

To the First Presidency and General Conference: Here-with the Board of Publication submits its annual report.

The printing concerns of the church have struggled under adverse circumstances during the past year, incident to the world-wide war, the terrible epidemic of influenza, and the constant advance of material used in our business.

We found it necessary to make an advance in the subscription price of some of our papers, but in so doing the board tried to be as conservative as possible and add only enough to make the business safe.

The circulation of our papers as a whole has not been as strong as the year before. This decrease in circulation is not confined to the church publications, but seems to be general throughout the United States on many of the secular publications, the reason assigned being the necessity of economizing on account of the great demand for finances.

We again call your attention to the desirability of making a change in our library accommodations. The Board does not wish to be too insistent on this matter, but would very much appreciate any movement by you which will enable us to utilize the space now being occupied by the church library.

We herewith attach our financial report for the fiscal year 1918, ending January 31, 1919.

This report includes that of the Herald Publishing House and the Ensign Publishing House.

We have failed to date to receive any report from the Standard Publishing House, Australia.

**COMBINED STATEMENT OF THE HERALD PUBLISHING HOUSE AND THE ENSIGN PUBLISHING HOUSE FOR THE YEAR ENDING JANUARY 31, 1919.**

|  |                     |
|--|---------------------|
| Cash on hand, February 1, 1918 .....                           | \$ 4,228.44         |
| Cash received from February 1, 1918, to February 1, 1919 ..... | 91,389.65           |
| <b>Total .....</b>   | <b>95,618.09</b>    |
| Cash expended .....  | 88,320.33           |
| Cash on hand Feb. 1, 1919 .....                                | 7,297.76            |
| <b>Resources</b>   |                     |
| Cash on hand .....   | 7,297.76            |
| Real estate .....  | 45,562.85           |
| Type, tools, fixtures .....                                    | 40,030.64           |
| Merchandise .....  | 35,138.17           |
| Supplies .....   | 9,616.69            |
| Bills receivable .....   | 29,284.40           |
| Accounts receivable .....                                      | 11,998.91           |
| Lamoni Electric Co., bonds .....                               | 19,200.00           |
| Liberty Bonds .....  | 600.00              |
| <b>Total .....</b>   | <b>\$198,729.42</b> |
| <b>Liabilities</b>   |                     |
| Bills payable .....  | 10,051.26           |
| Bonds outstanding .....  | 28,200.00           |
| Accounts payable .....   | 8,800.33            |
| Depreciation fund .....  | 21,084.37           |
| <b>Total .....</b>   | <b>\$ 68,135.96</b> |
| Present worth February 1, 1919 .....                           | \$130,593.46        |

Present worth February 1, 1918 .....\$124,918.97  
 Net gain .....\$ 5,674.49

Very respectfully,  
 A. CARMICHAEL,  
 Manager.

LAMONI, IOWA, March 6, 1919.

March 28, 1919.

Herewith we submit financial report of the Standard Publishing House, of Sydney, Australia. This report was received too late to incorporate with that of the Herald Publishing House and Ensign Publishing House.

A. CARMICHAEL,  
 Manager.

BALANCE SHEET AND STATEMENT OF ACCOUNTS OF STANDARD PUBLISHING HOUSE

YEAR ENDING JUNE 30, 1918  
 Summary Standard Printing Account  
 Receipts

Subscriptions and sales .....£65 1 8  
 Debit balance to profit and loss account ..... 3 11 7  
 Total .....£68 13 3

Expenditures

Linotype used .....£20 2 3  
 Wages ..... 33 1 0  
 Materials ..... 15 10 0  
 Total .....£68 13 3

Summary Job Printing Account  
 Receipts

Sales .....£673 19 6  
 Total .....£673 19 6

Expenditures

Materials used .....£253 0 9  
 Linotype used ..... 20 11 11  
 Wages ..... 159 8 0  
 Electric power ..... 11 19 4  
 Profit and loss account ..... 228 19 6  
 Total .....£673 19 6

Profit and Loss Account

Credit

Printing account .....£228 19 6  
 Shop sales account ..... 56 13 3  
 Miscellaneous receipts ..... 85 3 0  
 Herald periodicals ..... 5 2 10  
 Interest debited wrongly last year ..... 2 10 0  
 Total .....£378 8 9

Debit

Loss on Standard .....£ 3 11 11  
 Bad debts written off ..... 29 1 3  
 Freight ..... 7 9 3  
 Water and sewerage ..... 2 8 2  
 Municipal rates ..... 2 0 8  
 Discount ..... 8 4 1  
 Salaries ..... 68 10 0  
 General expenses ..... 51 15 4  
 Donations ..... 2 2 0  
 Fire insurance ..... 6 18 5  
 Lighting ..... 2 4 10  
 Telephone ..... 9 12 2  
 Depreciation plant ..... 19 7 9  
 Net gain, to capital account ..... 165 3 3  
 Total .....£378 8 9

Balance Sheet

Assets

Plant and fixtures .....£ 368 6 6  
 Herald stock ..... 198 11 9  
 Stock in depots ..... 4 16 11  
 Printing materials ..... 178 11 5  
 Shop stock ..... 99 11 10  
 Sundry debtors ..... 286 1 0

Furnishings ..... 6 13 2  
 Furniture ..... 14 0 0  
 Building ..... 255 15 8  
 Bank balance ..... 50 6 4  
 Total .....£1,462 14 7

Liabilities

Sundry creditors .....£ 342 19 10  
 Capital account  
 Last year ..... 954 11 6  
 This year ..... 165 3 3  
 Total .....£1,462 14 7

Audited and found correct.

REG. E. McLAUGHLIN,  
 GLAUD McLAUGHLIN.  
 WALTER J. HAWORTH,  
 Manager.

TEACHER'S EDITION OF THE INSPIRED TRANSLATION

To the First Presidency and General Conference: The Board of Publication reports that the manuscript for this work is finished. As reported previously the New Testament manuscript has been approved by the Revising Committee. There remains an examination of the manuscript for the Old Testament. We hope to have this done by the coming conference and active work on the composition of this book begun this coming year.

The last year has been a very trying one to our publishing department. The exactions of our Government for men for soldiers, also the wave of sickness which has swept over our land have left us very shorthanded.

We fully expect the coming year, nothing preventing, to put an extra effort on this work.

In bonds,  
 A. CARMICHAEL,  
 Manager Board of Publication.

THE BOOK OF MORMON CONCORDANCE

To the First Presidency and General Conference: The same may be said of the Book of Mormon Concordance. The manuscript for this work has been compiled for some time. It is not very probable that we can do much by way of printing this work this year, as our efforts will be spent on getting out the Teachers' Edition of the Inspired Translation unless the Conference see fit to instruct us to get out the Book of Mormon Concordance first.

In bonds,  
 A. CARMICHAEL,  
 Manager Board of Publication.

REPORT OF GOSPEL LITERATURE COMMISSION

Elder Frederick M. Smith, President of the Church, Independence, Missouri, Dear Brother: The Gospel Literature Commission was created in the year 1917, by the concerted action of the General Conference, General Sunday School and Religio Conventions. Brethren Harvey Sandy, E. D. Moore, and Ralph W. Farrell were selected to take general supervision of this work, in its infant state. Steps were taken immediately to get in touch with the districts and organize district and local gospel literature boards. Three thousand five hundred copies of the pamphlet entitled "Helpful Suggestions" were printed and circulated among interested persons. Considering that local and district members held office by election, the work of organization spread rapidly; one by one many persons and bodies caught the spirit of the great work to be done, and the interest has increased daily. The successors to the present members of the commission will have an able and enthusiastic corps of helpers.

I know from indirect reports that come to me that there are scores of local boards which have not notified me of their existence, and the figures I give of work done could be increased fifty per cent were all reports in my hands.

The local boards have, through their districts, reported the distribution of 307,466 pieces of literature. I feel sure that fully half a million pieces of our church literature have been placed in the hands of persons not affiliated with us by baptism. Hundreds of subscriptions for the church papers have been secured by the commission, many books sold, tract

cases installed in public places, and religious conversations held with hundreds of persons.

The work is in its infancy. It must not be neglected. It can be improved. Many Saints believe it to be next in importance to preaching the word, the tracts and sermons are "silent preachers."

Owing to stress of other cares the present chairman could not, if chosen, give the work proper attention. He wishes to take this opportunity to convey to those who have labored with him, his fervent thanks. Their many letters have breathed a spirit of helpfulness and saintliness that have refreshed the tired brain and hungry soul.

I wish to unite my prayer with hundreds of others for the success of this wonderful work.

Yours sincerely,

RALPH W. FARRELL,  
Chairman.

PROVIDENCE, February 14, 1919.

### CONFERENCE MINUTES

(Continued from page 373.)

#### WOMAN'S AUXILIARY

Friday morning Sister Mabel Knipschild Smith conducted a round table discussion upon Relief and Service work.

"Should you feed a tramp?" Should you drop coins in the hat of the street beggar?" What organizations for giving proper aid are in your city?" "Would systematic records of cases or families needing relief be of value to bishops and deacons?" "How may incompetent mothers or home-makers be most effectually reached, aroused, and helped to a better understanding of her duties and privileges?"

The above are some of the questions which were discussed with profit to those present.

Sister Smith explained the record system of the advanced charity organizations of the Nation, and suggested wherein they might be adopted to the problems of our church.

Saturday morning the meeting was opened by a discussion of young women's problems led by Sister Alice Mae Burgess and Sister Grace Thompson. Topics concerning personal habits were discussed, such as care of hair, nails, skin, etc., and were followed by those of etiquette in various phases.

### SATURDAY, APRIL 12

#### RELIGIO CONVENTION

The third session of the Religio was held at 10 a. m. through the courtesy of the Sunday school, which had given the hour to the Religio that its business might be finished this week. G. S. Trowbridge, T. W. Williams, and F. M. McDowell presided.

The general vice presidents reported their proposed amendments setting forth duties of the first and second vice presidents. We hope every Religio worker will carefully note the change involved in the amendments which are printed herewith in full as adopted.

Please note also a ruling made by the leader of the church "boy movement," F. M. McDowell, on the matter, which is to the effect that though a local vice president is the leader of the boy movement he is not necessarily the scoutmaster of the local scouts. There need be no misunderstanding on this matter by those at all acquainted with the provisions for the appointment of scoutmasters.

The amendments with introductory statements read as follows:

*General Society.* Moved that we strike out Art. 3, sec. 2, par. 2, and insert the following:

"*First vice president.* The first vice president shall be an associate of the president in his work and in the president's absence or disability shall perform the duties of that office.

"He shall be in general charge of the social and recreational activities of the general society.

"*Second vice president.* The second vice president shall be an associate of the president in his work, and in the absence or disability of the president and first vice president shall perform the duties of that office. He shall be in charge of the work of the 'boy movement' of the general society."

*District Constitution.* Moved to strike out Art. 3, sec. 2, par. 2, and insert:

"*First vice president.* The first vice president shall be an associate of the president in his work, and in the president's absence or disability shall perform the duties of that office. He shall be in charge of the social and recreational activities of the district or stake societies.

"*Second vice president.* The second vice president shall be an associate of the president in his work, and in the absence or disability of the president and first vice president shall perform the duties of that office. He shall be in charge of the work of the 'boy movement' of the district or stake societies."

*Local Constitution.* Moved that we strike out Art 3, sec. 4, par. 2, and insert:

"*First vice president.* The first vice president shall be an associate of the president in his work, and in the president's absence or disability shall perform the duties of that office. He shall be in charge of the social and recreational activities of the local.

"*Second vice president.* The second vice president shall be an associate of the president in his work, and in the absence or disability of the president and first vice president shall perform the duties of that office. He shall be in charge of the work of the 'boy movement' of the local."

The Four Minute Girls rendered a chorus number.

The appropriations committee reported some pertinent observations along with estimated needs of the officers. Summed up, the idea is that the society must increase its income or decrease its expenditures.

The text of the report follows:

"We, your committee to whom was referred the matter of appropriations, report:

First: That the unlimited provision for the president makes it rather difficult to appropriate from an undetermined remainder.

Second: The net income for last year, not including what was drawn from the former balance was but \$1,383.29.

Third: With the present policy of the Religio to go into recreational work rather than study, has already and will probably decrease the sale of *Quarterlies*. In view of this the society should at once devise some other plan for revenue.

Fourth: We suggest the following are needed:

|                                      |          |
|--------------------------------------|----------|
| First vice president .....           | \$ 40.00 |
| Second vice president .....          | 60.00    |
| Secretary .....                      | 75.00    |
| Treasurer .....                      | 25.00    |
| Home department superintendent ..... | 75.00    |
| Temperance department .....          | 40.00    |
| Library Commission .....             | 50.00    |
| Normal department .....              | 50.00    |
| Editorial work .....                 | 375.00   |
| Contingent .....                     | 300.00   |
| Graceland scholarship .....          | 300.00   |

Total .....\$1,390.00

Fifth: The appropriations here provided for exceed the net income for last year \$6.71, not allowing anything for the president's expense.

Sixth: We suggest that it is a matter of policy for the society to determine whether it shall increase its revenue or whether it shall limit its work.

Respectfully,

J. A. BECKER,  
MARK H. SIEGFRIED.

Action on the above was deferred till the report of the coordinating committee could be read and acted on, including nominations of subordinate officers.

The report of the Coordinating Committee was presented as follows:

#### REPORT OF COORDINATING COMMITTEE

[The following was submitted to the Religio Convention by the committee, and adopted with the exception of the allusion to the Gospel Literature Commission, which was referred to the General Conference. The nominations were considered separately.]

*To the General Conference and Conventions:* Since the conference and conventions a year ago the Coordinating Committee has held several meetings, and as a result of these meetings we wish to submit the following report and recommendations:

The chief, if not the only function of the Coordinating Committee is to determine the placement of newly organized or reorganized activities. In the expansion of our church work, and in the efforts to supply demands constantly arising, activities will repeatedly be started with regard to which there will be a question as to which one of the departments the activity shall be assigned. To determine where the various activities shall function when such question is raised, is the primary duty of the Coordinating Committee.

The purpose, therefore, of the creation of this committee is to unify the work. To accomplish this there must be only one such committee, and the very purpose of its creation is threatened by the creation of local so-called coordinating committees in branch, district, or stake. The work of coordinating locally is a function of the executives of the departments. To have local coordinating committees doing work similar to that of the general, would be to confuse rather than to clarify.

We recommend that the nomination of district and local department heads be a matter for cooperation between the departments.

The committee recommends that the Social Purity Board as it has existed in the past be abolished and its work, so far as initiative is concerned, be referred to the Woman's Auxiliary. Because of the close correlation of the work of the Woman's Auxiliary to the homes of the church, the committee feels that this work should logically belong to this auxiliary.

During the past year the Woman's Auxiliary has conducted a correspondence course in public speaking. The demand for this course has been so great that we recommend that this course be referred to Graceland College, provided an extension department shall be organized at the college.

We suggest that the Lecture Board activities, now directed by the Religio department, be placed under the control and direction of the college, subject to the provision mentioned in the preceding paragraph.

The social and recreational responsibilities of the Religio department have been carefully considered by the committee in connection with the organized class movement, and we suggest that organized classes in both Sunday school and Religio should be encouraged to develop social life from the gospel standpoint; and so far as practicable the same units should form classes in both departments. Their social activities should be conducted in connection with the Religio.

The committee recommends the adoption of the suggestion of the joint report of the normal superintendent that the normal training work be turned over to Graceland College, provided the extension department is organized. (See printed reports, page 91.)

The work of the Gospel Literature Commission also was discussed by the committee. Our recommendation is that the general commission should be abolished, but that the local (district and branch) boards should be continued.

The committee is prepared to recommend nominations for subordinate officers of the Religio and Woman's Auxiliary departments, as follows:

##### Religio:

First vice president, T. W. Williams.  
 Second vice president, F. M. McDowell.  
 Secretary, Howard W. Harder.  
 Treasurer, R. A. Lloyd.  
 Home department superintendent, Mrs. H. W. Harder.  
 Member Library Commission, Vernon A. Reese.  
 Temperance superintendent, J. W. Gunsolley.  
 Woman's Auxiliary:  
 First vice president, Mrs. J. A. Gardner.  
 Second vice president, Mrs. William Madison.  
 Secretary, Mrs. J. A. Koehler.

Treasurer, Mrs. F. B. Blair.

Historian, Mrs. M. H. Siegfried.

Respectfully submitted,  
 FREDERICK M. SMITH, *Chairman.*

Objection was raised, especially by the general literature commission members, to the following paragraph, and a motion made to exclude it from adoption:

The work of the Gospel Literature Commission also was discussed by the committee. Our recommendation is that the General Commission should be abolished, but that the local (district and branch) boards be continued.

The vote to exclude prevailed by a large majority. Excepting this, the report was adopted.

The nominations for officers were taken up and one by one elected. They are:

T. W. Williams, first vice president.

F. M. McDowell, second vice president.

Howard W. Harder, secretary.

R. A. Lloyd, treasurer.

Mrs. Howard W. Harder, superintendent of home department.

Vernon A. Reese, member library commission.

J. W. Gunsolley, superintendent temperance department.

A motion referred the gospel literature suggestion to the General Conference, with the idea of providing some definite provision for keeping it alive.

Though the report of the appropriations committee suggested a shortage in income, yet attention was called to the fact that the society was not bankrupt, having a balance on hand of \$4,474.24.

A motion was made to refer the budget back to the appropriations committee and the executives of the society with full power to act. The majority of the speakers favored using the funds on hand to the extending of the work of the society. Lack of time prevented an adoption of all the good suggestions made. When the vote was put to refer it carried unanimously.

Miss Lucy White rendered a piano solo.

The Religio tendered a vote of thanks to the Sunday school for the courtesy of giving the session to the Religio. Votes of thanks were tendered retiring officers, Donnie Lehman, secretary; James W. Stobaugh, whom she succeeded, also William F. Sage; all to be notified.

Adjournment was had at 12.10, and the Religio began its new year's work under favorable circumstances.

The Sunday school convention was announced for Monday, 10 to 12 a. m.

The business session of conference met at 2 p. m. with President F. M. Smith in the chair, and prayer by J. A. Becker.

The chair was yielded to President Elbert A. Smith, and the minutes were read.

The Presidency presented written appreciation for the midnight serenade during the previous night, given by the singers, under the leadership of A. N. Hoxie.

The chair was yielded to J. A. Tanner at 2.15, the visitors seated, and B. R. McGuire secured the floor to review the three speeches made yesterday.

T. W. Williams next secured the floor at 2.45. He spoke until 3.30.

At that time L. G. Holloway was recognized and took the floor.

At 3.55 Elder Holloway closed his remarks, and as one man something like a dozen men called "Mr. Chairman!" Paul M. Hanson, of the Twelve, was recognized. The audience was comforted with the statement that he intended to speak very briefly—only intending to review the whole situation! At 4.55 he suggested that he did not wish to weary the audience if they wished to leave. The chairman adjourned the meeting when we were assured the speaker was not nearly through.

Announcements for the evening and Sunday were made, including a missionary program this evening at the church.

A telegram from Independence said that Heman C. Smith had had no sleep for twenty-four hours, was spitting blood, and appetite failing.

A busy day is imminent for Sunday, with all the services announced, and some unannounced.

The evening meeting at the church this evening was a missionary program, a most successful affair in every way. Elsewhere we are printing the program of this event and commend the singing of the songs to the tunes suggested to others throughout the church—they are very effective.

The speaker at the Coliseum was F. G. Pitt.

### SUNDAY, APRIL 13

This was a day of many activities. At 7 a. m. a goodly number of vigorous, earnest young people met at the post office and "hiked" to the college where they held a characteristic prayer meeting. Brother Hoxie was their leader.

At 8 the Saints gathered to a general prayer meeting at the church, which was in charge of R. S. Salyards and D. J. Krahl, presidents of the Far West and Holden Stakes, respectively.

At 9.30 the local Sunday school occupied under the superintendency of G. W. Blair. In the upper auditorium the time was devoted to short speeches by T. W. Williams, D. J. Krahl, Ward L. Christy, L. F. P. Curry, F. F. Wipper, and J. F. Keir. In the lower rooms the various departments held their usual class work.

There were three sermons at the 11 o'clock hour, one at the church by Walter W. Smith in the upper auditorium, by J. F. Garver in the lower, and Daniel Macgregor at the Coliseum.

In the afternoon at 3 the speaker in the upper auditorium at the church was F. G. Pitt, in the lower room J. A. Becker, and at the Coliseum Elders Philip Cook (full-blooded Cheyenne Indian) and Hubert Case occupied.

In the evening the speaker in the upper auditorium was J. F. Keir, and T. W. Williams at the Coliseum. The writer attended the latter, and long before the time for opening the seats were full. In the afternoon it was the same, and we are informed that all the meetings were well attended. The roads were better than for some time, and many autos brought visitors in from the country. The day was seasonable and pleasant, and the character of the sermons most commendable. We very much deplore our inability to secure sufficient stenographic help to have the various sermons reported, but we have a few summaries.

## THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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### MONDAY, APRIL 14

The day began with prospects of clearing, after .44 inch rain during the night, beginning about 9 Sunday evening.

The 7 a. m. prayer meeting was held as usual, at the church.

At eight President F. M. Smith addressed the priesthood at the Coliseum. A number of difficult matters were discussed, and some pertinent questions asked.

The prayer meeting at 9 was in charge of V. M. Goodrich and J. B. Wildermuth.

The elders met at 9.15 and listened to a paper on "court procedure" by Charles Fry—one that had been read before the High Priests' Quorum.

### SUNDAY SCHOOL CONVENTION

The second session was held at 10 o'clock with G. R. Wells in charge. Since his assistant was otherwise engaged, he asked D. J. Krahl to assist in presiding.

Central Oklahoma had published a proposed amendment, asking that the constitution be changed so that library boards and commissions could be under the supervision of one member instead of three or more as at present provided for. The resolutions committee recommended this be referred to the Coordinating Committee, which was done.

A resolution was brought in, looking to earlier publication of the *Quarterlies*, and a more international character. Considerable information was elicited in the discussion: for instance that under the postal rules it is impossible to mail one *Quarterly* till all the others are ready, so one editor behind time delays all the others. Yet since the editors are doing yeoman service and under considerable stress, beginning behind time at first we should not expect too much of them in making up lost time. Mere resolutions cannot change the situation, but a centralizing of control, a calling together of the editors, a competent revisionary arrangement might.

The whole question was referred to the executive committee with full power to act—a reaffirmation of last year's action. It is an intricate question and

will require some expenditure of money as well as time. We hope it can be worked out.

A letter from the First Presidency was read, in which the names of G. R. Wells and A. L. Sanford were suggested. The vote resulted in the unanimous choice of G. R. Wells as superintendent.

## CONFERENCE REPORTS

### THE SAINTS' HOMES

*To the First Presidency and General Conference:* We present the following report for the year 1918 of the Saints' Homes:

The Homes for the Aged at Lamoni, Iowa, have, during the year 1918, as usual, been occupied to their capacity and those in charge, notwithstanding the serious shortage of labor have done nobly for the comfort of the old people.

The general health has been good considering the average age of those living there. Only three deaths have occurred, two at the Saints' Home and one at Liberty. Three have removed to homes of their own. Five have been received. There are now in the two homes twenty men and thirty women, a total of fifty whose average age is above seventy-six years.

The management has been under the general supervision of the Lamoni Stake Bishopric with Sister Alice Dancer in charge as matron at the Saints' Home and Sister J. T. Williams at Liberty Home.

We feel that a few words of commendation are due these worthy sisters who are devoting their lives to the comfort and welfare of those under their care; Sister Dancer has been in charge at the Saints' Home since its opening, over twenty years and has been untiring in her effort to make the home what it should be.

There is urgent need of an able assistant at the home to relieve her of some of the arduous duties and we take occasion here to say that any capable sister, anxious to engage in a good work, may here find an opportunity worthy of her effort.

The farm department of the home has been under the able supervision of Brother Floyd T. Lesh, a practical farmer and graduate of one of our agricultural colleges, a thoroughly consecrated young man, who is devoting his talent to the work at a great financial sacrifice on his part.

His report of the farm will appear over his own signature.

Some of the needs of the homes are:

A practical or graduate nurse, to have charge of the sick and look after the sanitation.

Capable cooks and housekeepers who could and would make these positions their permanent employment and take an interest in conducting their departments in an economical and sanitary manner.

Brother A. J. Yarrington has occupied as business manager for the Bishopric and his report of the finances are made to appear in a report appended hereto.

A. J. YARRINGTON,  
*Manager.*

### HOLDEN HOME

*To the Presidency and General Conference:* The Home at Holden closed the year 1918 with forty-five inmates. The average age of these inmates is 72½ years, the ages ranging from thirty-nine to eight-eight years.

Sister Almina Rhonemus has acted as matron, and she has given devoted service. Brother D. J. Krahl, president of the Holden Stake, has given much consideration to the improvements which have been made for the comfort of these aged people. Considerable yet remains to be done before we shall be able to give the service we desire to give.

M. H. SIEGFRIED.

When we are busy we are apt to think better of our surroundings. Work brings happiness and idleness breeds discontent. Lot's wife was used as an example very early in the history of the world to demonstrate the fact that when God is leading men from danger to safety it is best not to look back. Yet that example was soon forgotten. The children of Israel suffered great hardships under the oppression. They were slaves with scant food and hard labor. Life

seemed not worth living. Yet while Moses was leading them to the promised land they were looking back with regrets to the flesh-pots. They regretted their lost portions of garlic. They were not "worthy of the kingdom."—E. A. Smith.

Yet the great Judge knows the limitations and the surroundings of every man, and the man makes good in his sight who does his best, no matter how many may do better. Nor will your reward be less because you help another man to make his reward greater. Nor will your coronation be delayed a day because you stop by the way to help others.—E. A. Smith.

To persevere in one's duty and be silent is the best answer to calumny.—General Washington.

### Little Brown Bag

(A song to the missionary's grip.)

BY ELBERT A. SMITH

[Sung by F. A. Russell at the missionary meeting at General Conference, Saturday evening, April 12.]

Yes, two by two, we have often heard,  
They should go forth who preach the word;  
But, little brown grip, twixt me and you,  
It sometimes happens we are the two.  
And more than once you've pillowed my head  
When in one I had both board and bed.  
Ah, little brown bag, it's I love thee—  
In many a field you've gone with me.

Chorus:

Ah, little brown bag, it's you and me  
About the Master's work must be!  
My books in you and you in my hand,  
We will go forth at God's command.

And when I come to the sacred stand,  
To declare the message true and grand,  
I take the book of the law from you,  
And give it back when the sermon's through.  
You're always open to take or give  
The things by which mankind should live;  
But your mouth is shut, when better so—  
A very good trait, as all should know.

Chorus:

And when at night in my room alone,  
My thoughts go back to the folks at home,  
I take again from your close embrace  
Each well-known photo of each loved face.  
For many treasures you hide away  
From thoughtless gaze of the idle, gay.  
For you are a mystery-magic bag,  
A little brown friend that bears my tag.

Chorus:

Here is a lock from my small boy's head,  
And wife's report of the things he said.  
And here is the little first red boot,  
Worn by my little first baby's foot.  
You help me build in some strange room  
The altars brought from a distant home;  
And near to me are the ones I love,  
As I kneel down to the God above.

Chorus:

I'll pack you full of the gospel load—  
You'll not complain on the hardest road.  
Ah, little brown bag, and glory be,  
If as much all times be true of me.  
I hope when the Judgment Day comes along  
To march right in with that white throng,  
And face the Judge, so kind, yet grand,  
My books in you and you in my hand.

Chorus:

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, April 23, 1919

Number 17

## HEMAN C. SMITH

The whole church mourns the passing away on April 17, at the Independence Sanitarium, of Elder Heman C. Smith, Church Historian. Just a few weeks since he was afflicted with a severe attack of asthma. He has suffered from it before, but never so very severely. He was taken west in the hopes of receiving help, but could not stand the mountain air. Returning to Independence, he has since been in the Sanitarium.

The items of his life as gathered in his autobiography in the fourth volume of Church History are as follows:

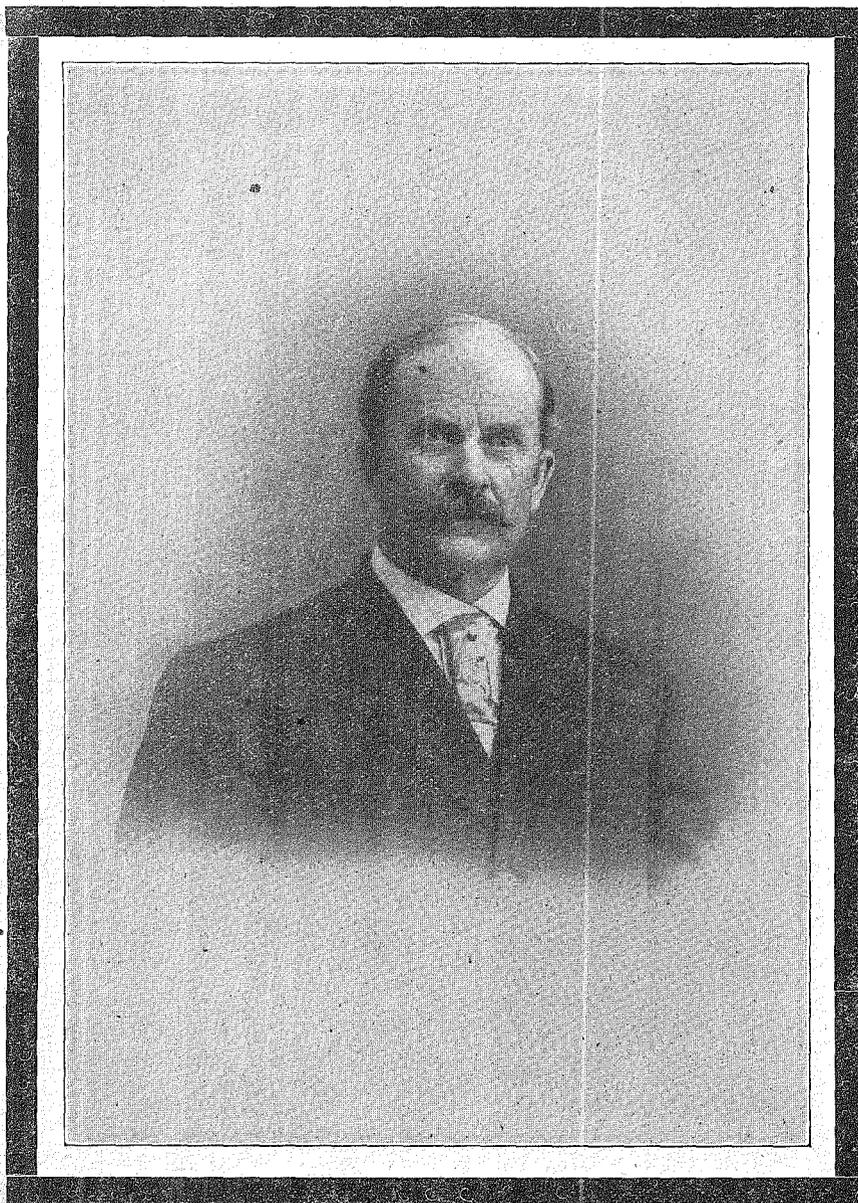
He was born September 27, 1850, in Zodiac, near Fredericksburg, Texas, and was the fourth child of Spencer and Anna C. Wight Smith. In 1858 they moved to Indian Territory, and two years later to Missouri. But the following year they moved to Gallands Grove, Iowa, where he spent his remaining childhood and youth. There they were visited by W. W. Blair, E. C. Briggs, and others, and he was baptized on Oc-

tober 7, 1862, by William H. Kelley, taking this step on his own convictions and not from the influence of his parents or others.

On March 14, 1874, he was ordained to the office of elder, and at once entered the missionary work in the district, but in the fall Joseph R. Lambert chose him as a colaborer in Iowa, southern Illinois, southern Indiana, and Kentucky. In 1876 he was ordained a seventy under the hands of James Caffall and others.

In addition to the fields mentioned he labored in Nebraska, Kansas, Tennessee, Alabama, Florida, southern Mississippi, Michigan, Canada, Texas, western Louisiana, Arkansas, and Indian Territory, as a seventy.

In 1885 he was ordained one of the seven Presidents of Seventy, and in 1887 he was called to the office of apostle, and ordained March 30, 1888, by President Joseph Smith and others. In the meantime, on June 2, 1886, he had been united in marriage to Vida E., the oldest daughter of Alexander H. Smith, and to them were born, at San Bernar-



HEMAN CONOMAN SMITH, Church Historian  
Born September 27, 1850, Died April 17, 1919

and to them were born, at San Bernar-

dino, California, their four children: Heman Hale, Vida Inez, Anna Earlita, and Lois Elizabeth, the last of whom preceded him to the other side.

In the Quorum of Twelve he labored as assistant secretary, and later as secretary, which position he held for nearly twenty years. As an apostle he labored in Australasia, throughout the southern fields of the United States, both southeastern and southwestern, in the Rocky Mountain Mission, England, and Wales, as well as in Iowa, Illinois, Wisconsin, Michigan, and Indiana.

In 1896 he had been appointed with President Joseph Smith to write the history of the church, and in 1895-1900 he acted as corresponding editor of the *HERALD*. In 1897 he was made Church Historian, and still held this position until the day of his decease.

For twelve years his work was divided between the apostolic quorum and the work of historian, but in 1909 he was released from the former appointment in order to devote all of his time to his work as Church Historian.

In the history of Decatur County, Elder Smith states that he is a grandson of Lyman Wight, and though born in the south, a thorough New-Englander in ancestry, tracing his descent from over thirty families who landed on Puritan soil in the first twenty-five years of settlement, nearly three hundred years ago. Among the most prominent were Stephen Hopkins, one of the Mayflower pilgrims, and a signer of the first contract of free government in America; John Chedsey, deacon of the first church in New Haven, and signer of the Connecticut State Constitution in 1643.

He was a member of the Mississippi Valley Historical Society, the Iowa State Historical Society, the Nebraska State Historical Society, Topfield Historical Society of Topfield, Massachusetts, the American Church Historical Society, the National Geographical Society, Secretary of the Decatur County, Iowa, Historical Society, Editor of the *Journal of History* during the full time of its publication. He has served as president of the Board of Trustees of the Children's Home, on the Board of Graceland College, on the local school board, and in other capacities.

He has been the author of four volumes of Church History and of many booklets on behalf of the church, as "The truth defended," and "True succession in church presidency," as well as numerous tracts and articles for church and historical magazines. He had material for a fifth volume of Church History prepared when the fire of 1907 destroyed his materials. He went to work and again had gathered material for one or two volumes, but was prevented during these latter years from preparing the final manuscript.

From this rather brief survey, it will be seen that Heman C. Smith has had a life of activity and of honor, and has served earnestly the cause to which he has devoted his life. He possessed in a marked degree that independence of thought and critical judgment of the value of evidence essential to the true historian. He possessed a truly remarkable knowledge of the details of the history of the church from its reestablishment nearly a hundred years ago. The loss of his counsel will be missed by many, and probably by none so much as by us who

have been permitted to be closely associated with him here in Lamoni.

He was a defender of the faith of unusual courage and ability. He always tried to be impartial, both to friend and foe, and deal justly with all men. He would not concede a doubtful point even for the sake of an argument, but insisted upon absolute justice as near as he could secure it, and especially so in dealing with questions of history.

He is survived by Vida E. Smith, his widow, who has helped him with much of his work and is the author of the juvenile history, as well as other works; Heman Hale Smith, his son, professor of history and economics, at Lincoln High School, Seattle, Washington; Vida Inez Davis, the wife of James W. Davis, one of the Seven Presidents of Seventy, and a missionary of the church; Earlita Inslee, the wife of Evan E. Inslee, of Seattle, Washington; Joseph W., and Hyrum O., his brothers; John W. Wight, his uncle; and many other relatives in Lamoni and vicinity.

His funeral service was held April 20, Easter Sunday. This seems particularly appropriate for a true Christian, holding as we do the lively hope of resurrection from the dead. At such a time there is no more fitting theme than, "He is not here, for he has risen." We wait with that hope, though in sorrow.

S. A. B.

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#### PRESIDENT SMITH'S CLOSING ADDRESS

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Just before the closing of the last session of the recent conference, President Frederick M. Smith said a number of notes had come to the stand asking him to make a speech. The assembly emphasized it with vigorous applause, after which he made the following remarks:

It is a matter of fact as well as regret that no battle can be engaged in without there being casualties, and while our forensic encounter has perhaps not been followed by death, there have been a number of what the Frenchman would call *blessé*, or wounded—that is to say, there have been scars left, some of which perhaps are still felt; and this perhaps not only is true of those who engaged in the struggle, but those who were on-lookers as well, for I realize that perhaps no individual in the church who has witnessed the many debates that have been engaged in, rather warmly at times, in this conference, has been able entirely to separate himself from that debate in the way of interest, and without doubt many have had their faith disturbed. And yet we can expect that, and for that very reason we are wont to sing, "O for a faith that will not shrink"; and perhaps it is not without design that God intends that these hours of trial to our faith shall come, for faith, like everything else that is genuine, is enhanced by the processes of refinement.

There are those, of course, who sometimes in looking upon the servant of God do not see the man, and when the man is revealed their faith is disturbed. And yet there perhaps will not be the time, this side of the millennium at least, when the servant of God will be anything else than a human being—that is, so far as his propensities are concerned. In other words, being human, we cannot expect that all our manifestations and expressions will be divine, and those whose faith is disturbed by seeing the man beneath the cloak of the servant are those who perhaps will be continuously subjected to this trial of faith.

Yet there is before us that which will require a greater faith on the part of our church members than at any period in the past history of the church, for let me repeat what I have said in the opening paragraph of my message, not only do we have the work of the church to carry on, but we have it to carry on amidst that great reconstruction period of the Nation and of the nations and of the world, and reconstruction periods of national and international existence

are always accompanied by tension and difficulty. Furthermore, the present period of reconstruction, not only in this Nation, but in all the nations which have engaged in the war, and many which have not, is accompanied by the fabric of the nations being shot through with a spirit of discontent greater and more intense than the world has ever seen before.

Let me repeat, from the dangers of this discontent there is no nation free, and not even the church escapes; and those of you who will keep your eyes open and your ears to the ground—and you will not have to look closely nor listen intently—will see the evidences on every hand that our own solidarity is threatened by that spirit of discontent, of anarchy, of bolshevism, or whatever you wish to call it.

This all goes to say that the conditions under which we go forth from this conference are unusual. The church never has before faced the same conditions. Everything to one who believes in prophecy indicates that this church has entered fully upon the sifting time and the forces of that sifting time are certainly at work. Let me warn you of this: You may have undertaken to determine or foresee the shape that these forces will assume, but no man knows, and so far as you are individually concerned, these forces are likely to shake you in a way that you never anticipated, and the trials that will come to you will come in a way that will give you the most severe test, you can depend upon that. What is true individually is true collectively. It seems to me it only takes an ordinary observer to predict that the trials before the church as an organization are greater than we have ever passed through before. That is not pessimism, it is just simply exercising judgment.

Always the fundamental characteristic of a Christian soldier is faith, and never in the history of the church was that essential more pronounced than to-day; and to those who still cling to the principle of belief in inspiration let me say, Cling to it as you never clung to it before, for only by the direction and help of Almighty God will this church survive. I could repeat this perhaps in another way, and that is that the sifting time being here there never was a period in the history of the church when there was a greater demand, a more urgent demand upon every member of the church to take an inventory of where he is, of what he is, of what his religious stock in trade is, his relation to the church, and consider to what extent he is prepared to give his time, his energies, his means to the service of God and the service of his church. That task becomes of prime individual importance, and certainly as a church it is absolutely essential that there be a body of men and women prepared to carry on the work of this church whose every energy and strength and devotion is consecrated to the furthering of the purposes of God as manifest through the activities of the church.

It is with this belief that I undertake the responsibility I would gladly have been relieved of. I once heard a definition of a prophet; let me give it to you: it is a man who expects to see his ideals realized. I have been such a man. I hope that the development of this church will not be such as to forestall that hope in your leader, and that we might be able to realize the outstanding ideals of the church that stand as one of the most enthusing and shining goals towards which any people ever worked, I sincerely pray from the bottom of my heart that we might have the directional influence of God and his peace to be with us.

## CLOSING PRAYER OF THE CONFERENCE

BY PRESIDENT ELBERT A. SMITH

We look unto thee, our heavenly Father, thanking thee that now as we are about to separate we may do so with united forces. We pray, our heavenly Father, that the gentle hand of charity may bind up the wounds that any may have received in the house of their friends; and from thy great heart of love wilt thou pour out the oil of love that shall heal. Help us to forgive and forget as becomes men of God and go forward in the work that lies before us.

Bless the traveling ministry wherever they shall go, as they are sent by the church, directed by the Holy Spirit. Endow them with power as they shall need, standing as they often do alone and opposed by every force that the adversary can bring at his command.

Bless the standing ministry that they may minister to the

needs of the people as is becoming to those who have charge of the flock of God.

Be with those that remain at home, and may we all together in the coming year approve ourselves worthy to be called the church of the living God.

Be with us when we reassemble again in a conference; grant that the mistakes that we may have made at this conference may not be repeated, but that we may assemble one in spirit and deport ourselves in that way.

So, Lord, we commend ourselves to thy care, favor, and blessing, in Jesus' name, Amen.

## THE MATTER AT ISSUE

The DAILY HERALD has printed promptly that which has been the basis of discussion and division the last several days, though the paragraphs were not numbered when we printed the President's message. The paragraph under discussion was the first one, page 357 of the SAINTS' HERALD, under the heading of the "Work of the Twelve." The matters discussed have been this program or policy of the President as set forth in the succeeding paragraphs on that page.

The vital part of the report of the Twelve was a resolution adopted by them about February 13, providing for a return to the division of the world into missions or fields. As is shown in the message of President Smith, this policy did not appeal to him as he believed that the Twelve had a larger scope and field of service than to be limited by lines and boundaries. Our late president, Joseph Smith, made a similar statement in the HERALD for May 1, 1866. (See volume 9.)

The resolution of the Twelve was:

Further, in order to more adequately meet the present demands of the "entire field of ministerial labor," it is the sense of this body that the "entire field of ministerial labor" should be carefully considered by the Presidency and the Twelve, and provision made for the division of the entire field, into missions, sections, or fields by the interaction of these two quorums; always recognizing the principle:—"For unto you (the Twelve), and those (the First Presidency), who are appointed with you, to be your counselors and your leaders"; as provided for in the Doctrine and Covenants (sections 104: 12; 122: 11; 105: 12).

Since the Twelve met prior to the call for the joint council of Presidency and Twelve, and presented this as their unanimous action, and since the Quorum of First Presidency were opposed to a return to the division of the mission work into fields or missions over each of which should be placed a member of the Quorum of Twelve, the meeting of the joint council had been adjourned indefinitely, as there seemed to be no purpose in meeting.

However, it developed that this is not the construction placed by all the quorum on this resolution, but only by a part of the Quorum of Twelve. While others insist that it was not the wish of the Quorum of Twelve to present this resolution as a final action, but only as a basis for discussion. Both quorums conceded that there is need of amendment and correction of the policy under which the Quorum of Twelve has been acting the past year.

As the matter came before the conference, the question was on adopting this first paragraph in the message of the President under "The work of the Twelve," as given on page 357 of the SAINTS' HERALD. Objection was made to the use of the word "subordinate" as well as "under." Still the members of the Quorum of Twelve freely conceded their entire willingness to work "under the direction of the

Presidency" as is provided in the law in these words. (Doctrine and Covenants 104:12; 122:2, 3; 123:23; and as also inferred from other passages as 105:7.) But they also urged the coordinate aspect of the quorums (104:11; 122:9, 10; 126:10). Also, the Twelve preferred the interpretation of Doctrine and Covenants 105:7, 11, preferring the word "with," nor were there any serious controversies over this construction, that the two quorums should work one with the other.

Since the two quorums appeared to differ on this one question, as to whether the missionary field should be divided into separate missions, sections, or fields, the President of the church brought it before the General Conference to determine, and with it brought the other points of his general policy. One of the principal objections of the Twelve was that this platform had not first been submitted to them for consideration.

As soon as it became apparent, about Thursday evening, that it was not the intention of the Twelve to present this as an ultimatum, but instead as a basis for discussion, the Presidency communicated with the Twelve, and as a result they met Friday morning. But since the matter was already before the house, discussion did not cease, but instead a resolution was adopted on Friday afternoon, as has already been set out in the SAINTS' HERALD, that no action would be taken until the Presidency and Twelve had had opportunity to canvass this message of the President as printed in the SAINTS' HERALD on page 357.

As is frequently, if not usually the case, the discussion was very frank and open, but did not and does not prevent cooperation and respect one for another.

On Monday, April 14, the conference deferred further discussion until report is made to this conference by the joint council of Presidency and Twelve. The principal effect of the motion would be to defer to a time certain, that time being contingent upon the report from these two quorums.

On Tuesday, April 15, the two quorums reported agreement unanimously as reported in this issue, and this was promptly adopted by the body.

So long as men are human there is bound to arise occasional friction. So long as men are finite and are attempting to progress, there will be differences of opinion as to the rate at which we should attempt to progress, and also sometimes almost acrimonious discussion of any platform or policy which in changing in any particular that which has been done in the past, attempts to progress to better things. But so long as the Spirit of Christ directs, discussion is left on the floor of the assembly, and all unite to carry out the decision of the body.

It is not unnatural that some should wish to progress more rapidly than others. It is not unnatural that some should see the problem before us more plainly than do others. These make differences which become more or less strong at times, but so long as they are considered in a spirit of forbearance, so long as the good of the work as a whole is the primary consideration, the onward movement of the work as a whole is sure.

In early Church History, volume 2, page 9, in an account of the meeting between the Presidency and Twelve in 1836, after the Twelve had expressed

themselves quite frankly, President Joseph Smith, jr., presented the question whether they were ready to continue in the work, regardless of whether they could then be satisfied or not, and they voted unanimously that they would. They then proceeded to settle quickly the differences between them. That is practically what has occurred this year.

It is that spirit of love for the truth, that desire to continue with the church and its work which assures us, though differences of opinion arise.

The issues have been so beclouded and confused with collateral matters that they have been difficult to present. We cannot print all the speeches because of length, and inability to secure stenographers. Short of that there was danger of giving an unfair picture of the actual situation.

S. A. B.

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### BOARD OF PUBLICATION NOTES

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The annual meeting of the Board of Publication resulted in the following:

B. R. McGuire, president of the board; J. F. Keir, vice president; M. H. Siegfried, secretary; A. Carmichael, manager and treasurer.

The editors and business managers were continued, with the exception of the *Journal of History*, which office was declared vacant. Pending the action of the joint council toward the reorganization of the historical department, the manager of the board was authorized to provide for the issuance of the magazine.

For the information of those not acquainted with the former personnel of editors, we name them here: F. M. Smith and Elbert A. Smith, editors; Samuel A. Burgess, associate editor; Edward D. Moore, assistant editor, of the SAINTS' HERALD.

For *Zion's Ensign*: Walter W. Smith, editor; Richard J. Lambert, associate editor and business manager, also advertising manager; Isaac M. Smith and John W. Rushton, contributing editors.

*Autumn Leaves*: Elbert A. Smith, editor; Edward D. Moore, associate editor.

*Stepping Stones*: Estella Wight, editor.

*Zion's Hope*: Ethel I skank and Estella Wight, editors.

Arrangements are being made to properly advertise the Kirtland and Nauvoo properties so the traveling public may get a proper idea of our work and know what to look for at those historic spots.

The gospel literature proposition is being looked into and the extent of it determined so they may know what is necessary to care for the department.

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### DON CARLOS SALISBURY

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Died at his home in Ferris, Illinois, April 6, 1919, Don Carlos Salisbury, nephew of the Martyr Joseph Smith. He served over three years in the Civil War, and was promoted for gallantry in action. He was an elder and first counselor to Bishop G. P. Lambert. Held numerous township offices in Hancock County and was instrumental in building up the Reorganization in the county, where he was universally honored and respected. He was the father of H. S. Salisbury, Assistant Church Historian. He was named after Don Carlos Smith, youngest brother of the Martyr.

## AN APPEAL FROM THE HIGH COUNCIL

See Doctrine and Covenants 104:35, especially the following:

"And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the Church of God, and a final decision upon controversies, in spiritual matters."

It will be seen from this that there is a difference between the standing high council and the traveling high council.

In Doctrine and Covenants 99:9 it is stated there is no appeal, and a decision of the traveling high council can only be called in question by the general authorities of the church, in case of transgression. In the latter passage it states that if the decision of the quorum is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church; otherwise there can be no appeal from their decision.

There would appear to be a good reason for this difference. The decisions referred to in 104:11 by this concurrent body, the traveling high council, evidently concerns the law and usages of the church. Thus we notice in 126:10 that the interpretation of the temporal law by the Bishop is to be acceded to unless the rights of the people are brought in jeopardy. But if there should be a flagrant disregard of the people, these quorums, the Presidency, Twelve, and Seventy, may be called upon to render a decision, evidently because such a ruling affects not only the past and present, but also the future administration of the church. It is not a case with an individual, but concerns the law and usages of the church.

It is plainly stated in 126:11 that in case of *transgression* the Bishop should be called in question "before the council which is provided for in the law, to which court all the general officers of the church are to be subject." This is evidently the High Council (section 104:35, 36).

Personal wrong doing should be decided once for all, and then dismissed.

A case of personal difficulty or controversy between individuals should be adjusted as soon as possible. But if it is carried up through the various courts of the church, when it is decided by the standing high council, it should be had no more before the Lord.

There is always the possibility of an error in the decision of any body. The decision of the traveling high council concerns the law and usages of the church, and so affects the future as well as the present of the church, hence provision is made in case of emergency that such decision may be reviewed by a general assembly of the spiritual authorities of the church.

But as to difficulties between individuals, or where one man is called in question the value of having the issue set at rest and disposed of exceeds possible injury from an erroneous decision by the High Council. It is to the interest of the church that such matters be disposed of. It is in accordance with the divine law that a devoted effort be made towards reconciliation. But finally it must be set at rest. That is the law as set forth in the books of the church. (104:35.)

Of course, the body in General Conference, has the right to sustain or refuse to sustain any quorum or body of men. They also have the right to define the duties of any body or quorum, and no quorum should have the final right to define its own powers. But this does not bring into question any particular decision as affecting the individual.

We have attempted sometimes to point out that there is not an inherent right of an appeal to the High Council, but only the more important cases and more important business of the church should be taken there. If there were provision to take a case from the High Council to the General Conference or General Assembly, provision would have to be made for frequent meetings of that body, as there are some who think they have the inherent right to continue to litigate. Such is not the case. After the decision by the High Council of the church before the Presidency of the high priesthood, it shall be had in remembrance no more before the Lord.

S. A. B.

## GENERAL ASSEMBLY

In the absence of a decision by the proper authorities we respectfully submit the following:

In Church History, volume 1, page 572, is to be found the minutes of a general assembly held in Kirtland, August 17, 1835. These same minutes are to be found in the book of Doctrine and Covenants immediately after section 108.

In the history of the church we note conferences being held at various points, especially in the land of Zion, and in Kirtland, and later at Nauvoo. All of the quorums were not necessarily represented. Particularly is this true of the High Council. So that we note that Joseph Smith was sustained as President of the church in a conference of high priests, elders, and members, held at Amherst, Ohio, on the 25th of January, 1832. On April 26, at Independence, he called a general council of the church, and was again acknowledged as president of the high priesthood.

Now in this General Assembly we find the First Presidency, the Quorum of Twelve, the High Council of Kirtland, the High Council of Zion, Bishopric, the Council of the Seventies, then Elder John Gould, as acting president, organized the traveling elders, an acting president organized the priests, an acting president organized the teachers, and an acting president organized the deacons. It may be noted that the elders, priests, teachers, and deacons did not assemble as individual quorums, but evidently en masse, and chose an acting president who organized them, and who reported their deliberations. Of the bishops some apparently gave individual testimony, as did also some of the assistant presidents.

In the Doctrine and Covenants we notice 99:13 and 119:7 have been considered to refer to a General Assembly. Quorums may meet in a conference and yet not be organized, for the purpose of considering the law of the church articles and covenants.

Then Church History, volume 2, page 117, reads as follows:

Minutes of a conference at Far West, Missouri, November 7, 1837. At a general assembly of the Church of Latter Day Saints assembled at Far West, to take into consider-

ation and transact the business of said church, Elder Thomas B. Marsh was chosen as moderator.

We note here, however, that President Joseph Smith, Sidney Rigdon, and F. G. Williams were immediately after chosen to preside. They reorganized the Presidency and the Twelve at that time, or at least voted to sustain them; also the Presiding Bishop and his counselors, the patriarch, the keeper of the Lord's storehouse, and the seven presidents of Seventy.

Church History, volume 2, page 140, there is a record of a General Assembly at Far West, February 5, 1838, with Thomas B. Marsh, moderator. From the minutes of this meeting it would seem that some of the Twelve were present, but that the First Presidency were not. The Presiding Bishop was present. In fact, page 142 shows that President Joseph Smith was not present, nor was Sidney Rigdon.

Church History, volume 3, page 73, refers to a General Assembly held at Kirtland, Ohio, by a faction of the church, June 23, 1849, presided over by Hazen Aldrich. But this would hardly be a precedent, and so is not further referred to.

Church History, volume 4, page 64, states that during the conference of 1874, a resolution was adopted concerning a General Assembly.

Resolved, That we recognize the necessity of a call for a General Assembly of all the quorums of the church authorities, so far as practicable, and we refer this matter to the President of the church, praying that the Lord may direct respecting the proper time and place for said meeting. We further believe that the President has a right to call the meeting contemplated in this resolution.

From this it will be seen that the President of the church has the right to call a General Assembly. It is here referred to as a General Assembly of all the quorums of the church authorities, *so far as practicable*.

General Assemblies, in and of themselves, are not self-definitive. It is a General Assembly of what? Evidently the President of the church has the right to call a General Assembly, and to define it. Apparently General Assemblies were held in the old church, which did not attempt to include all of the priesthood, and if we take the clearest instance—that of the Assembly of August, 1835, as appears in section 108 of the Doctrine and Covenants, a General Assembly of the spiritual authorities of the church would include, First Presidency, the Quorum of Twelve, Seven Presidents of Seventy, the Quorums of Seventy, the General High Council of the church, the various stake high councils, the Presiding Bishopric, the stake bishops as part of the Bishopric, constituting with other local bishops an Order of Bishops, the Order of Evangelists, the Quorum of High Priests, a gathering in joint meeting of each of the several bodies included in the elders, priests, teachers, and deacons, organized by one chosen by themselves to preside over their deliberations, that such a one is referred to as an acting president, as he is not the standing president of them as a quorum.

To insist upon every quorum of elders and lesser priesthood being present, or practically every member who holds any office in the priesthood, would be to defeat the purpose, and will defeat almost the possibility of a General Assembly. So far as we

have record in history, emphasis is laid on the presence of the various high councils of the church.

There seems to be a good reason for this, as may be noted in section 104: 14, 15:

The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency or to the traveling high council.

"The high council of Zion forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the Twelve at the stakes of Zion."

A General Assembly would be confined to the members of the priesthood, and so would exclude delegates. It would, however, include the priesthood in organized rank, including various departments of the Aaronic priesthood as well as the various high councils.

S. A. B.

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## THE CHURCH AUDITOR

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The report of the Church Auditor will prove a surprise to many of our readers. He has the assistance of others in checking and verifying the books, and finds them substantially correct.

But this is not all of auditing. With long experience as a credit man, and in work of this kind, he is taking up in order the books of the various financial departments of the church, and putting them in order to show justly the business done, and to record more fully, not only in the report to conference, but also to show more clearly the facts.

As part of this improved system, he has already, as set forth in the report of the Presiding Bishop, arranged for reports from the Bishop's agents in such shape, that they may be thoroughly audited at headquarters, not doing away for the present with the local or district auditing committee, but permitting a recheck at headquarters. He has gone over carefully the books of the Presiding Bishop, to make them more responsive to their needs.

He expects to take up in order the books of the Herald Publishing House and of Graceland College, in fact each of the various church institutions. He has already made a revision in the accounts of the Independence Sanitarium.

But in addition to this work, in consultation with the First Presidency and Presiding Bishopric, and under their direction he is proceeding to make a survey of all the church offices, and the manner in which their work is conducted, even if it is not a financial department of the church.

This will include the work of the Church Recorder, Church Secretary, Church Historian, Physician, and no doubt of the editors of the various publications, and the spiritual officers of the church, as in their work there are questions of possible increased efficiency and economy of administration.

Another factor of his work is the preparation of a form of a report from the various institutions making possible the preparation of a general church budget. This matter is before the Order of Bishops for consideration. The advantage of a general church budget can readily be seen, if provision is made year by year, taking into consideration the expenses, receipts, and expenditures, as based upon the experience of the previous year, and provisions made for each of the departments of church work for the coming year. This permits provision being

made for the erection of necessary buildings and the expense divided as may be deemed wise, and also provision made for the securing of additional funds, as may be needed.

For the erection of some buildings, it may become necessary that something in the nature of a referendum be secured. That is, that an appeal be made to the people for contributions in amount to carry on the work, and in this way their practical approval is secured.

Another factor is the preparation of a family budget, or account book, in such shape that provision is made for all of the various expenses, each sheet covers a period of one month, and gives receipts and expenditures, and provides for the division of the expenditures in a logical, rational way, providing for the family necessities. It provides in addition, space for a saving account.

To some it may be a great surprise that such things as recreation should be considered for a missionary. But why not? To some it may be a surprise that such a thing should be considered as a missionary having a savings account. But why not?

To some it may be a surprise that a missionary might be permitted to pay tithing. But why should he not be permitted to make voluntary contributions as well as others?

The plan, however, is not for the missionary alone, but for every family in the church, and includes the purchase of that form of liberty bond which is secured by paying our proper tithe and consecration to the Lord's representative.

Naturally, all of this work is subject to and under the direction of the Bishopric.

S. A. B.

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### VICTORY LOAN

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The next loan to the United States Government has been announced to begin April 21, the amount to be \$4,500,000,000, over subscription rejected; four and three fourths per cent interest and exempt from state and local taxation, except estate and inheritance taxes, and exempt from the normal rate of the federal income tax. They mature in four years, and may be redeemed in three. Those who choose may exchange these bonds for three and three fourths per cent bonds, which are exempt from all taxation except estate and inheritance taxes. As a business investment, this offers a remarkable inducement.

But that is not the most essential issue. The essential issue is that the need of our Government is not at an end, but our boys must be brought home and cared for in the interim. Large contracts have been made for carrying on the war. This necessitated heavy expenditures for buildings and other equipment, while but a small part of this reached Europe it is reasonably certain that the fact that so much was prepared and in sight had much to do with the sudden ending of the war. These expenses must be paid of necessity, and it is still a matter of patriotism to give as liberal support as we can.

The loan is the best investment that we know of with the one exception of that provided for by the Lord: "He that giveth to the poor lendeth unto the Lord." Of course this giving to the poor and pay-

ing to the Bishop is upon the highest possible security, but we still have our duty as citizens to perform, and the security is the best of any we know of on earth.

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### SUNDAY SCHOOL AS A MISSIONARY

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The idea emphasized in the report of First Assistant Superintendent Daniel Macgregor of the Sunday School Association, is worthy of special consideration.

He says: "I may say that I have never witnessed such a demand for the Sunday school. It is the crowning of the work of the missionary. Indeed, when an up-to-date school is in operation there will missionary work be coexistently in operation, since it is quite in order that the school should vent its ever-acquiring fund of truth in a practical way, and that is, "go tell it to others." I have pressed home upon our schools everywhere this sacred duty; for surely efficient learning, schooling, is not acquired until the art of telling that information unto others is also acquired."

He further urges that under further coordination every school may take steps to be even more active in the work of preaching the gospel. The schools are said to have a "quorum of strong, vigorous members whose energy and interest in all things good could be used and wonderfully increased, were there some distinctive allotment of missionary work, too, in the preaching of the gospel."

Had you thought of your school as a missionary arm of the church? We do not know how many schools have done so, but being a front-trench missionary, Brother Macgregor may be counted on for seeing it from that angle. He may be right. It is possible that the schools should be more distinctively propogandists of our doctrine to the world, but our ideal has always been that the Sunday school was primarily an institution for the special religious education of our own members, especially the young. Whether that can best be done by a strong missionary effort is a matter for consideration at the present time.

There are those who urge that by a consistent effort along the Christmas offering line we can help to untie the hands of those who are our missionaries so they, rather than the schools as schools, may go out and proclaim the everlasting gospel. We can readily see how effectively that has been done in the recent special campaigns with the result of paying off the church debt in two years.

While we may not agree with the suggestion, it is going to make us think more comprehensively about the missionary work of the church and it might well be a matter for discussion at the executive meetings of the school. If the schools were to decide universally on a missionary effort, they should take over the gospel literature work as one of the first steps, for it is one of the most important methods of introducing our gospel outside our priesthood work.

E. D. M.

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Take your stand, stick to it, and let others come to your way of thinking. Any fool can join in with the crowd.—Common-Sense Sayings.

## THE GENERAL CONFERENCE

APRIL 14

The report of the Coordinating Committee was read, which was slightly changed from the copy submitted to the Religio and Woman's Auxiliary. It suggested that the general gospel literature work be referred to the Board of Publication. The document was adopted.

The London, Ontario, District, asked that a pin be designed for Sunday school workers, similar to the Religio pin. This was referred to the executive council, with full power to act.

A resolution with preambles concerning the needs of the superintendent relative to clerical help was presented, instructing the executive council (the general officers) to provide sufficient assistance in this line. This was unanimously adopted.

The convention adjourned till to-morrow at 10 a. m.

### WOMAN'S AUXILIARY

Organizer's problems were discussed by the Woman's Auxiliary this morning. Summed up, they were: How to reach the indifferent; how to enlist the loyalty of prejudiced groups already organized; how to get leaders; how to train them after you get them; how to finance the organizer in her work; how to get the support of the men in authority in districts.

This resolution was adopted:

Whereas, we believe theory should be closely linked with practice, and desiring to connect more intimately our educational work with its practical demonstration in our Home and Child Welfare, Relief and Service, and Young Women's Bureaus, therefore be it

Resolved, that our executive board, working in harmony with, and under the direction of the Coordinating Committee, shall be empowered to reconstruct the bureaus of our organization with a view to bringing about the results indicated in the above preamble.

The sisters spoke of the success which attends preparation in their work, especially noticeable in reunion and district conference work.

Sister Mabel Knipschild Smith urged the women and girls to offer their services to the organizations for relief which are in every city. It will give them a vision of what is being done and what may be done in that line. She mentioned the Associated Charities, provident associations, social settlements, welfare boards, etc. She urged the women to go through the public hospitals and other public institutions for health improvement.

The seventh business session of the General Conference opened at 2 p. m. with threatening weather, though no rain had fallen during the forenoon. The excellence of the meetings yesterday, together with the opportunity for more mature consideration of the problems before the conference, seemed to pre-sume a good meeting. The delegates seem to be crystallizing their conflicting feelings and becoming ready for a vote on the subject at hand. A meeting of the Presidency and Twelve was publicly announced to be held yesterday.

President Elbert A. Smith had charge, and after singing, "Let us shake off the coals from our garments," M. C. Fisher offered prayer.

The visitors were given the seats remaining unfilled on the main floor, and for the first time very few were compelled to stand.

Following a reading of the minutes J. A. Tanner took the chair by request and the floor was given to Paul M. Hanson, whose speech had been interrupted on Saturday by adjournment.

At 3 p. m. he closed his remarks, Frederick M. Smith was recognized and entered into a discussion of the policies of the document, saying he sought to avoid personalities in so doing. He gave his reasons for many of the conclusions set forth in his report as printed in the HERALD last week.

At 4.30 he concluded his speech and J. W. Rush-ton secured the floor on a question of personal privilege and summarized the proposition, reviewed the recent consultations between the Presidency and Twelve.

A motion prevailed to defer further consideration of the matter till a report could be had from the First Presidency and Twelve, and the assembly adjourned at 4.45 with benediction by Walter W. Smith.

### SUNDAY SCHOOL PROBLEMS

The problems meeting at 5 o'clock was in charge of G. R. Wells, and was concerning a number of problems, the first being cradle roll work. Brother Wells answered a number of questions put to him via letters and personal questions. We have sought in the following to summarize some of the answers made by him.

Is it advisable for a cradle roll superintendent to have an assistant?

The principle involved is one that runs all through our work and this office is no exception. If an assistant is needed, have one. But it is often well to let this assistant have secretarial work as well, so the work of recording can better be done, for it is an important feature.

Sister H. B. Roberts thought it excellent to have an assistant so some one would be ready to take up the work when a change was required.

What about "loss" in cradle roll work?

There should be a distinction between loss by promotion and loss by death, as the former is not really a loss.

How about supplies for the department?

Use our own to the fullest, letting us know of needs not supplied, but if we have reached a point where we have not met the demand, get them elsewhere. When we get far enough along we hope to supply all these, but have to await a larger demand in many lines.

To whom should changes be reported?

To cradle roll superintendent whether district or general, and also to the superintendent of district or general association.

As to supplies of all kinds, it was suggested that it is impossible to print a variety for each need, for the demand is not large enough to make it possible to sell them. If anyone finds something better, let a copy of it be sent to the general officers so they can profit by the suggestion.

Is it profitable to have questions for examination, printed or otherwise, on which to base promotions?

It certainly is, and has our heartiest commendation. To avoid the effect of "playing Sunday school" we must have something to give the work an appearance of reality. While we cannot have compulsory tests, we must have something to dignify and broaden the Sunday school work. Have stan-

dards for promotions which no one is compelled to reach, but so surrounded by sentiment that no one will want to evade them.

When will we arrive at the time when we can have a first-year *Quarterly* for first-year pupils in a grade, a second-year for second-year pupils, etc.?

As soon as the workers in the church get a proper vision of grading and will make use of it. Of course we have not perfected all the grades of *Quarterlies*, but hope to rapidly get them in shape for permanent form.

The meeting at the church at 7.45 p. m. was devoted to the boy movement of the church and social and recreational features, in charge of F. M. McDowell and T. W. Williams. It was a most practical meeting and fairly well attended in spite of the fact that a moving picture demonstration for men only was on at the Coliseum at the same hour. The latter meeting was a series of films put out by the United States Health Service, especially in the interests of moral cleanliness among the army and navy recruits. A drama ran through the series and considerable matter of vital importance was given.

The Woman's Auxiliary held a reception at the high school building the same evening, in which the general officers sought a closer acquaintance with the visitors and local people and a better understanding of the work in which all are engaged.

It was a threatening evening, with a heavy mist falling.

#### TUESDAY, APRIL 15

The clouds were breaking in the morning and the day began with the usual meetings: Prayer meeting at 7 a. m., Woman's Auxiliary at 8, priesthood meeting at the same hour, with F. M. Smith as the speaker, meeting of the elders at 9, and the usual quorum meetings, such as the high priests, the Order of Bishops, the seventies, etc.

#### SOME RELIGIO EXECUTIVE ACTIONS

At a meeting of the executive committee of the Religio Society a number of items of business of general interest were transacted.

The editor of the Senior *Religio Quarterly*, J. A. Gunsolley, of Lamoni, was reelected.

Editor of the Junior *Religio Quarterly*, Vida E. Smith, Lamoni.

Editor of short stories, Mrs. S. Forties, of Kansas City, Missouri.

Lessons committee, G. S. Trowbridge, Saint Louis, Missouri; F. M. McDowell, Lamoni, Iowa; Mrs. M. A. Etzenhouser, Kansas City, Missouri.

Editor of Arena department in *Autumn Leaves*, left to president of society to appoint.

Historian, Louise Evans, Grand Rapids, Michigan.

Lesson revising committee, J. W. Wight, Flora Scott, Nellie Prall, all of Lamoni, Iowa.

It was decided that one lesson each quarter be given over to boy movement and social and recreational activities.

First Vice President T. W. Williams was given supervision of the moving picture machine feature.

Appropriations approximating \$1,800 were voted to the various departments.

The prayer meeting at 9 was in charge of J. M. Terry and V. M. Goodrich.

#### SUNDAY SCHOOL CONVENTION

The third session of the Sunday school was held at 10.15 with G. R. Wells in charge.

No business being on the table the superintendent addressed the convention on several general topics, such as coordination, budget system, disorder in Sunday schools.

Concerning nominations of superintendents of schools by branch presidents, he wished the delegates to take back word to the schools and branches that this should not be done without consent of all concerned. If when the schools take the initiative in such things and ask a pastor to nominate, it is proper to do so. To do otherwise in any department is a violation of the divine right of common consent. Let the sentiment *grow*, in the districts, in the schools, everywhere, and when once established, will be greatly appreciated as a forward step. The body always retains the right to nominate in addition to the one or ones presented by the branch or district president.

A number of questions were asked from the audience and answered by Brother Wells.

If there is trouble in a Sunday school, approaching disorder, let the members keep their hands off except to counsel and aid, but rather turn it over to the branch officers whose duty it is to look after difficulties among members of the church, we were advised.

The following from the Order of Bishops was read and motion made to adopt, which prevailed.

*General Sunday School Association; Greeting:* Following is the action of the Order of Bishops in response to your communication concerning budget, addressed to the Presiding Bishopric and by them referred to the order.

Resolved, that the Order of Bishops approve of the present method of working under a budget system by the General Sunday School Association, and with the view of a closer association with the financial arm of the church, we recommend that at least two members of the Order of Bishops, one of which shall be treasurer of the association, be associated with the General Sunday School in executive in forming the financial budget of the association.

Respectfully submitted,

J. A. BECKER.

LAMONI, IOWA, April 15, 1919.

The chairman was asked if districts and locals might feel free to adopt or disregard the coordination plan at their discretion, and replied that they should do so, in the same manner as the general organizations had a year ago. It is not mandatory.

The eighth business session of the conference was opened at 2 p. m. by singing No. 34 in the Hymnal and prayer by W. A. McDowell. F. M. Smith was in the chair to announce the opening hymn, after which the chair was given to Elbert A. Smith.

Following a reading of the minutes the credentials committee made an additional report, to fill out depleted delegations.

The chair was yielded to J. A. Tanner.

A document from the Presidency and Quorum of Twelve was read, as follows, it having been adopted unanimously by those two quorums:

LAMONI, IOWA, April 15, 1919.

*To the General Conference; Greeting:* We beg leave and report, that the First Presidency and Quorum of Twelve met in joint council this morning and completed their consideration of the matter before the house and agreed upon the following as a working basis:

The work of the Twelve is primarily missionary, but under the direction of the Presidency. They may be sent to regulate in organized local affairs where such regulation is made necessary.

The work of the Twelve is under the direction of the Presidency in the administrative or executive work of the church both in missionary and local lines, according to the law.

The appointment of the Twelve is not to specific fields in charge of individuals, but the members are subject to direction by the Presidency, in this way being the "Second Presidency."

Missionary and local lines of work are distinctive, and always cooperative when and where necessary.

Local organizations once effected, should be placed under the charge of the local officers, and so far as possible or consistent with the best interests of all concerned, be not interfered with by the missionary line.

Besides their work in the missionary line and in regulating local affairs, the Twelve should be prepared to act as counselors to the Presidency when needed, hence some of the members of the Twelve should be near if not at the seat of the Presidency so that such consultation may be had occasionally.

Suggested modifications to the present system:

The weekly letter from all appointees to the Presidency to be continued, but those from the missionaries to be passed on to the Twelve at the seat of the Presidency to be had when needed thereon, but directions and instructions issuing from these representatives of the Twelve in harmony with the general principles understood and agreed upon by the Quorum of Twelve and Presidency.

For the purpose of closer and immediate supervision of missionary activities, the missionaries may be arranged into groups, each group to be supervised by a seventy, instructed in the missionary policies adopted by the Quorum of Twelve. Variations from these general instructions, or other instructions made necessary by special conditions, may be issued to these group supervisors by the Twelve at the seat of the Presidency or by members of the Twelve who may be on the grounds or in the field of operation of the particular group.

Thus the supervision of the missionaries by the Twelve will be based upon a definite general policy determined by the Twelve, and approved by the Presidency, and the supervision of the missionary work by the Presidency will be mediate.

The Twelve shall then give their primary attention to missionary work subject to call for regulating local work by the Presidency, and ready at all times to prosecute missionary work in new fields.

The general scheme carries with it the concomitant idea of an adequate force of local workers competent to care for congregations and districts when organized as a result of missionary work.

The appointment of all missionaries, domestic and foreign, to be made by interaction of Presidency, Twelve, and Presiding Bishopric, either in joint council or by concurrence.

ELBERT A. SMITH,  
Secretary Presidency,  
JOHN W. RUSHTON,  
Secretary Twelve.

We recommend that this document representing a working agreement between the First Presidency and Quorum of Twelve, be approved by the General Conference, and that action in the matter before the conference be indefinitely postponed.

Respectfully submitted, on behalf of the joint council of Presidency and Twelve.

ELBERT A. SMITH,  
JOHN W. RUSHTON.

A motion to adopt both the report and the recommendation was carried unanimously.

A motion to expunge from the reports from record was laid on the table.

A motion to delete paragraphs 21 to 24 inclusive in the President's report, referring to the work of the Twelve was discussed at length and prevailed.

"Praise God from whom all blessings flow" was sung at this juncture, the audience standing.

By motion and vote the Kirtland matter, a review of a case which had been discussed before the

conference and which had been before the High Council was brought up.

The following resolution prevailed:

Inasmuch as the law provides (Doctrine and Covenants 104: 35) that the Standing High Council is the highest court in the church, from whose decision there can be no appeal; therefore, be it resolved, that the petitioners in the case before us be directed to present the case to the Standing High Council for review.

A motion was made that Melzine Russell (a sister whose name figures in the affair) be given the rights of a church member pending the opening of the review.

J. A. Tanner again took the chair, as the subject under discussion was one in which the president of the church had had a part.

Considerable discussion was had as to the advisability of setting aside the finding of the High Council as suggested in the resolution.

A vote to lay the question on the table resulted in 274 for and 76 against.

It was sought to offer a motion to restore the sister to full fellowship. The chair ruled the motion out of order and his opinion was appealed from. The decision was debated and affirmed, so the motion was not entertained.

Elbert A. Smith took the chair at 4 p. m., made announcements of services, and the meeting adjourned by singing, "The Spirit of God like a fire is burning," and benediction by B. R. McGuire.

The Woman's Auxiliary announced a meeting for the lower auditorium, following the business session of the conference, so no problems meeting could be held, though the place had been regularly occupied by the Religio and Sunday school officers. The sisters were to reconsider one of their elections which had been followed by a resignation, and finish other business necessary. To date we have not heard of the results.

A meeting of Bishop's agents and solicitors was announced for the evening in the lower auditorium, in charge of Bishop McGuire.

G. W. Thorburn preached in the upper auditorium at 7.45.

At 7.45 the Coliseum was overflowing, the big crowd going to hear and see some of the work of Albert N. Hoxie as song leader in the East, especially at League Island Navy Yard, Philadelphia. The Lamoni Band rendered several numbers, after which a liberal supply of song books were distributed, and the audience sang in the same manner as hundreds of thousands have sung under the leadership of Brother Hoxie in his important work.

Much enthusiasm was aroused in the singing of the popular war and camp songs. Walter W. Smith explained the incipency of the "Liberty Sing" movement in which our own choir leader played a leading part. Two reels of moving pictures taken at Philadelphia, showing some of the many great crowds which join with the sailors and marines in the great song events which have received national attention the past year, were shown.

WEDNESDAY, APRIL 16

The priesthood address at 8 a. m. was by T. W. Williams, who explained some of the many details in the Toronto affair.

The elders were addressed at 9 a. m. by O. Salisbury on "Some errors to avoid in public speaking,"

a subject of special interest to such a body of men.

#### SUNDAY SCHOOL CONVENTION

After the opening of the meeting with Daniel Macgregor in charge and some informal discussion of incidental matters, Superintendent Wells brought in a report of the Coordinating Committee, which recommended that the Graceland Extension Institute be turned over to Graceland Extension Department. The recommendation was adopted, after an explanation that the institute had not hitherto been a part of the college, but was simply named after the college and conducted outside the definite college activities. We were assured that the college was sufficiently interested to make the necessary provision for the care of the work.

Another recommendation was that the committee for revising the *Quarterly* lessons before printing be chosen by the executive council rather than by the body as heretofore by the convention. This was adopted.

The nominations of the committee of the subordinate officers were all accepted and elected without opposition.

The names and offices are as follows:

A. L. Sanford, Independence, Missouri, first assistant superintendent.

Arthur W. Smith, Saint Louis, Missouri, second assistant superintendent, with the understanding that he continue as Christmas offering superintendent.

E. D. Moore, Lamoni, Iowa, secretary.

M. H. Siegfried, Independence, treasurer.

Mrs. J. C. Schwab, Independence, home department superintendent.

Mrs. Horace B. Roberts, Independence, cradle roll superintendent.

S. A. Burgess, Lamoni, member General Library Commission.

A vote of thanks was tendered Brother Macgregor for his long and faithful service in the Sunday school work.

The final business session of the Sunday school convention adjourned, after its first experience under coordination. There seems to be a feeling prevalent that the conventions this year were not so interesting nor important as they were under the former plan of preconference sessions.

The attendance at all the meetings was smaller than usual, the debate less diversified and animated, and the amount of legislation effected more limited than usual. Some of the reasons for this will be discussed elsewhere later.

At 11.30 the preaching hour was occupied by R. D. Weaver, to a small audience, there being a misunderstanding which caused many to believe there would not be such a service because of the lateness of the hour.

The business session at 2 p. m. was preceded by a congregational "sing" led by A. N. Hoxie.

The opening song was "The Battle Hymn of the Republic." Prayer was offered by U. W. Greene.

J. W. Rushton obtained the floor on a question of personal privilege, and in behalf of the Twelve asked permission to withdraw from the minutes the brief submitted by that quorum. The request was unanimously granted.

President F. M. Smith asked that certain words

in his message be stricken from the records, and by motion and vote it was granted.

In the meantime he withdrew, by permission, from the audience while the sustaining of himself in the office of president was considered.

The motion before the house was to ask President Smith to withdraw his resignation. This had been at once followed by a substitute which proposed to sustain him as prophet, seer, revelator, and president of the church. These two motions opened a wide field for discussion, which was taken advantage of very liberally, the speakers frankly expressing themselves on a number of phases of the matter, personal, financial, and otherwise.

The speakers were, G. E. Harrington, Daniel Macgregor, E. L. Kelley, J. W. Wight, T. W. Williams, Mrs. F. M. Smith, J. F. Garver.

At 3.45 J. A. Tanner was asked by E. A. Smith to take the chair.

A motion to take the vote was voted down and the discussion continued.

Finally, Wardell Christy secured the floor and asked B. R. McGuire if he had anything to say. This was followed by such applause that it was an easy matter for the Bishop to secure the floor and explain that he being an interested party in the matter should not be required to even seem to decide the matter. He invited the fullest investigation according to the law of the church, the latter provision being essential to a right decision. After such a decision is reached it should be considered as settled forever. Asked as to proper procedure he asked the audience to turn to Doctrine and Covenants 126: 10; 122: 10. He further stated that the Order of Bishops had already begun an investigation into the subject, from which Brother McGuire had desired to be excluded. He believed the investigation should continue until properly concluded.

From the seventy, as reported by E. E. Long, considerable opposition was expressed to the paragraph in the report of the president which reads:

There has grown up the custom of having selections and nominations to fill vacancies in the council of presidents of seventy made by the council itself. We are of the opinion that such selections and nominations should come to the General Conference from the First Presidency, after approval is had by the Quorum of Twelve and the Seventy.

They urged that it had been under discussion by the council of seven presidents and they were unwilling to concede the change since the Seventies and Twelve were of the opinion that the lawful procedure is pointed out in Doctrine and Covenants 124: 5 and 121: 5.

At 5 p. m. the session was adjourned, with Joseph Luff on the floor.

Chairman E. A. Smith, taking the chair, announced the next business session would be at 10 a. m. to-morrow.

The benediction was by F. A. Smith.

The "Fit to fight" drama in moving pictures, sent out by the United States Health Service, was shown at the Coliseum in the evening. From 7 to 8.30 women and girls over 18 were present. From that time on men and boys over 14 were in attendance.

At the church a Government official occupied, regarding the Fifth Liberty Loan. The conference choir had an important part.

## THURSDAY, APRIL 17

The priesthood meeting at 8 was a continuation of the discussion of the Toronto situation.

The prayer meeting was held at 8 a. m. this morning, in charge of J. F. Garver and D. T. Williams. The fact that the elders are all engaged in their priesthood meetings at the same time as the prayer meetings largely affects the character of the meetings, though there are sufficient of the members to make a good audience.

The elders liked the address of O. Salisbury yesterday so well that they voted to ask him to continue the subject this morning, which he did, giving a number of interesting suggestions on the subject of better public speaking.

The business session at 10 a. m. was in charge of Elbert A. Smith. No. 141 in Zion's Praises was sung, and prayer offered by W. A. McDowell.

After the reading of the minutes J. A. Tanner was given the chair and Joseph Luff took the floor which was yielded at the close of the previous session.

The question of sustaining Frederick M. Smith as president of the church, including the offices of prophet, seer, and revelator, was under discussion.

The previous question was proposed and prevailed by a vote of 248 to 77.

The substitute as amended and carried reads as follows:

Resolved, That we respectfully decline to accept the resignation of President Frederick M. Smith and by this vote express our confidence in him as prophet, seer, and revelator of the church and as the President thereof.

Speeches were limited by motion and vote to fifteen minutes on all speeches hereafter.

F. M. Smith resumed the chair and with a statement that since the conference had *voted* to sustain him, it remained to be seen if it would show that it meant it. He further stated that so far as the work of the conference was concerned, we were only about to the stage reached usually on the second day.

The Third, First, and Second Quorums of Seventy reported details of their work, and the reports made a part of the minutes.

The high priests also reported.

A report from the Australasian Mission was read. From the reports of the seventies we excerpt:

Third Quorum: 22 members reported, 18 in attendance at conference. They preached 2,859 sermons and baptized 247.

Second Quorum: 38 members, preached 3,951 sermons, baptized 286.

First Quorum of Seventy: 46 reported 5,285 sermons, and 376 baptisms.

High Priests reported 244 members, 221 of them reporting 8,039 sermons, and 444 baptisms. A. H. Parsons was chosen as counselor to J. A. Tanner, president.

Bishop George A. Lewis, from Australia, was asked to address the conference in behalf of that mission, which he did in a most acceptable manner.

The Order of Bishops nominated as trustees for Children's Home, A. J. Yarrington and Jay Barr for the three-year term, and M. H. Siegfried for the two-year term. These were approved. They also approved the budgets of the college and Sanitarium.

They made two recommendations which were adopted, one to the effect that the fiscal year for all financial affairs in the church end with June 30 of each year, instead of January 1 to December 31 as at present. This is to apply to church institutions of all kinds, and includes the missionaries. This goes into effect at once.

The second recommendation was that Bishop M. H. Siegfried be general manager of the various church Homes for the Aged. This was adopted.

The Order of Bishops presented another document, reading as follows:

Resolved, that we look with favor upon the church carrying its own insurance on church properties, the details to be worked out by the Presiding Bishopric.

This was adopted.

A motion to approve of the budget presented by Graceland College in its report was unanimously approved.

The Sanitarium budget was likewise approved.

The Book of Rules committee report, which suggested good reasons for a delay of another year, was indorsed by vote.

The report of the committee on Church of Christ was brought up and a vote taken to let it lie on the table. Division was called for and resulted in 136 for and 122 against.

Four of the six members of the committee thereupon verbally declined to further serve on the committee, since their work was considered of insufficient importance to be considered. Those expressing themselves thus were: W. W. Smith, F. M. Smith, M. H. Siegfried, B. R. McGuire.

Various motions seeking to take the matter from the table for consideration were declared out of order at the time, and a report of the Woman's Auxiliary was read and spread on the minutes.

The report, upon which action was based, read as follows:

*To the General Conference; Greeting:* The committee on Church of Christ beg leave to report that during the year amicable relations have been maintained between the brethren of the Church of Christ and Reorganized Church of Jesus Christ of Latter Day Saints. A number of joint meetings of the priesthood of both organizations have been held. The joint committee held one session on November 14 at which the following members were in attendance: Of the Church of Christ, Elders C. L. Wheaton, Alma O. Frisbee, A. E. Hines, and T. J. Sheldon; of the Reorganized Church, Elders F. M. Sheehy, M. H. Siegfried, and W. W. Smith. The following agreements were unanimously adopted:

"Agreed, that persons who are, or have been, connected with the church, desiring to unite with either branch of the church, shall not be received to fellowship until the elders of the branch of the church to which they apply shall have opportunity to decide upon their standing; each organization to furnish the other with evidence in their possession with reference to the person in question."

"Agreed, that when ministers of the Church of Christ and the Reorganized Church of Jesus Christ of Latter Day Saints are laboring together, the persons baptized shall have the right of choice as to which organization they will unite with."

Some unfavorable criticisms have been offered by a few of the brethren of the Reorganization, but this is largely due to lack of understanding what the agreements mean. These, in time, we believe, will be eliminated.

Trusting that harmony may still prevail, we are,

Respectfully yours,

On behalf of Committee,

FREDERICK M. SMITH,  
*Chairman.*  
WALTER W. SMITH,  
*Secretary.*

INDEPENDENCE, MISSOURI, March 25, 1919.

The report of the Coordinating Committee was read, being the same as the one printed in the DAILY and supplemented in the report to the Sunday school department.

A motion to take the Church of Christ report from the table and be made the special order for 2.15 to-day, prevailed, and the meeting adjourned by singing the Doxology and prayer by E. A. Smith.

Brother Hoxie bade the assembly good-by just prior to the singing.

The afternoon business session opened at 2 p. m., with F. M. Smith in charge. No. 131 was sung and prayer offered.

Seats are plentiful at the present sessions, as so many visitors and delegates are leaving. Most of the seventies, high priests, and elders remain, however, and will do so until the sessions conclude. The day is bright and pleasant and except for a natural impatience over any delay, the spirits of the people are especially good.

As a matter of personal privilege Bishop B. R. McGuire asked that his declination to act as a member of the committee on the Church of Christ be revoked, and a motion prevailed to accept the same.

The time having arrived for the special order of business, it was taken up, namely, the consideration of the report of the Committee on the Church of Christ.

An effort was made to get a resolution before the body to rescind the action of a year ago relative to the matter, but it was ruled out of order because the special order had not been discussed so an action of that kind was distinctly out of order.

A motion placed before the body proposed to receive the report and continue the committee.

It was made evident in the discussion that members who had declined to serve would withdraw that declaration if the work of the committee were properly recognized.

The discussion continued uninterruptedly till 4 p. m., when a number of attempts were made to have the vote taken, but it was impossible to get a second recognized, as the member whose voice was heard first usually had a speech ready and proceeded to deliver it.

At 4.17 the previous question was ordered and the vote taken.

The motion to receive the report and continue the committee prevailed.

E. L. Kelley desired the privilege of speaking a few moments to explain the Temple Lot decision. Objections were raised to this, and by motion and vote of 205 to 52 he was thus privileged. He spoke briefly concerning the history of the case.

J. W. Rushton reported that the Quorum of Twelve had had the resolutions of condolence concerning the demise of James E. Kelley prepared and engrossed for presentation to his widow, Mrs. Audentia Kelley.

The time limit for new business was set at 11 a. m. to-morrow, and the meeting adjourned till 10 a. m., the 18th.

The evening was fine and attendance at all services gratifying.

The preaching at the church at 7.45 was by Bishop George Lewis of Australia.

At the Coliseum George Wixom preached.

In the basement T. W. Williams had an interesting meeting on public speaking, and we are sure a great deal of good was done. Many questions were asked and answered. We may reiterate the fact that the correspondence course in public speaking will be taken over by the college on July 1. In the meantime, though the lessons are free, Sister Dora Glines, of Independence, was represented by her friends as being unable to attend to the details necessary in the handling of the lessons, correcting papers, etc., so it might be well to enroll at once with Graceland College which will give it careful attention at practically cost.

#### FRIDAY, APRIL 18

The customary priesthood meetings were not held this morning. The prayer meeting held at 8.30 a. m. was in charge of R. Bullard and E. Rannie.

The business session opened promptly at 10 a. m. with F. M. Smith in the chair. No. 36 was sung and prayer offered by J. A. Tanner.

The credentials committee reported that there were 56 districts represented, and that Northeastern Missouri had no delegates. The enrollment shows 341 ex officios, and 200 delegates, who could cast 722 delegate votes, making the total conference vote 1,063.

A joint council of seventies brought in resolutions concurred in by the Twelve, concerning the present system by which the presidents of seventies are chosen by that council. This was adopted.

The resolution referred to Doctrine and Covenants 124:5 and provided that the Presidents of Seventy may proceed thereunder to make selections according to the provisions in that paragraph, subject to the approval of the church.

It was announced that Heman C. Smith, Church Historian, had died at 6 p. m. on the 17th, and that the body was en route to Lamoni for burial. The obsequies were announced for Sunday.

The Order of Bishops reported as follows, and the recommendations adopted unanimously except for one vote:

Resolved: That the maximum annual financial needs of the family of each general church officer and conference appointee for the year beginning July 1 and thereafter, be fixed by the Joint Council of the First Presidency, Twelve, and the Presiding Bishopric upon the basis of the family budget returns according to the law of "just wants and needs," but in no case to exceed the sum of twenty-four hundred dollars annually, the payment thereof to be made in equal monthly payments.

Be it further resolved that each general officer and conference appointee shall keep an itemized account of all receipts and expenditures for personal and traveling expenses and make report thereof monthly to the Presiding Bishop upon blanks to be furnished for that purpose, to be prepared by the Presiding Bishopric.

Be it further resolved that each department of the church (general and stake) submit to the Presiding Bishopric a budget of their office and administration expenses for the year beginning July 1, 1919, not later than April 30 for this year and by January 31 for each year thereafter.

J. A. BECKER, *Secretary*.

A recommendation from the Coordinating Committee that the Graceland Extension Institute be turned over to Graceland College was adopted.

The following on consolidation was read, and upon a motion to adopt was discussed. Walter W. Smith, president of the Independence Stake, explained the advantages of the proposition. J. F. Curtis and Daniel Macgregor opposed the measure as unneces-

sary, the latter fearing too much centralization of power. J. F. Garver, president of Lamoni Stake, was greatly in favor of the plan.

The following resolution from the Independence Stake High Council was adopted by the Independence Stake conference held at the Stone Church, March 8, 1919, and referred to the General Conference for approval:

"In order to more effectively administer in stake affairs, and looking to the realization of the objective that the Independence Stake should be the central place of Zion;

"Therefore, be it resolved, that it is the opinion of the high council that the branches of the Independence Stake be consolidated for administrative purposes, and that membership be held in the stake as such."

C. I. CARPENTER,  
Secretary Independence Stake.

It was moved to defer action one year.

The previous question was moved, but failed to get the necessary two thirds majority to carry.

The motion to defer was discussed, really opening up the whole question. W. W. Smith again explained the points in favor of such consolidation. F. M. Sheehy opposed the measure, as he believed it did not develop individualism. M. H. Siegfried favored on the ground that the people of the stake favored it. G. T. Griffiths explained that it was a good plan, "a grand system." The 34 groups are presided over by an elder, priest, teacher, and deacon, in some groups more than one priest. The people wanted it—why not grant it?

The previous question was ordered. The motion to defer lost—largely. The vote to adopt was almost unanimous.

The following document was read and adopted, practically unanimously:

The Order of Bishops present to you for your consideration the attached resolution.

This policy was presented to the First Presidency and Quorum of Twelve and approved by them.

Respectfully,

J. A. BECKER, Secretary.

Resolved that the policy of the Bishopric for the coming year shall be:

First. To provide funds for the care and expenses of the missionaries and their families who are engaged in promulgating the gospel of Christ together with the general administration expense.

Second. For the care of the poor and the needy and the expenses incident to the operations of the several homes for the aged and orphan children.

Third. For budgets adopted by General Conference for Graceland College, Sanitarium, etc.

Fourth. An appropriation for a twelve-class room building for Graceland College as soon as the finances of the general fund will permit without incurring debt or interfering with the regular work of the church.

We recommend that the Christmas offering for 1919 be used for the purchase of land for the creation of inheritances and stewardships that our less fortunate members may be given an opportunity to purchase their inheritances under favorable conditions.

A resolution from several of the brethren in Washington relative to the rights of children to vote in business meetings was referred to the joint council of the Presidency and Twelve, for report to the next conference.

The Independence Stake invited the conference of 1920 to be held in Independence, and it was accepted.

The mass quorum of elders reported.

The administration committee reported 32 administrations, a good health record for the conference.

The report of the church chorister, A. N. Hoxie, showed encouraging results and the selection of Paul N. Craig as assistant chorister. This was indorsed.

The L. D. S. Sales Association reported several good meetings and that O. Salisbury had been elected president with A. N. Hoxie and W. S. Macrae associates; Clarence Skinner, secretary; H. H. Hand, field worker.

G. Leonard Harrington, Church Physician, reported at length, from New York.

The Secretary of the Twelve sent notification that the missionary appointments would be read at the afternoon meeting.

No. 208 was sung and benediction by F. A. Smith.

The session at 2 p. m. opened with singing No. 186 and prayer by Richard Bullard. F. A. Russell has been leading the song service since the Church Chorister left. F. M. Smith was in charge of the meeting.

The Presidents of Seventy reported the holding of 23 sessions, but were hindered on account of conditions which were now removed.

The Graphic Arts Bureau reported the holding of two meetings during the conference and the perfecting of a simple organization intended to be helpful to the church along lines of photography, illustrated lectures, and chart work. It was suggested that the president, C. Ed. Miller, would make further announcements in the church papers as to their plans.

The Woman's Auxiliary reported, and elsewhere we are printing the report in full.

Their nomination of Mrs. M. B. Nicholson to succeed herself on the board of trustees of the Children's Home was approved by the conference.

The Order of Bishops reported that they approved of the budget of the Woman's Auxiliary in which they desired \$1,500 for their expenses during the year. The conference indorsed the recommendation.

The Order of Bishops reported they had held 11 sessions, and had 12 bishops and 6 counselors in attendance. They were considering the reorganization of the Order of Enoch during the coming year.

The sustaining of the various committees and boards of the conference was taken up.

The committee on memorial to the Martyrs was sustained: B. R. McGuire, J. F. Keir, M. H. Siegfried, G. P. Lambert.

The committee on Bible normal book was sustained: S. A. Burgess, J. A. Gunsolley, F. M. McDowell.

The trustees of the Children's Home were sustained: A. Carmichael, Mark H. Siegfried, A. J. Yarrington, Jay Barr, Mrs. M. B. Nicholson, Mrs. L. L. Resseguie, Mrs. C. B. Stebbins.

The Presiding Bishop had no change to recommend for the Board of Publication, and they were sustained as at present constituted: B. R. McGuire, A. Carmichael, F. B. Blair, J. F. Keir, M. H. Siegfried.

The choosing of M. H. Siegfried as general manager of the Homes for the Aged did away with the committees on those institutions.

F. M. Smith desiring release from the committee on the Church of Christ, it was granted and I. A. Smith substituted. With him the former committee was sustained: E. L. Kelley, F. M. Sheehy, B. R. McGuire, M. H. Siegfried, W. W. Smith.

The terms of J. W. Wight, J. F. Garver, and G. N. Briggs expiring, they were reelected as members of the Board of Trustees of Graceland College, and the board as a whole sustained. The other mem-

bers are: A. Carmichael, T. A. Hougas, G. R. Wells, C. B. Woodstock.

The Sanitarium Board of Trustees were all sustained for another year: B. R. McGuire, W. D. Bulard, G. H. Hulmes, L. H. Haas, J. A. Tanner, C. O. Leeka, M. H. Siegfried.

The committee on the revision of the Book of Rules was sustained: F. M. Smith, F. M. Sheehy, H. O. Smith, J. A. Tanner, E. L. Kelley, A. B. Phillips, T. A. Hougas; also the sub-committee on church procedure: F. M. Smith, C. O. Leeka, and S. A. Burgess.

The committee on a General Conference building was sustained: Presidency, Twelve, Order of Bishops

Two individual missionary appointments were made, Leon Burdick to Youngstown-Sharon District, and J. D. Curtis to Eastern Colorado. The Presidency, Twelve, and Bishopric recommended that the rest of the appointments stand as at present until such time as the joint council could meet and determine the necessity for changes and additional appointments. This was concurred in.

The committee on resolutions of condolence brought in reports which included resolutions concerning the demise of Mrs. Clyde F. Ellis, Elder Rees Jenkins, and Heman C. Smith.

The following officials were sustained, in the order given: E. A. Smith, counselor to the president of the church, the Quorum of Twelve, the presidency of seventies and quorums of seventies, Presiding Bishopric and Order of Bishops, Presiding Patriarch and Order of Evangelists, Standing High Council, Quorum of High Priests, the eldership, the Aaronic priesthood, Church Physician, Church Recorder, Church Secretary, Auditor, Chorister, Architect, the Sunday school, Religio, and Woman's Auxiliary.

The filling of the vacancy in the office of Church Historian was left to the joint council.

By request, President F. M. Smith addressed the conference for a short time, which speech is reproduced in this issue.

Adjournment was had about 3 p. m. as per previous resolution, to meet at Independence next year. No. 104 was sung and the benediction offered by Elbert A. Smith.

Thus closed one of the most important conferences ever held in the Reorganization. It was unusual in every way, yet the consensus of opinion is that it has greatly clarified the atmosphere and that hereafter many of the knotty problems that have impaired our efficiency will be considered matters of history.

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### GLEANINGS

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During Thursday afternoon session J. W. Rushton in removing the covering from a large package on the stand, looked around for a waste basket. Seeing the bag of the Church Secretary conveniently open he quietly and decorously deposited the paper and string therein. R. S. Salyards did not thank him.

Some men make themselves impossible timber in the construction of God's kingdom, forgetting that this temple must be fitly joined together.—R. B. T.

"My disciples, in days of old, sought occasion against one another, and forgave not one another

in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."—Doctrine and Covenants 64:2.

John said: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."—1 John 4:20, 21.

What would he say of one who would say, "I am loyal to the Christ, but I do not owe loyalty to any man?"

About the time Elder Daniel Macgregor finished his series of meetings at Flint, Michigan, and was taking a rest ere attending the General Conference at Lamoni he went to Saint Thomas, Ontario, his old home town for a few days. While in the city a sermon was preached by one Reverend Patrick Dennison of that place on "Mormonism" in which the church, Joseph Smith, and the Book of Mormon were viciously attacked and misrepresented.

In the *Saint Thomas Times-Journal* of the 25th Elder Macgregor came out with a column explaining the unfairness of an attack of that kind, and challenging Mr. Dennison to debate.

The latest information we have is that the enemy threaten to secure the services of R. C. Evans in their behalf. We hope they will, for Mr. Evans has said he would not debate with any member of the church except Frederick M. Smith.

A favorite suggestion of Brother Keir is that if just one half of the Saints would set aside a cent a day as an offering to the church, it would result in a total of over \$160,000. We hope he will continue the suggestion until more than half the membership see the advantage of observing such little ideals which make for such great results.

It is no great wonder if in long process of time, while fortune takes her course hither and thither, numerous coincidences should spontaneously occur. If the number and variety of subjects to be wrought upon be infinite, it is all the more easy for fortune, with such an abundance of material, to effect this similarity of results.—Life of Sertorius.

Just before the opening of the business session on Tuesday, the 15th, Brother F. A. Russell asked the audience to please note that Brother and Sister W. A. Smith were standing along the south wall of the room. The audience expressed congratulations to the newly-wed couple by singing, "Blest be the tie that binds."

Albert N. Hoxie goes joyously around despite rain and cloudy weather. He has not attempted a big choir movement this year, but is presenting more energetically the matter of community and congregational singing. He is present to conduct the music at most of our services, and is especially prominent at the early morning prayer service. He radiates good will on all occasions.

## ORIGINAL ARTICLES

### THE WORD OF WISDOM

#### A MEANS OF INCREASING THE EFFICIENCY OF THOSE WHO OBSERVE IT

In the numerous walks of life the demand is for efficient workers. This is true in the business world, political world, and in the ministry. When the Nation was engaged in war, efficient men and women were summoned by the Government to occupy in positions of responsibility, and it is largely because of the efficiency of the American Nation that peace was declared so soon. We are told that when the German prisoners witnessed the wonderful preparations and saw the huge bases of supplies that this Nation maintained in France they were astounded, and it was this condition of efficiency manifested by the American Nation that weakened the morale of the Central Powers. The soldier who demonstrated his efficiency was soon made an officer because the army sensed the need of efficient leaders. The cry in the church to-day is for efficient leaders in the various departments of church activity. They are needed in the ministry, the Sunday school, Religion, Woman's Auxiliary, and even in the affairs of business, for God has required that we labor together in the work intrusted to all. Our leaders realizing this great need are calling upon us to become proficient in some department of church work. God had this need in mind years ago, and in order that we might be more efficient in our service he gave unto the church a revelation called the Word of Wisdom. (Doctrine and Covenants 86.)

#### BODY AND SPIRIT DEPENDENT UPON EACH OTHER

The question may arise in the minds of some: What has the Word of Wisdom to do with a good preacher? A weak body usually means a weak mind. Man is composed of a body and spirit. Each is dependent upon the other in this life. The body without the spirit is dead, and a spirit without the body cannot function as God intended it should in this life. The body is the house in which the spirit takes up its abode and through which it corresponds with its earthly environment. When the body refuses to respond to the spirit, the spirit returns to God who gave it and death is the result. A weak body is a serious handicap to the spirit. While it is true that sickness and suffering have developed in the lives of some who have been afflicted certain beautiful attributes and thus brought the individual nearer to God, yet it remains true that sickness or a weak body handicaps the growth and activity of the spiritual part of our being. This being true it is our duty to care for this fleshly tabernacle in order that the spiritual man may be permitted to develop without any hindering causes from a sickly body. It is a religious duty that we take care of this body, and we will answer to God for our neglect of the physical laws, even as we expect to be responsible for transgressed spiritual laws.

#### COMMANDMENT VERSUS ADVICE

Some of us at times have sought to excuse ourselves in our disregard of the Word of Wisdom by stating that it was given not as a commandment but as a word of counsel and advice. May I ask why God gave any commandment? According to my analysis of the commandments of God it is clear that every command which he ever gave to his creatures, was given for their eternal good; To promote their happiness here as well as in the hereafter. One of the commands of God is, "Thou shalt not steal." Who does this commandment benefit if observed? Again "Thou shalt not commit adultery." Can we not see that every commandment which God ever gave and asked us to comply with, was given for the benefit of the race to promote their manner of life? Jesus said: "I am come that ye might have life, and that ye might have it more abundantly." This more abundant life comes as a result of obedience to the commandments of God. Commandments were given to make us righteous or to teach us right living. They were given by God because they are the laws which govern our associations with each other and with God. They govern the development of the spirit, and when disobeyed the result will be spiritual death or separation from God, because of our unprepared condition. The advice contained in the Word of Wisdom was given for the same purpose as a commandment. To assist us to come up higher before God. There is this difference, however: Spiritual death is the result when we persist in breaking the commandments of God. The Word of Wisdom may be ignored and not result in a separation from God. But it makes it more difficult for us to work out our salvation when we fail to heed the counsel which was given to make us more efficient mentally and physically. The advice contained in the Word of Wisdom has to do with the development of the body. We are told by Him who created this fleshly tabernacle what is good and what is harmful for its development and growth, with the promise that if we observe the advice given, we will receive health to our navel, and marrow to our bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. One can readily see how his efficiency as a servant of Christ would be increased if through obedience to the Word of Wisdom he would not only enjoy the blessings of health and strength but would receive the blessings of wisdom and knowledge. These promises are made by God and are just as sure as any promise he has ever made. He realizes that he has simply requested us to observe certain physical laws, and if obeyed the results promised must follow.

#### DESTROYING ANGEL TO PASS BY

During the recent epidemic of influenza some of the Saints were smitten and died with the disease. This does not signify in many cases that those who succumbed with the disease were weaker spiritually than others who recovered, but it does signify in many instances that they were weaker in body. Because of physical weakness they were unable to combat successfully the scourge. Our bodies as Saints are composed of the same material as the bodies of those who are not connected with the church and as such they are subject to the same physical laws. So

when in the midst of disease if our bodies are weak and the system run down we are subject to contract the sickness. There is this distinction which I desire to make. God will and does in answer to prayer and in recognition of the ordinances in his church manifest his healing power, provided it is in harmony with his will. As Latter Day Saints we should have less sickness in proportion to our numbers than any other organization in the world. We claim to have received so much more light than the peoples of other institutions, and this being true, we should be not only the most spiritual but the strongest in every sense, mentally, physically, and spiritually. Daniel, that man of God in his day, was a living example that it pays to honor God's laws, whether they have to do with the body or the spirit. When we learn to hearken to the commandments and advice that God has given to the church we will witness the fulfillment of the promise that the destroying angel will pass by.

#### GOD OR MAN

Objections are sometimes raised against the Word of Wisdom upon the grounds that it is of man. The fact that it is accepted by the church as a revelation from God, should be sufficient to satisfy the mind of any Latter Day Saint, especially those who are familiar with the tests that a revelation is subject to before it is accepted by the church. One of our popular men was spoken to by a lady at a prayer service some time ago. In her remarks she demonstrated some of her personal opinions concerning the brother and when the individual was approached by a brother and asked the source of the prophecy he stated that no matter from what source it came it contained good advice and he of course could profit by heeding the instruction contained therein. Now the same might be said in regard to the Word of Wisdom. Medical science has time and again vindicated the truth contained in the Word of Wisdom. Thousands have observed the advice contained therein and stand to-day as living witnesses that the promises made will be realized. So you may give the credit to Joseph Smith if you desire, but I prefer to accept it as a revelation and give the credit to God. There is no doubt that one's efficiency will be increased and his usefulness in the church enlarged, if he will but heed the advice contained in the Word of Wisdom.

A healthy body means greater development, mentally and spiritually, if the individual has a desire to establish the kingdom of God and its righteousness. May we learn to live by every word that proceedeth out of the mouth of God and as individuals we will become more proficient in our Christian warfare and the church will be in a position to more fully answer the purpose of its existence a "light to the world." When we learn to heed the advice and commandments of God we will have an efficient church because of the efficiency of the membership and we will become the head and not the tail. The Word of Wisdom came from God and was given to increase our efficiency as members of his church and kingdom.

EDMUND J. GLEAZER.

#### THE RATIONAL ELEMENT IN RELIGION

We mean by the rational element the right, the opportunity and the encouragement to use the higher mental processes in religion. When these processes operate, a person will either think himself out of religion or discover his foundations more secure. The latter will be the case if it is Christ's religion that receives such scrutiny, the former will be the case if it is some other religion.

One of the greatest needs in thinking is a standard. The customs and traditions of the past, while receiving the sanction of antiquity, which says it must be good because it is old, are by no means absolute and entirely reliable.

The reactionary spirit of the Dark Ages was the result of the exclusive use of the deductive method. Theologians and learned laymen took the decrees of the church and applied them to everyday affairs. Thus Jean Bodin defends the horrible custom of beating the Devil out of witches and the demented. Progress depends upon both the inductive and deductive methods of reasoning. And the people of God if they actualize the Sermon on the Mount must progress. If we shall develop Zion we will have to use both methods of reasoning. Thank God he has told us to reason with him.

The cry of many thinkers to-day is that present industrial conditions tend to crowd out the opportunity for thought provoking situations. No man to-day makes a whole article. He specializes on a single part. His task is enervating. It ought to be energizing. Every man ought to see a thing he works for in its entirety and have joy in its production. Further than this our social activities crowd out the necessity for "the wear and tear of original thought." Says Mr. Week, "Railroad tickets are delivered at the door, and the exigencies of travel are quite forestalled. Every care and worry are taken over by agents and experts—for a consideration. Struggle and confusion, judgment and enforced experimentation are ruled out by the over prosperous parents and coddling functionaries. It was never *more easy for a simpleton to live*. But let us not forget that an easy environment, with few conditions of surprise, throws the individual down to the lower reactions and swings the beam toward devolution and degeneracy."

This man is by no means alone in his estimate of present conditions. Professor John Dewey tells us that the agencies of instruction must be kept parallel with the changing economic and intellectual conditions.

It is seen that if the masses of the people, who largely because of economic and some social conditions do not exercise the higher processes, that they are at the mercy of the propagandist and mob-exciter. Russia has been pointed too, long before the revolution, as a remarkable possibility for such work.

Publicists are so fully aware of the mobility of people's feelings that they resort to suggestion instead of reasoning. It takes time to reason, to set up alternative against alternative and so it is much more in harmony with the spirit of rush and efficiency to suggest. And this suggestion is carried to the degree of hypnotism. Much, if not all of the Billy Sunday type of evangelization is based on the

A revelation is not a measure of God, but always a measure of man's capacity to receive.—T. W. Williams.

abnormal feelings and contagions of the crowd. This kind of work is as fallacious as the false pedagogy which says find out which of the pupil's senses is keenest and use that to the exclusion of the other, forgetting that the part of education in this matter is to develop each sense fully.

"The history of man is the history of ideas," and the glory of man is the production of ideas. Upon this depends the permanency and safe progress of the state. In democracy it is highly important that each one be taught to think.

In the effort to get men thinking has religion helped or has it hampered? Much of the religious activity of the past has not been the activity of the higher processes, but of the feelings. That is to say people have been made fearful, or intoxicated with some sort of happiness and they have been at the mercy of the suggestion of the preacher. In its lower form suggestion does not admit of thinking. It is not offered that a person may think but that he may act in the manner that is desirable to the suggestor. Ideals, purposes, etc., which are necessary to individual development can only be developed by personal thought. And the supreme work of the preacher is to cause the reaction of thinking in the mind of his audience. Two examples from the life of Christ will show that he was desirous of provoking the higher thought processes. Nicodemus came to him assuming to know certain things. Instead of encouraging that notion as the modern preacher would do, perhaps, Jesus said no man can see the kingdom of God except he be born again. And Nicodemus said: "How," which reveals the disposition of inquiry. On another occasion a woman not of Israel approached the Master seeking a blessing. Jesus said, "It is not meet to give the food of the children of the kingdom unto dogs." This would have the tendency to turn away a highly suggestible nature. But this woman said, in effect, "yes, but dogs may eat the crumbs that fall from the master's table." In both these instances we see the Lord presenting thought producing situations. And it is remarkable to note that all that modern psychology has contributed to pedagogy vindicates the methods used by Jesus in his life's work as a teacher.

As a church we have emphasized the work of the Holy Spirit. And when we look out on the world and examine our responsibility to the world we see no way of a complete missionary effort that shall stir the nations but by the endowment of the Holy Spirit, that many have foreseen and that many hope for. But let it be said that that does not solve the Zion problem. In *The Higher Powers of Man* it is clearly indicated that there are forces dormant in the soul that have not been utilized in a general way for the good of man. It is my opinion that this book points out a reservoir of energy that this church must tap and utilize in order to become "the light of the world and the salt of the earth." Out of Zion the beauty of God hath shined and it must shine through the intellectual, volitional, and emotional nature of man. This church calls for consecrated effort for the use of every power of man to the glory of God and the emancipation of his fellows.

JAMES E. BISHOP.

Religion is the reason of the mind, making expression in the soul.—T. W. Williams.

## The Call of Service

JOHN R. GRICE

(Tune: "Keep the Home Fires Burning")

They were summoned from the office  
Called from workshop, farm, and glen,  
And the church it found them ready  
When the Master called for men.  
Though they suffered untold hardships  
For the cause they loved so dear,  
With a courage born of love they strive  
To reach each listening ear.

Chorus:

Leaving home fires burning,  
Leaving fond hearts yearning,  
While we journey far away—  
Some for years to roam;  
So where duty calls us,  
Or whate'er befalls us,  
We'll not lay the armor down,  
Till He calls us home.

Many hearts to-day are pleading;  
Bear the message far and wide;  
Tell them of the King Christ Jesus  
Who for us was crucified.  
Soldiers of the cross, press onward!  
And to nations o'er the sea,  
Preach the gospel of the kingdom,  
Which will bring them victory.

Chorus:

## There's a Long, Long Time of Waiting

GEORGE W. ROBLEY

(Tune: "The Long, Long Trail")

Nights are growing very weary,  
Days are full of work;  
I am getting weary waiting,  
But I must not shirk.  
Old remembrances of preaching  
Tell me you are true,  
But it seems the world is full of schemes  
Just to keep me away from you.

Chorus:

There's a long, long trail a-waiting,  
But we don't know where 'twill land;  
It may be with the Chinese  
Or some other band.  
There's a long, long time of waiting,  
Until the worst all comes true;  
Till the day that we'll be going  
Out—a long, long way from you.  
All night long I hear a calling,  
Calling clear and low;  
Seem to hear the time is coming,  
When off I must go.  
Though the road between us stretches  
Across land and sea,  
I feel very sure that I'll endure,  
For I know you'll pray for me.

Chorus:

'Tis one and the same Nature that rolls on her course, and whoever has sufficiently considered the present state of things might certainly conclude as to both the future and the past.—Montaigne: *Essays*, book ii, chapter xii. Apology for Raimond Sebond.

"I have read somewhere or other—in Dionysius of Hilicarnassus, I think—that history is philosophy teaching by examples."

# The Woman's Auxiliary

## PRESIDENT'S REPORT

*To the First Presidency and General Conference; Greeting:* The past year in woman's work has been an important one, marked, we believe, with greater activity than the age has witnessed before. Great things have been accomplished for God and humanity.

The women of the church have not been confined in their efforts alone to saving those of the household of faith, but have gone "in and out" and done service.

My individual work has consisted of personal attention to a correspondence of several hundred letters, the preparation of a number of papers for use at conferences and special gatherings, and several articles have been contributed to our column in the *Herald*. Institute team workers representing our organization have been selected, and district and stake organizers have been appointed, with twenty more recommendations on hand secured from district presidents. I have presided over the fourteen sessions of the executive committee and two joint meetings of the executive committee and the Woman's Building committee, also attended three sessions of the general Coordinating Committee.

My contribution of service is not all I would wish it to be, but it has been offered with sincerity and consecration and in full faith that the elbow touch of this great sisterhood will eventually encircle every woman of the church for her individual and general advancement.

### SUPPLEMENT

In accordance with the order of the executive committee of 1917 a Supplement to the Year Book was prepared by the Year Book Committee, consisting of the president, Mrs. J. A. Gardner, and Mrs. William Madison. The object of the Supplement was to adapt our work to a war-time program of the Government and to prepare our members for the reconstruction work to follow. It contains the revised Constitution and By-laws of the organization, and is serving well the purpose for which it is intended. Five hundred copies have been sold, and we expect to place many more in the hands of our members during this conference.

### CHILD WELFARE PANEL EXHIBIT

In further keeping with the Nation-wide effort to achieve the object of saving 100,000 babies' lives and of setting up irreducible standards of health, education, recreation, and vocational training of the Nation's children, we purchased two sets of the Panel Exhibit, and they have been used in the following States: Oklahoma, Iowa, Michigan, Pennsylvania, and Missouri, with splendid results. In California our members rented the exhibit and used it in reunion work, in Ohio the locals bought a set of their own. This exhibit has the approval of the highest authorities and presents the last word of scientific knowledge by text that is easily understood, impressive, and illuminating.

### EXECUTIVE COMMITTEE

Our honorary president, Mrs. F. M. Smith, has been in close touch with the executive committee the entire year and has been present at all executive meetings but two. She has served on special committee work, and in the absence of the president from headquarters has met emergencies that demanded wise and immediate action. In her association with the committee her broad vision of woman's work has been a valuable help in formulating the future policies of the organization. In the early winter Mrs. Smith in company with President F. M. Smith visited Toronto, Niagara Falls, Saint Thomas, London, Bothwell, Chatham, and Detroit, addressing large audiences of both men and women upon the work of our organization.

Mrs. Fred Koehler, first vice president, has attended all meetings but one, quarantine restrictions compelling that absence. Mrs. Koehler has been a valuable member on the committee, giving us the local viewpoint of our work because of being actively engaged in the group activities of our organization.

Mrs. William Madison, second vice president, was given supervision of the reunion work early in the conference year, taking charge of the large amount of correspondence incident thereto. Before removing her residence to Ohio, Mrs. Madison was in attendance at all executive meetings, lending her influence and support to every forward movement.

Mrs. J. A. Gardner, secretary, has aside from her regular duties prepared a large amount of typewritten copy for the

study courses, and has attended to other special work. Her correspondence always bears a note of encouragement to both the isolated and congregated membership.

Mrs. F. H. Esgar, treasurer, was during the winter made business manager of the organization, and has conducted all business transactions in a very satisfactory manner.

Mrs. Madge Siegfried, historian, on account of sickness of her own and of others was not able for several months to take up the historical work. Of late she has been able to make some plans and suggests the office of district historian in order that the progress of our own work may be more properly observed and noted.

### EDITORIAL

Mrs. Audentia Anderson, editor-in-chief and member of the executive committee, reports that one hundred and fifteen original contributions were printed in the Auxiliary columns last year. Of these, thirty-seven came from officers of the organization, thirty-one from other sisters, seven from brethren, and the rest from the editor. They represent a contributing force of forty-seven. Twelve reports only were received during the year regarding the local activities of our sisters. The editor observes, "This does not represent as varied and widely-spread a support as the department deserves."

Mrs. Alice Mae Burgess has made a splendid editor for our column in the young people's magazine of the church—the *Autumn Leaves*. The space has been made very attractive to girls. The name of this department has been changed to "The Parthenon," the artistic heading combines the emblems of the Orioles and the Temple Builders, our two societies for girls.

Mrs. Corless was commissioned in the summer with the task of editing a woman's department in the paper, *Glad Tidings*, published at Grand Rapids, Michigan. How capably Mrs. Corless has done this none but the readers of that bright little paper can rightly judge. The editor pleads for a more liberal use by our members of our publishing privileges.

### STATISTICAL

The enrollment of the organization is 3,617, though fifty report blanks have not been returned. Estimating but five to each of these organizations would add 250 to the above figures, making the total enrollment 3,867. Last year the estimated enrollment was 3,376; the gain, therefore, for this year is 491. Number of classes in Educational Bureau, 87; number of classes in Home and Child Welfare Bureau, 27; number of classes in Relief and Service Bureau, 143; number of classes in Young Woman's Bureau, 58; total number of organizations, 315.

### ORGANIZERS

There are nineteen organizers reporting and the following statistics represent some of the work done during the year:

Number of letters written, 1,012; number of visits to branches, 130; number of educational classes organized, 40; number of Home and Child Welfare circles organized, 9; number of Relief and Service societies, 26; number of Young Woman's circles and chapters, 24.

### SUPPLEMENTAL WAR WORK

The reports show a general activity among the women of the church in the war work, all other activities being laid aside for the duration of the war.

### EXECUTIVE MEETINGS

The General Executive has held fourteen meetings since last General Convention up to the present time. Two meetings of the General Executive and the Woman's Building committee were held in which the purposes of the Woman's Building were discussed. A mid-year meeting was held in June and invitation sent to all officers urging them to attend. Sister Helen Smith, of Philadelphia, Pennsylvania, and Mrs. Lydia Wiesht and Mrs. Alice Mae Burgess, of Lamoni, were present and had not met with the Executive since April.

### REUNION WORK

The Auxiliary work was represented by one or more of the general officers at seven reunions this year. Suggestions for carrying on the work were sent to every reunion advertised in the church papers, and a letter sent to each president of a district or chairman of a committee where reunions were held.

### FOREIGN LANDS

In Australia there are eleven locals, an increase of seven

this year. An organizer has been appointed in every district. The nature of the educational work engaged in is: social purity, English and American literature, psychology (Brother Haworth's lectures being much appreciated), home training of children, mother-play, sunshine work, and sewing. One local is organized with four departments and forty members, Balmain. This local has also the nucleus of a splendid educational library, featuring home economics, child training, sex instruction, etc.

Switzerland.—We have no report from our sisters in Switzerland, but from correspondence during the year we learn that our work is in progress there.

British Isles.—We had the pleasure of seeing our work gather new impetus in this mission this year from the work of Mrs. Pearl Crick, daughter of Bishop R. May, as organizer. Because of war conditions the prospects were not encouraging at the time, but Mrs. Crick felt that she could make a beginning of the work and seemed hopeful for future prospects.

Papeete, Tahiti.—Because of the frightful ravages of the epidemic of influenza in the Society Islands, Elder Clyde Ellis reports our work is entirely wiped out. This report came to us when he notified us of the sad death of his wife as one of the victims, Sister Clara Louise Ellis, who was our organizer in this mission. Sister Ellis was faithful to the last in teaching the native sisters.

## FINANCIAL

|                                    |          |          |
|------------------------------------|----------|----------|
| Balance on hand June 6, 1918       |          |          |
| General fund .....                 | \$100.12 |          |
| Children's Home .....              | 53.79    |          |
| Oriole fund .....                  | 32.55    |          |
| Year Book fund .....               | 5.50     |          |
| Total .....                        | \$191.96 |          |
| Received to date February 21, 1919 |          |          |
| General fund .....                 | \$290.00 |          |
| Children's Home fund .....         | 144.90   |          |
| Oriole fund .....                  | 75.88    |          |
| Year Book fund .....               | 68.36    |          |
| Total receipts .....               | \$579.14 | \$771.10 |
| Disbursements to date              |          |          |
| General fund .....                 | \$372.11 |          |
| Children's Home fund .....         | 180.00   |          |
| Oriole fund .....                  | 70.00    |          |
| Year Book fund .....               | 63.00    |          |
| Total .....                        | \$685.11 | 685.11   |
| Balance on hand .....              |          | \$ 85.99 |
| Cash in bank .....                 | \$132.08 |          |
| Outstanding checks .....           | 47.61    |          |
| Cash on hand .....                 | 1.52     |          |
| Total .....                        |          | \$ 85.99 |

In the foregoing statement the transactions between February 15, 1918, and June 6, 1918, when the books were turned over to the present treasurer, do not appear. When attention was called to the matter the books were then in the possession of the Church Auditor who was out of town. The report of the auditor has not yet been received.

## BUREAUS

The Home and Child Welfare Bureau has this year endeavored to cooperate with the Government in beginning a campaign for the conservation of child life. The working basis outlined by the Government to this end was placed in the Supplement and a more detailed plan has appeared in the columns of the *Herald*. A series of articles entitled, "Training little children," issued by the United States Bureau of Education and the National Kindergarten Association, with the request that they be printed wherever possible, has been complied with by giving space for them in our columns.

A serious and prolonged illness of Sister Lydia Wight, supervisor of this bureau, has prevented a more active participation in this well-begun work.

The Educational Bureau with Mrs. Dora Glines as supervisor has surpassed the record of all other years in the magnitude of its work. It has been necessary to secure much additional help to prepare sufficient copies of its extension courses for subscribers. Courses have been outlined in the

following subjects: Mother's and teacher's problems, psychology, sociology, home economics, public speaking, Bible research, elementary hygiene, sex hygiene, home decoration with reading courses in current events, home nursing and parliamentary law. Special material has been prepared for reunion work and the winter institutes. A number of articles have been furnished by the Educational Bureau for publication in the *Herald*.

The Relief and Service Bureau has outlined a plan for dispensing relief in cooperation with branch officers. It urges that all enterprises for the making of money be carried on under business methods. War-time activities were also outlined and a vast amount of work was done in connection with the Red Cross Society and in the selling and purchasing of bonds, thrift and war savings stamps. This bureau has been under the able supervision of Mrs. Helen S. Smith. A very fine outline of reconstruction work was prepared by Mrs. Smith for institute work.

In the Young Woman's Bureau we have two societies for girls, The Orioles and The Temple Builders, each of which is a channel for pleasurable service, self-expression, individual development and culture. Forty new circles of Orioles have been organized this year with only one third of the reports in. The estimated number of Orioles throughout the church is about 700 and from 150 to 200 active circles. Miss Grace Thompson of Lamoni, Iowa, is director. The Temple Builders, a more recent organization has reports from only five chapters. Their activities have been picnics, serenades, Red Cross work, social gatherings and bazaars, with proceeds used for Christmas offering. Sewing for orphans has been carried on.

Mrs. Alice Mae Burgess is the superintendent of this society and of the Young Woman's Bureau and is devoted to the highest and happiest development of the young women of the church.

Special outlines were prepared by this bureau for reunion and institute work.

## INSTITUTE WORK

Early in the fall we were solicited to join the other departments of the church in arranging for winter institutes, the object being to provide a form of systematic instruction for local and district workers. It was with difficulty that we were able to secure women who were sufficiently familiar with our departmental work to represent it and to leave their homes for the necessary time. In some cases where we had a worker there was not the call from that particular territory. However sixteen women representing our work joined the institute teams and the reports that have been returned have brought much valuable information and disclosed the following:

Localities where our work is weak or strong.

Persons who are particularly interested in certain lines of work.

Those who have special talents and qualifications.

The general condition of branches and districts in Auxiliary efficiency.

While the initial effort of the institute was handicapped by the epidemic of influenza, we are certain great good was accomplished among those who were permitted to attend.

## PATRONESS SOCIETY OF INDEPENDENCE SANITARIUM

In this helpful society there is an enrollment of one hundred with twenty-four active members. One entire day per week is spent at the sanitarium in sewing and mending. During the epidemic of influenza the patronesses responded to a special call from the Sanitarium and Stake Bishop to make caps, masks, and gowns for doctors, also for elders to be used while administering to influenza patients in compliance with order from civil authorities. The average attendance is twelve.

An occasional program and light refreshments adds a social feature which is enjoyed by all.

## CHILDREN'S HOME

The work of our members on the Board of Trustees for the Children's Home has consisted of caring for clothing contributed—the preparation of same for the sewing societies and the purchasing of new material. The Dorcas Society of Lamoni is mentioned as being untiring in its service of making over old garments as well as new. Sisters Minnie Nicholson and L. L. Resseguie are members of the education committee, and Sister Stebbins of the admission and dismission committee. At one time this winter there were forty-one children in the home.

The members of this Board are Sisters C. B. Stebbins, M. B. Nicholson and L. L. Resseguie. The term of office of Sister M. B. Nicholson expires with this conference year.

COORDINATING COMMITTEE

At the meeting of the Coordinating Committee the Woman's Auxiliary was represented by the president, Mrs. D. J. Krahl, and the honorary president, Mrs. F. M. Smith, by request of the Executive Committee. Two of our study courses were presented for recommendation to proper departments: The Bible Research Course prepared by Mrs. F. G. Pointer of Independence, Missouri, and the Public Speaking Course arranged by Brother T. W. Williams of Toronto, Canada. The Bible Research class after some discussion was referred to the Sunday school department, and the Public Speaking Course was referred to Graceland College with the understanding that an extension department would be created to handle this with other extension courses. In the matter of social purity work it was the opinion of the committee that the Social Purity Board should be abolished and that the work, so far as the initiative is concerned, be referred to the Woman's Auxiliary.

JOINT MEETING OF EXECUTIVE COMMITTEE AND WOMAN'S BUILDING COMMITTEE

At these two meetings the purposes and larger use of the Woman's Building was discussed, the outcome of which was the appointment of a joint committee to lay before the president of the church and the Presiding Bishop the fact of the inadequacy of the present building for larger service. The committee bore a petition for an annex to be erected adjacent to the present building. It was advised by the President and Bishop that our plans be laid before the Church Architect, Bro. Harry Smith, who met with the committee. The committee, so far as they could with present consideration and conditions, presented the general scheme of activities centering in the Woman's Building, so that Brother Smith in his building plans might give due consideration to the needs of the women for an adequate Woman's Building, to meet local as well as general needs which are plainly indicated.

In view of the necessity for an enlargement of our work and the development of new activities placed with us by the Coordinating Committee, the many calls for personal work throughout the church, and the inadequacy of our means to meet these demands, the Executive Committee, on the advice of the Presiding Bishop, presents to the conference the following budget and asks favorable consideration in order that our work may go forward:

Stenographer, office, and equipment; development of Social Purity propaganda and activities; material for correspondence courses; establishment of a publicity bureau; general field work; estimated cost \$1,500.

Should this budget be referred to the appropriations committee, the committee of the Woman's Auxiliary would be pleased to meet with them while this is being considered.

The cost of operating our society last year was \$505.11. The total income not including Children's Home donations was \$572.41. Our assets February 16, 1919, consisted of a typewriter, books, stationery, and office supplies amounting to \$103.40. We have no liabilities. Cash on hand February 21, 1919, \$85.99.

We believe that as the organized womanhood of the Nation arose to meet a great crisis, and met it successfully and well, so will the organized womanhood of the church meet its serious and imperative demands of the present time.

Respectfully submitted,

MRS. D. J. KRAHL,  
President.

CHURCH AUDITOR

*To the Presidency and General Conference:* Having been appointed by the Presidency as General Church Auditor as a result of the action of the last General Conference, I beg leave to hand you herewith a general report of my year's work, and offer for your information and consideration a view of the work of this department as I see it from an auditor's standpoint.

In order that some of the work done or suggestions made may not be misunderstood, allow me to suggest again, as was outlined by the Presidency and others at the time when "an auditor" was proposed at last conference, that the principal work of an auditor is not merely to count the cash of the different institutions handling funds, or re-add various

columns of miscellaneous figures. That feature of the work has, we believe, been faithfully done by the various "Boards of Auditors" in the past. The vastly more important work, however, of an auditor has in the past been largely overlooked, and it has been this phase of the work to which we have directed the most of our time during the year.

In the outset we wish to say that in all of our investigation of the different financial departments, we have found no marks of dishonesty or fraud, and that in the most of the institutions the books have been fairly accurately kept, and the results as shown in their various statements are substantially correct. The system of accounting in some instances, however, is subject to criticism and we fully believe that a great part of our financial shortcomings in the past, and their associate evils, are due to the fact that our books have not made a clear or proper showing for us. In spite of the effort we have put forth to get these methods all corrected, we have only been able to cover part of the ground, and see yet before us, or some one else, a good, full year of hard, persistent work.

We are frank and glad to say that the Lord has wonderfully added to our physical strength and ability in the work we have been doing, or we positively could not have done what we have. It also gives us great pleasure to say that, in nearly every instance those in charge of the different departments have gladly and earnestly welcomed all suggestions of improvement and made our work both effective and pleasant by their hearty cooperation and support; this has given us both courage and strength to no small degree.

It is not our purpose to enumerate in detail the work done or yet to be done; however, there are some items we wish to call to your attention in the work yet to be accomplished. We trust that the work done will manifest itself and the results be ample reward for the efforts put forth in its accomplishment.

Our first work as auditor was, of necessity, to make a careful survey of the situation and of the different departments; to those departments which needed attention most we have, of course, given preference. The system of accounting at the Independence Sanitarium has been completely revised, and we trust as a result this institution will, during the year of 1919, prove entirely self-sustaining.

In council with the Presiding Bishopric, the books of their offices have been extensively changed in an effort to make them more complete and comprehensive. We have tried to the limit of our ability to "aid and abet" the General Bishopric in every way possible in the achievement of their splendid ideas, and help them work out some of their problems.

The Independence Stake books have also been materially revised and made more complete.

There is need of some extensive changes in the books of the Herald Publishing House which should be made, and to which those in charge have been earnestly urging us to give our early attention.

The college books need a complete revision in order to make them clear and responsive to the budget allowance made for the use of that institution each year. We have been unable to get to them as yet, but trust to do so very shortly.

In checking up the overhead of the general church, we found conditions existing in the Recorder's Department which we believe need early attention. The work of the department is in an unsatisfactory shape owing, as we believe, to a lack of a correct system and proper methods. The methods employed use too much help for the results obtained, and should be materially revised.

We also found conditions in the Historian's office that need attention to relieve an extra overhead expense, but we understand this matter is already being looked after.

In auditing the books of the different auxiliaries, we find them correct as to receipts and disbursements, but both the General Sunday School Association and the General Religion Society have outgrown their present system of accounting, and we have suggested to both that a change be made, which suggestion was readily acquiesced in by the officers in charge and will be provided for.

The Saints', Children's, and Holden Homes have also been provided with a more complete set of books, which we feel sure will prove a very great improvement.

The present arrangement of having some of the department books close January 1, some February 1, and some June 30, is, we believe, very unsatisfactory. We would urgently recommend that action be taken by the conference, fixing the date for closing all the general financial books of the church hereafter on June 30 of each year, and that all

departments be requested to observe the rule. We believe this would be a vast improvement in many ways.

We are gratified to note in nearly every department of the church offices a radical change from what has, in times past, been a kind of "passive effort" on the part of those employed by the church, to a new standard of efficiency and earnest, honest service. We believe this is as it should be and that the church should have the most efficient service in all lines of its activities that can be produced; that it has the right to demand and require at the hands of those in its service as faithful, conscientious and efficient service, as any business institution in the world, if not more so.

Although the work intrusted to us the last year has given us some hard service, we assure you we feel richly repaid for the efforts put forth and still stand ready to willingly respond to any further calls that may be made upon us.

Respectfully submitted,

R. B. TROWBRIDGE,  
General Church Auditor.

INDEPENDENCE, MISSOURI, March 24, 1919.

### THE SAINTS' HOMES

*To the First Presidency and General Conference:* We present the following report for the year 1918 of the Saints' Homes:

The Homes for the Aged at Lamoni, Iowa, have, during the year 1918, as usual, been occupied to their capacity and those in charge, notwithstanding the serious shortage of labor have done nobly for the comfort of the old people.

The general health has been good considering the average age of those living there. Only three deaths have occurred, two at the Saints' Home and one at Liberty. Three have removed to homes of their own. Five have been received. There are now in the two homes twenty men and thirty women, a total of fifty whose average age is above seventy-five years.

The management has been under the general supervision of the Lamoni Stake Bishopric with Sister Alice Dancer in charge as matron at the Saints' Home and Sister J. T. Williams at Liberty Home.

We feel that a few words of commendation are due these worthy sisters who are devoting their lives to the comfort and welfare of those under their care; Sister Dancer has been in charge at the Saints' Home since its opening, over twenty years and has been untiring in her effort to make the home what it should be.

There is urgent need of an able assistant at the home to relieve her of some of the arduous duties and we take occasion here to say that any capable sister, anxious to engage in a good work, may here find an opportunity worthy of her effort.

The farm department of the home has been under the able supervision of Brother Floyd T. Lesh, a practical farmer and graduate of one of our agricultural colleges, a thoroughly consecrated young man, who is devoting his talent to the work at a great financial sacrifice on his part.

His report of the farm will appear over his own signature. Some of the needs of the homes are:

A practical or graduate nurse, to have charge of the sick and look after the sanitation.

Capable cooks and housekeepers who could and would make these positions their permanent employment and take an interest in conducting their departments in an economical and sanitary manner.

Brother A. J. Yarrington has occupied as business manager for the Bishopric and his report of the finances are made to appear in a report appended hereto.

A. J. YARRINGTON,  
Manager.

### HOLDEN HOME

*To the Presidency and General Conference:* The Home at Holden closed the year 1918 with forty-five inmates. The average age of these inmates is 72½ years, the ages ranging from thirty-nine to eight-eight years.

Sister Almira Rhonemus has acted as matron, and she has given devoted service. Brother D. J. Krahl, president of the Holden Stake, has given much consideration to the improvements which have been made for the comfort of these aged people. Considerable yet remains to be done before we shall be able to give the service we desire to give.

M. H. SIEGFRIED.

### SAINTS' CHILDREN'S HOME

*To the First Presidency, and General Conference:* Herewith we submit report for the year 1918 of the Board of Trustees of this institution.

The personnel of the Board of Trustees for the year has been as follows:

A. Carmichael, president; R. J. Lambert, secretary; A. J. Yarrington, treasurer; Minnie B. Nicholson, Lucy L. Resseguie, Callie B. Stebbins, and Floyd McDowell, the latter serving in the place of Bishop Joseph Roberts, deceased.

In October, Brother McDowell, finding the many lines of work which he was endeavoring to carry too great, and in order to conserve his strength for other important duties, asked to be released from the Children's Home Board. His resignation was accepted and Jay Barr was elected in his stead to complete the term which will expire April, 1919.

In October H. C. Burgess was elected by the Board of Trustees to occupy in the place of R. J. Lambert who had resigned.

There will therefore be to elect at the next General Conference one member for two years to complete the unexpired term of R. J. Lambert. Three members for three years to succeed A. J. Yarrington, Minnie B. Nicholson, and Jay Barr.

At the beginning of the year Brother and Sister J. J. Boswell, of Independence, Missouri, were in charge as superintendent and matron. The heavy responsibility of the care of so large a number of children attended by the difficulty of securing sufficient domestic help, proved too great a strain on the health of Sister Boswell, making it unwise for them to continue.

We want to say in behalf of Brother and Sister Boswell that they were consecrated to the work, and sought with all diligence to improve conditions at the home and teach the children the principles of righteousness, but this is a work impossible to carry out except a corps of efficient helpers is available. Here is an opportunity for those who are qualified and willing to engage in the Master's service to do a good work.

In March Elder A. M. Chase and wife were employed and installed as superintendent and matron and have occupied with credit to themselves and the home, having at the close of the year the largest number in the home at any time since it was opened.

There has been received in the home during the year twenty-six children; four have been placed in private homes, eleven have been returned to parents, two have been removed by death. The family now numbers forty-one.

The financial affairs of the home are made to appear in the treasurer's report which is appended hereto.

A. J. YARRINGTON,  
Secretary Pro Tem.

### BOOK OF RULES

*To the General Conference:* The undersigned has been a member of a committee on the revision of the Book of Rules and there has been placed in my hands by a sub-committee a manuscript on the parliamentary part of the Book of Rules. Delay has been had in presenting this report to the conference from various reasons, part of which have to do solely with the undersigned. Lack of time to make such an examination of the manuscript as we desired is one of the reasons; another and weightier one is that we believe a delay would not be a total loss. We feel that there should be a careful revision of the court procedure, and this revision, it appeared to me, was contingent upon a wider appreciation of the necessity for this revision. Agitation in various quarters as to the character of our church courts has greatly emphasized the necessity for this revision.

I believe that no harm will accrue to the work by delaying the printing of the parliamentary part of this revision for at least another conference year, as the revision of the court procedure may have a bearing, direct or indirect, upon the parliamentary part.

Very sincerely yours,

FREDERICK M. SMITH,

INDEPENDENCE, MISSOURI, February 11, 1919.

When the race horse is full of vigor and go, and feels the joy of the race there is little need for the whip or the spur. When they are freely used it would indicate that he is breaking, the strain is too great. A few races won in that way end his career. He may have beaten the other horse, but he has beaten himself also.—E. A. Smith.

**MISCELLANEOUS DEPARTMENT**

**Conference Minutes**

MOBILE.—At Mobile, Alabama, February 22, 1919, T. J. Booker and A. G. Miller presiding. Officers reporting: president, secretary-treasurer, member library board, and Bishop's agent. Financial reports were referred to an auditing committee. Committee reported treasurer's report correct and an error of sixty cents in agent's report. Branch reports: Bay Minette, 356; Escatawpa, 198; Mobile, 114. Priesthood reporting: 6 elders, 5 priests, 3 teachers, one deacon. The recommendation from the Bay Minette Branch of H. M. Aebli for elder was indorsed and he was ordained. Motion prevailed that the priesthood of the district report their labors to the branch in which they hold membership and that the branch presidents report work of the branches to the district conferences. A budget of \$9 was adopted to cover expenses of officers till next conference, and a collection of \$11.69 was made for the expense of this conference. At 2.30 p. m. the priesthood held a meeting, presided over by Brother Pitt. Taking the nature of a round table discussion, this meeting proved beneficial and entertaining to members as well as the priesthood. Preaching during the conference by W. L. Booker, F. G. Pitt, and A. G. Miller. Adjourned to meet at Bay Minette, Alabama, May 10, 1919. Edna Cochran, secretary.

**Convention Minutes**

MOBILE.—Religio and Sunday school, at Mobile, Alabama, February 21, 1919, at 2.30 p. m. Verbal reports given by the officers. Good reports read from all the locals. Officers elected: Ealon E. Miller, president; Frank Miller, vice president; Missouri Booker, secretary-treasurer; Neal Scarcliff, member library board, also member gospel literature bureau; Ollie Booker, home department superintendent; Henry M. Aebli, temperance superintendent; Irwin Rubles was recommended as boy movement leader. Institute work was good. Adjourned to meet Friday preceding next conference and at same place. Missouri Booker, secretary.

MOBILE.—Sunday school, at Mobile, Alabama, February 21. Institute work in the morning in charge of assistant superintendent, H. M. Aebli. Officers reporting: Superintendent, assistant superintendent, secretary-treasurer, home department superintendent, cradle roll superintendent, and member library board. A. G. Miller, missionary, organized a school at Vossburg, Mississippi, recently, and it was enrolled in the district. Officers elected: H. M. Aebli, superintendent; E. E. Miller, assistant superintendent; Edna Cochran, secretary-treasurer; Missouri Booker, home department superintendent; Irene Frye, cradle roll superintendent; Irene Scarcliff, member of library board and of gospel literature board; W. L. Booker, Christmas offering superintendent. A session of institute work was held in the evening. Adjourned to meet on Friday before district conference and at the same place of conference. Edna Cochran, secretary, Mass Point, Mississippi.

**Conference Notices**

Western Maine, with Stonington Branch, June 7 and 8. Send all reports to Mrs. L. J. Eaton, Deer Isle, Maine. George H. Knowlton, Stonington, Maine.

Southern Missouri conference and convention at the Saints' church in Springfield, May 9, 10, 11. Officers to elect and place of reunion to decide. Send all reports to the undersigned a few days before conference. Benjamin Pearson, secretary, Tigris, Missouri.

Massachusetts, at Fall River, May 10, 11, 1919, at 3 p. m., Saturday. Election of officers, Bishop's report, historical report, reports of all auxiliary societies, election of delegates to General Conference of 1920, etc. By consultation with the district president a motion will be presented to the conference changing the date of our reunion from July 19, to July 26, as it is considered the former date is too early to accommodate most of our membership. Send all reports to W. A. Sinclair, M. D., 166 Pearl Street, Winter Hill, Massachusetts. Reports should be in secretary's hands by May 3.

Mobile District conference at Bay Minette, Alabama, May 10, 1919. Prayer meeting at 9 a. m. Business session at 10. T. J. Booker, president, Edna Cochran, secretary.

**Convention Notices**

Mobile Sunday school at Bay Minette, Alabama, May 9, 1919. Prayer meeting at 9 a. m., followed by institute work.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Business session at 2 p. m. H. M. Aebli, superintendent; Edna Cochran, secretary.

**Reunion Notices**

Central Nebraska reunion will begin August 9, 1919, at Neligh, Nebraska, on the Northwestern Railroad, and an ideal place to hold a reunion. One of the finest cities in Northeastern Nebraska, and has without doubt one of the finest parks to be found anywhere; beautiful bluegrass and the finest kind of shade, a fine pavilion all wired for lights, plenty of good pure water, and on the banks of the Elkhorn River. As soon as we can get in touch with the Saints and all others who intend coming, as to their needs, we can furnish tents at a very reasonable price. A good many desire to camp out, and those who do not wish to do so, meals will be furnished very reasonably at one of our restaurants. We should like to hear from every Saint in the district, and hope you will feel it your duty to attend this reunion and assist to make it a success. The First Presidency has promised us an able corps of speakers, and our district chorister is arranging for the music. We shall expect to hear from all the Saints, and we thank you all in advance for your cooperation in this work which has been intrusted to our care. Kindly watch for further notices that will appear in the HERALD. We invite correspondence, so kindly let me hear from you. F. S. Gatenby, chairman, reunion committee, Orchard, Nebraska.

**Married**

POWELL-SUMMERFIELD.—At the home of Vernie Ruch, at Huntsville, Missouri, February 21, 1919, occurred the marriage of Brother Joseph E. Powell and Sister Maggie Summerfield, John Davis officiating. Their future home will be at Stewartsville, Missouri. He has been active in church work for fifty years, and is well known throughout this part of Missouri.

**Requests for Prayers**

Mrs. J. D. Crabtree, Buffalo, Montana, asks the prayers of the Saints, as she is sorely afflicted. She has faith that

the Father will hear and answer prayers, and knows that he can heal her if it is his will.

### Our Departed Ones

**CLARK.**—John Clark was born December 20, 1832, in Dunferline, Fifeshire, Scotland. Married Margaret Skinner, and to this union two children were born. After her death he married Mary Ferguson, August, 1865. To them six children were born, of whom only two are living. Came to the United States in 1871. Engaged in coal mining at the age of 9 years, and resigned at the age of 70 years. United with the church April 6, 1899, and was a true and faithful member. Two sons and one brother are left to mourn. Services in charge of C. Malcor. Sermon by Henry Pratt.

**WOLGAMOTT.**—Grace May Wolgamott passed away March 20, at Seattle, Washington, after a long and painful illness, at the age of 28 years, 9 months, leaving husband, 4 boys, mother, brother, and sister to mourn. Services were held March 23, at undertaker's chapel. Eddeva Irwin and Evan E. Insole sang. Sermon by J. M. Terry, from Luke 2:10.

**HOWARD.**—Mrs. Harriet Howard, mother of our Sister H. R. Tabbut, passed suddenly away at the home of her daughter and son-in-law, H. R. Tabbut and wife, February 23, 1919, in Seattle, Washington. An appropriate service was held on the 25th, J. M. Terry preaching the sermon. She was a good, affectionate mother, and gave to the church two excellent daughters.

**MEYER.**—At the ripe age of 77 years, 5 months, 22 days, Sister Maren K. Meyer passed out on March 19, 1919, at the home of Brother and Sister R. P. Mulvane, her son-in-law and daughter, in Seattle, Washington, at whose home she had lived as an invalid for a number of years. She came from Denmark to Nebraska City, Nebraska, where she spent over half of her life, and it was there her remains were taken for interment by the side of her companion, who with 6 children preceded her in death. Two sons and one daughter remain, one of whom, Joseph S., resides in Holdenville, Oklahoma, the other two reside in Seattle. An appropriate service was held on the 21st. Sister Eddeva Irwin, a noted soloist, sang, accompanied on the piano by her mother, Sister S. Barney. Sermon by Elder J. M. Terry. The remains were accompanied to Nebraska City by her daughter, Sister Emma Meyer Mulvane, and son Paul. She died in the Lord and is blessed.

**LEWIS.**—William, March 29, 1919, at the home of his daughter, Mrs. D. C. Kinnaman, Saint Joseph, Missouri, after an illness of three months. Born in Dowlas, Wales, November 23, 1847. When nine years old, emigrated to America with his parents, settling in Scranton, Pennsylvania. Married to Mary Jones, March 16, 1868. After six years' residence in Nebraska, moved to Stewartsville, and for forty-two years lived in and around Stewartsville, Cameron, and Saint Joseph. United with the church when seventeen years old; was ordained an elder the following year. Served as president of Far West District and pastor of the First Saint Joseph Branch a number of years. Accompanied by his wife and youngest daughter, Ruth, made two missionary trips to Wales, in 1901 and 1908. Labored also in Saskatchewan, Alberta, and Manitoba, Canada; and in New York, Ohio, Pennsylvania, West Virginia, Illinois, Kansas, Iowa, and Missouri. He leaves a faithful wife; three daughters, Mrs. D. C. Kinnaman, Saint Joseph, Missouri; Mrs. G. C. Johnson, Des Moines, Iowa; Mrs. Mark Holman, Xenia, Illinois; four sons, Daniel, of Casper, Wyoming; Tom, of Homer, Louisiana; David, of Kansas City, Missouri; Robert, of Saint Joseph, Missouri; sixteen grandchildren and one great-grandchild; one sister; one brother, and a host of nieces and nephews. Funeral service at First Saint Joseph Church, in charge of R. S. Salyards; address by J. W. Rushton. Interment in Ashland Cemetery, Saint Joseph.

**DONSON.**—Mary Jane Case was born October 31, 1846, in Pike County, Illinois. Married Elijah Dodson, Christmas Day, 1860. Baptized June 26, 1870, at San Bernardino, California, by M. McKenzie. Died at San Bernardino, California, March 18, 1919. Survived by husband and four children: Mrs. J. T. Reed, Mrs. Henrietta McMullin, Mrs. J. S. Weeks, San Bernardino, and Mrs. L. W. Smith, Rogers, Arkansas. Sermon by Arthur H. Mills. Special services by the Women's Relief Corps and the Pioneers' Society. Interment in Pioneers' Cemetery.

**BARRETT.**—Colonel George Barrett was born January 11, 1831, at Erie, Pennsylvania. Baptized November 28, 1896, by Henry C. Smith; confirmed by George Derry and H. C.

Smith. He served as colonel under General Sheridan in the Civil War. He leaves a wife to mourn. Funeral at the Stone Church. Sermon by J. C. Foss, assisted by R. O. Self.

**HOUGAS.**—At Lamoni, Iowa, April 7, 1919, Brother John Hougas, aged 76 years, 6 months, and 26 days. Married Miss Mary J. Teal in LaSalle County, Illinois, October 15, 1862. They removed to Lamoni in 1895. Sister Hougas, one son and one daughter survive him. Brother Hougas was noted for his honest dealings, his integrity, and uprightness. He obeyed the gospel in 1861, being baptized by C. G. Lamphear. Services at the residence, April 9, in charge of John Smith. Sermon by H. A. Stebbins.

**JORGENSEN.**—Died April 1, 1919. Beloved husband of Henrietta Burdwell Jorgensen, and father of Mrs. D. D. Edmonds, Mrs. Edward Kohls, and Mrs. G. F. Vrang. Aged 59 years. Was a native of Denmark.

**DENTON.**—Henry Paul Denton was born February 6, 1867, at Hiawatha, Kansas. Baptized February 24, 1918, by S. W. Simmons. Died March 1, 1919, at Dallas, Texas. Leaves wife and 2 stepdaughters to mourn, together with a host of friends. Sermon by S. N. Gray, assisted by B. F. Moore.

**YOUNG.**—Near Lamoni, Iowa, March 29, 1919, Mavis Maxine, child of Brother and Sister Samuel Young, aged 5 weeks. Grandchild of Brother and Sister D. D. Young, and Brother and Sister John Stolberg. Two children had passed over before this one, but three fine and healthy children remain. Services at the residence. Sermon by H. A. Stebbins, assisted by Robert Ballantyne.

**DELONG.**—Oscar DeLong was born December 10, 1878. Baptized by his father, E. DeLong, July 8, 1890. Married Miss Anna Brewer, March 4, 1903. Died at Beaverton, Michigan, March 25, 1919, as the result of an accident in which he was kicked by a horse, and from which he suffered for two weeks. Leaves wife and one daughter to mourn. Sermon by G. W. Burt, assisted by E. N. Burt.

**SHADE.**—William A. Shade was born in Arandsa, Germany, November 12, 1853. Married Fredericka Kastner, December 8, 1880. Died at Los Angeles, California, February 28, 1919. He was baptized in 1881 at Burlington, Iowa, and had occupied as a deacon and priest. Funeral at the Los Angeles church, which he had built in 1899. He was ever ready to do all he could for the advancement of the cause. His companion is left to mourn. Sermon by David E. Dowker. Interment at the Forest Lawn Cemetery.

**GILLILAND.**—Mary J. Gilliland was born in Ohio, August 9, 1841. Married Freeman S. Gilliland, who has preceded her, in December, 1862, at Iowa City, Iowa. Leaves to mourn; Joseph D. and Charles A. Gilliland, and Jessie E. Oglesby, Elizabeth M. and Bertha M. Unger. Was a faithful member of the church for over 40 years, being baptized by T. W. Chatburn. Died March 14, 1919, at South Gate Gardens, Los Angeles, California. Sermon by David E. Dowker. Interment in the Inglewood Cemetery.

**RUPD.**—John Randall Rudd was born in Erie County, Pennsylvania, December 16, 1829. Married Serelda Jordan, April 18, 1853, in Shelby County, Iowa. To them were born 11 children, 5 of whom have preceded him in death, together with his wife who died a few months ago. He lived during the trying times of the early days of his church and country, having served his country in 1864. Died February 25, 1919, at Dow City, Iowa. Sermon by J. M. Baker, of Missouri Valley, Iowa.

**JOHNSON.**—Ellen Johnson was born in Telemarken, Norway, October 26, 1833. When she was eight years old, her parents came to America, settling in Milwaukee, Wisconsin. Afterwards they moved to Iowa, and later to LaSalle County, Illinois, where she spent the larger part of her life. Married Brother Henry Johnson, January 15, 1860, in LaSalle County, Illinois. To this union 9 children were born, 6 of them preceding the mother in death. Those who survive, Mrs. Carrie Varland, of Rutland, Illinois; Oscar Johnson, of Miller, Illinois; and Mrs. Hattie Lewis, of Stewartsville, Missouri, and Joseph Seby of Stewartsville, Missouri, whom she raised, all members of the church. Deceased also leaves 17 grandchildren and 4 great-grandchildren. Died on the old home farm, March 26, 1919. Her husband preceded her in death 27 years. Baptized June, 1861, and up to the time of death was a member of the Mission Branch. Funeral in charge of Thomas Hougas; sermon by F. M. Cooper. A model Saint, beloved and respected by all that knew her. Though dead, her life and example still speak to the living and is a beautiful illustration of the power of the gospel to make us in spirit and life like the divine Master.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, April 30, 1919

Number 18

## EDITORIAL DEPARTMENT

### THE CONFERENCE

The conference just passed is a remarkable one in several respects. Not a single ordination was provided for. The most vital issue of the conference has been discussed elsewhere at considerable length. We are to be congratulated upon so favorable a solution as has been secured, in the working basis agreed upon even though it was but the statement of principles already well recognized.

Some excellent meetings were held by the elders' quorums and by the High Priests' Quorum—meetings which mark real progress.

The priesthood meetings, at the Coliseum each morning also were excellent and gave much needed information.

The meetings of the auxiliaries during the conference as departments of church work was a new feature. The Woman's Auxiliary presented an unusually strong program.

But the one body of men who continued to meet and do constructive work through the conference, was apparently the Order of Bishops. They presented a budget plan for the conference, which includes the necessary budget for the institutions of the church; arranged for the various boards to handle the church institutions; arranged to start their fiscal year July 1, and provided for the rearrangement of the family allowance based upon more accurate information of family needs, agreeing however, on a maximum limit. They authorized the Presiding Bishop to arrange for the insurance of church buildings by the church. They approved the temporary extension of the church offices at Independence for the immediate needs. Finally they adopted as a platform that the work of the church should be supported by them in the following order:

First: The missionaries and their families, and the general work of the church.

Second: The poor and needy, including the various Homes.

Third: The college and Sanitarium, as provided for by budget.

Fourth: An extension of the church offices at Independence.

Fifth: The erection of a building for Graceland College.

We feel that their work signifies real progress for the church and we sincerely trust it will result in greater efficiency in the various departments of church work, some of which have been greatly handicapped in the past.

S. A. B.

### A TIMELY WARNING

[Thinking the following from an address by Joseph Smith to the conference of 1900 may prove of interest, we are reprinting. It is only one paragraph from his closing address, but all that bears upon that topic.—EDITORS.]

I warn the brethren, as I have in the past, against the machinations of the adversary sowing dissension between brethren. The adversary has tried, in the past, to lead us astray by a popular sin. I do not believe he will be able to do that again; our faces are set like flints in that direction. But he can and he will endeavor to sow dissension between the brethren; and those who are sufficiently sensitive to his attacks, his approaches, will be moved upon by him, and there will be trouble between them. We should be careful in this regard. And I warn the brethren, too, against what we may call official jealousy. Do not give that place at all; do not give any room for official jealousy. Welcome the man that the people can hear, and aid and help and strengthen those who are ministering acceptably; never mind whether it may call you to sit by and hear him or not. I praise God that so far as I am concerned I love to hear my brethren and know that they are acceptable and blessed ministers for Christ among the people. No matter what may be their names or where their stations, I am pleased when I hear the people say, "I love to hear that man preach." It does me good for this reason, that I have accepted, I believe, in its proper intent and purpose, the declaration that every man must answer to God for himself. I wish to honor my brethren in their places. I have tried to do so; I shall continue to try to do that. I do not

want to get into conflict with anybody. The misfortune with me is that when I have to fight I fight hard and am apt to leave wounds and scars when the fighting is over; there is no need of it.

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### FUNERAL OF HEMAN C. SMITH

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The last sad rites over the remains of Elder Heman C. Smith, were witnessed by a very large congregation in the Lamoni church and at the Rosehill Cemetery on Sunday, April 19. The day was a beautiful one and the services most imposing.

A short service was conducted at the home by Elder John Smith, who had charge of all the services. A large number of relatives were among the mourners. The pallbearers were: Hubert Case, A. E. Nunn, E. E. Long, R. V. Hopkins, L. G. Holmoway, R. J. Lambert. The honorary pallbearers were: James McKiernan, Columbus Scott, C. F. Church, D. F. Lambert, M. M. Turpen, H. A. Stebbins.

The songs were rendered by a mixed octet, who rendered "Abide with me," and "The Lord is my shepherd." Paul N. Craig sang a solo entitled: "A city foursquare."

The prayer at the church was by E. L. Kelley. With him on the stand were F. M. Sheehy, John W. Rushton, and R. C. Russell in behalf of the Twelve; Joseph Luff and J. R. Lambert, former members of the Twelve. The sermon was by Elder Joseph Luff, who arranged that Elder John W. Rushton read the resolutions of condolence and respect which had been presented to and read at a concluding session of the General Conference. These contained an obituary account and will appear when we print the sermon later. The latter was of unusual power. The prayer at the grave was by Joseph Luff.

As expressed by the preacher of the occasion, we cannot trust ourselves, nor would Brother Heman have consented, to attempt a delineation of the elements of his greatness. He had many noble qualities which endeared him to thousands with whom he came in contact. His labors in the church have been most fruitful and will live throughout eternity.

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### FRIENDS

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Some beautiful things have been written about friendship, but what does it mean in a practical way? Abraham, we are told, was called the friend of God, for he walked and talked and held close converse with him. Solomon says, "A friend loveth at all times, not only in prosperity, but also in adversity." "He is more hearty in the performance of all friendly

offices; he reproves and rebukes when he sees anything amiss."

It is unfortunate that this ideal of friendship should be spoiled in the minds of some by its use as applying to the favor of a prince. When a man seeks to curry favor with another he is no longer a friend in the real sense of the term; and a man with whom he can curry favor is not worth the trouble. It takes, at times, a broad understanding to distinguish between such a distasteful act and the sincere support of a friend who speaks not alone from brotherly love, but also from knowledge, and from a sincere belief in the truth.

We have heard the accusation made several times of different people, that they are quite ready to curry favor with those who are leaders or in authority. This has always a disagreeable side whether it is true or not. It takes at times courage to stand for the right and truth when we know that thereby our real friends are not bound to us any more closely, and we lose favor with others by whom our motives are misinterpreted. But there is only one choice for the man rightly to make, and that is: Choose the truth and the right, and stand for it regardless of attacks.

Our master called his apostles friends. (John 15.) It is a noble title; and means grave responsibility.

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### EQUITY AND LAW

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The discussion over a case on appeal to the General Conference made it very plain that no such an appeal lies in the law of the church, as the final appeal is to the General High Council, whose decision is final.

And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the Church of God, and a final decision upon controversies, in spiritual matters.—Doctrine and Covenants 104:35.

The legal procedure in case of error is to ask for a rehearing. This is provided for in the Rules of Order, and also seems to be permissible under section 99:9.

When a rehearing is asked for it should be upon just grounds. In equity and justice the question is not as to the exact form or title of the action, or who is complainant or defendant. There should be no such a thing as a criminal action in the church, but always brotherly love in an effort to save the individual.

Where the difficulty is between two individuals, it is apparent without regard to the title of the action that it would be nearly impossible to try one without bringing in the pertinent evidence to try the other one. The fact that one is a complainant should not release him or her from liability to an adverse decision. There does sometimes occur a

person who is more or less contentious and ready to bring complaint. Certainly, as a matter of abstract justice, the court should be able to find either party or both guilty.

Then upon request for a rehearing before the High Council, the pertinent factors are, Has the person asking a rehearing been fairly heard before the High Council. This does not necessarily mean in person, for as a rule, such cases are tried upon the written record. It is probably rare that all of the witnesses appear in person before the High Council. Did the person asking a rehearing have a fair opportunity to be heard, or was he misled by the form of action?

The vital aspect of this first question is, Is there evidence that could and should have been submitted, and would have been had the person been more fully advised, or has the court heard all of the evidence pertinent to the case?

There is also the question of representation by counsel, but this would principally be concerned in urging new evidence and in pointing out some features of the law or of the evidence apparently ignored by the High Council.

From merely formal defects, where the person was evidently a party in the court below, a rehearing should not ordinarily be granted. It is only when there is evidence or law which was not fairly considered upon the first hearing on appeal. But the issue is not one of technicality. It is exactly the reverse. The issue is one of justice. If there is not new evidence to be considered, what is gained by a rehearing simply changing the title of the case, so that it is B versus A, instead of A versus B?

But all too often the question is the presumed right that one has to litigate and to continue to stir up a difficulty. There is no such a provision in the law of the church, or outside either for that matter. But by taking advantage of technicalities in a court of law a case may sometimes be kept going for quite a time.

The divine Master instructed us:

Therefore, if ye shall come unto me, or shall desire to come unto me, or if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave thou thy gift before the altar, and go thy way unto thy brother, and first be reconciled to thy brother, and then come and offer thy gift.—Matthew 5: 25, 26, Inspired Translation.

This would show that it is the duty of the offender to try to make the matter right.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto you as a heathen man and a publican.—Matthew 18: 15-17, Inspired Translation.

According to this, evidently the one who is offended has also the responsibility of making the first move. In other words, both parties have the duty under the law of God to try to bring about a reconciliation. If they fail, one or two others—the teachers—should be called to help.

If still there is failure, then the elders are called in an elders' court. It is often easy for an elders' court to decide guilt or innocence according to the Rules of Order and Debate. But a deeper purpose is to bring about reconciliation, if that can be accomplished. (See also Doctrine and Covenants 42: 22.)

It is true some infer that an individual has the right to do as he pleases; the right to reject the administration of the church officers; the right to be heard before an elders' court; the right then that his case shall be heard before a bishop's court; and finally, the right that it should be heard before the High Council; and that it shall be heard just the way he wants it, no more, no less. There are several erroneous assumptions in this. There is no right to do wrong.

It is the duty of any individual to accept the administration of the church officers and to be reconciled. If they are unable to come to a just and fair understanding, and the matter is before a court of elders, an effort should be made for final settlement there. One may, it is true, appeal before the courts of the church. But we question seriously if the individual has the right simply to insist that his case must be reheard, and that a bishop's court is bound to hear upon appeal, removing all discretion from the court and leaving it entirely with the individual. At least some statement of grounds of appeal should be given sufficient to make a prima facie case. The court may, if it considers it for the best good of the church and the parties concerned, grant a rehearing. If so, it hears the case *de novo*. But that a person has this right to have his case heard and reheard, and reheard, was particularly denied by our late President Joseph Smith, in connection with an article in the HERALD, volume 50, page 97. (This appears on about page 99.)

The parties have no real right to stand upon a technicality. It is true that one can reject the office of a brother or sister to bring about reconciliation; can reject the administration of the teachers; can refuse to abide the decision of an elders' court providing the bishop's court consents to hear the case; may refuse to accept the findings of the bishop's court providing the High Council considers the case of sufficient importance to give it a rehearing. They may possibly delay on the findings of the High Council, until the exact term has been placed within which they must make reconciliation. They may wait until the last day, and still keep their name on

the records of the church, and some one may argue with great force that they are still members in good standing. Perhaps technically, they are. But they certainly are not members possessing the Spirit of Christ; for according to the Spirit of Christ they should seek at once to make the wrong right. The law goes so far as to say:

My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin.—Doctrine and Covenants 64: 2.

This evidently means that the action is equitable or, in other words, is for justice throughout and to settle the difficulty. Technical points then become of little importance. The great issue is a reconciliation. According to the law of God the one who holds out and will not labor to the end of securing a reconciliation, there remains in him or her the greater sin.

It is not correct, then, that an action before the High Council when it is based on equity, is determined by technical points, but is quite the reverse. The facts are that the aim is to determine the real conditions as truly as possible and to decide accordingly.

At present, if the decision is made, that one or both parties shall make an effort towards reconciliation, the matter is still left open for the branch and its own motion, or upon the suggestion of the administrative or executive officers to take action requiring the parties so to be reconciled under penalty of expulsion. Yet, if such an effort is made to dispose of the case and bring about forgiveness or a reconciliation, all that the court and law desires has been accomplished. This principle of brotherly love is fundamental.

S. A. B.

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### QUESTIONS AND ANSWERS

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*Question.* Is it right and proper for a branch president to choose a priest of the Aaronic order as a vice president, when there are those of the Melchisedec order who could fill this office, all in good standing.

*Answer.* It is preferable to have one of the Melchisedec priesthood as president or vice president. However, we know of no law preventing the presiding elder asking that a priest be sustained as vice president, and if the branch approves, they have that right. Our personal opinion is, the branch has the "right" to choose presiding officer, or officers; it is more proper to choose those best fitted and of the Melchisedec priesthood.

*Question.* Whose right is it to preside, or to be in charge, in the absence of the president, the vice president, (or presidents), or the Aaronic in their order, except when the president should designate some one in his absence?

*Answer.* Evidently the vice president, as that is what the term means, the branch having so chosen or sustained.

*Question.* Under the coordination plan, is not every man holding the priesthood an officer in the branch, of which he is a member? If so, should not their counsel be considered, especially those of the higher order, even though they be not chosen as vice presidents of the branch?

*Answer.* The coordination plan, as adopted last General Conference does not refer to the priesthood. As members of the priesthood they are officers in the branch, so chosen and ordained, and having the right to act in their office and calling. The presiding officer has the right to ask counsel as he deems wise. Any member of the priesthood has the right to go to him for counsel and to offer suggestions, but not to dictate. A wise presiding officer will consider according to merit the counsel of all associated with him, and will strive to win and merit their confidence and support. Where there is friction, there is not the progress there should be. The vice presidents are associate presiding officers. Naturally, many questions will be submitted to them of routine. The counsel of all should be considered, and in our experience usually is.

*Question.* Has a branch president any jurisdiction governing new openings, or what time services shall be held, outside of the city, such as suburban towns or in the country adjoining the city (even though he may have members of his branch living there)? Or does it not come under the jurisdiction of the district president?

*Answer.* The branch president primarily presides over the branch. He can very properly hold or arrange for special services at home of distant members in the reasonable vicinity. New openings belong to the missionary department. Usually convenient arrangements can be made, as the missionary is only too glad to have reasonable cooperation. The district president has supervision of all the branches and by virtue of his office usually has a greater interest in aiding the mission work of the district. But the good of the work is the first consideration and very frequently the president of a large branch can to better advantage look after such work in his vicinity. He can have such jurisdiction by agreement with district president.

S. A. BURGESS.

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Do not lose the present in vain perplexities about the future. If fortune lowers to-day, she may smile to-morrow.—Sir T. Martin.

## ORIGINAL ARTICLES

### OUR TALENTS AND OUR STEWARDSHIPS

(Sermon by Bishop Benjamin R. McGuire, Stone Church, Independence, March 9, 1919. Reported by Howard W. Harder.)

I am pleased this evening to see so many gathered here. One might expect, after having attended several services to-day, that there would not be so many here to-night. I think it speaks well for the services of the day, and I trust that the speakers of the day will pardon me if, in introducing what few remarks I have to make, I shall in a few words try to gather up what has been said. You would not want me to say all that has been said, and if I attempted it I am sure that before I got through the audience would not be as large as it is.

This morning our speaker called our attention to this statement of John, the Beloved: If we have fellowship with him and walk in the light as he is in the light, then the blood of Jesus cleanses us from all sin and we have fellowship one with another. And he admonished us to permit nothing to separate us one from another. In the afternoon, our brethren brought to our attention the conditions that obtain in the world to-day, the conditions that obtain in the church, the problems that concern us as individuals, in our homes, in this city, and throughout the world as a church; problems which we have to meet in our local work, and problems that are presented for solution in foreign missions.

#### THE PARABLE OF THE TALENTS

One of our brethren pointed us to a remedy for our social ills in the possessing of the mind of Christ, that is, the power of knowing as Christ knew, of feeling as Christ felt, of willing as Christ willed, so habitually that the Christ disposition is developed in the doing of all things whatsoever he commanded. This might be supplemented by the spiritual fountain, which is open to us through the gospel, giving us the sustenance and the strength, that the Spirit might lie in us as our Savior has said, a "well of water springing up into everlasting life." If this mind be in us, it would find expression, your speaker thinks, geographically, industrially, and socially, in a plan or sphere or relation of life which we idealize as Zion. The theme as here expressed possibly by some has been thought to relate only to our attitude toward God and toward our fellow men. We have not thought, possibly, that if the mind that was in Christ Jesus be in us it could find expression through

the temporal or material things of life. It, then, befalls the lot of your speaker to-night to show, if possible, wherein the mind that was in Christ Jesus might find expression, might be manifested in our attitude toward and our use of the material things found in this world.

As a lesson we will read a portion of the twenty-fifth chapter of the gospel by Matthew:

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth—Verses 14-30, inclusive.

I think it is generally admitted in explaining this parable that our Savior is understood as the man traveling in a far country, that in delivering these talents to his servants, he is delivering the spiritual goods referred to in a statement in the gospel by John, in the seventh verse of the sixteenth chapter, where it is stated: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." We have a somewhat similar reference in the fifteenth chapter and third verse, and in the twentieth chapter and twenty-second verse, wherein the statement is, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

Some have claimed that the talents which were de-

livered to the servants are to be understood as material wealth, reputation, ability, learning. I care not whether you think of these talents as that which is received from the Son of God through obedience to the gospel, which is declared to be the Spirit of truth, or whether you look upon it as the opportunity which is offered by reason of exceptional wealth, reputation, ability, or learning. Apply the parable as you will, the principles here enunciated by our Savior are the same. It should be noted, however, that the statement is, the lord delivered unto "his own servants . . . his goods." First, I want to emphasize the words, "his goods," and, second, that he didn't give them all the same amount of goods, but he divided to each severally as their abilities were.

The lord went on his journey and returned and found that he to whom he had delivered the largest amount returned to him that which had been given him with as much more. Likewise, he to whom had been delivered two talents returned two other talents, and in each case the servant is commended, in each case the servant is rewarded. But when we consider him to whom had been delivered the one talent, he who had taken that which had been intrusted and buried it and then upon the return of his lord returned it to him, we find that he does not present it with the same salutation as the others gave who had received the five and the two talents respectively. Let us see what he does say: "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man." This showed that he was trying to place himself in the position to defend himself; he had not yet been accused—he was accusing his lord, who had trusted him. And he says more than that, "reaping where thou hast not sown," or, in other words, taking that which does not belong to you; and then as you would naturally expect of one who would be so ungrateful and make such a statement to one who had befriended and trusted him, he displays his cowardly nature in saying, "I was afraid and went and hid thy talent in the earth; lo, there thou hast that is thine."

#### HOW MUCH WAS RETURNED?

Now, I question whether or not he returned to his lord all the lord had intrusted to him. He at least had lost what might have been received for the use of it during the time the servant had it. The lord's confidence had been weakened and he answered and said unto him, "Thou wicked and slothful servant,"—yes, wicked, for he had charged his lord with being a hard man—"thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest, therefore, to have put my money to the exchangers." In other words, If I am what you accuse me of being, if you

were prudent, and I was such a one as you say I am you should have done the best you knew how with that with which you have been intrusted, so that you could not righteously be charged with being negligent in the performance of your duty. "I should have received mine own with usury. Take therefore the talent from him." Yes, that is the natural consequence of failure to use the talents with which we have been endowed, that is the very natural consequence with which we are all familiar.

Something we learn after a few years of experience in the world is, "and give it unto him which hath ten talents. For unto every one that hath shall be given." Construing this text some have said that the individual that *has* always *gets*. That is what the text says, but when we read that statement in association with the other words of the parable we learn that he that had, had it because he had exercised all the powers which he possessed to the accomplishment of good. In other words, he had increased and he was worthy of having an opportunity to take this other talent to see if he could not improve upon it, "for unto every one that hath shall be given." I understand that everyone who has improved his opportunities in this life may expect to be rewarded in the next, and he shall have an abundance; but from him that hath not shall be taken away even that which he hath. In some respects he did not have to take it away from him as he had already lost it. "Cast ye the unprofitable servant into outer darkness." It seems to me he was already in outer darkness to some extent. "There shall be weeping and gnashing of teeth."

#### THE CURRENT OF LIFE

In the discourses of the day, the statement was made that righteousness is truth in action, and I would like to add, the closer the contact between the different points of knowing, hearing, feeling, the more even and powerful will be the current of life. If the mind that was in Christ Jesus be in us and it finds expression not only in our attitude toward God and toward our fellow man, but toward God and toward our fellow men in our conduct with them, in our association with them, in association with or in connection with the material things of life, there is an added point of contact.

The servants were first intrusted with the lord's goods. The choir beautifully sang, "The earth is the Lord's and the fullness thereof," and if we gather nothing else from the remarks of the evening, I would that you might go away with the conception, with the understanding and the deep consciousness that the earth is the Lord's and the fullness thereof. While I may speak of something as "mine," it is not mine, it is the Lord's and I am but a steward over that which I have in my possession. I believe

if we consider it with that understanding, it will not be difficult for us to better understand the application of that part of the gospel law which we refer to from time to time as the temporal law.

#### GOD'S PLAN FROM THE BEGINNING

The Apostle said, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." If we believe that, we ought to acknowledge God's sovereignty, God's ownership. If I have a piece of property and you desire to have the use of it, in what way do you acknowledge the legal ownership if you please, my legal ownership of that property? By paying me at stipulated and appointed times a fixed amount. From the very beginning, the ownership of God has been acknowledged and the one who made the fullest and best acknowledgement was the one who received the commendation of the Lord. Instance the case of Cain and Abel. Abel brought of the firstling of the flock and of the fat thereof. What does that mean? It means that he brought the best, the choicest, as an acknowledgement of God's ownership, God's dominion.

We find that Abraham acknowledged God's due, and as we are instructed by our Savior, he rendered unto God the things that belonged to God and paid his tithe. He didn't pay it as a barter; he didn't pay it as a consequence of an agreement that he had entered into that he would do it. He recognized the supremacy of God and his ownership; he paid that which he should pay. I wonder if that is the way we pay our tithing to-day, or do we pay it expecting that if we do then God is going to bless us? I believe we should pay because God does bless us, not in the hope that he will bless us—in other words, our observance of the temporal law should be because of our recognition of God's right to receive and not because of fear of the consequences if we do not. If the properties are man's, then they do not belong to God and any offering we make is not of love but of fear, because if it is ours we do not have to give it; if it belongs to the Lord, then we should acknowledge his ownership and pay our debt.

#### "AS YE PLANT—"

Furthermore, let us look at this from another angle: about this time of the year the seed houses all over the country are distributing catalogues and each one of them is advertising that it has the best and choicest of seeds; from that establishment upon whom we can most depend we secure our seed for the planting, and there is not one of us so unwise as to expect that from some poor, moldy, undeveloped ear of corn we shall be able to raise an

abundant crop. It is not natural. We are willing to pick the best of which God has intrusted to our care in the vegetable kingdom, if you please, and plant it, trusting to God that we might have the more abundant supply. Yet we find that our understanding is so clouded and our vision so obscured that we cannot see it is necessary that we take and place under the care, the culture, and the blessing of almighty God the choicest spiritual gifts with which he may have intrusted us in order that we might thereby be enriched. If what we have is the consequence of God's love for us, and if we take of the choicest of it and as a consequence reap the more abundant harvest, why cannot we see the reasonableness of taking that of value which is measured in dollars and cents and utilizing it in that way that it will of a consequence bring to us a more abundant harvest, if we want to look at it from a selfish standpoint.

He that had but the one talent failed to use it, and doubtless your experience in this life has been that the one who is not very richly endowed with either a spiritual talent, an intellectual talent, or a material talent is the one who fears to use that which he has and as a consequence his soul is thereby dwarfed the more.

We have presented to us, as was mentioned this afternoon, several problems. I believe I stated from this stand a few weeks ago that money would not redeem Zion. I am still of the same opinion, although one good brother has questioned that statement, but I think after we had conversed a little while he understood that my opinion was the same as his. Money will not redeem Zion, but our attitude toward money, which measures value, must be taken into consideration in the redemption of Zion. What is value? Value in another word means fitness. Possibly that is not just exactly the way an economist would express it, but the more fit a thing is the more valuable it will be, or, if you will permit me to express a new term, the more the *wantability* of that article will be—in other words, the more the article is wanted. Every good and every perfect gift, that is, every valuable or fit gift, is from above, and to the extent that we properly prize, properly evaluate, properly measure, in terms of money, that which has been intrusted to our care so that we will utilize it in the way God has intended it to be utilized, it will work to our eternal good.

All things work to the good of those who love the Lord. If we properly evaluate, properly measure the fitness of that with which we have been blessed to the extent that we appreciate the purposes for which it is designed by almighty God and so utilize it to that end, mankind as a whole will be enriched and we, as a consequence, will be blessed. And if the

mind that was in Christ Jesus be in us, we will understand as he understood, when Satan would have him take the world and all the glories of it. Christ recognized that the world did not belong to Satan. I think oftentimes when we use this world's goods in the way that God would not want us to use them we haven't the mind of Christ which perceives that the thing does not belong to us and should not be used in the way that caprice would suggest or Satan would have us to use it. So sometimes we use this world's goods as we would, not as God would have us to. Consequently, oftentimes we do not have the sympathy, the love, the feeling toward our fellow men that the mind of Christ in us would beget.

#### PRACTICAL SYMPATHY

Reverting to the statement of the Apostle James wherein he says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We fail to recognize that sympathies should be aroused by the want, by the need of some other, and that we should be willing to take that with which we have been blessed and impart to them. In this we should be moved not altogether by our sympathies and give in a promiscuous way, but, as our attention this afternoon was directed to section 102, we should give *as becometh Saints*, and as section 42 says, *for the support of Saints*. I believe I have here before emphasized that word *support*. We should not give in such a way as to rob the individual of his individuality; not in such a way as will make of him a member of that famous General Coxey's Army; no, we should give in such a way that he would not want to bury his talent but that he would want to use it that he might hear the Lord say when he comes, "Thou hast been faithful over a few things, I will make the ruler over many things. Enter thou into the joy of thy lord." And if we enter into the joy of the Lord, the world and the fullness thereof is ours if we look at it in the right light. Why then should we pin our faith, confidence, and trust upon a few material things in this life, all of which pass away?

#### COURAGE AND SACRIFICE

Now, in conclusion, I read an article just two days ago, I believe it was, in the *Kansas City Times-Star*, relative to the answers given by a number of men in the army to questions that were submitted to them by some of the social workers of the Y. M. C. A. who were over on the other side during the war, and they said in answer to the question as to what quality was of first importance—almost to a man they answered, *courage*. Secondly, they said, *sacrifice*. And in answer to the question as to what

they most detested the answer was, first, *cowardice*; second, *selfishness*.

We have before us a problem that calls for solution and I am glad to say this evening that I find that during the past year the Saints have manifested their confidence in the program of Jesus Christ, our Lord, and have courageously done their part in supplying more in material wealth, thereby showing the correct attitude toward God and their fellow men more than they ever have in the experience of this church. They have also manifested, as I learn from many parts of the country, sacrifice for the gospel of Jesus Christ as has never before been manifested by the Saints of latter days, and I am of the opinion that the Saints are deeply conscious of the fact that straight is the gate and narrow is the way that leadeth on to life in this sense that if we would have Zion redeemed it must be done in God's way, but God's way is as broad as infinity is broad and it is as unlimited as God in his infinitude is unlimited. If any man will come after Jesus, the Christ, he must deny himself, and take up his cross and follow him, and I know that there are hundreds and thousands in this church who are bearing the cross of the Master.

That means more than sanctimoniousness. "Thy word is truth," "I am the way, and the truth, and the life," said the Master.

Our brother this afternoon said righteousness was truth in action. Have we accepted the truth of the latter-day evangel; have we taken of the knowledge of the gospel of Jesus Christ and reduced it to terms of human conduct? We are told that we should work out our salvation. That does not imply that we should take the talents with which we have been blessed and bury them as did he who was intrusted with the one talent. We should work out our salvation. Furthermore, we have no reason, no spirit of bondage to fear; no, we should exhibit faith and trust and confidence and loyalty in Jesus Christ and his program, remembering that he has called us no more servants, *but friends*.

Now, I want to know to-night what one of us would not respond to the suggestion of a friend; who is there of us who would not respond to the request of a friend. I am sure there are none of us who would not. Jesus considers us his friends. In the Hebrew letter, 12th chapter, we read:

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, . . . but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. . . . And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Saints, I am sure that at the close of this day of service, we feel courageously and unselfishly to put our trust and confidence in God and in his word, to

use the opportunities that are afforded us from day to day, as he has bestowed upon us this blessing of opportunities according to our several abilities, irrespective of what our brother does or our sister does; and if we do so, the sum of it all will mean that out of this troubled condition in the world there will issue a condition like unto that which we mentally picture as Zion, the city of God. Oh, how I hope that I may make you feel that if it is to be the city of God, God must have something to do with its building—in other words, all our activities, all our thoughts, all our feelings must be expressed in the way that God would have us, in order that the result might be that which would properly be said to be God's; and if it is not the city of God, then it is not the city of Zion for which we are looking.

May the desire which we have be supplemented by the fountain that is open to us through obedience to the gospel, that our vision may be clarified, our understanding more far-reaching, our feelings be more sensitive, and our will to do the right strengthened, that we may courageously press forward to the mark of our high calling and attain unto the stature of men in Christ Jesus.

### THE MIGRATIONS OF THE ANCIENT AMERICANS

Every Latter Day Saint is or should be deeply interested in the Book of Mormon, and should familiarize himself with the archæology, topography, legends, traditions, and all pertaining to that intensely engrossing subject.

After studying carefully the Book of Mormon, the Report of Committee on American Archæology, and a later theory placing the entire happenings of the Nephite nation within the confines of Central America and Mexico, the writer has produced this article, confining himself strictly to the *journeyings* of the Nephites; leaving out, to a great extent, tradition and myths, because of the fact that springing from the same parent stock, the history of the descendants of Lehi, wherever located, must be similar, and though substantiating the Book of Mormon cast insufficient light on location, being as they are, and as to be expected—conflicting, each tribe taking to itself and its locality the happenings of the Book of Mormon, and even some of those of the Bible, as they journeyed. This carried them beyond the borders of Mexico within the United States. It could not be otherwise.

Almost the first record found of the Nephites is that they traveled in the wilderness:

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forest of every kind, both the cow, and the

ox, and the ass, and the horse, and the goat, and the wild goat, which were for the use of man. And we did find all manner of ore, both of gold, and of silver, and of copper. And it came to pass that the Lord commanded me, wherefore I did make plates of ore, that I might engraven upon them the record of my people.—1 Nephi 5: 216-218.

In these three verses, we find that the Nephites did *journey* (not wander) in the wilderness. No doubt guided by God, as they ever had been, they traveled to the destination their Great Guide designed for them, and that by the most direct route possible. As to how long they journeyed, we have no way of knowing except that they found these different species of live stock, and the several varieties of metal, all of which they doubtless gathered together in sufficient quantities for their immediate use, at least; domesticating the animals, and smelting the ore, placing each in a condition available for the use expected of it. Evidently all of these things could not be found in one locality. Undoubtedly the animals, with the possible exception of the goat, would be found along the fertile river valleys or grassy plain, while the ore and the wild goat would come from a mountainous region.

All these things they discovered as they *journeyed* in the wilderness. It must be evident, therefore, that they traveled many days, at the very least, led by One with a definite destination in view. Also they journeyed in a country rich in these natural resources, else the distance traveled must of necessity have been considerably greater. The distance traveled at the very outset, therefore, could not have been short of several hundred miles. To be conservative we will place it at two hundred.

Already it becomes clear that the place of landing must have been far from the place in which we find them while in the height of their prosperity.

As we seek further, we will read of more journeying, more fleeing, until we become convinced that all recorded in the Book of Mormon could not, in the range of reasonable possibility, have transpired within the narrow confines of Central America and Mexico. As their home at a later period was near the narrow neck of land—"pass" (Alma 30: 5) then the place of their landing must have been hundreds of miles from that place, for practically all of their journeying was in the wilderness—a hitherto unexplored region, as further study cannot fail to convince us. Therefore, they must of necessity, have journeyed in one direction only, going farther and farther from the "first inheritance."

Therefore, by making a close study of the Book of Mormon, also the Report of Committee on American Archæology, and the two books of more recent date, it will clearly be seen that so far as the landing place of the Nephites is concerned, the report of the committee, though not necessarily correct, must be given

the preference, as being the most probable. To the mind of one making a life study of the Book of Mormon, and the regions southward of the United States, their conclusions are so highly probable as to be almost indisputable. From their report, credited to Johnson's Universal Encyclopedia, volume 2, page 245, we read as follows:

The space between the Andes and the coast range south of latitude 33 degrees, consists of plains and rolling lands with isolated hills. . . . The so-called Valley of Chile, the richest part of the republic, and containing the bulk of the population. . . . All this region is well watered and fertile, and adapted for grazing and the cultivation of grains, and with a delightful and very healthy climate.

Could a country more ideal for a struggling colony possibly be found? Could a place be found more ideal for their "first inheritance"? As we study further we will see where these conditions are still more ideal.

Now, because of threatened death by his elder brothers, Nephi, under divine guidance, took his family, "and also Zoram and his family, and Sam, mine elder brother, and his family, and Jacob, and Joseph, my younger brethren, and also my sisters, and all those who would go with me." (2 Nephi 4: 8.)

Now if, as we suppose, the first landing was made near the thirtieth parallel south, there would be but one direction open to them—a northward one. They did not go back the way they came, for the record says:

And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days, we did pitch our tents. And my people would that we should call the place Nephi; wherefore, we did call it Nephi.—2 Nephi 4: 10-12.

Please remember Nephi—plain Nephi, and do not confuse it with the Nephi of future date. The city of Lehi-Nephi was soon abridged to Nephi becoming in its turn a central city.

Here again we find them journeying in the wilderness. They did not retrace their steps to the land of their first inheritance, for if they did they would not be traveling in the wilderness. If they landed in Chile they traveled north, leaving their jealous brethren to the south.

Now how long or how far did they travel? For the answer let us again read from Report of Committee on American Archæology, page 21:

North of latitude 33 degrees the space between the mountains is much broken by spurs and cross chains, and the intermediate plains are high, rainless, and barren; these are the deserts of Atacama and Tarapaca.

Here again an all-wise Father shows his wisdom in choosing a route over which the revengeful brothers would hesitate about attempting pursuit. Living in a rich country, abounding in fruits and game, their well-known shiftlessness would prevent of their

following the faithful but smaller band across so inhospitable a country, thus allowing for at least a season of preparation for the Nephites.

The Nephites, once started on their northward course, there was no turning back. Hard enough would it be for them to even remain quiescent. Rapidly or slowly, whatever the circumstances might be, they were henceforward doomed to that gradual, inevitable march to their Thermopylæ. It is easy to see how impossible it would be for them to follow any course save the one northward. The inhospitable valley of the Amazon on their right, the Pacific on the left, and the jealous Lamanites to the south, no other course was open to them.

Now how far did they travel? Evidently they could not settle in the desert north of the thirty-third parallel south. They must have journeyed at least as far as the first available country. This necessity not only agrees with the topography of the country, strategic position, and the divine plan of the Father, but with the recorded word as well, which says: "And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days."

The committee places their settlement at Cuzco, which seems altogether probable. If this theory is correct it is easy to see the omnipotent arm in their landing, their gathering of minerals, and beasts of burden, their separation from their brethren, the placing of a desert between them and their enemies, and the final settlement in one of the richest parts of the globe.

Now, the placing of eight hundred or one thousand miles between the people would likely be the one great aim of their leader. The finding of a desirable location, though of great importance, must be secondary. In the wonderfully appropriate topography of the country, they were enabled to kill two birds, perhaps several, with one stone.

In Peruvian Antiquities, page 52, as recorded on pages 26 and 27 of the Report of the Committee on American Archæology, we find the following:

"Peru," says Montesinos, "was populated about five hundred years after the deluge. Its first inhabitants flowed in abundance towards the valley of Cuzco, conducted by four brothers . . . accompanied by their sisters and wives. The youngest of the brothers, according to tradition, was at the same time most skillful and hardy."

This needs no comment to students of the Book of Mormon. Who else could these four brothers be but the married sons of Lehi?

Now as to the desirability of the valley Cuzco, we have the following:

Here nature has worked on her most stupendous scale. This region presents every variety of climate and scenery; tropical vegetation in the deep gorges, the climate and products of Italy and Spain in the warm valleys, the crops of Northern Europe in the more elevated and ravines, higher

up the pasture lands of Alps, then bleak wilds with sub-arctic climate, crowned by rocky heights and peaks covered with everlasting snow.—Peru, by Markham, page 25.

A second Palestine! Does this not sound like a description of the Holy Land? Is the forming of a land with which these exiles would be so at home merely a coincidence?

In proof of architectural greatness of this country, we find:

Geology and archæology are combining to prove that Sorato and Chimborazo have looked down upon a civilization far more ancient than that of the Incas, and perhaps coeval with the flint-flakes of Cornwall and the shell mounds of Denmark. On the shores of Lake Titicaca are extensive ruins which antedate the advent of Manco Capac, and may be as venerable as the lake dwellings of Geneva.—Baldwin's Ancient America, pages 273, 274.

According to the later theory the Jaredites landed in Mexico, lived in Mexico, and died in Mexico; the Zarahemlaites and the Nephites followed their example. The ruins in other parts of the American continent are ignored. The question arises, Can we afford to ignore them? If we do not present the question as to their origin, the world will. If the above-named theory is right in the statements concerning the Jaredites and Zarahemlaites, but one conclusion can be reached. They were built by the Nephites.

Now, as has been shown, the Nephites traveled or *journeyed* in one direction only, at last joining forces with the people of Zarahemla. They came from the south, building cities only to yield them up to their hereditary foes, gradually drawing near to the land of Zarahemla.

The Nephites left Jerusalem 600 B. C. Moroni's last date was 420 A. D. Would it be possible that the descendants of the colony which came with Lehi could live, multiply, become the exceeding fruitful vine spoken of in the Bible, a powerful nation of sturdy men and women, blessed of the Lord, and pass onward to extinction all in the narrow confines of the land represented between the Rio Grande and Columbia? Would it be possible for this same powerful nation to live within so short a distance of the nation called Zarahemla for centuries without guessing at their proximity? The obvious answer would lead us to look further south, indeed, to an exceedingly remote region, for the land of their "first inheritance;" for besides the two long journeys already mentioned, the Nephites traveled much, either compulsory or otherwise, and, remember always in the one direction.

In Elder Hills's little book, Geography of Mexico and Central America, page 11, we find the following quoted from the Book of Mormon:

He, Mosiah, being warned of the Lord that he should flee out of the land of Nephi, and as many as would hearken unto the voice of the Lord should also depart out of the

land with him unto the wilderness, and they were admonished continually by the Lord, and were led by the power of his arm through the wilderness until they came down into the land which is called the land of Zarahemla, and they discovered a people who were called the people of Zarahemla.

Note the words *discovered* and *flee*. For the first time, four hundred years after their flight from Jerusalem, and while still *fleeing* from their enemies to the south, they discover the people of Zarahemla.

Again taking up their intermittent journey which had been a part of their program for four hundred years, they come to the land of Zarahemla. Would it be out of the range of probabilities then, that they traversed the distance represented between the thirtieth parallel south and the Isthmus of Panama at the slow rate of seven miles a year? Especially when we consider that they were a rich industrious nation, persecuted by a poor, covetous foe, ever actuated by the shiftless, ungodly, bloodstirring attributes and desires credited to them by the Book of Mormon.

In each stop which marks a pause in the protracted Nephite journey, they must have had hopes of their stay being permanent, for they would build a temple. (See 2 Nephi 4: 22; Alma 14: 3.) Every town of note seems to have had a temple.

For a season Zarahemla became the chief seat of the Nephites, the two making common cause against the Lamanites. Thus we find four cities around which as the center, but at different times, the Nephites grouped—the first inheritance, Nephi, Lehi-Nephi (afterwards abridged to simple Nephi, and therefore often confused with the city Nephi), and Zarahemla. Therefore during the first four hundred years the Nephites had shifted their locality to the extent that it was imperative that they desert the city which had cost them so much in time and labor, and at great cost do their work again, their religious zeal causing them to put their greatest skill and hardest labor on the construction of their temples, some of which still remain to astound those who gaze upon them.

All these journeyings, with the possible exception of the last, were made before the Lamanites began gaining great advantage over them. Therefore, during the next six hundred and twenty years, their journeyings must have been greater.

About midway between the time they left Jerusalem and their extinction, we read of the first migration from South to North America. In Alma 30: 5, 6, we read:

And it came to pass that in the thirty and seventh year of the reign of the judges, there was a large company of men, even to the amount of five thousand and four hundred men with their wives and their children, departed out of the land of Zarahemla, into the land which is northward. And it came to pass that Hagoth, he being an exceeding curious man, therefore he went forth, and built him an ex-

ceeding large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.

Here again we find the Nephites *journeying* northward; a company of men, women, and children, to the number of perhaps fifteen or twenty thousand, there being five thousand four hundred men, with their wives and children. This was by the narrow neck of land which led into the land northward.

Look on the map of the western hemisphere. What narrow neck of land divides the southern from the northern body of land? Only one deduction is possible here. For the first time the Nephites colonize North America. Half of their entire sojourn, therefore, was spent exclusively in South America.

In the forty-sixth year of the judges, we come to the *great* migration of the Nephites. A migration which finds no parallel in the history of the universe. In Helaman 2:3, 4, we read:

And it came to pass, in the forty and sixth, yea, there were much contentions and many dissensions; in the which there were an exceeding great many who departed out of the land of Zarahemla, and went forth into the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers.

Now, remember, they were in North America. Could they have journeyed this exceeding distance and still remain south of the Rio Grande? For answer we will read verse 8, of the same chapter:

And it came to pass that they did multiply and spread, and did go *from* the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south [Gulf of Mexico] to the sea north [Arctic Ocean] from the sea west [Pacific Ocean] to the sea east [Atlantic Ocean].

With this the Committee agrees (See page 69.) Verse 4 says: "They came to large bodies of water, and many rivers."

Ask the first schoolboy you meet to find the locality in North America fitting that description.

We find in paragraph 9 that here, too, they have their temples. By the finding of one temple, therefore, we cannot, in the range of human possibilities, group the entire Nephite nation around it for the entire thousand years of their sojourn on American soil.

In the fifty-seventh and fifty-eighth years of the judges, the Lamanites took possession of *all* the land of Zarahemla, thus again crowding the Nephites from a great center into their next stop northward, placing the entire Nephite nation within the confines of North America, leaving the continent of their first inheritance to the Lamanites.

Their next stronghold was in the land Bountiful.

Then followed a three-year's war, during the entire duration of which the Nephites fled northward, calling together their people, then in a valley de-

feated the Lamanites and drove them again into South America.

In Mormon 3:2 we find: "And we did march forth before the Lamanites."

More fleeing, more journeying, and now for their very lives; a flight to last until death. Now their great aim was to gather their people together to fight against the Lamanites; a last desperate effort for existence. They covered the whole of North America, as has been clearly shown. What more natural, then, than that they should push through this populated country calling on all who would rally to their arms? Is it not also most probable they would make their last stand somewhere in the northeast? The committee places the location of their last battle at the hill now called by us Cumorah, in the State of New York. The gold plates hid by their last custodian in the hill he called Cumorah, were found at that place. Joseph Smith, the Seer, said the hill was the hill Cumorah. (See Church History, volume 1, page 181; Latter Day Saint Biographical Encyclopedia, is an account given by David Whitmer of an open vision seen by Joseph Smith, Oliver Cowdery, and himself; Joseph Smith and his Progenitors, by Lucy Smith, page 113; Life of Joseph the Prophet, by Tullidge, page 17.)

The printed record, archæology, reasoning, the discovery of the gold plates, and the word of our beloved prophet attest the fact that the last scenes of Nephite history were laid in the far northeast.

FRED W. SMITH.

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## THE LEAGUE OF NATIONS

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[The following oration was awarded first place and the author given the prize of a scholarship to Graceland College in the annual oratorical contest during the late General Conference. We are pleased to give it a place in our columns and know our readers will appreciate it.—EDITORS.]

The most cruel and bloody war of all history has closed. The armistice has been signed. The terms of peace are under way; for a little while we breathe the free air of a free people. But hardly have we drawn our first breath, until there forms in our minds the question which has been discussed within the halls of legislation; that question which has throbbed in every heart and in every breast of every land; that question which has been torn from the lips of the dying men on the blood-soaked soil of France, and which now crowds unresistingly to the forefront: "How can the repetition of such a catastrophe be prevented for all future time?"

For it *can* be prevented. It *must* be prevented. It *shall* be prevented. And in the words of Abraham Lincoln our duty lies plainly before us:

That with malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let

us strive on to finish the work we are in, to bind up the wounds of the nations, to care for him who shall have borne the brunt of the battle and for his widow and his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

The nations, indeed have wounds to heal. God, alone, knows how deep and how mortal those wounds are. They are so deep that we, standing now at this moment of victory, and viewing with our finite gaze the wanton destruction of this terrible conflict, stagger and grow dumb; and the shouts of victory that would rise to our lips are smothered by the sobs of mothers and sweethearts, by the cries of fatherless children, and by the untold anguish of millions upon millions of poor, bereft souls.

Our view of the future is shadowed by the numberless orphans who must grow to maturity without the guiding hand of a father; by the gray hairs of aged mothers unsoothed by the hand of son; by the empty blighted lives of fair maidens who must go through life unwed, denied of the support of husband's care, and of the gentle caress of growing children, who must face the darkening days of coming years with only the dead hope of earlier dreams to soothe their lonely lives. Yes, our hearts grow sick and we turn blindly away from such a picture. But the stern reality remains. Those wounds must be healed—healed never again to be torn asunder by a wretched war of unrestrained ambition and unbounded selfishness for power.

In the words of President Wilson, this can only be done, "by such a concert of free peoples that no nation or group of nations by their single choice can upset the peace of the world." "This concert of free peoples is a league of nations formed under covenants, that will be efficacious;" that will guarantee the freedom of thought and of action incident to free peoples; that will protect the interest of peace and peaceful pursuits for all future time. To this task we dedicated ourselves in entering the war; and under that dedication we are duty bound to press that war and its subsequent negotiations to a just and permanently amicable end. We cannot hesitate or turn back. We must face the issue. We must form that concert of free people—that league of nations.

There are those who say it cannot be done. And it cannot upon the basis of autocratic practices. It cannot be accomplished upon the basis of governments which dictate wanton and ruthless destruction; upon the instigation of which, small and defenseless nations are laid waste; by whose orders innocent and unprotected life is destroyed; and by whose very deeds the pure and unstained virtue of womanhood is betrayed. No, it cannot be accomplished upon the basis of German atrocities; but

it can be accomplished based upon God-given principles of right and justice.

Those principles are honor, wisdom, love, and humility. Such principles as these are basic in the free government of free peoples, whether that government be legal, economic, or religious. These are the principles for which the allies have been fighting; for which these nations have pledged their last man and their last dollar. These principles recognize the inexorable rights of *all* nations. Honor prevents any nation's infringement upon the rights of any other nation, however small or however weak. Its meaning carries with it the combination of honesty, sympathy, and justice.

Wisdom weighs and balances the claims of all, makes due allowances for mistakes, and decides judiciously between right and wrong.

Humility brings low the proud and harnesses the boastful. It places in the hearts of men and of nations a just estimate on themselves, preventing any arrogant boasting and discouraging the ambition for a "place in the sun."

Love unites all on the basis of understanding, and binds them together with the strong bonds of sympathy and friendship.

Some have said that the allies have been fighting for national expansion, for national ideals. Honor, wisdom, humility, love—these are not national; they are international. "We have not been fighting for French, English, or American law, justice, truth, and honor, but for international truth, international honor." We have not been praying to a French, an English, or an American God, but to the God of nations, the God of creation. We have never established a tribal or national deity. The God invoked by the framers of the Declaration of Independence, by Washington, by Lincoln, and by Wilson, has been approached as the Father of mankind. So if he has prospered us in this terrible struggle; if he has brought about the triumph of right, shall we not, out of honor to him and his name establish this world peace upon the basis of God-given principles?

There are those who say this cannot be done. That a lasting peace embodying these principles is impossible. If this is true, if out of the infinite travail of suffering there is not to come a new birth of international freedom under international law, then our numberless dead will have died in *vain*. And, if in this day of victory, we permit narrow and reactionary statesmen to contrive peace negotiations, under which the nations revert to their former state of international anarchy and competitive preparation for fresh conflicts, the spirits of millions of victimized and bemocked young men, dead in their prime, should rise from their graves and protest against the great betrayal.

But we believe it will be done. For statesmen under the directing hand of God have accomplished marvelous works in the past, and under that same guidance they can accomplish this great task of to-day, once they are convinced of what is required of them. In the words of Micah, the prophet, "What more doth the Lord require of thee, than to do justice, and love mercy and to walk humbly with thy God."

Righteousness then can be established only under a league of free nations, that great international fraternity, which, with honor, wisdom, humility, and love as their binding oaths, will guarantee law, justice, and equity among the nations. And in the words of the prophet, "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

LONZO JONES.

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### FAITH, HOPE, AND CHARITY

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Paul says: "Faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1.) Faith is one of the first principles of the doctrine of Christ, and without faith it is impossible to please him. Webster defines the word *faith* as belief, or knowledge of a thing without the evidence of sight. Paul further says: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6.) These facts being established—and we know that we must have faith or we will not receive the blessings that are promised us—why do so many who claim to have faith and hope in God, plainly show by their actions that they have faith just so far as they can see and no further?

Do people think for one moment that God will recognize that kind of faith? We do not so understand the scripture. We believe that Paul was a true mouthpiece of God and that we should stake all our hope of eternal life on the words given us by the one chosen and ordained to be a messenger of God to man. No matter who he may be; whether it be Jesus, Paul, or Joseph Smith, let us be true to our faith. God does not, or never has, asked men to make the choice of who shall be his representative, and when he places that honor upon a man he certainly expects us to have faith in that man as well as in the Savior. And why not?

What is man that he should dispute the will of God? Much has been accomplished by faith. How many of us are there who have considered the amount of our faith? Jesus said, "If ye have faith even as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place and it shall remove; and nothing shall be impossible unto

you." (Matthew 17:20.) Then if faith like unto a grain of mustard seed is able to accomplish so great things as these; what must be the size of our faith when we accomplish so little? We have heard this answer given to the above text, "Certainly, if we have faith enough we could move mountains, if we had to do it with a shovel." This is the answer of a pedant; why not take the word of God at its face value, and not speculate as to what might be if we could have our way?

The companion of faith is hope. Though we may be possessed of all the faith possible, yet if we have not hope, we are as a ship without a rudder. Do we not hope for better things? Are we not constantly looking ahead to that gladsome time when we can live with Jesus, free from care, toil, and temptation? Is it not that hope that lives within us that keeps alive our faith, and reinvigorates us to labor more faithfully for our reward? So when we pray for faith, let us not be unmindful of that very important word, *hope*, that when we are assailed from any quarter, we can always be able to give a reasonable and intelligent explanation of our hope in Christ.

And last, but not by any means least, we approach the word, *charity*, and let us not consider it lightly, for charity availeth much. We are glad that we can go to Paul for a witness, and have his words to prove our position, for he says: "Charity edifieth," but "knowledge puffeth up." (1 Corinthians 8:1.) Charity will lead one to do all manner of good deeds and yet never seek one word of praise. We may have all the knowledge, faith, and hope of the world, and be able to command thousands, yet if we lack charity we are nothing. We may be able to tell of all the past, present, and future, and lack charity—we are as sounding brass and a tinkling cymbal. We had the privilege a few weeks ago to hear a sermon delivered by our branch teacher, and his subject was: "What lack I yet?" And all the time he was delivering that sermon, there was but one thought in our mind, and that was charity. The burden of our thoughts were: "Though we give alms, go to church, pray and testify in prayer meeting, and do all we can in Sunday school and Religio, contribute our bit toward the expense of the church, yet there is one thing lacking, and that is charity."

Are we not too ready to condemn our brother or sister for some little transgression, when, at the same time, we may be guilty of a still greater one? Do we not often go out of our way to help others down when we should be the very ones to give them a helping hand and a kind word? Is our pathway strewn with good deeds of charity? The word *charity* does not signify the giving of alms, or mere financial help, it covers a much broader field than that.

It means that we must be on the lookout when we are approached by Miss Gossip or Mr. Slander, with an evil report of a brother or a sister, not to lend ourselves a party to the same occupation, but try to discourage any desire to talebearing, or of idle or evil gossip of anyone, neither allow ourselves to listen to such things.

If this law of charity were only practiced, how much misery, contention, strife, and heartaches, might be avoided, and how much more pleasant would be our association with each other. When we have been guilty of this breach of confidence, even though the one injured may not know of our unfaithfulness, we know, and God knows, our guilt, and we cannot approach that brother or sister with the same free and easy feeling we could if we were true to them and to our covenant. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Corinthians 13: 13.)

C. S. OLIVER.

## OF GENERAL INTEREST

### BYZANTIUM TO US

Nobody who thrills to a sense of great historical associations can fail to be interested in the proposal that Constantinople be assigned to the United States by a mandate of the league of nations. Owing to its geographical position, its location between east and west, Christian and Mohammedan, its experiences set it above any other city of the world. In modern times the strategic importance of the city, straddling the Bosphorus, partly in Europe and partly in Asia, has made it the focus of the world's "power politics."

With the covetousness of Russia from the days of Peter the Great everybody is familiar, but volumes upon volumes could be written without adequately covering the interplay of forces that struggled for control of the Bosphorus and through that for other things. One illustration is enough to show how terrible was the competition—the war in the Crimea in the middle of the last century.

But the greatness of Constantinople, or at least its glamor, is in its remote past. It was founded about 658 B. C. as the city of Byzantium. Darius, the Persian, captured and burned it. The Athenians and Spartans fought for it, and occupied it alternately. Zenophon passed through it with his immortal ten thousand. Alexander conquered it, after Philip of Macedon had failed. After Alexander came the Romans. In the fourth century after Christ the Roman emperor, Constantine, siezed Byzantium, re-named it Constantinople, established the Christian

religion, and made the city the capital of the Roman empire.

The church of Saint Sophia, later to be for centuries a Mohammedan mosque, was built.

Then the menace of Islam arose. Expedition after expedition fell upon the city, Huns, Slavs, and Saracens. The Caliph Haroun el Raschid, storied in the Arabian Nights, once advanced on Constantinople. The crusaders under Godfrey de Bouillon passed through. One of the subsequent crusades halted long enough to capture the city. About 1420 Murad II put Constantinople under tribute to Mohammedan power, and in 1453 Mohammed II captured it. From that day to the present, a period of more than four and one half centuries, Constantinople has been Moslem. That period is at an end; and now it is urged as the best possible disposal of the city, consonant with plans for friendly cooperation of the rival European powers, that the young American nation assume control.—*Des Moines Register*, April 23, 1919.

## COMMUNITY CHORUS CONTESTS THE NEXT STEP

IDEA WITH MANY INTERESTING POSSIBILITIES ALREADY BEING WORKED OUT

To the constantly growing army of people interested in the community singing movement through their own personal participation in it, the news will be welcome that a beginning has been made in arranging contests between two or more neighboring community choruses. Two small but very progressive, California towns, Glendale and Hollywood, are so far as known, the pioneers in this new development of the mass singing idea. Their respective choruses have been rehearsing for the event for a month or more.

The contest will take place at Glendale and there will undoubtedly be as much "rooting for the home team," as at the most exciting baseball match between college or high school teams. This, however, will not effect the judges who are outsiders, having no civic pride in either chorus.

### MUSICAL PROFICIENCY TO BE TESTED

The judges will consider a number of points in making their decision, such as attack, enunciation, tone quality, and facial expression. All of these are points on which professional and other highly trained choral unions are judged in their public concerts. The fact that similar standards are now to be applied in appraising the work of the people's singing bodies is evidence of how great an advance these organizations have made along musical lines.

An additional feature of value in connection with the California competition is that the visiting chorus

will stop at several places en route to the scene of the contest, and also on the way home, to sing for the people of the countryside. It is expected that this will lead to the establishment of community singing in a number of villages not yet alive to the importance of the movement.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5029 California St., Omaha, Nebr.

### Some Convention Reports

This week we are presenting a few of the reports of the officers of the Woman's Auxiliary of the recent General Convention. From time to time we shall print the other reports in like manner, believing that many of our readers may have missed their publication in the DAILY HERALD. Anyway, they are worth a rereading.

We are sorry the activities of the Temple Builders and Oriole girls are not more fully set forth in the reports; however, space will be available for them during the year for such interesting details as may develop.

AUDENTIA ANDERSON.

### Report of the General Secretary of the Woman's Auxiliary

#### STATISTICAL

The Woman's Auxiliary reports from the local and district organizations for the year 1918 show an enrollment of 3,617. At the present date there are fifty report blanks which have not been returned, and estimating an enrollment of five in each organization not reporting would make a total of 250 which, added to our number that have reported makes our enrollment 3,867. Last year our reports and an estimate on some not reported though active showed an enrollment of 3,376. The gain, therefore, for 1918 is 491.

#### SUMMARY

Number of classes in the Educational Bureau 87.  
Number of circles in Home and Child Welfare Bureau 27.  
Number of societies in the Relief and Service Bureau 143.  
Number of circles in the Young Woman's Bureau 58.  
Total number of organizations in branches 315.

#### ORGANIZERS

There are nineteen organizers reporting and the following statistics represent some of the work done during the year:

Number of letters written 1,012.  
Number of visits to branches 130.  
Number of educational classes organized 40.  
Number of Home and Child Welfare circles organized 9.  
Number of Relief and Service societies organized 26.  
Number of Young Woman's circles and chapters 24.

#### SUPPLEMENTAL

War Work.—The reports show a general activity among the women of the church in the war work, all other activities being laid aside for the duration of the war. The following excerpt is but one instance of the many similar reports: "For the year 1918 we have been very busy with Red Cross work and Relief and Service work but now have discontinued the Red Cross work and are taking up Child Study, renewed our Oriole work, organizing two circles and getting lined up for an active year of 1919. We have counseled with our branch president in our activities and business and expect to report to the branch regularly."

#### EXECUTIVE MEETINGS

The General Executive has held fourteen meetings since last General Convention up to the present time. Two meetings of the General Executive and the Woman's Building Committee were held in which the purposes of the Woman's Building were discussed. A midyear meeting was held in June and invitations sent to all officers urging them to attend. Sr. Helen Smith of Philadelphia, Sr. Lydia Wight, and Sr. Alice Mae Burgess of Lamoni were present and had not met with the executive since April.

Reunion Work.—The Auxiliary work was represented by at least one of the general officers at seven reunions this year. Suggestions for carrying on the work were sent to every reunion advertised in the church papers and a letter sent to each president of districts or chairman of committees where reunions were held.

Australian Mission.—"During the current year of the Auxiliary work in the Australian Mission we are pleased to report live activity and general interest in all locals. Our total enrollment is 196. Nature of work engaged in is Social Service and Relief Work, Sunshine Band, general church work, and Red Cross work. Social Purity is studied in most locals, and sewing classes are a feature. There is one local fully organized with four departments and 40 members, Balmain. This local has also the nucleus of a splendid educational library, featuring Home Economics, Child Training, Sex Instruction, etc."

Personal.—During the summer I attended three reunions, Logan, Boone, and Dow City. The reunion committees were most generous with their time and we had opportunity to explain our work in detail. It was well received. In February I attended an Institute session in Saint Joseph, Missouri, representing the Woman's Auxiliary. Have attended all executive sessions, and such outside conferences of social workers as time and opportunity permitted.

I have assisted in the stenographic and mailing work of the Educational Bureau, and in the Institute work, besides carrying on the usual secretarial correspondence.

I am deeply interested in the development of this work among our women, and pray earnestly that our forces may be so controlled and directed that some definite results for good may continue to grow out of our service.

MRS. J. A. GARDNER.

### Annual Report of Temple Builders

|   |    |
|---|----|
| Number of chapters .....  | 10 |
| Total number of members .....   | 92 |
| Scale of regular meetings: weekly to semi-monthly.  |    |
| Activities: Picnics, serenades, Red Cross work, social gatherings, and bazaars—proceeds for Christmas offerings and sewing for orphans. |    |

MRS. ALICE MAE BURGESS,  
Supervisor.

### Report of Oriole Work

There has been organized this year forty new circles and I am receiving news of others that wish to organize, each week.

From the reports which have come in there have been about twenty disorganized in the last two years. The reports are only about a third of them in, so I cannot be sure about the other circles.

However, I feel that the work is progressing. Each week since January 1, when the influenza ban was raised, I have received and answered from ten to twenty letters. There were not so many before that, but always several each week.

That which is most needed by the Oriole work or for it, is active, earnest women for Monitors. If we could only have the Monitors we would have the girls.

From the reports that have come in and the record kept, I think I am safe in saying that there are at least 700 Orioles and from 150 to 200 active circles.

This next year I would like to see formed in each branch at least one circle of Orioles, and if the enthusiasm that has been manifested in the last two months is a criterion I believe it can be done.

MISS GRACE THOMPSON,  
Director.

The best way to get ahead is sometimes to stop short and see where we are. The best way to advance our work is, sometimes, to lay it aside and go to bed. On the whole, all things considered, we may find ourselves on the wrong track. Then our pause has been time well spent.—Richard C. Cabot, in What Men Live By.

It lightens the stroke to draw near to Him who handles the rod.—Washington Irving.

## HYMNS AND POEMS

Selected and Original

### Song by the Spirit

(Given through Sister E. F. Shupe, at the district conference held at Denver, Colorado, February 24, 1918. Can be set to L. M. such as No. 8 in Hymnal.)

Father, we wish to do thy will;  
Help us to love and serve thee still,  
Oh! may we not be overcome  
By storms of life, or evil one.

But may our minds and hearts absorb  
The truth contained in thy blest word.  
The things we see, thy wisdom show  
Thy love and care for us below.

Sometimes the way seems dark and drear;  
Sometimes the light shines bright and clear;  
But whether light or shadow fall,  
Help us to trust thee, Lord, for all.

For this we know: thy love is great,  
And though man lost his first estate,  
Thou didst for him a way prepare  
To save him from the tempter's snare.

The seasons in their cycles sweep—  
A time to sow; a time to reap.  
The earth, her bounteous stores doth give  
Her precious things, that we may live.

With food and raiment we are blest,  
And though with pain or care distressed,  
We come to thee, and comfort find,  
Oft leaving pain and care behind.

Then may we not bemoan our fate,  
But labor still, and watch, and wait.  
The day cannot be very long,  
If we but meet it with a song.

And soon the Lord of hosts will come  
To reign in peace, and claim his own;  
And they who true and faithful are  
Shall rise to meet him in the air.

### The Prodigal's Return

A figure sad, pathetic,  
Was walking down a lonely street,  
In tatters, rags, neglected,  
And shunned by all he chanced to meet;  
Within his breast a heart did beat  
Crushed 'neath a load of woe,  
And to himself he did repeat  
A prayer, in broken accents, low.

#### THE PRAYER

"Oh God! Thou God of Heaven!  
In the name of thy dear Son  
I pray to be forgiven  
For all the evil that I've done;  
Oh! may I once again rejoice,

Freed from all sin and care,  
I want to hear a praying voice  
That talks to thee in prayer."

He met a merry little maid,  
With flaxen curls and eyes of blue,  
His heart was horribly afraid,  
As memories sad passed in review;  
A wife wan-faced, a child like this,  
In vision 'rose before his eyes,  
Thick came his breath through parched lips,  
These words, though faint, in prayer did rise.

#### THE PRAYER

"Oh God! In Jesus' holy name  
Canst thou forgive my awful sin,  
And through his blood cleanse every stain,  
That joy once more may reign within?  
Help me, O God, once more to rise  
Above all earthly trial and care,  
Grant me a voice that to the skies  
Can speak with thee, in fervent prayer."

He sank beneath his load of woe,  
Of broken vows and broken law,  
To help him up the child did go,  
Oblivious all of what he saw;  
She raised her little voice in prayer,  
And asked the Lord that he'd forgive  
The poor man's sins, who lying there,  
And that through Christ he yet might live.

#### REST

A smile played o'er his wearied face,  
A light divine beamed from his eyes,  
He looked into the angel face  
Of his long dead, neglected child;  
And whispering low he spake these words,  
As he passed from this world of care;  
"I thank thee, Lord, that I have heard  
A voice, that talks with thee in prayer.

PHILEMON PEMENT.

OTTAWA, ONTARIO.

## THE STAFF

Edited by ARTHUR H. MILLS, 704 8th St., San Bernardino, Calif.

### Opening Practice With Prayer

We have often been asked, both orally and in written communications, as to whether our choirs should precede their practices with the devotional feature of prayer. We know that it is a question that is receiving some thought among our choristers, who are desirous of knowing what would be the best course to pursue in the matter.

The Savior gave a most fitting exhortation regarding the constancy of prayer, illustrating his principle with a very forceful parable. He said, "Men ought always to pray and not to faint" (Luke 18:1). Paul, in his letter to the Thesalonians, exhorted us to "pray without ceasing" (1 Thesalonians 5:17), and again in his letter to Timothy, he voiced his convictions regarding the continual need of prayer when he said, "I will that men pray everywhere" (1 Timothy 2:8). These quotations enable us to know that not only the Savior, but Paul as well, realized the importance of men praying constantly in their daily lives, in every situation and for every need.

We do not pray often enough and for enough things. We seem to think that we should pray in connection with our religious life and conduct, and some of us forget to pray only when in trouble. But how few of us really pray for the success of our ordinary duties of life; how many of us really "pray without ceasing"?

A choir is primarily a department of our church work and as such is doing the service of the church. It is reasonable to assume that in every department those in charge thereof are constantly lifting up "holy hands" in prayer that the work intrusted to their care may prosper. If they are not doing so they are recreant to their trust. Why, then, should not our choristers pray that they may be guided and their work blessed with success? We believe some of them do, but we fear that too many of them look upon the choir as a side issue of the church work rather than a department of the church's activities, which it really is. Our choristers really have need to pray for their work, that they may successfully conduct it for the glory of God.

But if our choristers need to pray over their work, should not the members of the choirs also be prayerfully concerned about their duties? We think so; and we believe that if they were more so, and realized in a greater degree the sacredness of that work, our song service would be more spiritual.

Our choir members in general need to have a better understanding and a greater appreciation of their duties and their sacred callings. Our choir rehearsals should be conducted in such a way that the members may value them as opportunities wherein they may prepare themselves for a sacred service. We know of no better way than to precede such periods of preparation with prayer, asking the seal of God's blessing thereon. We know that when we approach a task in prayer it always assumes a greater importance to us, and our choir members must inevitably have that same experience under like conditions. A choir practice preceded by prayer cannot help but *seem* as well as *be* more momentous. We know that God gladly gives his blessing upon such occasions when we ask it; but are we safe in assuming that he will always give it when we neglect to ask? We recommend opening our choir practices with prayer; is it not worth trying?  
ARTHUR H. MILLS.

### Preludes and Interludes With Hymns

The proper accompaniment of a church hymn will often determine the degree of excellence with which it is sung. A good accompanist will, by some seemingly occult force, frequently lead a congregation through the work of a trying hymn in such a way that the rendition of it is a triumph. We have witnessed such a feat, where a pianist, by his art and skillful tact, led a large congregation through the stanzas of a long hymn in such a way that all the stanzas were sung in absolute unison and time.

On the other hand, an unskilled accompanist will frequently mar to a large degree the rendition of even a well-known hymn. Decision in playing is a prime requisite in accompanying a choir, chorus, or congregation, and the tyro who lacks it will engender uncertainty and consequent hesitation in the minds of the congregation, rendering futile their attempts at effectual hymn singing.

Our church pianists, or organists, should strive to cultivate the art of accompanying our congregational singing, for this is one feature of our church work that should be encouraged and highly developed. We should be a singing people, cheerful in our warfare that we may be joyous in our triumph.

Preludes *must* be had before all our church hymns. Interludes may be dispensed with if desired, but the prelude to the hymn must be had and announced if the congregation is to receive the proper impression and impulse to enable them to sing the hymn. Herein is where the accompanist may exercise real skill and art, for he may by such skill determine the successful rendition of the hymn. The prelude should be played in a firm, decisive manner, the rhythm well marked, the phrasing defined, the pauses, if any, carefully shown and the tempo exactly as it is desired to have the congregation sing it in. A very brief, well-timed interval after the prelude will enable the audience to catch its "cue" for entrance. Then comes the work of guiding the congregation; of keeping it together through the entire hymn, not allowing it to drag. The work of the accompanist is almost paramount here, for if he fail, the chorister is almost powerless to surmount the handicap and save the situation. It is an art, this hymn accompanying, and one that cannot be communicated on paper. Our accompanists must labor to acquire the "knack" and to sense what is required to accomplish it.

One way in which our accompanists may enlarge their ideas is from observation. They should occasionally take a "Sunday off," and go to hear the work of an organist of known ability, noting carefully all the little "tricks of the trade" employed and their effectiveness in the guidance of the congregation.

As to interludes, those short bits played between the stanzas, that is another part of the subject. It used to be the fashion for an organist to play an interlude between each verse of every hymn, some going so far as to play elaborate and ornate improvisations, that would occasionally lead into flights of extemporaneous fantasy, between each stanza. But those days are gone now; very few organists now employ interludes in the body of hymns and the practice of playing all hymns with only a slight pause and interval of rest between verses is coming into universal use.

This may seem like an inconsequential subject, but it is not. Even granting that the work of hymn playing is a minor one, and that proper preludes are but trifles, it must be borne in mind that "trifles make perfection, and perfection is no trifle."  
ARTHUR H. MILLS.

### Some Good Work at Logan, Iowa

The following letter from Sister Ollie Derry, of Logan, Iowa, affords abundant evidence of what may be done by persistent, patient work, faithfully continued until results are attained. Quite a number of branches in the church have as good material with which to work as has the branch at Logan, Iowa, and with equal effort of like character, could accomplish just as much. We give this letter here that it may possibly furnish some incentive to our musical forces to do likewise:

LOGAN, IOWA, March 20, 1919.

Dear Editors: We are glad that we are in a position to write of the musical activities at Logan, Iowa. A year ago last January the Senior Glee Club was organized, eighteen enrolling for membership. We began by using the pamphlet music [we think Sister Derry means "Octavo" music, in which each chorus is published as a separate piece.—EDITOR]. We were very careful to not use selections too difficult at first for fear of discouraging some who did not read as readily as others. We continued to climb gradually, using selections a little more difficult. In a year's time we were able to handle some very good music. We had to work hard but found pleasure in the working. We reaped a re-

ward at Christmas time in the rendition of a cantata, "The Gift of God," by E. S. Lorenz. We did not cease our labors there but will give another cantata Easter morning, "Now is Christ Risen."

We now have a membership of twenty-seven. Not only do we hope to increase in membership but also in ability, and God has blessed our efforts thus far.

We have also a junior glee club, and the enthusiasm manifested by these little folks is certainly a satisfaction and an incentive to work for, and help them. At present they are working on a musical play to be given in the summer. Also, they are working on some pretty little songs which we sometimes use for the opening or closing exercises of the Sunday school or Religio, which encourages them. We find a greater lack of musical enthusiasm among the older choir members, but we are not discouraged and expect to keep plodding along. In the month of May we are arranging for a musical festival where we will use all three musical organizations, sixty-five voices in all. We hope to make this a crowning feature of the musical activities of the year. Acting as chorister of these societies we realize the responsibilities that rest upon us and the great need, not only of physical strength but spiritual strength as well, that we can at all times carry the spirit of God with us in our labors, helping to develop the musical talent in our little branch.

We have written this hoping that it might be an incentive to encourage others in the musical work of the church.

Your sister,

OLLIE DERRY.

## LETTER DEPARTMENT

### Stewardships: Management for Another

"It is wisdom in me; . . . it is expedient that I, the Lord, should make every man accountable, as stewards, over earthly blessings. . . . It must needs be done in mine own way. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—Doctrine and Covenants 101:2.

Read it all. All we have in this world, we are stewards over. We are managing all that we possess for the Lord and he wants it done his way, too. No other way will please him, any more than sprinkling would instead of being buried in the water. It must be done according to the law of the gospel. He has a reason for it. "If you love me, keep my commandments."

"Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God." (Doctrine and Covenants 70:3.) That is very plain. And every person is held responsible according to his talents. If I have only one, I only am responsible for one, if I have ten, I must account for ten. That is perfect justice and equality.

"For it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time [that is now] and in eternity." (Doctrine and Covenants 72:1.) There is no escaping our responsibility.

"And again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye

have made unto me are broken." It would not be of much effect to try to serve under a broken covenant. Not for me. To try would be like trying to plow without a team. The plow is not of use without a team, or some power to move it.

"Honor the Lord with thy substance," is just as mandatory as "Ye must be born again." This is the testing time, and honoring the Lord in our stewardship is the test. If I do not, I will be "weighed in the balances and found wanting," like the five foolish virgins who had no oil in their lamps. That would be a bad "fix," would it not?

God is not after your money. Why, he says: "All things are mine, the world and they that dwell therein"; no, he just wants to test you and see if you will do what he says; if not, you will stand condemned. Because, "By your works you will stand or fall." Paul likens the body of Christ his church—to a human body. If I am a part of that body, I must do my part. "The head cannot say to the foot, I have no need of thee." All the members are needed, even the finger nails. No matter how small I am I have a part to do. The widow's mite was just as acceptable to Jesus—only more so—than the abundance of others.

"Do good, and though pain and anguish be thy lot,  
Thy heart will cheer thee when the pain's forgot;  
Do wrong for pleasure's sake, then count thy gain,  
The pleasure soon departs, the wrong remains."

"The path of the just is as a shining light, that shineth more and more unto the perfect day."

CHARLES A. PARKIN.

SAN FRANCISCO, CALIFORNIA, 579 Fifth Avenue.

### The Bishopric Advocate for 1919

"Every Member a Tithing Payer"

Your responsibility does not end when you pay your tithing.

You owe it to your brother to encourage him to do likewise; he needs the development that comes from doing what God has commanded.

CAVITE, PHILIPPINE ISLANDS, March 18, 1919.

*Editors Herald:* I am, and have been for some time absent from church privileges. I am in the marine service and am doing duty at one of the greatest radio stations our Government has.

I find among the men very few that care for religious influence. I am trying to lead a clean and exemplary life among them.

I left San Francisco January 6, and had a voyage of forty days with some interesting features, going by way of Japan and Siberia. I have been to Manila but cannot find there any of our faith. If there are any there I hope to locate them.

I have been studying the Scriptures some, having with me the three books. My brother just arrived, en route to Guam, and gave me some HERALDS. It sure was a treat to read them. I hope to return in a few months and am praying God to so overrule that I may if it is his will. I long to be where I can meet with the Saints.

This is a beautiful place and lovely weather, but the natives are filthy.

Hoping that the work may spread more rapidly in the future than it has in the past, and that I may take an active part in it, I am,

Your brother in Christ,

ZELCA P. COOPS.

FAIRVIEW, MONTANA, April 6, 1919.

*Editors Herald:* Beginning March 11, we started a series of services in Fairview which were continued for three weeks (excepting two nights during that time). We had good interest throughout, and good attendance with the exception of two nights when we first started. Elder Eli Bronson was the first man on the ground, and in three days, Elder James C. Page came and assisted us. Brother Bronson has just started out on his missionary career and he surely is a credit to our cause. Brother Page is right at home in this kind of work, especially when it comes to visiting among the people of the community. Both men are able servants of the Lord and did good work here.

As a result of these meetings six submitted themselves to be buried unto Christ through the waters of baptism. We believe that there are more who will come into the kingdom and our labors will be so directed as to keep the gospel light before them to the best of our ability. We have heard that there were plans on foot to raise a mob to care for those "Mormon elders." Also that there would have been plenty of men there who just loved to fight, who would have seen to it that those elders were not hurt in the least. And so it goes, history repeating itself. We hear how the enemy was conducting himself, now that the meetings are over, though we heard a great deal while the meetings were going on. Surely we were treated splendidly by all but a few exceptions.

This work has been done as a result of harmonious effort on the part of the Saints of the Fairview Branch because they were willing to respect the evidences given in reply to prayer regarding whether such labor should be performed.

Our branch work has been moving under difficulties since last October when the influenza season struck us. We hope now that we shall be able to make up for lost time, in part at least. Here's hoping that we can have an able man to assist our Brother Eli Bronson in prosecuting the missionary work to be done, in the winter as well as in the summer. We have a good territory to labor over here in many respects, though because of short crops the finances will probably not come in any too fast. Saints, remember the statement made by the Master: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Surely the fields are very white unto the harvest. Shall we thrust in our sickles and reap? May the Lord's blessings rest upon all who are making sacrifices in the interests of the gospel. Over thirty-five dollars' worth of books and literature was sold and given away.

Praying for the ultimate triumph of the truth, I am a servant in the service.

W. R. HILLMAN.

DAVIDSON, OKLAHOMA, April 9, 1919.

*Editors Herald:* There is a large number enrolled here at the Davidson Branch, but very few close enough to attend church. We are doing what we can with the few in number. We have a very good Sunday school when all are so they can come out, but we have had so much sickness this year that it has been hard for us to do much. There are some who seem to be careless, and don't seem to realize what they ought to be doing.

The time is that we ought to be ready to render our service to God and keep his commandments. There are some here that are faithful, trying to serve the Lord, but we must be prayerful or we will be overcome. For the power of Satan is at work when we are careless. We must watch ourselves and try to set a good example before the world. The time is here when the Scriptures are being fulfilled. In 1 Nephi 3: 232-237 it says:

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abomination, the angel spake unto me saying, Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel."

Now we see that the work of the Father has commenced. The gospel has been restored, and the way is being prepared for the children of Israel to get back the land that was given them for their inheritance many years ago. Now let us read:

"Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity, and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel. And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord." —1 Nephi 7: 22-29.

Now, do we see anything that is being fulfilled in this? We see that God was going to make bare his arm in the eyes of all nations of Israel, in bringing about his covenant and the gospel. Now the Lord says the first shall be last and the last first. So the time was now for the Lord to use the Gentile to bring about his gospel, so he made bare his arm in the eyes of all nations of the children of Israel. Well, what else does it say that is come true? "And every nation that shall war against thee, O house of Israel, shall be turned one against another." So there have not been very many, if any at all, but what have rebelled and have been fighting themselves. There are several things, we see, that have been fulfilled.

In these verses all of it is being brought to pass so we may look for lots more in the future.

May the Lord bless his work, that Zion may all be gathered in where we may receive the blessings of the Lord more abundantly. I am ever praying for the welfare of the work of the Lord.

Your brother,

J. F. SKINNER.

WARRENSBURG, MISSOURI, April 14, 1919.

*Editors Herald:* Just a few lines to tell the Saints how I enjoy my new home. I came here January 12, and have enjoyed being with the Saints here very much.

I feel encouraged in the latter-day work. I can say, as Job said, "I know that my Redeemer liveth." This means a great deal to me. I was once in the dark, but now I see the light. I have many testimonies of this work. I know it is true although I may fail and fall the work will go on.

I have been a member of this church about seven years.

I was ordained a priest last May, and since that time I have done all I could for the work. The Spirit of the Lord has been with me, by the help of the Lord I have done some good. I baptized my father and two brothers, and that makes me feel good.

I have been blessed so many times, and my greatest desire is to overcome and do all the Lord wants me to. I am ready to give the rest of my life for the gospel if I know myself. I hope God will bless his people, and I know he will, dear Saints, if we have faith in him and his promises.

I want your prayers that I may overcome and stand the test, for the testing time is on. But let us not think of giving up. God will take care of his work and his people if we will only trust him. Last Wednesday while I was trying to prepare myself for the prayer meeting, I was studying about the work, and was praying that God would overrule for good. All at once the voice of the Spirit came to me in great power and words like this: "You need not worry, I will take care of my work, and my people if they will do my will, will accomplish great good this year."

I hope, dear Saints, I can do my part and labor to the end for the building up of Zion.

I would like to ask Brother Albert Vancleave to send me his address if he reads this.

Your brother in the faith,  
W. J. WILLIAMSON.

201 West North Street.

CROSWELL, MICHIGAN, April 15, 1919.

*Editors Herald:* In reading the several letters in your valuable paper, I have not seen where this little branch, which is of God's right hand planting, has been heard from, and think some might be interested in hearing from us.

We are a zealous band of Saints, each one trying to do God's service and accomplish the work he has for us to do, for he has spoken and told us there is a great work for his people here to do.

We have some of the aged with us yet, whose testimonies give us encouragement in this work. God has fulfilled the promise he gave at the time he spoke to them when they were few in number and told them to be patient and faithful and many more would be added to their number and cause them to rejoice. To-day there are a goodly number of spiritual, God-fearing men and women, and a goodly number who know the work is right, but still stand outside for some reason which God only knows.

Our heavenly Father is truly acknowledging us, for in our assemblies we are wonderfully blessed by his Spirit and the gifts of the gospel. We feel that he knows our weaknesses and that we need his direction and admonition from time to time.

Those of the priesthood have been especially blessed in their labors.

Our Sunday school is enlarging so rapidly that they are making provision for more class room in our church. Our superintendent, Brother Fred Gardner, is full of zeal and is manifesting his love for this department of work. Our Religio is prospering and coming to the front. Our branch president, Elder Lewis E. Grice, is young and full of love and realizes the responsibility of his office.

Surely this is God's work and is worthy of the best we have. We would ask an interest in your prayers that we may all continue faithful and merit the love and mercies of our Father in heaven.

Your brother and coworker in the gospel,

GUY LEVITT.

WHEATLAND, MISSOURI, April 15, 1919.

*Editors Herald:* I have often thought of writing to the HERALD to see if any of the brothers or sisters would kindly loan me the *Ensign* of November 7, 1919. I would like so much to read those testimonies. I am a subscriber to the *Ensign* now, also to the HERALD, *Stepping Stones*, and *Autumn Leaves*.

I would also like to ask all the Saints who read this letter to pray for me that I may be humble and full of love, that I may set a good example before my loved ones and all of those with whom I associate. I have been afflicted with catarrhal deafness for a good many years and cannot hear the blessed gospel preached any more, but I can read, and do read all the good books and papers that I can get. I do not think that our church has enough good books for the young people. I know of two good stories that I would like to see in book form; one of them is "The vineyard story," published in the *Autumn Leaves* a year or two ago, and the other, "Birds of a feather," which was recently printed in *Stepping Stones*.

I have purchased and read several of the church books and think they are fine, especially "Pattie," and "Beatrice Witherspoon." It seems almost like I am acquainted with them. I hope to meet them sometime at a place and time where there will be no sorrow and affliction.

Again asking the Saints to remember me at the throne of grace, I beg to remain,

Your sister in gospel bonds,  
MRS. NORA COSTELOW.

INDIANAPOLIS, INDIANA, April 16, 1919.

*Editors Herald:* We are still progressing slowly, and the work moves on here. The dreaded influenza has not taken any of our number, for which we give God the added glory for sparing the flock.

Our president, J. E. Warne, and his companion are attending General Conference, according to the previous injunction of the Prophet of the church that district presidents attend General Conference. We are glad that our Brother Warne was able to attend, and know that what he learns there will be beneficial to him in strengthening him for the duties devolving upon him in leading the Saints of this district.

We were privileged to have with us on last Sunday, the president of the Sedalia, Missouri, Branch, who gave us a spiritual and inspiring sermon. He is attending the Blacksmiths' Convention held at Indiana's capital city which adjourns to-morrow.

We wish to ask all the Saints and elders through the HERALD, who have any occasion to travel through Indianapolis to come to the church services. Our hall is located at Rader and Twenty-eighth Streets, out on the northwestern car line. We would be glad to have them call at our place, which is just a few squares from Union Station. I am located at 618 North Meridian Street, and Brother Warne's residence is at 220 East Saint Clair Street.

Our branch is not a large one, but a few are striving diligently with strong endeavors to glorify God, and keep our minds dwelling on Zionistic conditions, and hold a firm grasp on the rod of iron. We continue to pray for more laborers, as they are so few and the harvest ripe. I have spent most of my sojourn here employed in a munition plant, and assisting in furthering the cause of the Master in my weak way. Certainly there is not a greater calling on earth than a servant in the vineyard. Our prayers will be for a greater degree of wisdom and meekness.

CHARLES A. NOLAN.

CAMP UPTON, LONG ISLAND, NEW YORK, April 19, 1919.

*Editors Herald:* I will let you carry a few lines to my many brothers and sisters who were so kind as to write me several cheerful and encouraging letters while I was over in France, doing my bit, as the saying is. I am very thankful to my heavenly Father for his kind care and protection over me and for bringing me safely back to Joseph's land. It never appealed to me as much when I left it on December 15, 1917, as it did the morning of April 2, 1919, when I stepped off the giant ship *Leviathan* on to its fertile soil again with a heart full of gratitude to my Master.

We left Brest, France, March 26, at 6 p. m.; had a pleasant voyage except for a little seasickness. I was compelled to leave my division 32, on October 19, on account of having taken the influenza, and I was in the base hospital near Meaves, France, from October 21 till November 17, when I was sent to the convalescent camp in the same vicinity and was kept there until January 25, when I was started home as a casual. You see I was some time making the trip. Over there we called the United States home, anywhere, it didn't make any difference. We spoke of the United States as home, but now it's suddenly changed to a certain spot in a certain State which is now spoken of as home, and we are all very anxious to get there.

A calamity which befell most of us boys was, when we left our outfits we left our mail, one of our most important mainstays. For some reason or other it very seldom, if ever, found us after that, so from October 3, the night our division went into the front line in the Argonne-Meuse offensive until now, I've got eight or nine letters and only one from home written the first of December, 1918. So that accounts for a good many unanswered letters which we were not to blame for, but which, if they had been received, would have hastened many a long and lonely hour, day, and week.

We, that is, several thousand casuals, were attached to the Eighty-fifth Division for rations and transportation to the United States, and now we are pretty well sorted out and put together for our trip to the camps nearest home. I go to Fort Russell, Wyoming, scheduled to leave some time to-morrow. That is all for this time.

Your brother in the faith,

PRIVATE JOSEPH L. SANDIDGE.

## MISCELLANEOUS DEPARTMENT

### Conference Notices

Clinton conference and convention of the Sunday school and Religio will meet coordinately June 6, 7, and 8, at Mapleton, Kansas. First meeting at 10 a. m. Those expecting to attend please notify C. A. Gamet, Mapleton, Kansas. We hope for a large attendance. H. E. Moler, president.

### Convention Notices

Florida Sunday school, May 9, with the Alaffora school, near Brewton, Alabama. We wish to insist that each school in the district have its full quota of delegates present. Business session at 2.30 p. m. In the evening there will be a session of institute work. Mrs. A. D. McCall, secretary; A. D. McCall, superintendent.

### Reunion Notices

Nauvoo, at Montrose, Iowa, August 22 to 31, 1919. Presidency are arranging for speakers for the various reunions, so we feel reasonably certain that we will be supplied with good ones. The auxiliaries of the church will be given time to present their work. Recreation of proper and beneficial character will be provided. Notice will appear shortly, giving prices of tents, cots, and meals, but these will be furnished at the lowest possible prices. Montrose is just

across from historic Nauvoo; last year the church had the property they own there put in good condition. Arrange to spend your vacation with us at our reunion, and visit Nauvoo. Arthur Allen, chairman of committee.

### The Bishopric

#### CORRECTION OF REPORT

In the 1917 report of the Presiding Bishop John R. Lentell is charged with elder's expense \$225. This is a typographical error; it should be \$25.

BENJAMIN R. MCGUIRE.

### Our Departed Ones

**MAULE.**—Donald Maule was born in Scotland, June 21, 1820; died March 18, 1919. Came to America in 1849, and to Harrison County, Iowa, in 1851; resided continuously on homestead where he died 66 years later. Baptized in 1860. Was father of 13 children; 2 daughters and 6 sons remain; all present during his last illness. Known for his firm convictions and honor in his dealings. Funeral March 20, at Magnolia, Iowa. Sermon by D. R. Chambers, assisted by James D. Stuart.

**BURNHAM.**—James A. Burnham, born March 16, 1832, at Fordeville, North Carolina, baptized by T. W. Smith, June 9, 1872, at Booten, Alabama; died April 21, 1919. His first wife, Carolina, died March 4, 1886; August 17, 1890, married Harriett Carbon. Three children were born to them. Leaves to mourn a wife, 5 sons, and one daughter. Buried in Woodlawn Cemetery. Funeral services in charge of T. C. Foss and George Harrington; sermon by Joseph Luff, at Independence, Missouri.

**SCHWEERS.**—William H. Schweers was born June 3, 1872; died April 16, 1919, at Independence, Missouri. Five brothers survive him. William was a kind and faithful Saint, laboring for many years as deacon of the Burlington Branch, which labor and devotion will long be remembered. Patient in suffering. Services at the home of G. E. Schweers. Sermon by George P. Lambert, of Ferris, Illinois; interment in Aspen Grove Cemetery.

**LASLEY.**—Asa M. Lasley was born December 5, 1854, near Lebanon, Indiana. In 1887 moved to southwestern Iowa. In 1888 married Mahala McClain. Early in 1888 moved to Webb City, Missouri, where they resided till his death, March 30, 1919. Engaged in mining business in Webb City till an injury incapacitated him for hard manual labor. For 17 years was janitor of the West Side school. Since 1913 has been attendance officer and supervising janitor. In every duty he was conscientious and faithful, and as a member of the church made for it many friends. The community and church paid him every respect at the obsequies, as his devoted life had abundantly earned.

**CURRAN.**—Idelia Campbell was born March 17, 1840, in Seneca County, New York. Was the daughter of Isaac and Rebecca Bailey. They moved to Michigan; there she married Frederick Campbell. To this union 8 children were born; 7 were at the funeral. Moved to Independence in 1869. Her husband died in 1887. On January 4, 1898, married Henry Curran, who died July, 1915. Died at her home in Independence, 705 North Cottage Street, on April 20, 1919. She was a lovable Saint, mother, wife, and neighbor. Funeral service in charge of James F. Keir, sermon by A. H. Parsons. Interment in Blue Springs Cemetery.

**WELLINGTON.**—Eva Gladys Gunsolley Wellington was born September 7, 1895, near Ravenwood, Missouri. Moved to Mapleton, Kansas, with her parents, in 1914. Baptized in June, 1907. Married Avord Wellington June 29, 1918. He left for Camp Funston August 8, where he was in training for nearly seven months. Was home a few short weeks and a baby boy came to bless the home. A week later—April 21—the mother passed away. Died firm in the faith. Leaves husband, child, father, mother, and 6 sisters. Prayer by H. C. Hughes, sermon by Lee Quick. Interment in Mapleton Cemetery.

Use your kind words with your own family, and if you have any left over, give them to strangers.—Common-Sense Sayings.

It is in his work that a man finds himself, and utters himself, so that though dead, he yet speaketh.—Elwood Worcester, in Religion and Life.

# FROM HERE AND THERE

## ELDER BURTON AT MONTROSE

Elder P. R. Burton, traveling missionary of the Reorganized Church of Latter Day Saints, is giving a series of free Bible lectures and illustrating the same with large charts at the local church. Large crowds are attending every night, and many are interested in the lectures as they are of a high order, and are educational from a Biblical and historical standpoint. His lectures have much to do with the history of old Nauvoo, and the doctrine as taught by the early Latter Day Saints at that place, showing that they did not teach or practice polygamy, or any of the evil practices that later were practiced by different apostate factions such as the Salt Lake Mormons or the Strangites.

Elder Burton said that his church, located at Independence, Missouri, and Lamoni, Iowa, was the true successor of the church founded by Joseph Smith, and proved his statement by a speech made by a senator well known in Iowa. Senator Burrows, in his speech during the Reed-Smoot case, also a court decision rendered by the late Judge Philips of Kansas City, in the Temple Lot suit. Many improvements have been made on the church property at Nauvoo. Visitors are welcome, and the church has provided guides to show the visitors over the places of interest free. The people of Keokuk should take advantage of this opportunity and visit the old historical homes.—Montrose items, in *The Daily Gate City*, Keokuk, Iowa, April 1, 1919.

If there are any Saints living near Riverhurst, Saskatchewan, or Davinson, they should write to Emma Volz, of Minden City, Michigan. She also wants to know the name of the nearest branch to each.

Brother E. K. Lester, of Grinnell, Iowa, writes that he has a large number of *Autumn Leaves*, dated as far back as twenty years, and many copies of *Zion's Ensign* and *SAINTS' HERALD*, all of which he would like to give away to some one who needs them. Anyone desiring to use these should write him.

A week ago last Sunday services were held in the Riverside Mansion, by the Latter Day Saints of Independence, Missouri, the first time services were held in that building in years. Preaching was by Elder P. R. Burton, and quite a number were present. Services will continue at this place every Sunday evening at 7.30 o'clock. A Sunday school will be organized after April 1. Elder Burton and family now occupy the Riverside Mansion as a home, and he informs us that it is a comfortable place.—*Nauvoo Rustler*, March 25, 1919.

We are in receipt of a lengthy tribute in memory of the late departed Sister Jessie Taylor, of the Leeds, England, Branch, and note with satisfaction the many virtues set forth regarding her, but do not have the space to print it entire.

## BRANCH BULLETINS

We were pleased to receive a sample of the First Chicago Branch Bulletin advertising the meetings of the branch for two weeks ending April 26. It is put out in the form of a four-page leaflet, the outside pages being nicely decorated with drawn borders and appropriate lettering which gives the personnel and addresses of the officers, and the epitome of the faith, in summarized form. The inside two pages are run off on a duplicating machine—they using a "jelly"

## THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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PRICE, \$1.75 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words.

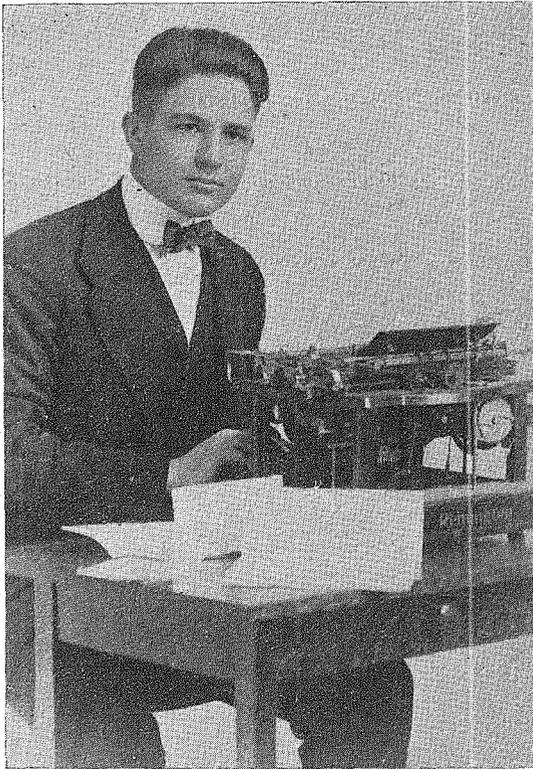
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duplicator—and listing the services in detail with pungent comment. It makes a very attractive advertising feature. J. W. Pettersson, the superintendent of the Sunday school, does the art work. Elder C. B. Hartshorn is the pastor of the church, located at 4416 Gladys Avenue. W. L. Christy is city missionary. We understand that Saint Louis puts out a similar affair. Brother George Wixom, of Los Angeles, was in our office recently and carried away some of our samples, with the idea of adapting them to their needs out West. It is worth looking into, especially for Saints in the larger places where bulletin boards and announcements in the local papers do not reach the people. Here in Lamoni an announcement in the only newspaper in the town reaches about 90 per cent of the membership. But of course it is only a weekly. A bulletin board is contemplated for late announcements of early events.

A recent letter from Elder A. C. Barmore illustrates the success he is meeting with in presenting the work to the people. He has secured the publication of several of his sermons in the local paper, presenting various themes on a broad basis. He had a program printed giving his various topics for seven Sundays, giving three subjects for each Sunday, 11 a. m., 3 p. m., and 7.45 p. m. His seven services at 3 p. m. were concerned with the Holy Spirit—anticipation, preparation, realization, confirmation, attestation, sanc-

tification, and inspiration. The morning service was concerned principally with faith and repentance, and faith as a Christian virtue of faith, hope, and charity. The evening services were concerned with the signs of the times, and the world war. It will be noted that each class of sermons took a special theme which was continued through the series of seven weeks. Suitable handbills were prepared and distributed.



LONZO JONES

On page 420 appears an oration by Brother Jones on "The League of Nations." He is shown here in the capacity of business manager of the Acacia. He is dean of Marietta Hall, the boys' dormitory at Graceland College. The picture is one of many from the Acacia.

#### A JEWISH OVERTURE TO CHRISTIAN CLERGYMEN

[We are glad to print the following announcement as sent us by those interested.—EDITORS.]

Christian clergymen in the active pastorate may receive a copy of Rabbi H. G. Enelow's recent book, *The War and the Bible*, absolutely without charge by making application addressed to J. M., P. O. Box 202, Noroton Heights, Connecticut.

This offer is made by a group of public-spirited Jews with a desire to promote a still better understanding between American Jews and American Christians.

They hope that this small opportunity for a better acquaintance with the religious sentiments cherished by living, English-speaking Jews will be generally welcomed.

The *War and the Bible* is the work of one of our most representative religious leaders, H. G. Enelow of Temple Emanu-El, New York City, who has been serving for months at the Paris headquarters of the "Jewish Welfare Board." It has been selected as a good example of the addresses to which our people listen from their working pastors covering some one great theme in a connected series of discourses.

So many requests have come from nonclergymen to be

allowed to purchase copies, it may be well to say that *The War and the Bible* is a regularly published book which can be had of any bookseller.

#### AGREEMENT OF THE FIRST PRESIDENCY AND TWELVE

An error has been noted in the document submitted by the Presidency and Twelve to the conference on April 15, published in the *DAILY HERALD* for April 16, and in the weekly *HERALD* for April 23, on page 394. There was an omission from the manuscript in our hands, as follows: In the first paragraph under the heading, "Suggested modifications to the present system," in the third line after the word "presidency" there should appear the following: "consultation between them and the Presidency." This paragraph would then read:

"The weekly letter from all appointees to the Presidency to be continued, but those from the missionaries to be passed on to the Twelve at the seat of the Presidency, consultation between them and the Presidency to be had when needed thereon, but directions and instructions issuing from these representatives of the Twelve in harmony with the general principles understood and agreed upon by the Quorum of Twelve and Presidency."

The Graceland radio station was opened by Government permission on the 15th, for receiving only. The release applies to amateur and experimental stations and technical schools but not to commercial plants. The latter will be released on the signing of the treaty of peace. Communication between Lamoni and Independence stations will soon be resumed, and our readers will benefit by it as they have in the past. Important news and announcements can be sent us by wireless on Monday and reach our readers in the issue of the *HERALD* sent out Wednesday evening. It is interesting to drop into the receiving room and pick up a weather report from the Arlington station near Washington saying the weather the next day will be warm and pleasant when one is shivering around wondering if it can be so. From the Atlantic to the Pacific messages are picked up by our station, and no doubt as time proceeds, many important features will be developed in connection with the work. It is a young science and new developments are being brought out constantly.

The twelfth number of the Lamoni Community Lecture Course was given here on the evening of the 25th, being a concert by the Lamoni Band of 32 pieces. It was a successful number, as have been most of those given so far. There are seventeen numbers altogether, four of these being home talent. While some communities have trouble maintaining lyceum courses, under the community plan Lamoni has not only supported such a course the past two years but secured a much better one than is possible under ordinary circumstances. It was so well patronized that two excellent extra numbers have been provided for good measure.

#### JOINT COUNCIL MEETS IN JUNE

A few changes have been made in the missionary list—those demanding immediate attention—but the post conference council work will not be taken up till June. The reorganization of the historical department will be effected and announced at that time.

This is the spirit in which we ought to go to church, if we go at all, because we love it and find there our chance for service and for refreshment, a renewing of tarnished standards, an outlet for reverence and aspiration.—Richard C. Cabot, in *What Men Live By*.

# THE SAINTS' HERALD

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

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

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## EDITORIAL DEPARTMENT

### WHAT IS AN EXECUTIVE?

Some we have discovered are rather puzzled at the idea of our having an executive, and several have asked us what it means, not alone in a dictionary, but fundamentally.

We may note first, that the word *president* is derived from the Latin, literally—"to sit before." It means to occupy the place of authority and runs back in its meaning to a time when the rulers remained seated when others stood. We preserve something of this in a parliamentary assembly in addressing the "Chair"; the chair, as much as the gavel representing authority over others.

This word is used repeatedly in the Doctrine and Covenants in reference to the one body, the presidency, or the first presidency, who preside over the whole church.

The word *executive* is closely allied to "*executor*—one who executes or performs," including the one who executes or carries into effect a will in probate. It is also allied to *execution* and *executioner*, which means in its original sense, "one who carries into effect." The executive officer is the one who sees that the orders of the body are carried out.

So we find it allied with *administrative* or *administrator* which is also used in probate in case there is no will. The words are quite similar in their significance and signify the one who sees that things are done.

Now in a branch, it devolves upon the presiding elder to see that everything that is necessary is attended to where he cannot do it himself. In fact, a good presiding officer, a really good executive, is only too anxious to develop the talent of others and is satisfied to see that things are done.

So President Joseph Smith wrote an editorial a number of years ago concerning preparing the sacrament. He suggested that properly it would fall under the work of the deacon, but as it is the responsibility of the branch president to see that all

things necessary are done, sometimes he attended to it; and this was at that time the case in the Lamoni Branch.

A man may be a presiding elder and do everything himself, but if he is a good executive, he is a manager and sees that other elders and the Aaronic priesthood do their duty, and assigns to each man his duty. He may not do much of the preaching himself, but he sees that every meeting is provided for.

He does not make the laws to govern the church in its branch capacity. The laws governing the branch, its rules and regulations are adopted by the branch. He does not, as such, exercise the judicial function, as that belongs to the regular judiciary of the church, beginning with an elders' court. But when there arises a question of emergency, and a decision must be made concerning carrying out the rules of the branch, and doing what needs to be done now, he has the right to decide who is to preside over a prayer meeting, who is to conduct a preaching service, or who shall exercise in some other function of the priesthood. If the work is to move on there must be some one who has the final right of decision. Such a one is the chief executive of the branch.

We note the same thing in the district. We see clearly now that the district president does not fulfill his whole duty when he merely presides over a district conference. But he has work to do between times, to see that the work of the district is properly carried out, that new openings are provided for, that the branches are visited and helped as needed. It is sometimes suggested that the branch presidents work under the supervision of the district presidents. But further, they should work together. But if there comes a matter of administration, calling for immediate decision, the district president has the right to decide and to request that his suggestion be carried out. Certainly he should never administer in any arbitrary spirit.

When there is a member of the Quorum of Twelve in the immediate vicinity and a difficulty arises, he may, the proper arrangements being made, take charge, and for the time being is the chief executive in that particular field. Under the system in

effect up to a few years ago, as missionary in charge, he had the right.

He has also the right in the missionary arm of the work. We have heard several times of a seventy having planned to make a new opening, and he had labored for two or three months; distributing tracts, visiting, talking with the people, and preaching, and had worked up a good interest, the missionary in charge as he was then, would come sometimes from a distance for a week or two and baptize a score or more. Sometimes this became quite objectionable to the submissionary. Still we are not prepared to pass final judgment. There are some men who are splendid in working up an interest, but who cannot seize the psychological moment. When another can do so, it is so much of gain to the church. Of course, we hope that such discretion is never abused. But as the superior executive a member of the Quorum of Twelve had the power of decision and the right to act. The Quorum of Twelve have this right in the missionary work, and they have also claimed it in the work of districts and branches.

But in our church economy, provision is made for one quorum of three men who preside over the whole church. (Doctrine and Covenants 105:7; 122:2; 104:4; 87:3, 5.) It is clearly set forth that the Quorum of Twelve is to labor under their direction. (104:12; 122:3; 123:23.) They also direct the high priests and standing ministry. (104:5; 122:8, 9; 120:3.) They are also associated with the work of the bishopric. (48:2; 122:6.) Being over the whole church, and like Moses (104:42), they become of necessity the directing quorum of the church and the chief executive. Being over the whole church they have to see that the work of the church is unified so that we are all working to the same end, and not different departments working at odds or at a tangent, one to another. It is readily seen that if there is to be unity of aim there must be somebody that sees that that unity of purpose is carried out.

The legislative work is done by the three quorums who define the law and usages of the church, the presidency, twelve, and seventy, with the approval often of a General Conference, or General Assembly.

The judicial is provided for in our system of courts, the elders' courts, the bishops' courts, and the High Council. But in carrying into effect these laws, and seeing that there is unity of purpose, there is in reason as well as in the law of God, provision for a chief presiding authority, who thereby become the executive as Moses was.

Of necessity, if there is a difference between some of the other ministry in the administration of the law, or the work of the church, the principal presiding authority over the whole church has the

right to resolve the immediate difficulty and to direct that the work move on.

A good executor neither tries or wants to do everything himself, but quite the contrary, he is anxious to secure able assistance and as rapidly as possible to turn over as much of the work as possible to separate departments. If he can do so, he will free his desk entirely and his hands from details. But if he finds a department is not functioning satisfactorily, if he finds there is a serious need in one department, then seeing the whole work suffer, he may and will handle it for a time, but only until he can secure a suitable officer who is willing and able to do the work.

While we are not writing this with either the knowledge or direction of President Smith, we have heard him express these general ideas on several different occasions, including within the past few years, the statement that the church is now growing so large that it is no longer possible for one man to give that personal attention to each individual as to detail as has been the custom in the past. That the President of the church will have to act more and more through lieutenants and assistants, is only another way of saying through different departments and through the members of the other quorums provided for in the law. He *admits this*. He urges this particularly in the work of the Twelve and of the stake presidencies. So far as we have been able to observe, it is his plan to turn over the work as rapidly as possible, and as much as possible to different departments. He takes over any department only so long as it may be necessary to put it in shape and see that it is administered as it should be.

Thus the President of the church would give his primary attention to seeing that the departments are working harmoniously to a common end. It is coordination since it is a working with one another, and putting each officer in his proper place.

We write with a great deal of confidence, even if not *ex cathedra* when we state that the Presidency have expressed and have no desire to concentrate all of the work in the one office. They only desire to secure such supervision as may be necessary for the united working to one end of all of the departments of church work, so that each department is acting under the direction of the Presidency and also with the Presidency as well as with and under the direction of our heavenly Father.

S. A. B.

We claim that the religion of Jesus Christ must have more than merely a personal end in view; that it is not enough for a person to "save" himself, but his religion must have a communicable value and "personal salvation"—must be socialized.

## WHAT IS NEWS?

In *Everybody's Magazine* for April, George Creel states:

There are to-day, and have always been, two kinds of news: one is concerned with the fundamental significances of life and is educational, vital, and interpretative; the other deals entirely with the satisfaction of curiosity, and dies with the day that witnesses the events that it chronicles. One is truth; the other is tattle. The press of America, save in certain noble instances, rarely holds to the first definition, but gives unflinching adherence to the second.

Satisfy curiosity! No matter how mean, cheap, sordid, and ignoble the curiosity, satisfy it! Headlines with a wallop in every word! Right between the eyes! Stuff with a kick! And always the necessity for furious speed in order to secure a "beat." Don't stop for investigation! Let rumor serve for fact, let conjecture take the place of certainty, let gossip parade as honest inquiry! Get on the street first!

Unfortunately, too many, when they speak of news mean only the second kind—statements and incidents as they arise without regard to their setting, personality, or meaning, such news as we have not, do not, and will not attempt to secure. The preference should always be for the first kind of news. That which gives the fundamental facts, states their significance, and at least attempts to be educational as well as vital and interpretative. These facts the church attempts to give in the *HERALD*, and those who think otherwise are laboring under a misapprehension. The statements which possess a germ of truth, but yet are on the whole misleading, unfair attacks upon personal character are rigidly excluded.

## CONTROL OF PROCEDURE

The question may arise as to the right of the legislative or lawmaking body to control the court, and how far it is wise for them to proceed. On this question, Justice Rodenbeck urges, in the *Journal of the American Judicature Society* for December, 1918, as follows:

*The control of fundamental matters of procedure should be in the legislature, but the details of procedure should be regulated by rules of court.*

The almost universal practice in this country is to regulate most of the details of practice through legislative enactments even to the extent of vesting in the courts powers and jurisdiction which they already possess. The change from this method of regulating procedure to one wherein the control of the legislature is limited to fundamental matters of a more or less substantive character, leaving the details of practice to be governed by rules of court, is the one along which modern progress in the improvement of procedure should be made.

The tendency has been to get away from formal and mechanical methods of trial. Fixed statutory rules are a survival of the old idea. It is only a difference in degree between a trial by any of the ancient mechanical methods and

by fixed legislative rules, binding the courts, according to which the contest must proceed.

Some of the rules ordinarily prescribed by the legislature vest discretion in the courts which is wholly unnecessary, and others provide merely for the orderly conduct and dispatch of business which the legislature would not think of imposing upon administrative bodies. Greater latitude in procedure is often accorded to bodies like workmen's compensation commissions and public service commissions than is given the courts.

There are proper constitutional functions for the legislature to discharge, but one of them is not the regulation of details of procedure in the courts. There is a sufficiently wide field for their activity without encroaching on judicial functions, and the admonition may well be addressed to them: "Act well your part, there all the honor lies."

The Federal courts, if not the State courts, will protect litigants in their reasonable rights to meet their opponent's case, to present their own case, and to a judgment within the issues and within the jurisdiction of the court.

The legislature should prescribe, so far as it can constitutionally, the organization of the courts, their jurisdiction, the powers of the judges, the powers and duties of administrative officers and the important parts of procedure partaking of a constitutional or substantive character and let the courts control the details of practice.

The regulation of procedure was an inherent power of the courts at common law and the regulation of the details of practice by the legislature is an exercise of an ultra legislative function.

This is applicable to our church procedure because in our case the conference or the three quorums are our legislative body. How far should they proceed in laying down rules?

We would respectfully suggest that the General Conference ought not to attempt to define everything that can or cannot be done by a standing court of the church. The fundamental matters should be determined by the conference—the jurisdiction, and the rights and terms of appeal. But the details of procedure should be left to the court to determine, and especially to the general high council.

In other words, equity may be made as inelastic as is law, if we attempt to prescribe every detail of procedure and leave no discretion to our standing courts. Jurisdiction and organization and substantive matters should be determined, and the court granted sufficient freedom to seek out and determine the justice and equity of each particular case.

S. A. B.

What a wonderful thing it is that to every man of us is given the same opportunity for the supreme sacrifice! The same great prize—the same immortal glory! It makes no difference whether a fellow has made a success or failure of his life up to this time; he has the same chance as anybody else—to give all he's got. And nobody can give more. He's the equal in that respect of the greatest genius or statesman in the land.—*Saturday Evening Post*, January 12, 1918.

## THE HIGHER LAW: AN EDITORIAL RESUME

An address upon this topic was delivered by James M. Beck, at the meeting of the American Bar Association in August, 1918, and is printed in the *American Bar Association Journal* for October. The same theme is also presented in his recent book, *The Reckoning*.

Francis Bacon wrote that in human society there is a reign of law beyond that effected by pacts of states. Proudhon, in 1845, made a similar statement. Many have questioned the application of the word *law* to the large body of human regulations having their origin in the common conscience of mankind.

When the *Titanic* went down, all its passengers became immediately conscious of a regulation that women and children should have the first preference in the saving of lives. Yet no legislature had ever adopted that law, nor was it the result of contract. Yet this in its application was directly contrary to the biologic law of natural selection and struggle for existence. It was something more than a sense of individual morality.

This is one of the illustrations of the fundamental decencies of human life. These form a great unwritten constitution of human society, and are antecedent to all laws of the state, and in fact, are superior in a sense, thereto.

The mythology of Greece emphasized the influence of the gods on all phenomena. The Norsemen, in the saga of the ring, noted that the theft of the gold brought a curse to all into whose hands it came, even though the recipient was the supreme god, Wotan, himself. It was not until the gold, in the form of the ring, was restored to the Rhine-maidens, that the curse was lifted. Moral truth or retributive justice was taught from the earliest ages, and it seems, as Mr. Beck states, a pity that the German people who glorified this saga of the ring with Wagner's immortal music, could not have been more deeply influenced in recent times by its moral philosophy.

Especially do we find this theme of the higher law emphasized in the Old Testament, and still in more marked degree by the great Teacher in the Beatitudes. In fact, this thread runs through all the teachings of Christ—the superiority of the higher law to the laws of the Jewish state. His constant protest was against the too rigid adherence to state-made law.

Mr. Beck suggests that here is one of the greatest manifestations of the higher law, in that Jesus has affected more powerfully the destinies of men than has the Roman empire, though that empire was the greatest governmental embodiment of law that the world has ever known.

In Greece this theme is continually found in the writings of the three great dramatists. It is clearly stated by Antigone, in the play by that name.

Cicero also spoke in the highest terms of a higher law, "which was never written and which we are never taught, which we never learn by reading, but which was drawn by nature herself." We see an instance of this in the arguments of Portia before the court of Venice, against Shylock: "Then *must* the Jews be merciful." "Upon what compulsion *must* I, tell me that." Portia then urges that it is not a matter of grace, but that its mandates are greater than that of any court:

'Tis mightiest in the mighty; it becomes  
The throned monarch better than his crown.  
His scepter shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above the sceptered sway,  
It is enthroned in the hearts of kings,  
It is the attribute to God himself.

This is sometimes referred to as the law of nature, and is the basis of equity jurisprudence, which began in the reign of Edward III, and assumed that there was in the king a residue of power which enabled him to overrule the usages of the common law.

Under equity, the Lord Chancellor would permit nothing, the laws of the state to the contrary notwithstanding, that was inconsistent with honesty. Thus was formulated the idea of abstract justice, higher than the letter of the law, and became lodged in our system of jurisprudence.

Mr. Beck places therein Germany's greatest crime, that she has attempted to destroy, and has in fact impaired for the time being, this divine idea. This is not a mere rhapsody of words. There is a decided principle involved, and this violation reaches back to 1740—the rape of Silesia. There was then manifested the two ideas, each false, but differing greatly in degree. The one that the state is above morality, and the only limit to its aggressions is physical power. The other a pacifism that taught that it were better to condone a wrong, even though the higher law is sacrificed, than to inflict upon mankind the scourge of war.

The ideal of Germany was "power at any price,"—of the allies in 1740, "peace at any price."

His address as a whole is to the theme that the higher law is manifested in the history of nations, and sooner or later gross injustice must be corrected and atoned for; that no agreements of men can prevent the operation of this law; that righteousness must and will prevail. When we compromise with wrong, we merely prolong the agony, and insure additional punishment for ourselves. S. A. B.

## ORIGINAL ARTICLES

### THE POWER OF DEVOTED PRAYER

A convert to the Latter Day Saint Church, who has for years enjoyed fellowship with the highest expression of the Christian life as found in the evangelical churches, will seriously miss some blessed experiences, no matter how much otherwise he has gained. It will ever be a comfort to his heart to feel that forevermore his feet stand on no man-made creed, but that he has a foundation no power of Satan can remove. But he will seriously miss the noble men and women with whom in other days, he walked the sacred aisles of prayer. In a word, he will miss that life of prayer so beautifully expressed in the lives of many Christian people not of our church. Often the lines of prayer he knew will come back to him like the sounds of chimes at eventide.

#### WE LACK DEVOTION

In all kindness let me say it: I do not find as the result of my close observation, that life of prayer among our people I found in the evangelical churches. The Book of Mormon records some instances where men of God prayed earnestly all night. How many of our present Latter Day Saints would do that unless self-preservation were at stake? Yet, I have known men like Mr. John S. Huyler, whom I am proud to call the benefactor of my years, to remain all night in prayer, and prayer had so filled them with a zeal for the salvation of souls they were willing, though millionaires, to go down into the slums of the city and tell to drunkards and harlots the sweet story of the Redeemer's love. They had knelt so long at the foot of the cross, in prayer, the value of one soul in the sight of God and his angels had burned into their consciousness, and they were constrained, by a divine call, to leave the ninety and nine and go into the wilderness to seek the one that was lost. I contend that the great need of our church to-day is praying men and praying women. When we get people to pray, tithing and defraying of church debt will follow as a labor of love as well as a duty.

Unless something is done to arrest the heedless, worldly, skeptical condition which is slowly but surely creeping into our branches, the church must suffer. I observe it wherever I go. I am not painting a false picture. I am no pessimist. I know the condition, and I know, too, the only remedy is prayer. Many have gone out from us and have built altars to strange gods, and multitudes within the

church are indifferent and are eating and drinking with no thought or fear of God. Some of our branches are largely forsaken. While various causes may be brought forth to account for this, I believe the primary cause is that prayer is not the ruling power in the hearts of our people as a religious body.

#### OF UTMOST IMPORTANCE

Prayer is of greater importance than preaching. Prayer prepares the heart to receive the divine message. How the calamity of this war brought a frivolous world to its senses! In many cities, churches were crowded with people who gathered, not to hear a sermon, but a people who gathered to feed on prayer, because their hearts were hungry for it. In supplication to the Almighty, their heavy hearts found relief not to be obtained in any other way. In the great Westminster Abbey, the citizens of London thronged day and night, beseeching God that he would not forsake them. I believe we will shortly experience something like that in our churches. The dwindling branches, and the lack of interest will arouse us to the situation and we will all be driven to our knees, and we will shun all compromise with worldiness, as an unholy thing, and a thing at enmity with the church of Jesus Christ. We are laying a great deal of emphasis upon a gathering in Zion, and an ideal condition, financially, socially, and religiously, but before such a consummation ("most devoutly to be wished") can be brought about, many a stronghold of evil must be brought low, and let us not lose sight of the fact that prayer is the great weapon with which we are to fight the warfare.

The spirit of our time is skeptical. The twentieth century repeats the questions of the Book of Job: "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" All this is exerting an influence upon us day after day. We breathe it in the atmosphere. The only way we can escape is by prayer. Surely Paul foresaw it, therefore his admonition, "Pray without ceasing!" If we do not "watch and pray," we cannot resist responding in varying measures to the pressure to which we are subjected.

I think it would be well for us Saints, seeing a spirit of indifference ever on the increase, to search our hearts as with a lighted candle, and reconsider the entire doctrine of prayer as laid down by the precious Son of God in his gospel. Questions are arising in the church which will not down until there is a satisfactory answer. These questions can be answered only in one way pleasing to God, and that is the way of prayer—the whole church on its knees.

We must first of all revive our faith. And now I feel I have touched a pressing need in our church—a revival of faith in the gospel. Assurance is all important in the domain of prayer. We cannot pray

with satisfaction so long as the mind is harassed by questions and torn by doubts. The writer of the letter to the Hebrews considered it axiomatic that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

We should pray on, not daunted by doubts or questions, remembering that Christ said men ought always to pray. We should go boldly before the throne of grace and speak, walking by faith, as seeing him who is invisible. Every family of Saints should have its home altar. The atmosphere of a home where there is a family altar, where prayer ascends daily, is quite different from the home where there is none.

#### THE DEVOTION OF OUR MASTER

I see a time coming, in our church, when prayer will be an urgently practical subject. I cannot read our church books without realizing that Latter Day Saints, of all religious bodies, are committed to the doctrine of prayer. Our divine Lord was a man of prayer. We hear him not only praying for himself but for others. We see him through the pages of the gospels praying in secret, in public, in the home, in the synagogue, in the temple, in the fields, and in the streets. He prayed so often and so fervently that those who came the nearest to him felt that they had never mastered the art of praying. "Lord, teach us to pray." And he gave them the Lord's Prayer. We see him praying on the brow of Olivet and in the shades of Gethsemane. We see him praying in every crisis of his life. He went out of the world praying the sublimest prayer ever offered at the throne of God—a prayer for his enemies: "Father, forgive them; for they know not what they do." Bend your ear low to the gospel page and listen to his sweet voice exhorting all men to pray. Listen to him warning them against fainting. He urges them to keep on and on and on. It was his conviction that the heavens could be opened by prayer, and by it blessings be secured not to be obtained in any other way. His word for us all is: "Men ought always to pray, and not to faint."

#### WE SHOULD GRASP THE SUBJECT

I believe we are coming to a crisis in the history of our church, when its very necessity will force on us a deep study of the doctrine of prayer as laid down by our blessed Savior. Our prayer-life has been too long neglected. I sometimes wonder if we Latter Day Saints have given the doctrine of prayer the critical attention it has deserved. I sometimes wonder if our preaching has been full or precise enough at this point.

From childhood, a Christian mother impressed upon my mind the influence of the mighty power of prayer. I have all through the years of my life

given much thought to the subject as a soul cleanser and energizer. Looking back over my experience as an evangelist in the Methodist Episcopal Church, I discover that much of the praying of Christian people has been demoralizing because they have never been instructed in the laws of prayer. Christ told us that we ought not to pray after the fashion of the pagans, and yet there are large pagan elements in much of our praying. There are multitudes, even in our church, who seem never to have grasped Christ's high conception of prayer. Some of us, evidently, seem to have thought of prayer as a sort of magic by means of which we can induce God against his will to show us a favor. Thousands of years ago we read of men praying to God for what they might get out of him, and we have men in this twentieth century who have gotten no further. There are some of us, I feel quite sure (and I base my statement upon utterances I have heard fall from the lips of Saints), whose prayer-life has been tragically disappointing because they have prayed in the wrong way and for the wrong things. It is an ancient blunder. Even in the first century, James, the bishop of Jerusalem, was compelled to write to his converts: "You ask and receive not because you ask amiss." There are people who seem to imagine they have a right to ask God for anything they can think of, and then fall into the slough of despondency because God pays no attention to their requests. I really believe that it is this vicious way of praying that is responsible for so much skepticism that prevails among us upon the subject of prayer. If we claim too much for prayer, we are apt to weaken confidence in it altogether. If we persist in considering prayer a form of magic which we can make use of to get out of hard places, we are certain, soon or late, to find ourselves in a situation where the magic will not work.

#### THE LAW OF PRAYER

I think if we read our New Testament, with the seeing eye, and the understanding heart, we will come to realize that all answers to prayer are conditioned. These conditions are fixed. They can no more be changed than can the law of gravitation be changed. If we clearly examine the law of prayer we shall find that it is as sacred and eternal as the law of gravitation. There are some Christian bodies who seem to think that laws can be suspended by the repetition of pious formulas. I remember how wearisome, and even painful, it was to me to witness this at some of the miracle-working shrines in Catholic Spain and Italy. I do not question the sincerity of these devotees at the shrines of saints, but I do question their interpretation of the law that governs prayer.

No one can deny that there is a harvest law in the physical world, neither can it be denied that there

is a harvest law in the world of the soul. Whatever a man sows that shall he also reap. You cannot abrogate this law by prayer. A man who indulges in alcoholic liquors to excess for twenty years cannot, by an earnest prayer, change in an hour or a day the processes which have been started in his blood and body. What he has sown he must reap. True, God can work a miracle, for his power is almighty, but in the economy of his grace, he rarely works that way. At least I have not in my experience so observed it. Perhaps there are those who have. I do not write as one infallible.

Would it not be absurd to think that any man, no matter how strong his faith, could change the law of gravitation by prayer? The man who drives his automobile over a precipice goes to destruction, no matter how many prayers may be offered by the horrified onlookers. The man who sows his field with tares cannot change those tares into lilies by offering up a series of petitions to God. You cannot set your house on fire and then stop the burning by falling on your knees. In a word, you cannot abrogate the law of the harvest by supplications.

#### STOPPING THE WAR BY PRAYER

When the dreadful war broke out, I remember reading an article published in the official organ of a leading denomination, to the effect that if people had prayed more at the beginning of the war, it would have been checked and much bloodshed would have been saved. The writer of the article evidently forgot that for nearly a whole generation Europe had sown bayonets, and when the time came for it to reap battles it was too late to stop the war by prayer.

Only yesterday I stood before a war painting, true to life, representing the pious Russians on their knees, begging God to bring the war to an end in an instant. It was a pathetic sight. Of course God did not grant their request. For generations the government of Russia had been tyrannical and corrupt. The very fabric of society has grown rotten. How absurd, therefore, for anyone to suppose that God could give victory to the arms of any nation which had trampled on his laws so outrageously and so long. There are times in history when we can hear God saying plainly to a nation: "When you spread forth your hands I will hide mine eyes from you: Yea, when ye make many prayers I will not hear."

I hope the reader clearly understands the truth I am trying to emphasize. The point is: There is a law of prayer and there is a law of the harvest, and the first cannot annihilate or suspend the latter. It is easy for a people in time of war to assemble in their temples and ask the Almighty to help them out of their distresses, but whether or not the prayer is granted depends upon the previous conduct of

the people, and also upon the present condition of their hearts. A prophet long ago told his countrymen that their praying was all in vain. He assured them he could hear God saying: "Bring no more vain oblations; incense is an abomination unto me." "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well."

#### REALMS NOT REACHED BY PRAYER

It was, indeed, an awakening in my soul when a saintly professor who taught me ascetic theology in the University at Freiburg, made clear to me that there are vast realms in which prayer is able to do nothing. God has told us, in our experience, that there are things about which we are not simply to talk to him. He has informed us that there are many things for which we are never to ask alone, but do ourselves.

God never allows us to do by one form of energy that which belongs wholly to another. I don't think any of my readers will question that. And yet we often commit to the prayer faculty, duties which belong to other powers of the soul. We cannot make prayer fill the place of physical labor. There are many blessings which can be obtained only by manual toil, and to try to substitute for such toil religious devotions is a sort of blasphemy which God treats with contempt. In Roman Catholic countries, on those three days in the Roman ritual called Rogation Days, I have seen the peasants, led by the priests, go over, in procession, the untilled soil and pray for a rich harvest. The peasants would sometimes rely more upon the prayers of the priest for the harvest than on muscle and steel. They would till the soil and sow the seed after the praying of the priest, but their reliance on the prayers of the priest were paramount in their thought.

During the spring I spent in Iowa, I often watched the growth of the corn. I never lived on a farm one day of my life, and I therefore do not know the rudiments of the laws that govern agriculture, but from what I saw of farmers at their toil, and the resultant fields of waving corn, I concluded cornfields have great respect for a man with a hoe. They care little for a man on his knees. Muscle and steel are prime essentials in the raising of crops the world over. In no sense do I mean to imply that it is not good for a farmer to pray. He will be a better farmer than he would if he led a prayerless life. But I cannot see where prayer can take the place of the plow and the hoe and the perspiration of his brow on a June day. Prayer is good only when held in its place.

I remember, during my days in a Catholic seminary, how some of the students would fritter away the time they should have devoted to study—the

examination days would find them unprepared, and yet I have known these very students to pray fervently to God and to invoke the intercession of the Virgin Mother for success in the passing of their rigid examinations. Let me say here, in no educational institutions of the world are examinations more rigid or more exacting than in those of the Roman Church.

These students made the mistake of trying to substitute prayer for honest mental toil. Knowledge opens to a man who is willing to do a deal of hard work, not to a man who fritters away his time. The student, as well as the farmer should pray. Every seeker after knowledge should keep as close to God as he can. Every one who would hold his brain at its highest point of efficiency ought to be in harmony with him whose glory is intelligence, and in whose light all our intellectual torches are lit. But prayer can never be a substitute for intellectual exertion, and only he goes into the kingdom of scholarship who is willing "to scorn delights, and live laborious days."

#### PRAYING FOR PEACE—PREPARING FOR WAR

I cannot refrain from calling attention here to the startling manner in which the great war has emphasized the fatal consequences of trying to substitute prayer for something else. During my long residence in Europe I was perplexed in my effort to reconcile the great cathedrals erected to the honor of the Prince of peace, with the frontiers of every nation bristling with the arms of war. Thousands of people gathered, weekly, in these temples and prayed for peace. But alas! While Europe prayed for peace she prepared for war. It is one thing to pray for peace, and another thing to work for it. The first is easy, the second is hard. The first costs nothing, the second costs much. The first exposes one to no persecution, the second provokes the world's criticism and scorn. Europe has been taught what it costs not to labor for peace. If the nations had labored for peace within the last fifty years, with one tenth of the energy they toiled to prepare for war, the world-shattering catastrophe through which we have passed could never have been. No, verily it could not!

#### A FORCE IN THE SPIRITUAL REALM

Electricity is perhaps the mightiest force in the realm of science. It can convert night into day. It can induce men to forget the moon and stars. We stand awed in the presence of its power. And yet, how limited electricity is, both in the doing of great things, and in the doing of little things. Outside its narrow province it can do no mighty work. It cannot teach a child to read. It is mighty but it works within limits. We gain nothing by assum-

ing electricity can do everything. We lose much when we declare prayer can do everything. Prayer is a mighty force in the spiritual realm. The soul feeds upon it. There can be no spiritual growth without it. Within the limits set by the Almighty, the prayer of the righteous man avails much. More things, according to Tennyson, are wrought by prayer than the world dreams of, and still more things could be wrought if all men everywhere would study it and use it according to the will of God. No prayer can be acceptable to heaven which does not breathe the spirit—"Not my will but thine be done!" We do not want to change God's will; we want to bring ourselves up to it. We surely do not desire to alter his plan, for that would be folly. We desire to know what his plan is and to fall in with it. "Thy kingdom come, Thy will be done in earth, as it is in heaven"—that is the cry of every heart that understands how to pray after the manner of Jesus.

I do not wish to be understood as believing that it is useless for us to pray for things which cannot be granted. We have the whole New Testament arrayed against us if we say that. We know that Saul of Tarsus prayed repeatedly that a certain physical infirmity of his might be removed. His request was denied, but his prayer was rewarded. By prayer he was lifted above his thorn and was able at last to say: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

In black Gethsemane we see Jesus bowed under a great trial. Again and again he implores God that the cup might be removed from him, and God denied his request, but by his prayer new channels were opened through which divine strength streamed into his soul. In the picturesque phrase of the gospel—"An angel came and strengthened him." God did not take away the cup from his lips: He gave him strength to drink it to the last bitter dreg. When God does not give us what we ask, he gives us something better.

#### A SOUL ENERGIZER

Before I close this article I want to say a word on prayer as a soul energizer. When Paul sketches his portrait of the Christian warrior, he mentions the belt and the breastplate, and the sandals, and the shield, and the helmet, and the sword, all essential pieces of armor, and then adds prayer as the vitalizing force by which all these bits of armor are to become most highly effective.

There is no form of prayer more vitalizing to the soul than meditative prayer—the going apart alone with God. Indeed, so rare is the practice that one might speak of it as a lost art. Our Christian Scientist friends, to their credit be it said, have

done much to revive it. This reminds me of the old truth, "There is no heresy so wrong that it has not some good in it." The lack of meditative prayer is seriously evident among the Saints. Indeed, the lack of it is everywhere. I suppose it is because of the tremendous rush and hurry of our modern life. We are "jostled out of our spirituality," so to speak. I remember a beautiful hymn my mother would often sing to me when I was a boy. Through all the years the words of that hymn have lived with me as an incentive to the highest spiritual attainment. As I write these words I seem to hear my mother's voice again singing the precious admonition:

Take time to be holy,  
The world rushes on;  
Spend much time in secret  
With Jesus alone;

By looking to Jesus  
Like him thou shalt be;  
Thy friends in thy conduct  
His likeness shall see.

#### MEDITATIVE DEVOTION

We all know it does take time to be holy. We need to take time for meditative prayer and fellowship with God if we would rise supreme above the temptations of the world, and the sin that is everywhere about us.

I often think of that counsel which Paul gave his beloved Timothy: "Meditate upon these things; give thyself wholly to them." He tells the Philippians to "think on these things." In the description of the good man in the first Psalm, it is said he meditated on the law of the Lord. We may notice also the resolution of good men recorded in the Psalms: "I will meditate on thee in the night watches." "My meditation of him shall be sweet." God criticized his people when they failed in this moral thoughtfulness, saying, "My people do not consider."

It is, indeed, a solemn and impressive truth that our character in the sight of God depends upon the character of our thoughts. "For as he thinketh in his heart, so is he." To go apart in silence with some eternal truth and dwell upon it is, indeed, a most wholesome practice to promote soul growth. Christ tells us in the parable of the sower, that it is only those who have heard the word and keep it that bring forth good fruit. By meditation the seed of the truth sinks into deep earth, and is "kept" and becomes fruit-bearing. It was when the prodigal "came to himself," when he really began to think, that he resolved to return to his father. It was when Peter "thought thereon" that he "wept." The truths of the gospel can only effect us as we think thereon. This leads to that contentment of mind Paul had, when he could say to a distracted world: "None of these things move me." We all would be

more contented if we thought more of our loving God, what he is, what he does, what he says, and thus come to know him better.

How well it would be if, in the busy rush of life, we would plan a quiet time each morning and evening with God!

Take time to be holy,  
Be calm in thy soul,  
Each thought and each motive  
Beneath his control;

Thus led by his Spirit  
To fountains of love  
Thou soon shalt be fitted  
For service above.

#### "BEAUTY OF HOLINESS"

We read of Jesus that after prayer the "fashion of his face was changed." There is such a thing as a "beauty of holiness," which is often seen in the face of the aged saint. It is the result of silent communion with God. I have a very dear aged friend in the Saints' Home at Holden, who comes to my mind, in connection with this thought. In all my visits to her I have seen a light in her aged face which is not of this world. I once asked her if she was ever lonely, being so much alone, and she answered: "No, for I am always conscious of the divine Presence." That accounts for the light in her face. It is said of God's redeemed ones, "His name shall be in their foreheads." And so we can often see it written on the brows of aged Saints who have been true to the gospel through all the years. Surely, "At eventide there will be light." When we hold frequent communion with God something of the glory of his face passes into our faces, and stays there, and shines out so that others see it. It is as Paul says, "from glory to glory," from one degree of character to a higher—from one degree of spiritual beauty to a higher. It is a gradual growth. Keep your gaze on Christ and you will be like Christ. I like that old fable in Greek lore which tells us that the graceful swan was changed from a most ugly bird into its present beauty, because of its constancy to its mate. But how our gospel experience can outrun the classic fable! The soul grows wondrously lovely just by loving him who was altogether lovely. The natural man discerneth not the things of the Spirit of God, because he knows not how to pray. But very blessed are all they who come into such an experience as I have tried to describe. It is available for all who are willing to dwell in the secret place of the Most High.

In the secret of his presence  
How my soul delights to hide!  
Oh, how precious are the lessons  
Which I learn at Jesus' side!

Earthly cares can never vex me,  
Neither trials lay me low;  
For when Satan comes to tempt me,  
To the secret place I go.

Would you like to know the sweetness  
Of the secret of the Lord?  
Go and hide beneath his shadow,  
This shall then be your reward;  
And whene'er you leave the silence  
Of that happy meeting place,  
You must mind and bear the image  
Of the Master in your face.

AUGUSTINE DWYER.

## THE WORLD WAR IN THE LIGHT OF HISTORY

(A sermon by Elder A. C. Barmore.)

My text this evening is Micah 3:5. It reads as follows: "He that putteth not into their mouths, they even prepare war against him." Although I am speaking on the historical aspects of war I am using a text of scripture as a basis of my remarks. It has often been said that since human nature remains the same, present events can be explained in the light of past occurrences, or in other words, "history repeats itself." This maxim, as we know, has become all but a threadbare adage, it has been so often repeated.

It has been claimed that wars have often been fought in the interests of liberty, which is true, but it can only apply to one side of any conflict. The very fact that one nation is fighting for freedom must mean that the other side is fighting for oppression. It has been said that the world war was fought in the interests of freedom, or to use a current, common expression, "to make the world safe for democracy," and I believe it; but there is another side to war, all war, that must be considered.

### ITS ECONOMIC ASPECTS

As impartial students of history we must consider its economic aspects. In the industrial and political circles of to-day we often hear the words, economic determinism. By this principle is meant the deciding power of the financial or commercial factor in everything human. Some go so far as to say that ministers and church people generally are, in their attitude toward religion, moved by monetary considerations. While there is some truth in this claim it is more than the truth. Some preachers and some professing Christians may be actuated by the love of self, yet the amount of disinterested self-sacrifice in the world would prove that this is not altogether the case. So also war may sometimes be fought for conquest, indemnity, or trade, yet it is not always so.

Our text indicates that the satisfaction of the physical appetite may sometimes be the occasion for war. Just here I am reminded of a story about a young American who objected to going to war against Germany because he was, to use his own words, "a vegetarian." A Government officer said in reply: "That does not make any difference, for while you will be expected to kill Germans you will not be required to eat them." But after all the young man was not far astray for while war does not expect its participants to eat dead soldiers yet there are cases where men are killed to gratify the desires of their fellows for the luxuries of civilization. We understand that Alexander, Cæsar, Napoleon, and other conquerors or would-be conquerors, including the Kaiser, were not or are not any larger physically than average men. Sometimes, indeed, they are smaller, but when we consider them officially they become giants.

When considered as emperor of the French, Napoleon, for instance, had a tremendous maw capable of assimilating, figuratively speaking, all the men killed in his wars. Usually animals kill to meet the demands of pressing hunger though they sometimes indulge in wanton destruction. Man also kills, not, however, to satisfy immediate physical appetite but to satisfy the greed for money, luxury, and power, which characterizes some of the so-called great men of the world.

Our Civil War was primarily for the purpose of preserving our Union, but really, though secretly, slavery was the actual cause of the struggle. Lincoln said: "The slaves constituted a peculiar and powerful interest. All knew that this interest was, somehow, the cause of the war." It may also be true, as some have claimed, that a jealous rivalry between the wage system of the North and the chattel slavery of the South was partially responsible for the conflict. Regarding this war Doctor Graves said (before the war began): "Germany covets both Holland and Belgium because of the manufacturing and shipping facilities they provide." Mr. Gerard says: "If Germany could retain Belgium and northern France she could control the steel trade of all Europe."

### ITS EFFECT ON CHARACTER

As an illustration of its effect on those who have loved it for its own sake, we take the case of Napoleon.

Colonel Ingersol says of him: "Little while ago I stood by the tomb of the old Napoleon, a magnificent tomb of gilt and gold fit almost for a dead deity. I looked upon the rare and valuable marble where rest at last the ashes of that restless man. I leaned over the balustrade and thought

about the career of the greatest soldier of the modern world.

"I saw him walking the banks of the Seine, contemplating suicide. I saw him at Toulon. I saw him putting down the mob in the streets of Paris. I saw him at the head of the army of Italy. I saw him at the Bridge of Lodi with the tri-color in his hand. I saw him in Egypt in the shadow of the pyramids. I saw him conquer the Alps and mingle the Eagles of France with the eagles of the crags. I saw him at Marengo, at Ulm, at Austerlitz. I saw him in Russia where the infantry of the snow and the cavalry of the wild blasts scattered his legions like winter's withered leaves. I saw him at Leipsic, in defeat and disaster, driven by a million bayonets back upon Paris. I saw him clutched like a wild beast and banished to Elbe. I saw him escape and retake an empire, by the force of his genius. And I saw him on the frightful field of Waterloo, where chance and fate combined to wreck the fortunes of their former king. And I saw him at Saint Helena, with his hands crossed behind him, gazing out on the sad and solemn sea.

"I thought of the wives he had made widows and the children fatherless, of all the tears that had been shed for his glory. I thought of the only woman who ever loved him, pushed from his side by the cold hand of ambition. And I said I would rather have been a French peasant and worn wooden shoes. I would rather have been that poor man and have lived in a little hut with a vine growing over my door and the grapes growing purple under the amorous kisses of the autumn sun. I would rather have been that poor peasant with my wife by my side, knitting as the day died out of the sky—with my children on my knees with their arms about me. I would rather have gone down to the tongueless silence of the dreamless dust, than to have been that imperial impersonation of force and murder known as Napoleon the Great."

Do these things apply to our generals? Did George Washington, Ulysses S. Grant, or Robert E. Lee fight because they loved war for its own sake? No; a thousand times, no. They fought for principles, and were not only willing but anxious to return to the arts of peace.

#### THE BENEFITS OF WAR

We should remember, however, that war has its benefits. Our Revolutionary forefathers fought for their rights, first as British colonials, and later as an independent nation, against the legions of King George. Later still we fought for our rights as a country in the war of 1812. Does any sane person believe that we could have obtained justice in that age and with the then prevailing British opinion without fighting for it? Again could Garibaldi

have obtained the freedom of Italy without war? This also: Could Simon Bolivar have liberated South America without armed conflicts? Further still: Under the existing circumstances could our country have been kept in Union and the slaves freed without our Civil War? We must answer these questions by saying most emphatically, "No." Nor do we believe that the democratic well being of the world could have been secured without this war.

#### FAITH AND THE FRUITS THEREOF

"For ye are all the children of God through faith in Christ Jesus."—Galatians 3:26.

There are many common words which we clearly understand in the ordinary relations of life, but when we lift them into the religious sphere they puzzle us. Such a word is *faith*. Much of the failure of the unsaved man to understand faith, arises from this very fact. Metaphysics tries to dissect faith, and staggers him. Theology essays to define faith, and only befogs him. What he needs to see is that the faith he is to exercise toward Jesus Christ for salvation is the very same faith with which he is perfectly familiar in everyday life. True, the object of that faith is infinitely higher, being the work and person of Jesus Christ as his Savior; and the outcome of that faith is immeasurably more precious, being the salvation of his own soul. But the attitude of mind and heart in all believing is the same, and so Christ was constantly speaking to men about faith. He told them to have faith. He reproved them for having such little faith. He told them that if they had faith as a grain of mustard seed they could remove mountains into the midst of the sea; and they could say to the sycamore tree, "Be thou plucked up by the roots and cast into the midst of the sea," and doubt not it shall be done.

Now faith is the assurance of things hoped for, the evidence of things not seen. . . . Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation, he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and

Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. . . . By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a-dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff. . . . By faith Moses, when he was come to years of discretion, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; . . . By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. . . . And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and more of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain the first resurrection.—Hebrews 11: 1-35, Inspired Translation.

#### FAITH IS LOOKING UNTO JESUS

Faith is not simply looking at Jesus. There is a so-called faith which looks at Jesus, instead of looking unto him; and there are many people who are thus simply looking at him. They believe in Jesus as a historical personage; they admit the surpassing beauty of his life; they say no man can match his incomparable teachings; they say, "I believe in Jesus Christ as surely as you do," but they believe in him with the head and not with the heart; they hold him up and scrutinize his beauty as one might gaze through a microscope upon some lovely specimen of nature's handiwork; they see the picture which the word of God has drawn of his only begotten Son, and they are driven to confess, as they gaze, that the world has never looked upon such a matchless character, before or since. But they never go any further. They utterly fail to realize how far this sort of faith falls short of the faith which is needed to save a soul from eternal death.

#### FAITH AND WORKS

Are our faith and works as great as our forefathers'? I fear not! Jesus Christ yesterday, to-day, and forever the same. So then we must be lacking on our part. Christ has spoken in his word, "Will I find faith when I come?" Let us examine ourselves

and see if we have faith as a grain of mustard seed. I trow not, or there would be mighty works accomplished to-day that are not performed by any of us. As is required of us, let us come to Christ with our whole heart, and accomplish a mighty work in the very near future, that the world can see that we are the children of God.

ISAAC TRUE.

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### THE POWER OF THOUGHT IN CHRISTIAN CHARACTER

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There is no human achievement without mental activity. A man is literally what he thinks, his character being the sum total of all his thoughts.

"As he thinketh in his heart, so is he."—Proverbs 23: 7.

As a plant springs from and could not be without the seed, so every act of a man springs from and could not be without the hidden seed of thought.

A noble and Godlike character is not a thing of favor or chance but is the result of continued effort in right thinking.

By the right choice and true application of thought man ascends to the divine character, and by the abuse and wrong application of thought he descends below the level of the beasts.

Our thoughts are a mold for our actions, and our words are an index to our character, and as a stream cannot rise higher than its source, so we cannot rise higher than our thoughts.

Beautiful thoughts inspire noble deeds, Jesus Christ is the bright guiding star of our example whose beautiful character stands without a rival for its purity and gentleness, and this high standard we may approach by cultivating our minds to think pure and noble thoughts.

Our minds can be likened to a garden which may be intelligently cultivated or neglected; it must, and will bring forth; if no useful seed is put into it, then an abundance of useless weed seed will fall therein, and will continue to produce their kind.

Just as a gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits which he requires, so may we tend the gardens of our minds weeding out all the wrong, useless, and impure thoughts, and cultivating towards perfection the flowers and fruits of right, and useful and pure thoughts.

The poet has said, "Sow a thought you reap an act, sow an act you reap a habit, sow habits you reap a character, sowing character you reap your destiny,"

All the religion anyone has is in the life we live, and the life we live is our character, the building of character should be the first and prime effort of all of us, the Prophet Isaiah (55: 7, 8) says: "Let the

wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

The Apostle Paul realizing the effect of our thoughts upon our character, wrote:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians 4: 8.

JAMES C. PAGE.

## OF GENERAL INTEREST

### THE CHURCH ROW

In a church row on the Kansas side, the pastor sought to soothe the spirits of some of the enraged brethren by prayer. But the prayer was disturbed when one brother grabbed another brother by the throat, and a police officer was called in.

Church rows have been pretty general, and pretty much the same from the time of the first one, which occurred in a very early day when one broke out in the First Church of Corinth. Not even the persuasion of the chiefest of apostles was sufficient to placate all the brethren, and when the row was over there were a number of churches in Corinth, for some said, "I am of Paul," and another said, "I am of Apollos." And they went to law, brother against brother, "and that before the unbelievers," and there were "envyings and strife and divisions."

Those who sit in the seats of the scornful have observed that when "the flesh" becomes stirred to anger, it is much the same whether it is in church or in a Sixth Ward caucus. It is a reminder that we are still carnal. The old question put to the rowing Corinthians by the Apostle Paul yet remains unanswered: "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" The only answer, perhaps, is in the explanation given to the Corinthians: "For are ye not carnal; for whereas there is among you envying, and strife and divisions, are ye not carnal and walk as men?"

The wise apostle prayed for the warring factions in Corinth, but he made no effort to pray with them. He stayed away from them and wrote them letters, gracious letters, to be sure, but he kept away from them, which is the best thing to do with a church row.

"Therefore I write these things," he said, "being absent, lest being present I should use sharpness."

But with Corinth as an example, brethren still row in the church, and a church row, like a prairie fire, is not to be put out with prayer. For when brethren are fighting mad, they are not in the spirit of prayer, neither are they, like Jerry Cruncher of old, in a humor to "be prayed against."

Evidently they called in the police at Corinth as they did in Kansas City, Kansas, which only proves, after all, that "That which is flesh is flesh."

Nevertheless it was a church row that brought down to us this good old doctrine: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." A dose of that old-fashioned remedy for rowing churches would put the police out of business so far as their official "ministry to the saints" is concerned.—*Kansas City Star*.

### GROWTH IN CHURCH UNITY

The different Protestant bodies are not nearly so far apart as they were twenty-five years ago. Gradually they are learning the art of cooperation, and are becoming increasingly willing to work together. We have, as some of you know, the Federal Council of the Churches of Christ in America. It is only as yet in its infancy, being only a little over ten years old, but it has already accomplished the work of a giant.

The council consists of four hundred members, and convenes every four years. Those four hundred members represent thirty denominations of Protestant Christians—the largest thirty of all. In those thirty denominations are enrolled over twenty millions of the twenty-six million Protestant Christians in this country. Those twenty million Christians are acting together. There is an executive committee which meets once a year, an administrative committee which meets once a month, and all through the year over a dozen commissions made up of experts are studying various social problems, and their reports are published and spread broadcast.

During the last two years this Federal Council has done an invaluable service, not only to our own country, but to the whole world. No wonder that President Wilson has expressed to it his hearty thanks, and that the Secretary of War and the Secretary of the Navy have spoken warm words of appreciation of its invaluable services, and that Mr. Herbert C. Hoover has repeatedly expressed his thanks to the council for the mighty help it has rendered. We are outgrowing rapidly our exaggerated individualism, and are learning to work together as one great family of God.—From a sermon by Doctor Charles E. Jefferson, delivered at Broadway Tabernacle, March 2, 1919.

## WHAT ABSTINENCE DOES

The New York Life Insurance Company, the largest organization of its kind in the world, we believe, has just issued a bulletin which will be of special interest to those who think that the people of the United States are wise in adopting a policy of national prohibition. The mortality figures of the company's policyholders in Germany during the four years of war from August 1, 1914, to July 31, 1918, have just been compiled by the company's chief actuary. These figures show that the mortality, including deaths on the battlefield, was twelve per cent less for the war period of four years than for the eleven years of peace immediately preceding.

Commenting upon these rather surprising statistics, the company's chief actuary says:

"It is probable that this has been the result of restriction in diet, limitation in the consumption of alcoholic beverages, and a large amount of exercise which the Germans of middle life, the bulk of our insured, have had to stand."

In bringing these significant facts to the attention of its agents and policyholders, the company states that they "point a way to longer life for the average man, to-wit: restricted diet, total abstinence from alcoholic drinks, proper exercise."

Such testimony from one of the foremost of modern financial institutions, conducted by very practical men of affairs, can hardly be waved aside, even by the high-spirited cartoonists of our gay contemporary life as the silly notion of long-haired cranks.—*The Outlook*, April 23, 1919.

## GOVERNMENT AND BUSINESS

Mr. McAdoo was a very useful man at Washington. He quit, he said, because he was overworked and because he wanted to make reasonable provision for the comfort and security of his family—because he was overworked and underpaid. The Government might have lightened his task by transferring some of his duties to other hands. But it would not have given him an opportunity to make that reasonable provision for his family which most men want to make and which business gives them every chance to make. That is one outstanding reason why business has the advantage of government in bidding for talent.

Other men, recruited from the ranks of business in the war emergency and who proved highly useful are leaving Washington. Some of them are comfortably beyond the need of making provision for their families. They are rich and can dispose of their time as they please. And they are in excellent health. They prefer business to government because business gives a far freer scope for the exercise

of their abilities. If they can do a particular thing better than another man can, the first thing business wants of them is to develop and put into practice their better way of doing it. That is the principal use business has for them—to do it better. It will give them the freest hand and the greatest reward for exercising that talent.

But government, by its very nature and by an almost immutable law, tends constantly to adopt a hard-and-fast rule for doing the particular thing. It tends constantly to set greater store on exactly following the rule than on proposing an innovation. Its disposition is to resent disturbing the rules. Its habit is to delegate authority grudgingly, with strict limitations. A man used to the free field of business finds government's restrictions irksome. It is well enough to know that various dollar-a-year men were fairly in despair over the rigidity of the machine with which they had to deal. Stiff, with rule-riveted joints, it would not respond to an application of energy as the business mechanism with which they have been used to dealing did.

The ability that enlisted in government service for war would be very useful to it in peace. But government is not so constituted as to attract it except in a great emergency.—*The Saturday Evening Post*, January 4, 1919.

## HYMNS AND POEMS

Selected and Original

### The Harder Task

The poets say God calls each one  
To occupy some post or place,  
To fill some need in the world's great work—  
Secular work, or work of grace.

Some called to preach, and some to pray,  
And some to follow, some to lead,  
Some called to write, and some to sing,  
There's some to fill each place of need.

And all in their appointed place  
Combine a harmony to create;  
Some to stirring deeds are called,  
And some reserved to stand and wait.

I know there's joy for those who preach,  
And there is peace for those who pray,  
I know there's pleasure in the song—  
The story, too, or in the play.

And there is fame for him who fights  
Where tragic death may be his fate.  
But what for mine—the harder task—  
To lonely stand and silent wait?

"To stand and wait?" when each pulse beat  
Throbs strong to action's faintest call!  
My God! the waiting enforced to us  
Is yet the hardest task of all.

M. E. KEARNEY.

### The Resurrection

Have you heard the blessed story  
Of the Christ who died for sin,  
How he gave himself a ransom  
That we all might live again?  
Have they told you how he suffered  
On the cross of Calvary,  
That his precious blood atoneth  
So mankind might then be free?

Have they told you how the angel  
Came and rolled the stone away,  
How he burst death's bands asunder  
On that blessed holy day,  
How he rose to life immortal,  
How our Savior lives again,  
How he lives and reigns triumphant  
Over death, and hell, and sin?

You and I can be like Jesus,  
But we, like Christ, must die,  
Cast aside our sinful natures,  
And our lusts must crucify;  
We must die to sin and folly,  
And be buried 'neath the wave,  
Buried with our Lord and Master  
In that silent, liquid grave.

Then, like Jesus, rise triumphant  
To a better, purer life,  
Free from sin and worldly pleasure,  
Free from sorrow, free from strife;  
We must follow in his footsteps,  
Tread the path that Jesus trod,  
'Tis the way of life eternal  
And will lead us home to God.

ARTHUR MORSE.

WILEY, COLORADO.

### A Talk to My Flowers

I went into my garden  
To drink the sweets of flowers,  
I saw that one was hidden  
Where none could see its charms.

And so I said, "I'll move thee;  
For here thou must not stay,  
Come, show thy lovely colors  
On this bright, sunny day."

I gently spaded 'round it,  
So careful not to break  
One thread of its life's treasure  
Or touch its slender neck.

"Upraised now, do not wither  
Though taken from your bed.  
I'll place you in a better,  
And you shall be well fed.

"And all can see your beauty  
And sip your fragrant breath.  
Now smile and bow to breezes,  
In this most showy nest."

But its roots and vines were shaken:  
The sun came down with power;  
And my precious flower was dead and gone,  
In one short, fleeting hour.

Some cannot bear removing,  
One touch will make them cry,  
And drain the sap and life cord,  
Then bow their heads and die.

Now all ye lowly creatures,  
When raised to higher spheres,  
Keep humble hearts well nurtured,  
Learn from this lovely flower.

ESTHER BAILEY ROHRER.

CORONADO, CALIFORNIA.

### Happy Day

O happy day, when I shall be  
All that the Lord requires of me;  
So may he help me, by his grace  
To keep the faith; to win the race.

What holy joy, what blessedness,  
When I shall see the Savior's face;  
To lay this earthly burden down;  
To accept of him the righteous crown.

O joyful place this earth will be  
When cleansed from all impurity—  
When nothing vile can enter in—  
Where only righteousness shall reign.

O happy land, O joyful time,  
To live with thee, dear Savior mine—  
On this glad earth from sin curse free,  
Where thou shalt reign eternally.

So may I live from day to day  
That all thy law I will obey;  
Or has some one a kind deed shown  
I will not wait to pass it on.

Then help me Lord till I shall be  
All that thou hast designed in me;  
Until I hear thy compliment—  
"Thou hast well done, faithful servant."

HATTIE HUGHES.

Many ideas grow better when transplanted into another mind than in the one where they sprang up. That which was a weed in one intelligence becomes a flower in the other, and a flower again dwindles down to a mere weed by the same change.—O. W. Holmes.

That mere will and industry can enable any man to accomplish anything is a belief common enough among imperfectly educated men. . . . But no one of really cultivated intellect denies the variety of natural endowments.—Hammer-ton.

It is an uncontrolled truth that no man ever made an ill figure who understood his own talents, nor a good one who mistook them.—Swift.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### The Afterglow

Another conference has passed into history, and what a history maker it proved to be! None who attended could help but feel that it was a privilege to have been there, even though at times the suffering and agitation which attended the birth of a new era were distressing to witness—or to *endure*, for the entire body suffers with every member thereof, and all partook to a greater or less degree of the pains and pangs of growth.

This is not the time nor place to talk of everything which occurred there, but this much is due the sisters who may read this—who did not have the privilege of being in attendance. It is a time to lift up your heads and rejoice, for the power of God is being made manifest!

Just as Christ came to his own in quietness and humility, to such degree that his own received him not, looking as they were for a king of earthly pomp and glory, so this spring witnessed the coming to all hearts of the gentle, quiet influences which smoothed out differences, united fragments, and resulted in a unanimity of thought and action before the close of conference, the like of which had never been experienced before.

Shall we turn our faces from the light because it comes unheralded by spectacular display? Are we still in the beginners' paths, where things must be demonstrated to our outward vision before we can comprehend? Are we as the poor Israelitish slaves, down to whose low measure even the Lord Jehovah had to stoop in order to impress, as witnessed by his instructions to Moses to perform miracles such as could be duplicated by many magicians of darkened Egypt? No, surely the time has come when we can recognize the workings of God's will even though unattended by outward pomp and ceremony; when we can perceive his hand as it molds the minds of men, using, as he must, human instruments to bring about human salvation! Blessed be his holy name!

Surely then we can rejoice, for the days of fulfillment are upon us!

AUDENTIA ANDERSON.

### Woman's Auxiliary Convention

The Convention of the Woman's Auxiliary for 1919 opened at 8 o'clock on Monday morning, April 7. Mrs. D. J. Krahl presided and Mrs. J. A. Gardner acted as secretary by order of the convention. The program as printed was carried out with one or two exceptions.

A registration system was arranged whereby the women in attendance at the convention might record their official position, if any, and the line of work in which they had specialized. One hundred and fifty registered.

The Home and Child Welfare Bureau was requested to put into effect a method whereby the young mothers might have the advantage of the studies offered by the Woman's Auxiliary.

A form of questionnaire was offered by the president with a view to suggesting the standardization of our homes. The questionnaire and recommendation were referred to the Relief and Service Bureau with power to act.

The General Auxiliary has gradually accumulated a number of books including a set containing 15 volumes. The president recommended that a custodian of books be appointed. Mrs. M. H. Siegfried was chosen.

A further recommendation from the president was adopted as follows: "That we suggest to our district organizers to present to the district conferences a budget of expense necessary for the prosecution of our work throughout their respective districts."

In the discussion of the bureau work of the Auxiliary, the question of the overlapping of the work of the Educational Bureau with that of the other bureaus was brought out and as a result the following resolution was adopted:

"Whereas we believe theory should be closely linked with practice, and desiring to more intimately associate our educational work with the practical demonstration in our Home and Child Welfare, Relief and Service, and Young Woman's Bureaus, therefore, be it resolved that our Executive Committee, working in harmony with and under the direction of the Coordinating Committee, shall be empowered to reconstruct the bureaus of our organization with a view to bringing about the results indicated in the above preamble."

The report of the Coordinating Committee was approved and the further development of the Social Purity work placed in the hands of the Executive Committee.

The following officers have been duly nominated and elected: President, Mrs. D. J. Krahl; first vice president, Mrs. J. A. Gardner; second vice president, Mrs. William Madison; historian, Mrs. M. H. Siegfried. The nominees for secretary and treasurer declined and the Executive Committee was authorized to fill the vacancies.

The term of Mrs. M. B. Nicholson as Auxiliary member on the Children's Home Board has expired, and she was nominated to succeed herself, which nomination is hereby submitted to you.

A motion was offered to sustain Mrs. Frederick M. Smith as honorary president. Mrs. Smith declined, stating that she had been vitally interested in this work for years and would continue at all times to be interested in the work of the women of the church, but asked to be released from official position. The following resolution was adopted:

"In view of the fact that Sister Frederick M. Smith consented to serve us in the capacity of honorary president in order to tide us over a rather difficult transitional period which her ability and valuable experience enabled her to do so efficiently, and in the light of her wish to be relieved as here expressed, and no desire on our part to burden anyone with responsibilities against their wish, therefore, be it resolved that this body most sincerely thank Sister Smith for her services in the past and with regret release her from this official position."

Since the opening of the convention there have been ten sessions held. The work of each bureau has been discussed in specially prepared talks and papers and in informal discussions.

In all our experience we have never had so many inquiries about our work as at present, nor has there been such an interest manifest.

A notable feature of our work during the past year has been the splendid cooperation of district presidents and reunion committees, also various missionaries in an advisory way. All of this is greatly appreciated.

It is our intention to work toward the development of higher and better standards of the home, to provide channels for a broader education of women by which we may render a more efficient service to the church and to the world.

MRS. D. J. KRAHL, *President*,  
MRS. J. A. GARDNER, *Secretary*.

The honor is overpaid when he that did the act is commentator.—Shirley.

## Relief and Service Round Table

(Notes from meeting in charge of Sister Mabel K. Smith.)

A beggar might find Bible quotations to justify his manner of getting his living, for we are told there to "give to all who ask," and also "ask, and ye shall receive." However, modern ways of relieving want have eliminated very largely the indiscriminate giving called in olden days, "charity." The coin dropped into the hat of a beggar often but helps to establish him in his pernicious habits of life. A beggar on the streets of Boston was apparently badly crippled, and he would each day reap a fine harvest of coins from the thoughtless passers-by; but at night that same beggar would appear in the public places he loved to frequent, or on the street, in fine clothes, silk hat, cane, and every evidence of luxury and ease.

The truest giving is that of sympathetic interest which will help a discouraged person out of his poverty, not one that but the more firmly keeps him there. The cases are cited of three young men who were injured in identical fashion—each had lost both arms. Number one begged on the street corner; Number two learned somehow to drive, and by driving a delivery wagon, holding the reins in his teeth or around his shoulders, managed to make a scanty living. The third under friendly encouragement learned to write by holding his pencil in his teeth, studied zealously, and became in time a respected judge.

Give, but give wisely, regulating and supervising. It is your duty to make yourself acquainted with the various organizations for relief and charity which are in your locality, and then work in harmony with them. Many cases are worthy, and if put in touch with the proper organizations may be helped in a material and substantial manner.

Several valuable books Sister Smith suggested, and from which she received many helpful thoughts used in her lecture, may be obtained by addressing the Charity Organization Department, Russell Sage Foundation, 130 East Twenty-second Street, New York City. These are: *Social Diagnosis*, by Mary E. Richmond, and *What Social Workers Should Know About Their Own Communities*. They give information concerning the various organizations for charity, the most approved methods, and many other valuable ideas. She also urged the women and the girls to join some of these organizations in their localities, to help in the work done, and to get all the information and suggestions possible. There are in every large city Associated Charities, Provident Associations, various church relief societies, settlement work, hospitals and medical departments managed by the city, any of which would gladly welcome study and investigation, as well as cooperation.

Sister Macgregor told of a young man who asked for help at the door and was given a suit of respectable clothing, and because of his bettered appearance was able to find profitable work that had been denied him before.

Sister Christy told of a young man who asked for food at her door. She invited him in, thinking at the same time, "Oh, what if it were my son who was roaming about like this!" Following the dictates of her heart, she fixed him a good meal, and while he was eating it she played the victrola—good music, that inspired good thoughts. She talked kindly to him, in friendly fashion, little thinking of the impression she was making upon him. As he concluded the meal, he said: "You have been so good to me! Your talk and the music I have heard have made me think of my own mother. I ran away from home, and the loved ones there do not know where I am, but I want you to know I am going straight back to them, for I feel now that there is nothing so good as a mother's love and care!"

The well-established charities stand for constructive relief, if for ten minutes or a lifetime. They work by scientific methods, after thorough investigation which precludes to a great extent the possibility of being imposed upon by the unscrupulous. Does our church have any plan to help in this way? True, we have the visiting officers of branches, but their work has largely in the past been restricted to a sort of spiritual oversight. Do they make observations of conditions they see in the homes of people as they visit? If so, to whom are those conditions reported? Is the Woman's Auxiliary by its "friendly visits" able to help in this?

A branch social worker would be a good assistant to any pastor. She could keep an index card record of every family in the branch, their handicaps, their tithing, their intellectual ability, location of the home—ward, street, block, addition, etc.

Sister Becker spoke of the plan which is being worked in Independence. This is a dividing of the city up into groups, a woman in charge of each, who stimulates all kinds of helpful activities among them.

Sister Macgregor said that too often in the homes there was not so much a lack of money as of knowledge of sanitation, food values, and the proper balance of expenditure.

Sister Smith acknowledged the truth of this observation and at once divided the "poor and needy" into two classes, those who were poor in material things, and those who were poor in knowledge. It is wise to help those of the latter class to get into study groups where they may be instructed in the things which go to make the successful home. Our men are seeing the great need of these things. Men have been asking how much "Sister Gardner's" charts cost, and where they can get them, for they feel that many homemakers in their localities have need of just such information. Men go into the homes to administer, and they see where sickness has come about because of the lack of proper air and proper food. One mother said, yes, she knew her boy should drink milk, but he didn't like it. The worker talked a little while to the boy and showed him the pictures of two rats, one very fat and healthy, the other scrawny and sickly, explaining that one had been fed on milk and the other not. The boy quickly decided that if milk made so much difference in the rats, he would try to drink his quart every day.

Sister Becker asked what could be done in the case of a woman who thought she was a good housekeeper, and who would be mortally offended if anyone ventured to offer help or instruction. Sister Smith admitted that great tact was necessary—that it did no good to force anything on anyone. No reform can take place in a day, and it is first necessary to create a desire for an improvement. It was suggested to get such a woman to join some progressive club, where topics of the kind needed could be introduced and discussed in a general way.

Sister Christy suggested that much could be done by working with a physician. A doctor could say: "Your child needs more nutritive food. If you have not had an opportunity to learn all about this, let me send a lady to you who will tell you what is needed." The woman would take no offense, and the reform could easily be started.

Sister Gardner said much could be done from just the "friendly visits." These are not intended to make survey, or to spy out conditions in a home which might need correction, but should be made in all sisterly sincerity. A worker told of visiting six times before she saw any noticeable difference in the appearance of a slovenly home. The sixth time she saw that the windows had been washed and the rug shaken. It was the friendly appreciation which

had caused the woman to look forward to the expected and promised visit with a new interest.

Sister Macgregor told of a case which had seemed hopeless. The woman was an educated one—a school teacher. She could talk splendidly on almost any subject, but her practical education had been sorely neglected and her home was an unsightly and unwholesome place. She became a member of a club and finally the monthly meeting was assigned to her place. To the great delight of her friends, when the day for the meeting came, they found she had renovated her home from top to bottom. It was shining and clean in every particular, the children presentable, and the mother beaming with smiling welcome. All she had needed was association with others, and pleasant mingling in a social way, and she was lifted from her discouragement.

The question was asked: "Should our efforts in the line of social service be confined to members of our own church?"

"By no means," was the reply, "there is no work more like Christ's, no missionary opportunity greater, no better chance to express loyalty to Nation, than to help the needy, wherever they are found, to become better citizens, better neighbors, and better parents."

Sister Smith told of the little office frequently managed in the study of some pastor. To it each day, came one or two trained social workers who helped the pastor care for the poor of his flock. Our church spent last year approximately \$35,000 in caring for the needy. The time has come when we are recognizing the fact that even the act of doing good requires preparation and careful study. We should seek not to help people *in* the poverty, but *out* of it. We often hear people say they are "ready and willing" to help in these good works. You may be *willing*, but are you *ready*? It is time every branch should have in it one or more trained social workers, who may intelligently help those who need, in order that soon it may be said of us as was recorded of Enoch's city of old: "There were no poor among them."

[Sister Smith is preparing a little course of study adapting the best methods of modern charity to our church needs. This will be a most valuable aid to our Relief and Service workers. Watch for it.—A. A.]

### To Keep the School Child in Health

The Massachusetts State Department of Health is performing a valuable public service to citizens of the State by sending out quantities of "Food rules for school children" to teachers and parents throughout the State. Children are the foundation stones of the future state and their health and education is the supreme duty of the body politic. The rules recommended by A. W. Sandwall, director of the movement, are so simple and important they deserve national publicity.

Here they are:

1. Begin the day by drinking a glass of water and drink at least six glassfuls during the day.
2. Do not go to school without eating breakfast.
3. Eat regularly three times a day.
4. Eat slowly and chew all food well.
5. Drink milk every day—four glasses are not too much.
6. Eat some breakfast cereal every day.
7. Eat some vegetable besides potato every day.
8. Eat bread and butter every day—dark, coarse breads are best.
9. Eat some fruit every day. Spend pennies for apples instead of candy.
10. Do not eat candy between meals. Eat candy and other sweets only after a regular meal.

11. Do not drink tea or coffee; it does the body no good, but harms it.

12. Do not eat or touch any food without first washing the hands.

13. Do not eat fruit without first washing it.

14. Do not eat with spoon or fork that has been used by another person without washing it.

15. Do not drink from a cup that has been used by another person without washing it.—Exchange.

### The Completed Temple

Life at best seems only a patchwork.

By the time the artist learns to paint a picture which is considered worth while, his hand has become shaky, nervous, or palsied, and he cannot paint the things for which, all his life, he had been preparing.

By the time the business man has earned enough money to keep him in comfort for the rest of his days, he has often lost the capacity to enjoy the fruits of his labor.

When the mother has raised her boy to manhood, her offspring leaves her for the sake of some one he loves better; and by the time the man learns to really appreciate his mother, she is taken from him.

Nothing seems ever quite finished, quite mature, quite as it should be, in this world.

Perhaps in the by-and-by, on another planet, we shall find that every incomplete thought and work of our lives has been fitted into the completed temple of life which we may then inhabit forever.—*Los Angeles Times*.

### Appreciation from Temple Hall

*Dear Editor:* You might be interested in knowing that Brother Russell Warnky and wife, of Kansas City, have presented to Temple Hall, the hotel for girls, a piano. Also, Brother Walter Beebe, of Omaha, has presented the same institution with the furniture for their dining room. For all this there is sincere appreciation. Such liberality makes us hopeful of accomplishing the "objective" for which this institution was started.

Yours in bonds,

F. B. BLAIR,  
Stake Bishop.

## LETTER DEPARTMENT

### "A Boy Scout Troop in Every Branch"

If we have ever entertained any doubts as to the possible success of the boy movement in the church, such are now dispelled.

During the recent conference wherever and whenever this work was mentioned we were met with one hundred per cent enthusiasm. Everyone seemed anxious to learn as much as possible about the work and to take back with them to their respective districts and branches some suggestions that would help them in meeting their particular problems.

It is a growing conviction that the Boy Scout organization can admirably be adapted to our needs in the church. This conviction does not at present rest entirely upon theory, either. In a number of places Boy Scout troops have been organized and have already proved their worth to the community and to their church. All that we need now is ten of such troops for every one already organized. We

feel sure that another conference will make this dream a fact.

EVERY DISTRICT AND LOCAL SHOULD HAVE A BOY LEADER.  
HAS YOURS?

At the recent Religio convention, the general constitution was amended so as to provide for a second vice president in each district and local Religio organization. It also provides further that this second vice president shall have charge of the work of the boy movement in his district or locality, as the case may be. It thus becomes immediately necessary that each district and local organization take steps to elect such an official. Each locality should report to the district official the name of the person chosen as second vice president for that district. Only in this way can our work be carried on effectively.

We suggest that in those districts where a boy leader has already been approved, that he be chosen by the Religio as the second vice president.

Both local and district organizations should exercise considerable care in the choice that is made for this position. Only those interested in the boys and qualified to work with them should be chosen.

We suggest that in case the district or local organization cannot have a meeting, that the executive committee of such organizations provide for a second vice president and put him to work at once. We should have within the next month an active leader of the boy movement in each district and branch of the church. Will you help us?

#### RELIGIO PINS

Arrangements have been made whereby the sale of Religio pins throughout the church will be turned over to the boys. This work will be conducted by the general director of the boy movement, working through the district and local leaders.

Any boy selling these pins will secure enough profit to make his efforts worth while and will also be directly helping the Religio. Anyone interested should write for further particulars.

#### THE PLACE OF THE SCOUTMASTER IN THE CHURCH

The most important part of the work of the boy movement at present is that of securing qualified men to act as scoutmasters in the various branches. Whatever be the name or nature of the work which we have decided or shall decide upon, its success or failure will in the last analysis depend upon the qualifications of the scoutmaster. If he is of the right kind the boys will flock to him and to the church; if not he may do us more harm than good. The following quotation is of interest just in this connection:

"The moral and religious value of scouting in a given troop will reflect very largely the scoutmaster's own personal attitude toward morality and religion. For this reason he should be religiously representative of the church in which his work is carried on. In order to be of real value in these two particulars, the first essential is that the scoutmaster maintain, in simplicity and transparent sincerity, wholesome relations to God and to his fellow men. It is what he is that counts in this regard. It is not his primary function to teach Bible lessons and to deliver lectures on ethics. That work is done by the preacher and the Sunday school teacher. His part is to live the right kind of a life with the boys and to help them to do the same. In this connection example has immeasurable weight. Usually boys do not imitate or emulate one whose attitudes are half-hearted or merely perfunctory. Religion as well as scouting becomes contagious only when lived with enthusiasm and genuineness. It is the scoutmaster who determines very largely of what religious value scouting will be to the boys. If he is a natural

leader, the virtues that regulate his own life will have a tendency to become reproduced in their lives. They will imitate his religious as well as his scout activities."

#### A NEW BOOK

The above quotation is taken from a new book on The Boy Scout Movement Applied by the Church, by Richardson and Loomis, published by Charles Scribner's Sons, New York.

Every district and local leader of the boy movement will find it to his interest to secure a copy of this book and study it carefully. It contains a very thorough and masterly presentation of the origin, development, and principles of the Boy Scout movement and the relation of such to the religious life of the boy.

#### THE IMMEDIATE NEED

Let me repeat, the immediate need is that every district and local Religio organization shall provide for the election of the new officers provided for in the amendments to the constitution. This means that at once every district and locality will have some responsible person acting as leader of the boy movement in that particular district or locality.

Each district boy leader so chosen should report to me at once so that I may be able to publish a list of such leaders. Each local leader should keep in touch at all times with the district leader. With this machinery in operation let our slogan be, "A Boy Scout troop in every branch."

F. M. MCDOWELL,  
*Field Commissioner.*

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### A Tribute to a Friend

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While standing by the bier of our late Brother Heman C. Smith I was led to say within my soul: "I am thankful to our heavenly Father that I was privileged to know this noble man, and to hear him preach while yet a boy just entering my teens."

I journeyed from the Pacific Coast to attend the General Conference and had planned to have a visit with this brother and to talk over questions of importance to me with this lifelong friend, the one who had more to do with directing my life in the gospel way than any other man. How sad and disappointed I felt when on my arrival in Lamoni I was informed that "Brother Heman," as we always called him, was not here, but was lying very low in the Sanitarium in Independence, Missouri, where he was making his last fight. Each day of the conference, we were anxious to hear of his improvement and recovery to health that he might return to his home and friends. In this we were disappointed, for the word finally came over the wire: "Brother Heman is dead."

As we gazed upon his lifeless form, we could see through the eye of faith his triumph and victory through our blessed Lord and Savior, Jesus Christ.

At the time Elder Heman C. Smith came into my life, I was but eleven years of age, and was spending my spare time training for the prize as a boxer and wrestler, being stimulated in this activity by the favorable reports through the daily papers of the wonderful success attending two of my cousins, one a prize fighter, the other a prize wrestler; Richard and Sam Matthews by name.

My mother observed the trend of my thoughts and development and wondered to what it would lead. She invited me to attend church and hear Brother Smith, who had just moved to San Bernardino. I sat in the audience where I could observe the speaker to good advantage. To my surprise and embarrassment, the speaker seemed to be preach-

ing this whole sermon directly to me. I wondered why such a great man should be so interested in one small boy and single him out from all the crowd.

I became interested in the wonderful message of this brother and continued to attend his services. His services made such an impression upon my mind that it seems to me that I can hear his voice still ringing in my ears and his scriptural texts are still clear and bright in my memory. He had changed my course and I was finally called to preach the gospel and to go forth to represent the message of our Savior; and as a coincidence, when one of my cousins, Sam, was called from this life, I was called upon to speak at his funeral. I was thankful that I could be of service in bringing to the grief-stricken family the hope held out to us through Jesus Christ, our Lord.

Brother Heman was a product of what we call "The latter-day work." He believed in fair play and the square deal as the Westerner would express it.

We step forward to place a wreath upon his grave as a token of our love and respect for a brother who so fearlessly stood for the truth, a man who, by his eloquent tongue and forceful character, has been instrumental in God's hands in turning a life from the errors of this world and its disappointments to a life of service in the church and kingdom of God.

GEORGE H. WIXOM.

LAMONI, IOWA, April 24, 1919.

### The Bishopric

Advocate for 1919

"Every Member a Tithe Payer"

If your neighbor's house were burning you would not think of standing by and doing nothing while all the other neighbors helped the unfortunate one.

The church is engaged in a good work caring for the widows, the orphans, and the afflicted ones, and sending the gospel to a sin-cursed world. You must not stand by unconcerned while a few try to carry on a work so stupendous. If you cannot preach, you can send teachers with your tithes and offerings.

### Read, Saints

"Little HERALD, stop a moment,  
Ere you journey on your way,  
I have something of importance  
That I wish that you would say."

Another conference year is just opening up for the Saints. To occupy successfully and well it is of first importance that we feed our minds as well as our bodies on the best of food. Those who have healthy bodies can eat some poor food and yet remain healthy, not because of it, however, but in spite of it. But those who are weak in body need good food first, last, and all the time.

So we all, whether strong or weak in our bodies, need good food. And, secondly, our minds need the best of food also, so that our souls, consisting of both spirit and body, may be properly fed. What shall we feed them on is the question.

One may say we will feed our minds on all good books. But each individual Saint cannot read all the good books there are in the world, any more than he or she can eat all the good food there is in the world. In Doctrine and Covenants 86, it says that "all" wholesome herbs are for the constitution, nature, and use of man, but no one Saint

is to use all these herbs, but each one should use what he can consistently with his or her knowledge, needs, and opportunity. Some in one part of the earth are using one kind of herbs, and in other parts, still different kinds, and so on, according to the needs in each individual case. And so it is that we may read all good books. One may read one good book here and another there and so on until all "good books" are read. The best of books, however, we all know are the standard books of the church. Therefore, we should read them especially. As some may eat poor food and retain strong, healthy bodies, not because of it, but in spite of it, so it is with poor literature. The strong may read it and remain strong in the faith, not because of it, but in spite of it. So whether we be weak or strong in mind and body the best food, both for mind and body is the best for all.

Having ascertained, then, that the best literature is the church books and periodicals, let us see to it, whether priests or members, whether old or young, that this conference year we will not only read casually, but *study* the church literature as never before, and of course keep the Word of Wisdom. (Doctrine and Covenants 86.)

This done, our souls will rejoice in God our Father, and in Jesus Christ his Son, and the work will go onward as never before.

C. J. SPURLOCK.

INDEPENDENCE, MISSOURI.

### Woodbine Jottings

We can report some things that may be of interest to the many readers of this the greatest of all religious weeklies. We are still harboring pride—proud to be called Saints. And our Father owned us as his at our sacrament service, giving us of his Spirit; and we do rejoice and give thanks unto the Giver of all good for that renewing of the Holy Spirit. May it be the abiding Comforter to each one.

Preaching in the branch for the month has been by Elders Fry, Seddon, Putnam, and Lytle. Some very interesting sermons.

We have had the pleasure of carrying the sacrament to Brother Charles Derry three times this year, and have enjoyed the service to our aged brother. We pray our Father's blessing for him.

A priesthood meeting this month was of benefit to all who attended.

The 7th, 8th, and 9th were devoted to institute work. Sister Alice Hupp of Woodbine, Sister Pearl Jackson of Sioux City, and Sister Lillie Marks of Dennison were with us. The attendance at these services was not what it should have been. There was some very interesting work done. The ones that were absent lost the good there was in it. Sister Hupp gave a splendid talk on social purity. I see only one fault to find with this work. It is too far between times. We should study all the time to learn what there is in life for us.

The influenza came back to pay us a visit this month. About sixty cases were reported in less than a week. Not as bad as last fall, however.

Our attendance has kept up well for so much sickness. Brother Joseph Seddon has been laid up for a few days, but is out again. Brother Derry is able to be outside and take his exercise this spring.

Some new members are moving into town and helping us with the Master's work: Brother and Sister Orrin Barr, Brother Clarence Redfield, Brother Norton and daughter, and Brother John Pitt and family. It seems good to have them gather with us.

The reunion committee met here and set the time and place for the next reunion, which will be held at Dow City.

Our desire for the advancement of the work is manifest by our labor to that end. We pray that we may all so work that his will may be done. CORRESPONDENT.

## MISCELLANEOUS DEPARTMENT

### Joint Council Appointments

The following is a list of appointments agreed upon by the Joint Council of Presidency, Twelve, and Presiding Bishopric, as per action of last General Conference. Preceding the list, however, is one of general church officers who are devoting all their time to church work, and as such while not under annual General Conference appointments are entitled to the courtesies and privileges usually extended to General Conference appointees, under the rules governing clergy credentials, etc. Changes in the above appointments may or may not be made by the Joint Council which expects to meet some time in June.

FREDERICK M. SMITH,  
President.

INDEPENDENCE, MISSOURI, April 30, 1919.

### General Church Officers

#### FIRST PRESIDENCY

Frederick M. Smith.  
Elbert A. Smith.

#### QUORUM OF TWELVE

G. T. Griffiths.  
F. M. Sheehy.  
U. W. Greene.  
J. F. Curtis.  
J. A. Gillen.  
P. M. Hanson.  
R. C. Russell.  
Peter Anderson.  
W. M. Aylor.  
C. A. Butterworth.  
J. W. Rushton.

#### PRESIDING PATRIARCH

Frederick A. Smith.

#### GENERAL BISHOPRIC

Benjamin R. McGuire.  
James F. Keir.

R. S. Salyards, Church Secretary.  
P. G. Fairbanks, Assistant Church Secretary.  
Doctor G. Leonard Harrington, Physician to the Church.  
Henry C. Smith, Church Architect.  
Herbert S. Salisbury, Assistant Church Historian.  
Richard B. Trowbridge, Church Auditor.  
C. I. Carpenter, Church Recorder.

#### STAKE OFFICERS

Walter W. Smith, president, Independence Stake.  
J. A. Koehler, counselor to Walter W. Smith.  
J. A. Becker, bishop, Independence Stake.  
J. A. Tanner, president, Kansas City Stake.  
T. J. Elliott, counselor to J. A. Tanner.  
F. B. Blair, bishop, Kansas City Stake.  
R. S. Salyards, president, Far West Stake.  
J. W. Roberts, counselor to R. S. Salyards.  
D. J. Krahl, president, Holden Stake.  
W. A. McWethy, counselor to D. J. Krahl.  
C. J. Hunt, bishop, Holden Stake.  
I. M. Ross, counselor to C. J. Hunt.  
John F. Garver, president, Lamoni Stake.  
D. T. Williams, counselor to J. F. Garver.  
A. Carmichael, bishop, Lamoni Stake.  
A. J. Yarrington, counselor to A. Carmichael.

### GENERAL CONFERENCE ANNUAL APPOINTMENTS BY JOINT COUNCIL OF PRESIDENCY, TWELVE, AND PRESIDING BISHOPRIC

Allen, Arthur, Nauvoo District. L.  
Anderson, William, Northeastern Kansas District. M.  
Añgus, Archibald D., New York District.

Arber, Joseph, Northeastern Missouri District. M.  
Bailey, J. W. A., Holden Stake. L.  
Baker, A. M., Saint Louis District. M.  
Baldwin, Richard, Massachusetts District, Boston objective.  
Barmore, A. C., Northern California District. M.  
Barrett, J. B., Gallands Grove District. L.  
Bath, William, Spring River District. M.  
Berve, Amos, Little Sioux District. L.  
Bishop, James E., New York District. L.  
Booker, Alma, Pittsburgh District. M.  
Booker, N. L., Mobile District. M.  
Bootman, William P., Alberta District. M.  
Brackenbury, F. S., Eastern Michigan District. M.  
Bronson, Eli, Eastern Montana District. L.  
Bronson, Jott A., Spokane District. M.  
Brooner, W. A., Northern California District. M.  
Brown, R. T., Society Islands. M.  
Budd, Roy S., Far West Stake, Cameron objective. L.  
Bullard, Richard, Referred to Presidency and Presiding Bishopric.  
Burdick, Leon, Youngstown-Sharon District. M.  
Burt, George E., Southern Ohio District. M.  
Burt, E. N., Western Michigan District. M.  
Burt, George W., Central Michigan District.  
Burr, Abram E., Northern Michigan District. M.  
Burton, P. R., Nauvoo District. M.  
Butterworth, C. W., Australia. M.  
Carlile, Joshua, Central Nebraska District.  
Carlisle, J. D., Wheeling District. M.  
Case, Hubert, Lamoni Stake. M.  
Chambers, Robert C., Central Idaho. L.  
Chapman, Nephi T., Portland District. M.  
Cheville, Roy, Des Moines District, Nevada objective. L.  
Chrestensen, A. H., Society Islands. M.  
Chrestensen, James C., Eastern Oklahoma District. L.  
Chrestensen, W. W., Southwestern Kansas Unorganized. M.  
Christy, Ward L., Northeastern Illinois District, Chicago. M.  
Clark, Thomas L., Detroit District. M.  
Clifford, Cornelius M., Chatham District. M.  
Closson, A. V., Southern Missouri District. L.  
Cook, M. H., Southwestern Oregon District. L.  
Cook, Phillip, Oklahoma. M.  
Cool, F. A., Holden Stake, Warrensburg objective. L.  
Corbett, A. J., New South Wales, Sydney objective. L.  
Cornish, J. J., Referred to Presidency and Presiding Bishopric.  
Curtis, E. A., Southwestern Kansas Unorganized. M.  
Curtis, J. D., Eastern Colorado District. M.  
Curtis, Thomas W., Northwestern Kansas District. M.  
Davies, Edwin H., South Australia, Adelaide objective. L.  
Davis, Charles F., Kansas City Stake. L.  
Davis, Elwyn R., Eastern Iowa District. L.  
Davis, Evan A., Holden Stake. M.  
Davis, James, Eastern Michigan District.  
Davis, J. W., Toronto District, Hamilton objective. L.  
Davis, John, Northeastern Missouri District. M.  
Davis, Robert D., Northern Michigan District. M.  
Davis, William, Western Michigan District. M.  
Davis, J. Arthur, Eastern Oklahoma District. M.  
Davison, Holmes J., Northern California District, Stockton objective. L.  
Deam, William H., Independence Stake, Enoch Hill objective. L.  
Doty, B. H., London District. M.  
Dowker, David E., Southern California District, Los Angeles objective. M.  
Dowker, J. A., Southern Nebraska District. M.  
Dutton, Jasper O., Northeastern Illinois District. L.  
Ebeling, Francis J., Southern Ohio District. L.  
Ellis, Clyde, Society Islands. In charge, M.  
Ellis, William D., Owen Sound District. M.  
Ely, John, Northern California District. M.  
Erwin, E. A., Arkansas and Louisiana. M.  
Etzenhouser, M. A., Kansas City Stake, Chelsea Park objective. L.  
Farrell, R. W., Saint Louis District, Saint Louis objective. L.  
Fields, S. H., Central Illinois District. M.  
Fike, Lyman W., Northeastern Kansas District. M.  
Finken, E. D., Referred to Presidency.  
Fligg, William L., Eastern Michigan District. L.  
Flint, B. C., Southern Wisconsin District. L.  
Fry, Charles, Spring River District. L.

- Fulk, R. L., Utah District. M.  
 Gamet, Levi, Central Nebraska District. M.  
 Garrett, W. H., Southern California District, Long Beach objective. L.  
 Gleazer, Edmund J., New York and Philadelphia District. M.  
 Goodman, John C., Southern Michigan and Northern Indiana District. M.  
 Goodrich, V. M., Far West Stake. M.  
 Gray, Sidney N., Central Texas District, Dallas objective. L.  
 Greenwood, William H., Referred to Presidency.  
 Gregory, Fred, Alberta District. M.  
 Gresty, J. T., New South Wales, Australia.  
 Grice, John R., Detroit District. M.  
 Grice, William M., London District. L.  
 Haden, W. E., Lamoni Stake. M.  
 Halb, Jacob G., Southern Ohio District. M.  
 Hall, Abel, British Mission, Leeds and Bradford. L.  
 Harden, Jesse M., Referred to Presidency and Presiding Bishopric.  
 Harpe, Charles E., Central Illinois District. M.  
 Hawkins, Charles W., Northern California District. L.  
 Harrington, George E., Toronto District. L.  
 Haworth, Walter J., Australia. M.  
 Hensen, Edmund L., Southwestern Texas District. L.  
 Higdon, Amos T., Western Colorado District. L.  
 Holloway, Leonard G., Utah District. L.  
 Houghton, Leonard, Northern Wisconsin District. M.  
 Hull, E. B., Massachusetts District, Attleboro objective. L.  
 Irwin, C. E., Northeastern Illinois District. M.  
 Jenkins, George, Kansas City Stake. M.  
 Jordan, Thomas J., Saskatchewan District. L.  
 Jones, Thomas, Wales and Southwestern England. L.  
 Jones, J. H. N., Victoria District, Australia, Melbourne objective. L.  
 Jones, C. E., Portland District. L.  
 Karlstrom, Albert V., Spring River District. M.  
 Kelley, E. L., Referred to Presidency and Presiding Bishopric.  
 Kelley, W. H., Southeastern Illinois District. L.  
 Kelley, Thomas C., Southeastern Mission, in charge.  
 Kippe, Alexander, Germany. M.  
 Knisley, Alyin, Western Nebraska and Eastern Wyoming. M.  
 Knowlton, George H., Western Maine District. L.  
 Koehler, H. A., Western Maine. M.  
 Kuykendall, G. R., New York and Philadelphia District, Second Philadelphia Branch. L.  
 Lambkin, B. S., Pottawattamie District, Council Bluffs objective. L.  
 Lennox, E. J., Southern Wisconsin District. M.  
 Lentell, J. R., New York and Philadelphia District, Scranton objective. L.  
 Lewis, George, Australia.  
 Liston, M. W., Eastern Michigan District, Flint objective. M.  
 Long, Elmer E., Southern Nebraska District. M.  
 Logsdon, David B., Referred to Presidency.  
 Loving, Albert L., Victoria District, Australia. M.  
 McCall, A. D., Mobile District. L.  
 McConley, Myron A., Hawaiian Territory. M.  
 McConnaughy, J. C., Pittsburgh District. M.  
 McCord, Archibald E., Northeastern Missouri District. M.  
 McDowell, W. A., Northeastern Illinois and Southern Wisconsin.  
 McFadden, L. M., Kentucky and Tennessee District. M.  
 McKim, Burton L., Utah District. M.  
 McKnight, J. W., Southern Michigan and Northern Indiana District. M.  
 McClain, J. R., Kentucky and Tennessee District. L.  
 Macgregor, Daniel, Lamoni Stake. M.  
 Macrae, W. S., Holden Stake, Knobnoster objective. L.  
 Mannerling, W. H., Arizona. M.  
 Martin, A. C., Portland District. M.  
 Martin, John F., Kirtland District, Cleveland objective. L.  
 May, J. Charles, Eastern Colorado District. M.  
 May, Roderick, British Mission.  
 Metcalf, J. W., Southern Indiana District. M.  
 Miller, A. G., Western Florida and Mobile District. M.  
 Miller, C. Edward, Independence Stake.  
 Mills, Arthur H., Southern California District, San Bernardino objective. L.  
 Mintun, J. F., Northwestern Ohio District, Toledo objective. L.  
 Moler, H. E., Clinton District. L.  
 Moore, A. J., Western Montana. L.  
 Moore, L. C., Southern Indiana District. M.  
 Mortimer, J. L., Owen Sound District. M.  
 Muceus, Peter, Wisconsin. M.  
 Neville, William C., Kirtland District. M.  
 Newby, Robert, Western Montana District. M.  
 Newton, Thomas, Virginias. M.  
 Nunley, J. M., Central Texas District. M.  
 Okerlind, O. W., Kewanee District. M.  
 Orton, E. M., Northern Michigan District. M.  
 Osler, William, Alberta District. L.  
 Overcast, John T., Southeastern Mission. M.  
 Page, J. C., Western Nebraska and Black Hills. M.  
 Palmer, D. S., Southwestern Texas District. M.  
 Parker, J. L., Southern Nebraska District, Lincoln objective. L.  
 Parkes, Willard M., Idaho District. M.  
 Parsons, Alonzo H., Independence Stake, Walnut Park objective. L.  
 Patterson, William, North New South Wales District, Australia. M.  
 Paxton, J. W., Central Illinois District. M.  
 Peisker, Edwin A. H., Queensland District, Australia. M.  
 Pendleton, S. T., Central Michigan District. M.  
 Peterson, J. W., Saskatchewan District. M.  
 Pement, Philemon, Toronto District, Ottawa objective. M.  
 Phillips, A. B., New York and Philadelphia District, Philadelphia First Branch objective. L.  
 Pierce, H. N., South Dakota. M.  
 Pitt, F. G., Referred to Presidency and Presiding Bishopric.  
 Prettyman, C. W., Western Nebraska and Black Hills. M.  
 Puuohau, James, Hawaiian Territory. M.  
 Pycock, James, Toronto District. M.  
 Quick, Lee, Spring River District and Kansas counties of Clinton District. M.  
 Rannie, Edward, Central Oklahoma District. L.  
 Reed, Perl Percy, Spokane District. M.  
 Rich, Calvin H., New York and Philadelphia District, Brooklyn objective. L.  
 Riley, J. T., Arkansas and Louisiana. M.  
 Robertson, E. F., Eastern Colorado District. M.  
 Robinson, A. V., New Zealand. M.  
 Robley, George W., New York District and Eastern Connecticut. M.  
 Rowe, Fred A., Arkansas and Louisiana. M.  
 Russell, F. A., Holden Stake. M.  
 Sade, O. E., Western Colorado District. M.  
 St. John, Samuel G., Owen Sound District. M.  
 Salyards, R. S., jr., Referred to Presidency and Presiding Bishopric.  
 Savage, H. W., New Zealand. M.  
 Sawley, F. L., Southeastern Illinois District. M.  
 Scott, S. W. L., Referred to Presidency and Presiding Bishopric.  
 Self, W. M., Central Nebraska District. M.  
 Shakespeare, W. E., Minnesota District. M.  
 Sheehy, John F., Eastern Maine District. M.  
 Shelley, E. C., Florida. M.  
 Shields, John, Owen Sound, Chatham, and London Districts.  
 Shower, J. D., Western Oklahoma. M.  
 Silvers, A. C., Spring River District, Nowata, Oklahoma, objective. L.  
 Simmons, S. W., Referred to Presidency and Presiding Bishopric.  
 Slover, F. M., Southeastern Illinois District. M.  
 Smith, Charles J., Little Sioux District. M.  
 Smith, Hale W., Northwestern Kansas District. M.  
 Smith, Hyrum O., Spring River District.  
 Smith, I. M., Holden Stake.  
 Smith, Joseph W., Kewanee District. M.  
 Smith, Stephen S., Seattle and British Columbia District. M.  
 Smith, W. A., Pottawattamie District. M.  
 Sparling, William, Eastern Iowa District. L.  
 Sparling, Henry, Southeastern Illinois District. M.  
 Spicer, B. F., Central Texas District. L.  
 Starkes, Arthur E., Northern Michigan District, Boyne City objective. L.  
 Stead, J. D., Northwestern Canada. M.  
 Stone, A. E., Kirtland District, Kirtland objective. L.  
 Swensen, Swen, Southern Wyoming. M.  
 Sutton, J. R., Eastern Colorado. L.  
 Terry, John M., British Columbia and Seattle District, Seattle objective. L.  
 Thomas, T. U., Youngstown-Sharon District, Youngstown objective. L.

- Thorburn, George, Western Montana District. M.  
 Turpen, M. M., Florida District. L.  
 Tucker, D. E., Saint Louis District. M.  
 Twombly, Samuel, Far West Stake. L.  
 Vanderwood, J. E., Western Oklahoma and Panhandle of Texas. M.  
 Vaughan, Wilfred John, North New South Wales District, Australia. M.  
 Velt, Harold I., Victoria District, Australia. M.  
 Walters, R. T., Clinton District. M.  
 Warr, Albert E., Des Moines District, Des Moines objective. L.  
 Weaver, Richard D., Far West Stake. M.  
 White, Ammon, Western Colorado District.  
 White, I. N., Independence Stake.  
 Whiteaker, A. L., Northern Wisconsin District. M.  
 Wight, J. W., Lamoni Stake.  
 Wildermuth, J. B., Fremont District. M.  
 Wildermuth, J. E., North Dakota District. M.  
 Wildermuth, L. O., Southern Wisconsin District. M.  
 Willey, C. E., Nauvoo District. M.  
 Williams, D. J., Nauvoo District, Burlington objective. L.  
 Williams, T. W., Toronto District, Toronto objective. L.  
 Wilson, J. A., Toronto District. M.  
 Wilson, Nelson, Winnipeg District. L.  
 Wilson, Newman M., Eastern Maine District. M.  
 Winegar, H. E., Southern Missouri District. M.  
 Wipper, Frank F., Central Oklahoma District. M.  
 Wixom, George H., Southern California District. M.  
 Wood, Wilbert, Chatham District. M.  
 Yager, J. H., Chatham District. M.  
 Yates, J. E., Holden Stake. M.

**Conference Notices**

Kansas City Stake, May 17 and 18. Business session at 2.30 p. m. All branches should have a representative attendance to transact business. All day Sunday will be used in an effort to develop the stake's interests and build up its people spiritually. You cannot afford to miss these meetings. By stake rule all branches should close church services on the eighteenth. Thus all may have the privilege of attending and supporting the conference. T. J. Elliott, 811 Lydia Avenue, Kansas City, Missouri.

Lamoni Stake and auxiliaries meet in conference at Hite-man, Iowa, June 12-15 inclusive. Amy Vredenburgh, secretary.

**Reunion Notices**

Chatham, Ontario, at Erie Beach, from July 4 to 14. For information as to price of meals, tents, etc., write Stewart Lamont, Chatham, Ontario. John C. Dent, secretary, Bothwell, Ontario.

**Married**

SMITH-ALLEN.—On April 14, 1919, at the home of R. A. Ballantyne, of Lamoni, Iowa, occurred the wedding of Elder W. A. Smith of the missionary force, who resides at Independence, Missouri, and Agnes M. Allen, of Cessford, Alberta, Canada. Elder Ballantyne officiated. They will make their home in Independence.

**Our Departed Ones**

PIAR.—Mary Piar died April 20, 1919. Born August 18, 1866. Baptized July 10, 1898. Married Frank Piar, September 21, 1916. Underwent an operation on Saturday and died on Sunday. Funeral conducted by James McConnaughey.

ROBINSON.—Thomas Robinson was born September 22, 1847, in Durham County, England; died April 9, 1919. Married Eliza Nichols in 1871, to whom was born 14 children, 3 of whom preceded him in death. His wife and 11 children are left to mourn. Baptized April, 1884, at Angus, Iowa. Sermon by William Johnson, assisted by E. O. Clark.

SILVERS.—C. Milton Silvers was born February 25, 1859, at Leon, Decatur County, Iowa. Baptized August 22, 1915, at Rich Hill, Missouri, by William H. Lowe, and confirmed by A. C. Silvers and W. S. Macrae. Died at Butler, Missouri, April 22, 1919, of influenza-pneumonia. Survived by 5 brothers and one sister. Funeral sermon by H. E. Moler.

CASE.—Edlee Esther, daughter of John and Rose Case, born at Vincennes, Iowa, December 23, 1917, died March 16, 1919. Seemingly in the best of health, without a moment's

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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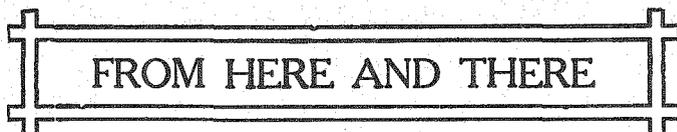
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warning death took her from the embrace of her father's arms. Funeral conducted in the Vincennes Union Church, by James McKiernan. Interment in the Meek Cemetery, Sand Prairie, Iowa.



**TO CENTRAL ILLINOIS SAINTS**

"Having been appointed missionary in your district, I wish to meet isolated Saints and friends. It is my desire to make a special effort to reach the people of the world. Write me at South State Street, Lamoni, Iowa, as soon as possible as to where I can best serve the interests of the people.

"I wish to thank the Saints of Gallands Grove District for the kindnesses extended. May God bless you all.—C. E. Harpe."

The Sunday school general executive council has not held any meetings as yet since nor during the recent conventions. It was planned to hold a meeting recently in Independence where a full attendance could be had and a number of the big problems referred to the council by the convention be given due deliberation. The date had been set, but the illness of G. R. Wells, superintendent, prevented. Brother Wells is in the Sanitarium at present, suffering se-

verely from ear trouble, a climax of an affection he has had for more than a year. An operation may be necessary to relieve the pressure and prevent further infection. In the meantime the editors of *Quarterlies*, committees, etc., are to continue until further notice.

Mrs. G. S. Wightman, of Captiva, Florida, would like to get in touch with the nearest branch. She also wants some of the Saints to visit her sister, Mae Hotes, of 3921 Southeast Forty-seventh Street, Portland, Oregon.

Sister A. Carmichael is seriously ill with pneumonia at the Sanitarium in Independence, following a long illness from a nervous affection.

The superintendent of the Sunday School Association reported to the convention how difficult it had been the past few months to estimate the demand of the Senior Grade *Quarterlies*. After making all possible deductions as to increased demand, etc., and printing accordingly, the edition was not sufficient to meet the demand, and a second edition has been issued. We hope those who are inconvenienced because of this will realize to an extent what a problem it is to avoid the waste of printing a large excess and yet sufficient to supply the demand. To order by the year and renew before the time is out, will prevent this trouble.

Mrs. Fred Peasley, of Perry, Iowa, wishes to thank whoever it was that sent her the Daily HERALD during conference.

#### BOOK OF MORMON IN CANADA

There have been a few complaints of custom officers asking duty on the Book of Mormon entering Canada. If any of our readers have any trouble on this score, we would suggest that they communicate with Stewart Lamont, Inland Revenue Office, Chatham, Ontario. He assures us that this book has been placed on the free list, and that he will take the necessary steps to assist in correcting any mistake.

Some time ago a scurrilous article on early Nauvoo history appeared in the *Fort Madison, Iowa, Democrat*. The Saints of that vicinity felt the injustice of it, and asked the secretary of the Nauvoo District, Brother W. A. Gunn, to take up the matter with Assistant Historian H. S. Salisbury, who accordingly prepared a special article on Nauvoo history for *The Democrat*, which Brother Gunn succeeded in getting published. The following letter from a well-known pastor of one of the largest churches in that vicinity explains itself. His name and the name of his church are withheld for obvious reasons.

H. S. Salisbury,  
Carthage, Illinois.

Dear Sir: Allow me to express my appreciation for your very interesting and instructive article on Mormon History at Nauvoo in the late 30's and early 40's.

My random and rather hasty reading on this subject has been from our Lee County History, various magazines, and occasional newspaper articles; and the general trend of nearly all of these would convey the impression that the Mormons with their leader, Joseph Smith, were a band of law breakers guilty of every kind of petty crime. Never a good word was said either for Smith or for any of his followers. But I soon came to the conclusion that these must be only assertions, accusations without giving any proof; and perchance the misdeeds of border ruffians were all attributed to the Mormons.

I am glad to learn from your article in this evening's *Democrat* that my conjectures were not wrong. I have no special sympathies for the Mormons except the pity I feel for any wrongly persecuted people. The old axiom, "*Homo*

*semper supponitur bonus, quamdiu non probatur malus,*" applies to the case of these people.

It was wrong to expel the Mormons. This region has lost in consequence of this injustice.

Your excellent article has added another phase to this subject, one that I never thought of nor read of, namely, the proslavery and the antislavery question. It explains much.

Thanks for your article.

Very sincerely yours,

#### MAY AUTUMN LEAVES

This month the theme emphasized is Mother's Day. The cover design by Ira I. Benham, and in various places elsewhere in the magazine touch on the subject.

The following is a reprint of the contents. Of course a menu doesn't go far to satisfy one's appetite, but it should give one an idea of the variety to be had in one number of our young people's magazine. The editors only ask an opportunity for an introduction to those unacquainted with the magazine in its present form. Send 15 cents for one copy or \$1.25 for a year's subscription.

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#### AUGUSTINE DWYER IN CHICAGO

Brother Dwyer's lectures are attracting large houses in Chicago. The reports of his work are most favorable. On the evening of his closing lecture, at the South Side Branch, the rain poured in torrents, yet the edifice was filled to the doors. At the close of the lecture Brother Christy made an appropriate address, speaking the appreciation of the branch for Brother Dwyer's work and extending him a cordial and brotherly welcome to return. The following week Brother Dwyer was called to Independence for consultation with the First Presidency, then returned to Chicago where he will be engaged all of the present month. A notable feature of his stay in Chicago is an engagement to deliver two lectures before the Chicago Bible School.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, May 14, 1919

Number 20

## EDITORIAL DEPARTMENT

### FOREIGN MISSIONS

It is expected to send a group of young men and young married couples into foreign mission fields as soon as they can be fully prepared for the work. "The field is white unto the harvest." The preparation will require at least a year of intensive study along special lines. This preparation will be made at Graceland College beginning with the fall of the present year. The course will include:

1. A thorough study of the doctrines of the church, and methods of presenting them.
2. The language, history, geography, customs, etc., of the country to which the missionary is to be sent.
3. Certain academic studies to meet the needs of the individual students.
4. Elementary sanitation, hygiene, first aid, simple nursing, etc.
5. Other incidental subjects closely related to the work to be accomplished.

The selection of the young people to make this preparation is a most important matter. The qualifications of those selected must be such as to assure the highest degree of success possible. These will include:

1. Consecration and call to the work of the church and an intense interest in the project of foreign missions.
2. The necessary education and general intelligence; a high school education or its equivalent. Successful church and missionary work in this country is in most cases the best equivalent.
3. Not over thirty years of age, in good health and without physical defects.

As only a limited number can be admitted the first year, applications for this course should be made at once by writing to the President of Graceland College, Lamoni, Iowa.

From those applying selections will be made by

the general church authorities for admission to the course.

This is one of the most important pieces of work the church has ever undertaken, and is to be entered upon with a full realization of the importance of the call and the preparation necessary to make it successful and acceptable in the eyes of the Lord.

FREDERICK M. SMITH,  
*President of the Church.*

[Upon inquiry we learn that it is the intention that the preliminary work of correspondence will be handled by the President of Graceland College, George N. Briggs, but that all applications and data will be placed in the hands of the First Presidency for consideration by the general authorities of the church. The selection of those who will be admitted the first year to this course will be made by the general church authorities.—EDITORS.]

### WHO ENTERS THE SECOND DEATH?

*Question.* How can we harmonize Revelation 21: 8 with Doctrine and Covenants 76: 7? John says that the fearful and the unbelieving and several other classes will die the second death. Now in Doctrine and Covenants 76: 7 it is stated that the same class of people will be in the telestial glory.

I understand that all people that come forth in the different glories will not die the second death. How can the two statements be made to harmonize?

In Doctrine and Covenants 76: 4 it states plainly who will pay the second death, and also says that they are the only ones that will die the second death. It says also that all the other classes of people will be redeemed. How can we harmonize that with Revelation 21: 8? One says that they will die the second death; the other says not. Which is right?

*Answer.* Before answering these questions, it might be well to quote the scriptures referred to.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.—Revelation 21: 7, 8.

... And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another

star in glory, even so differs one from another in glory in the telestial world; for these are they who are of Paul, and of Apollos, and of Cephas; these are they who say they are some of one and some of another, some of Christ, and some of John, and some of Moses, and some of Elias; and some of Esaias, and some of Isaiah, and some of Enoch, but received not the gospel, neither the testimony of Jesus, neither the prophets; neither the everlasting covenant; last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud; these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying: I have overcome and have trodden the wine press alone, even the wine press of the fierceness of the wrath of Almighty God; then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever.—Doctrine and Covenants 76: 7.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them.—Doctrine and Covenants 76: 4.

Both of these paragraphs in the Doctrine and Covenants are long, but we believe we have given the pertinent parts above; but there are other passages which also should be considered, among which we note some as follows:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—1 Corinthians 6: 9, 10.

Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—Galatians 5: 19-21.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God.—Ephesians 5: 5.

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.—Revelation 21: 27.

And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.—Revelation 22: 10, 11.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.—Revelation 22: 14, 15.

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.—1 Corinthians 15: 37-42.

And verily I say unto you, as I have said before, He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.—Doctrine and Covenants 63: 5.

Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness: and also they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fullness; and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift. Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.—Doctrine and Covenants 85: 6, 7.

O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal,

shall deliver up its dead, which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits. . . . And then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the Devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and has no end.—2 Nephi 6: 24-40.

But behold, and fear, and tremble before God; for ye ought to tremble: for the Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. Therefore had ye not ought to tremble? For salvation cometh to none such; for the Lord hath redeemed none such.—Mosiah 8: 61-64.

And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress, and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths, that ye may be blessed, prospered, and preserved. I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples. Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up forever and ever. And now I say unto you, that mercy hath no claim on that man; therefore, his final doom is to endure a never-ending torment.—Mosiah 1: 79-85.

There are many other scriptures which might be quoted, bearing upon this subject, but the above should suffice. We have first of all those of the celestial glory, who receive the word of God and keep it. They are referred to in Revelation 21: 7 and many other places in the Holy Scriptures. The Master has gone to prepare a place for them; when he comes, they who are brethren sit with him to judge the world. (Matthew 25. Also Doctrine and Covenants 76: 5; 85: 4-6.) The celestial glory, and also the telestial glory is referred to in the 15th chapter of the first epistle to the Corinthians above, and is referred to in Doctrine and Covenants 76: 6. The honorable men of the earth, those who knew no law, we are told, will come forth in the first resurrection. (Doctrine and Covenants 45: 10; Alma 19: 60, 61; Mosiah 8: 58-60.) While these passages are not directly included in the question, and so are not dis-

cussed at length here; still they are pertinent in order to understand the scriptures referred to.

Now we note distinctly the statement throughout the Holy Scriptures above set forth, the Corinthian, Galatian, and Ephesian letters, as well as the several passages in the book of Revelation, that the whoremonger, adulterer, sorcerer, idolator, are to be without the holy city where dwell the children of God. They are excluded.

Note distinctly the statement in Revelation 21: 8; also Doctrine and Covenants 63: 5 above: "Shall have their part in the lake which burneth with fire and brimstone, which is the second death." They have not part in the first resurrection; they enter the lake of fire and brimstone. And as we read Doctrine and Covenants 76: 7, we note substantially the same statement: "These are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of time." They are not those who are classed with the children of God; they are not those who are his at his coming. They are those who were filthy, and who remain filthy still, hence they suffer for their sins in the lake of fire and brimstone; and on them the second death hath power until the fullness of time, when they are redeemed in the due time of the Lord.

Then Doctrine and Covenants 76: 4 declares that there is a special class, who have the knowledge of God yet reject him, as is set forth in the Hebrew letter:

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.—Hebrews 6: 4-8.

The above makes two statements. The first concerns those who have tasted of the heavenly gift, made partakers of the Holy Ghost, tasted the good word of God, and the powers of the world to come, and yet have fallen away. The second refers to those who bring not forth good fruit, and are to be burned.

There is a difference of classification between those who know the will of God, and then deliberately reject it, and so are numbered with the Devil and his angels; and those who commit grievous sins for which they suffer and yet are finally redeemed.

Revelation 21: 8 is correct according to every view we take. Those who are guilty of these great sins are excluded from the heavenly city. Further

than that, the second death has power over them for a season, in that they are separated from God and suffer his wrath. They do not come forth in the first resurrection. But if all the scriptures together are to be believed, they do not continue there forever, but are redeemed in the fullness of time, if they repent.

The statement in 76:4, "the only ones on whom the second death shall have any power," is at once qualified and explained by the clauses which follow, "yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath; for all the rest shall be brought forth by the resurrection of the dead. . . . This is the . . . glad tidings," etc.

Also it is possible that some of those included in the class of liars, sorcerers, adulterers, whoremongers, whosoever loveth and maketh a lie, may be included in the class of the sons of perdition; who even after the fullness of times remain filthy still. But according to 76:7, there are some at least of this class who, after suffering for a time the vengeance of eternal fire, being cast down to hell, are still redeemed by the Christ from that torment in the fullness of time. They are not classified with those alluded to in Doctrine and Covenants 76:4.

We may rest assured that our heavenly Father shows all the love and compassion possible, even to his erring children, and reaches out to save them wherever and whenever possible. He does not take delight in their suffering, and permits them to suffer, only that in the end they may thereby be purified from evil. Hence we see that even this depraved class may, if they will, be redeemed, even though it be only in the fullness of times, and that does not by any means place them in the celestial glory where God and his Christ are. They may enter a kingdom without glory. They may enter what they are willing and what they are prepared to receive.

Only those who reject God and continue filthy still are among the sons of perdition. S. A. B.

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### **"NO MATTER WHAT ANY MAN MAY SAY"**

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At this time when in the recent past some have been shaken from their allegiance to the church, and at this time of present and future stress, a recent remark of Heman C. Smith comes to mind:

"I may not always be able to agree with my brethren, for some of them are not always right. If the time ever comes that this church is not big enough for me and any other man, he can get out if he wants to, for I shall not. The work is true no matter what any man may say or do."

### **REMARKS OF JOSEPH SMITH**

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But, you may say, President Smith has never been assailed. That is a mistake. President Smith has several times defied the action of men who were disgruntled and who purposed to make the church suffer and the president with it, by cases of defamation of character in the courts; and I have been accused very grievously, too, of very grave errors, and what would be accounted as crime if they were absolutely true. The case was put into the hands of the president of the stake in Independence, and would have gone to trial so far as I was concerned. I simply notified the bishop that I was ready whenever the court said. I then determined to do just as I had said always I would do. No matter what the court might say, I would bow to it. Now I think that many of our differences could be easily settled, if this disposition was taught.

One of the strongest recommendations of the character of Jesus Christ to me as a man and as a teacher, was his ability to bear the contradictions of sinners against himself. I have argued, If I can bear the contumelious conduct of the world toward me, can stand their contumely and their charges of wrongdoing or disposition to do evil, what is to hinder me from bearing patiently what my brother may object to in my conduct? Hence, I am not so seriously grieved when men find fault with me, as some others. I only mention this that occurs in my own history to give you my idea of what we should do in conformity to the law.—Joseph Smith, General Conference Minutes, 1911, pp. 1500, 1501.

I advise you not to be harsh. The day is coming when there must be a better unity of effort and a more kindly spirit exhibited in our preaching. Our success will be better if we show them the better side without compromising the teachings we are holding. We will break down the barriers more rapidly than we will if we insist upon our superiority and keep them at a distance. I believe the time is coming when we should pay heed to the statement in one of the revelations, not to be overcareful with those who are on the other side of the question. I believe we should be careful in this regard.—Joseph Smith, General Conference Minutes, 1902, pp. 552, 553.

I never was taken in a trance: but the influence of revelation upon me has always been to quicken, to make vivid and clear. And my understanding of revelation as we have it, is that every man stands before God upon his individual responsibility, and his individuality never will be taken from him unless he himself consent to it. And if he does, he

opens the avenues of his soul for the incoming of a spirit that will ruin him.

I would like to repeat that so you will understand it. The inspiration of the gospel of the Son of God, and the inspiration of his Spirit quickens, revivifies, and puts a man nearer to the influences of life, nearer to his Maker and the Savior than in any other period or periods of his existence. And every man standing before God and receiving of this inspiration, whether it is in the stand, or wherever it may come, or upon what occasion, his increased vitality and vigor of life spiritually is before God and his identity, his individuality, will never, never be taken from him unless he willingly opens the gate to the incoming of other spirits. And if he does that he does it for his ruin.—Joseph Smith, General Conference Minutes, 1906, pp. 919, 920.

### PRESIDENCY OF STAKES

A question is sometimes raised with regard to the presidency of the central branch, or the largest branch in a stake. Some seem to think that something is lost if the stake presidency act as the presidency of this larger branch, and as though the people were deprived of something.

The law of common consent applies to every office in the church, as the First Presidency are elected at the beginning of each conference and sustained at the end, so also are the Twelve. Yet these men are sent out to branches and districts and other parts of church work without the local congregation having the right to vote especially upon their reception.

On the other hand, it is true that a district conference has the right to choose those who are to preside over them, or over the conference. Then evidently there are certain rights to the traveling high council. (General Conference Resolutions, No. 279.)

So the stake presidency are voted for, sustained or not sustained, at the stake conference; and they are also voted for, sustained or not sustained, by the membership of the largest branch. This does not take away their right of free agency, nor the right of consent. The branch has the right to reject even though the stake has upheld them, even though they assume a certain responsibility as a stake presidency in the work in the largest branch.

Historically we note that in almost every instance in the early church the stake consisted of a large branch as a stronghold or source of strength in Zion. They are presided over by three high priests; associated with them a high council and a bishop and his counselors. In the early church we note an instance in which it is clearly stated that their authority is extended over Daviess County.

It is unfortunate at times, that there are men

who hold so strongly to that which is past, regardless of merit, that they would if permitted to do so, make the stakes back into districts, and make the stake presidency nothing but a district presidency, having no immediate contact with the people.

The stake being regarded in this way as a stronghold. The ideal of a stake would seem very clear, as a stronghold in Zion; a place of refuge, stronger than the ordinary branch for spiritual upbuilding and reinforcement. That this place, so strongly organized, should extend help to the surrounding territory, is to say the least a proper and reasonable aspect.

These smaller places outside of the strong branch, which constitute in a way the stake, receive the additional advantage of the administration of the stake presidency, and also of the stake bishopric, and of the stake high council. The small branches are not brought as immediately under their control, as are those who reside in the largest congregations of Saints, but still should receive spiritual benefit from the stake organization of these eighteen men especially chosen to administer.

S. A. B.

## ORIGINAL ARTICLES

### LOVE AND FAITH

(Funeral sermon of William Lewis, by John W. Rushton, March 31, 1919, Saint Joseph, Missouri. Reported by Minnie Scott Dobson.)

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our

God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.—Psalm 90.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.—John 11:25.

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—John 14:1-3.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Corinthians 15:35-57.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—2 Corinthians 4:16-18.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall

not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.—2 Corinthians 5:1-5.

William Lewis was born in Dowlais, Wales, November 23, 1847. At the age of nearly nine years he came to the United States with his parents and settled in Scranton, Pennsylvania, from whence he moved to Youngstown, Ohio. Married Mary Jones, at Sharon, Pennsylvania, March 16, 1868. Shortly afterward they moved to Nebraska, living on a homestead for nearly six years. From there they came to Stewartsville, Missouri, and have lived in and around Saint Joseph, Stewartsville, and Cameron for more than forty-two years. Our brother became a member of the Latter Day Saint Church at the age of seventeen; and was ordained an elder in the same church when eighteen years of age. He was president of Far West District for a number of years; also pastor of the First Saint Joseph Branch for a long time. In 1901 he was sent on a mission to Wales, accompanied by his wife and youngest daughter, Ruth, and remained there for two years. In 1905 his mission was in the New York and Philadelphia District; also acted as pastor of the Scranton Branch for two years. Again, in 1908, he returned to Wales, England, accompanied by his wife and his daughter, Ruth, and remained there for a year this time. In 1911 went on a mission to Saskatchewan, Alberta, and Manitoba, Canada. In 1915 labored in Ohio, Pennsylvania, and West Virginia. The last three years have been spent in continual labor in parts of Illinois, Kansas, Iowa, and Missouri. Brother Lewis departed this life March 29, 1919, 11.22 p. m., at the home of his daughter, Mrs. D. C. Kinnaman, 112 South Seventeenth Street, Saint Joseph, Missouri, after an illness of three months. He leaves a faithful wife, three daughters, Mrs. D. C. Kinnaman, Saint Joseph; Mrs. G. C. Johnson, Des Moines, Iowa; Mrs. Mark Holman, Xenia, Illinois, four sons, Daniel Lewis, Casper, Wyoming; Tom Lewis, Home, Louisiana; David Lewis, Kansas City, Missouri, and Robert Lewis, Saint Joseph, Missouri; sixteen grandchildren, and one great-grandchild, one sister, Mrs. Howel Price, of Ottumwa, Iowa, one brother, of Los Angeles, California, and a host of nieces and nephews.

In the very brief account which I have just read you have the description of one of the characters who not only have succeeded in making the history of this church in which we are at present holding service, but he belongs also to that splendid group of pioneers who have helped to make the United States of America what it is to-day. Our brother

was a Welshman, full of fire, passion, and deep devotion. It is the heritage of the Celtic people to be devotedly religious, and I think I do not exaggerate when I also say it seems to be a part of that heritage to be endowed with the prophetic afflatus. There is a peculiar quality to the Celtic race which might easily be classified as the supernatural. To them the veil between the heavenly and the material is very thin, and oftentimes these men and women of the Welsh nation seem to penetrate that thin veil with sometimes strange if not weird familiarity. To say that such men literally walk and talk with God is not merely picturesque language but the actual, naked truth.

The strange influence of these people has been noted by those who have had anything to do with them in any place, at any time, under any condition, and whether in religion, in poetry, in music, or in the dry and barren realm of politics, there is an inspirational strain that characterizes all of their work. I do not need to remind those of you who were acquainted with our departed brother that though by no means what you would call an educated man in the academic sense, he was a man of remarkable genius and native ability, a man whose rhetoric, with a few minor exceptions with regard to grammatical construction, was strongly replete with good, commonplace language and happy illustration—a wonderful instrument in the hands of this our brother, which, together with a remarkable voice of musical intonation, made winning appeal.

It seems to me, though, that this also is part of the heritage of our Celtic brothers and sisters: the voice which I have heard described as possessing the elements of tempest and storm, of mountain torrent and murmuring brook, the sighing of a summer breeze and the crooning of a mother's lullaby as she watches over her sleeping child. In all these various ways our Welsh brothers can play upon the emotions of the soul by a voice remarkable for its music, and for its feeling, and for its power to arouse. These people, possibly, are the only ones in modern civilization who have kept in the twentieth century some of their old-time customs, in what is known as the *Eisteddfod*. At these times men and women gather from all over the Celtic world and engage in their various programs of rivalry, not of physical strength and competing in brute force, but measuring their ability in poetry, in music, in all the majestic melody of their native choruses, and bardic lore.

It is no wonder these people have been remarkably blessed under the influence of what we call a modern dispensation of divine Providence. The restored gospel made a wonderful appeal to these people of the Welsh hills and valleys, and in its appeal seemed

to lift them up beyond the sordid and material, and they became the favorites of God in the sense that upon them and in and through them all sorts of marvelous and miraculous displays of divine power have been witnessed and recorded.

I need scarcely remind you to-day that the most powerful man in the whole of the eastern world, if not the entire world, is a little Welshman born at the place called Criccieth, in the northern part of that little country; and, while he was born in poverty, and reared under the cruelest of hardships, confronted by all kinds of insurmountable barriers, he laughed them to scorn, and to-day not only rules the destinies of the British Empire but controls, to a large extent, the destinies of the entire civilized world. Men hang upon his word, listen to his faintest whisper, and catching the gleam of his black eye, full of fire and passion and inspiration, move in response to that will as though they were listening to an oracle of God.

I mention these things to try to help you to see the kind of man our brother was.

It was my good fortune to meet Brother Lewis when he made his first visit to Wales. I was a very young man in those days, not very long engaged in professional ministerial work. And I remember the first time I met him was in a little village called Ton-y-Pandy, lying at the foot of some of those rugged Welsh mountains. Through the center of that little town there wound, in its noisy way, one of the characteristic little rivers, full of music and prophecy. In a little bit of a broken-down structure, lying at the back of one of the main streets and reached by winding our way through some sort of a little alley, we had our meetinghouse. On this particular Sunday morning—it was a Sunday morning in June—Brother Lewis was occupying the stand. I had heard of him through Brother Griffiths, a lifelong friend of our brother, and was anxious to meet him personally. And I remember his sermon; probably you have heard it. It was a sermon upon the love of God, and he told in his inimitable way, so full of appeal and kindly entreaty, of God's ways of dealing with men and women. I never did forget the music of the voice nor the symmetry and the appeal of the language. The subject is always old and familiar and one that we Christian men and women, winding our way through the dark and climbing up rugged precipices of obscurity and adversity, always love to hear and think about. That was my first meeting with Brother Lewis; I have never forgotten it. And probably the last sermon I heard him preach was on the subject of true faith. These two sermons were the beginning and the end of Brother Lewis' theological knowledge, and what can anybody wish

for more? To base a life of missionary usefulness upon the foundation of divine love, and complete it in the majestic vision of a faith that stands true and steadfast in spite of storm and stress, is a record of which any man may be justly proud.

I have been with Brother Lewis not only in Wales, but it was my good fortune to be with him many times since I have made my home in this broad land. I have had to preside over missions in which he had to work, and I want to say this afternoon that Brother Lewis is one of the few men with whom it has been my privilege to associate, who left a refreshing spiritual influence upon my mind and upon my soul. In these days when men are materialistic and inclined to measure things by the dimensions of dollars and cents, and sometimes warp and deform their characters by personal pleasure or search for monetary gain, it is altogether unusual and an experience we never forget when we come across a man or a woman who lives with God and walks and talks with him.

The measure of Brother Lewis, if I have failed to convey it to you, may be gathered fully in the first hymn we sang. (Saints' Hymnal, No. 337, "One Hour With Jesus.") If I am not mistaken, that hymn is his own composition, and the music to those words was composed by another Welshman, a Welshman with a deep passion for music, long since gone on before, and no doubt when our Brother Lewis and Brother Morgan shall meet in the world lying just a little in advance of ours, they shall be engaged in trying to tell their experiences with God and will compose some new melody, and probably the angel choir will have some new hymn with which to please the listening ear of those who linger upon the threshold of eternity.

What a grand life our brother lived—a life of usefulness and selflessness. I have known him since I was twenty-six years of age, and all that time I think, with very little exception, Brother Lewis has been interested in preaching the word of God, has been concerned in the salvation of the souls of men, looking forward with anxiety, with a tremendous longing and patience, to the building up of the kingdom of God. He abandoned, voluntarily, businesses—businesses in which he proved he could make a success, and showed that while he had this capacity in common with many of his kinsmen and national associates, yet all of this was put on one side to devote himself, without any hesitancy, to the work lying so near to his heart.

I was thinking also what a grand thing it is that he died at home. If the Lord will hear and answer my prayer, I know of nothing that will please me better than when the time comes that my wan-

derings have finished, my earth experience done, I can be in the bosom of my family and have their kindly eye look into mine and their tender grip lead me down into the valley of the dark shadows. He has stayed at home since stricken with his final illness, and around him gathered his dear wife, his daughters, and his sons, and they lighted up the dark passing into the eternal world.

I believe, also, if I had a choice, I would like to die at springtime, when the wintry clouds, so heavy, and dull, and gray, and foreboding, have been driven away by the forceful winds that sweep across our prairies, and the sunshine scatters them as a gray veil; the sky once again is blue and radiant, and the golden sunshine fills the earth with life, power, and glory; all the black fields are losing their barren nakedness and the winds have caught up the dead and dried leaves, as they crackled in the autumnal blasts, and have swept the landscape clean of the debris of death, and in place of them there comes out to us the smiling promise of new crops of wheat and corn; and all the trees are putting forth their buds of hope and the tender blossoms begin to break with laughing glee to meet the new season; and here and there the birds are full of love and cry to their mates in the music of desire, and carry their little bit of furniture to build up new homes, and speak in tender twitterings of a time when the little family shall be greeted; and in all the mystery of love there shall come the teeming millions of endless and varying expressions of immortal life. Death is forgotten, and life cries loud and shouts with gladness reaching to heaven itself.

These are the conditions under which we bid our brother farewell to-day, and I am sure were he here with us this afternoon he would regret exceedingly if one word should fall from my lips that would make the burden heavier to bear, the tears more scalding and blinding as they flow. I am sure, as I knew him and know the gospel he preached, he would have me tell you of hope, of love, of laughter, and of life. In the language of the greatest of all Teachers he would have me say to you: "He is not dead but sleeping." He would have me bid you take heart of grace, and as you look down the dark and lonely corridor of the present experience into the open grave, he would assure you of life beyond this, the great, broad promise of eternal life lying just beyond. It is not that our brother has departed from life, but in this experience we call death he has gone into life of fuller and richer province and shall reap the harvest of the years of labor he so joyously, and hopefully, and quietly, and heroically performed.

Our deep sympathy goes out to his bereft com-

panion. I am sure all of us who have known their life of affectionate companionship, which I regret to say is unusual to-day, regard it as an idyl. It was idyllic the way this man and woman, husband and wife, father and mother, walked almost literally hand in hand in various places and through various experiences. There was always the quiet, unobtrusive solicitation, a sort of mothering inquiry after each other's comfort and condition. There was a feeling that one could not be thought of without the other; in the truest sense of the word they were one. Their life, united, was the obverse and the reverse side of one great and glorious experience, and if I am not mistaken, for more than fifty years our brother and sister walked the highway of life, hand in hand, their faces turned Godward and their children following behind in appreciation of their deep and lasting affection for their parents. To our sister, lonely and saddened in this black day, our hearts go out with a deep sympathy, and the unvoiced prayer that is in all our hearts is that God may bless and sustain her in this trying hour.

To the children who have lost a father, we also share their sorrow and sympathize with them, but we bid them rejoice that before them there was raised such a monumental witness of worthiness of character and heroism, and upon their shoulders, especially the boys', there must now rest the responsibility of maintaining the family honor, dignity, and worthiness of that name which is one of the monuments of God's grace in our church and in the neighborhood. We bid them walk and live in comradeship with their father's memory and, catching hold of the Spirit which animated this noble man, make themselves worthy of their heritage which it is their pleasure and good grace to bear.

Let us remember as we stand here and sit here quietly in the presence of death, in the presence of the body of our brother now still in the dignity of death, that he once stood on this very platform and pleaded with you and me that we would live as becomes the children of God. Let us prove ourselves worthy of his faith, and confidence, and love, and esteem in and for us.

At a time like this I, personally, feel that employing the occasion for proselyting purposes would be unfair to you, unworthy of myself, and undignified toward the man whose memory we cherish to-day. But I feel that we cannot let you go without reminding you of this: The Old Testament, from which we read our first lesson, gives to us the pessimistic view of death. I do not know that even now we have men qualified to explain more fully, or language that can approach this majestic song of Moses in the 90th Psalm. But in spite of all, he could

tell us only that our life is spent as a tale that is told, and we cast ourselves in a sort of blind faith upon the mercies of God and await the vindication of our faith in him in dismal uncertainty.

But when we come to the words of Jesus Christ, in the New Testament, all doubt and all fear are dispelled, and with the dogmatism of absolute knowledge, with the assurance of splendid and imperial knowledge, he announces that in him is the resurrection and the life, and catching hold of that dogmatic statement, enshrining the eternal truth of undying hope, which is the Christian's Gibraltar, the Apostle Paul indorses and enlarges this hope in the wonderful philosophy of our New Testament lesson and reminds us that no matter how life shall have dealt with us, no matter how death may come and take us, if our life shall have been lived in the glorious spirit and in the majestic power of the living Christ and we have been holy and true to all he stands for, and of which he is God's own expression, then death never realizes itself in destruction, but rather in the deliverance of the real life from all that can and would blemish it.

I want to say to you this afternoon that it is, indeed, unbelievable and beyond the possibility of explanation for Christian people to be afraid in the presence of Death. If Jesus Christ has told us anything that is true, anything that is worthy, anything that can be expected to help us whatever, it is this announcement that in him there is no death and in him is life forevermore. The immortal life brought to life in the gospel of Jesus Christ puts the soul into relationship with the divine mind, and as we shall condition ourselves in him and mold our lives according to the truth he has revealed, the power of death becomes but the instrument of conveyance over the chasm that separates the now from the then, the present from the future, the night from the day, and in the language of the old Latin philosopher, "*Mors Janua vitæ.*" Death is the gateway to our future life, and down through this gateway we may move without any fear or hesitation, without any doubt, having the assurance of hope that God doeth all things well.

It would be wicked, it would be unbelief, to sorrow as those without hope. Our tears flow to-day because of our sense of personal loss and not because of our brother; our tears run in deep and perfect sympathy with those who have become lonely in this fell moment; but we are not sorrowing, mourning, or crying to those in the dark, and those who have lost their light and their anchorage of hope. We believe that in the morning, when all doubts are cleared away, and all questions answered, and all our mysteries find their explanation, there will come

the grand reunion of the broken strands, the continuation of the story which is temporarily interrupted, and the life that but for the moment has passed out of our vision to bloom in the presence of God in the beauty of eternity.

May God grant to us a revelation of faith, a continuation of our determination to become holy men and women. To those of our number strained, paralyzed with grief, may God stretch out his strong right hand and give comfort, and cheer, and good will as they receive from him the ministration contained in the word of God for our comfort.

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### THE RESURRECTION OF THE DEAD

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Shall I believe that the dead will live again? Shall I believe that there will be a resurrection of the body from the tomb? If it is true that the dead will live again and I hold that truth in my consciousness, I am in a fair way to understand other associate truths better than I would be were I to deny the resurrection and refuse to believe it, for a correct understanding of any point of truth always helps on toward a completeness of knowledge.

To correctly understand one division of the truth of things as they are, or as they are to be, is to be put in the way of learning yet other truth related thereto. Thus progress is made in knowledge, and also in power; for knowledge in the mind of man is the genesis of his power.

But if the resurrection of the dead is merely a myth, or a tradition, or imaginary, and if it could be that the doctrine has no foundation in fact, then to entertain such a thought as being true, would be an impediment—would stand in the way of right understanding of other important matters pertaining to life and being. Thus the progress of knowledge (which is the greatest of all things to be desired by man) would be retarded.

Are there any good reasons why I should not believe in the resurrection of the dead? If so, what are they; and what do they weigh in the scale of sound reasoning? Let us cast one or two notions that might arise to challenge the doctrine of the resurrection, upon the scales of reason, while we take a glance at the figures upon the scale beam. After we have noticed any excuses which may masquerade in our thoughts pretending to be reasons that we should not believe in the resurrection, we may then notice some of the reasons why the great fact of the resurrection should be known.

First: Shall I refuse to believe in the resurrection upon the ground that it involves a miracle, and that I cannot believe in miracles?

If so, the same process of thought would chal-

lenge the existence of all life, for all life begins, and proceeds in miracles so profound that the wisest may not understand.

Secondly: There may be a certain self-satisfaction in the idea of being an independent thinker; and in proudly refusing to believe that which the mind does not understand; but like the proud bird whose feathers fall when it looks from its gay plumage to its very plain-looking feet, those who boast of such independent thought must experience some humiliation when, in looking down to the very foundations of their own existence, they *must* believe that they are, and yet *cannot understand* how life began.

What keen observer of the experiences of life will deny that there is such a thing as power of mind over matter? One step further: who will deny the power of mind over matter under certain limitations? What makes the salivary glands of the mouth open and flow freely when a hungry man merely thinks of good things to eat? It is the power of mind affecting the physical. Most of us do not understand *how* these things are. It is a miracle; but how foolish it would be to deny it merely because we do not understand all about it. We have strong testimony of the great truth of many things, the details of which we do not know, yet we do well to accept such testimony, and thus keep our faces set toward the source of all truth and light. In like manner, certain splendid testimonies come to us witnessing that the silent tomb must yet yield its dead unto life again; and it is not a reflection upon reason, soundness of mind, or good judgment, that these testimonies be received, and that faith have her perfect work within us concerning the miraculous, until the "mysteries of heaven unfold."

Shall I refuse to believe in the resurrection of the dead because I have never witnessed the rising of anyone from the tomb? If so, I may also refuse to believe that any of the distant orbs in the sky are planets similar in some respects to our earth, merely because I have not been permitted to make a visit to any of them; and yet, should I refuse to believe that such planets exist, it is possible and altogether probable that I would be quite mistaken. Such a mistake persisted in, would obscure our broader vision of the creations of God, and would fix the mind between barren and rocky walls of ignorance beyond which one could not see.

Great truths must be arrived at by the process of such orderly thinking and enlightenment as will cover all the minor points needful as stepping-stones, on the way from the simple to the profound, and from the obvious to the complex. When some of these important stepping-stones are omitted, their

progress of learning ceases, and stagnation of life ensues. All enlightenment demands that each factor necessary to the problem in hand, shall be accurately worked out, before the final sun of knowledge can possibly be wholly correct.

If the doctrine of the resurrection to be, is a truth, those who omit the principle from their stock of learning will yet discover that their defect in vision of things to be has woefully impaired their understanding of things that are. If I have false notions concerning the kind and condition of a road that lies before me, and over which I must travel in the future, my well-being for the present is also endangered; because I cannot be making intelligent preparation to-day, for that which I am sure to meet to-morrow, unless I have some knowledge of what I have to meet.

No, we may not have seen anyone raised from the dead, but the span of our day is rather short, and the circle of our knowledge is rather small for us to assert that such has never been done, or that it may not be again.

I have not yet had the privilege of listening to the voice of a friend conveyed by the marvel of wireless telephone, but there are witnesses that testify that it can be done, and the testimony seems to come from reliable sources.

The testimony which comes to the world concerning the resurrection, comes through reliable witnesses. There can be no better.

These witnesses are: *Reason, Observation, Cumulative Experience, Good Men, the Prophets, Jesus Christ*, and finally, the "sure word of prophecy," as delivered to the worthy, from God himself by the *Holy Spirit*.

Speaking of the first, Reason (figuratively as a man), what a splendid testimony he gives that there must be a resurrection of the dead! When given audience, what an immovable testimony Reason will bear in the presence of Faith and Hope, when the soul, stripped of all haughtiness and every secret wickedness, brings those two graces of the heart penitently before the throne of Reason and asks for his princely testimony.

Come, let us walk a pace with Reason. First: facts inform us that man has a physical body. Other facts declare that back of every wrought out design, there must be a designer. Evidence accumulates to prove that back of all things created is the supreme Designer, God.

Facts declare that an intelligence so towering and mighty as the One who has created the marvels of all things made, works to a definite purpose. Every known truth combines to declare with one voice

that life and being is not the result of accident or of blind, senseless chance!

This self-evident truth being established, we may with good reason seek to know the great purpose of life and being. For having our free agency, it is possible for us to cooperate with God in the purpose of life and being to our own great benefit; or to oppose such purpose, causing needless loss to ourselves.

Again: Facts declare that man has been given use of a physical body for the short period which is called in this world, the span of life. The further fact is, that about the time man begins to learn how best to take care of his body, he must lay it down in the tomb.

Reason, having brought the aforementioned facts to notice, is now questioned by Mind in the following manner: "If the tomb is to be the end of man what purpose could the great Designer have had in view when he created him?"

Reason answers that if such an ignoble finish is to be the end of man, then the whole of all the vast system of creation is worse than child's play. If the tomb is to be the end of man, then the whole procedure of life and being is utterly without any purpose worthy of the Supreme Intelligence which has brought all things into being.

Reason therefore declares from his princely throne, that *the tomb is not the end of man*; and true Faith and sweet Hope listen with attentive ear, and the heart that hearkens does well to hear.

Mind next asks: "Since good evidence proves that the tomb cannot be the end of man, must he forever live on in spirit existence, destitute of bodily being?"

Reason, in order to stimulate a fair view of the truth, responds with the following question: "If Spirit existence, apart from the body is the ideal and perfect status of life, why has the Supreme Intelligence clothed all things that we see, in physical form?"

Reason continues in answer to his own question as follows: "Since in the wisdom of the Supreme One he has seen best to put the spirit in a body, it is therefore evident that this is best for man, else he would not have created man thus; and that if the spirit life apart from the body were the better, man would have been left so in the beginning."

Then Reason proceeds to urge that since sin, or imperfect living, has been permitted to bring about death, or the dissolution of the body, the supreme designer could only have permitted such in order that a higher order of life shall be obtained in the resurrection. This will be a restoration of a body to the spirit, in which the spirit may be clothed in all perfection. This new body is not to be subject

to sickness, disease, or death, and in it the highest and best estate of life may be reached.

Such a view of life and evolution gives reasonable purpose to the march of all things as they exist in fact; and without such a view the whole of life's infinite organizations become contradictory to every intelligent purpose, and a mass of bungling, meaningless chaos.

Reason therefore justifies the doctrine of the resurrection of the dead, and prepares us for the testimony of the prophets of God, of Jesus Christ, and of the sure testimony witnessed by revelation through the Holy Spirit.

#### THE TWO RESURRECTIONS

The prophets in every age have spoken the word of God, proclaiming that the tomb must, according to divine purpose, yield its dead to life again.

These prophets have been separated by miles, seas, and centuries, yet their voices have ever been in beautiful agreement unflinchingly testifying that the great time of the resurrection will surely come.

During life the people are classed in two great divisions; the righteous and the wicked. As righteousness or wickedness vitally affect the life during all the days of man upon the earth, it is not unreasonable that the resurrection will be in two classes also, embracing the righteous in the one and the wicked in the other. This is affirmed by the Prophet Daniel (12:2) when in speaking of the dead, those who "sleep in the dust of the earth," he says they shall awake, "some to everlasting life, and some to shame and everlasting contempt."

More than six centuries later, John the Revelator confirms the word of the Prophet Daniel pertaining to the great division that is to be made between the righteous and the wicked in the resurrection, and then goes on to specify that there will be a span of a thousand years intervene between the resurrection of the righteous and the time when the wicked will come forth from the tomb.

In the testimony of John, the "first resurrection" is spoken of; and that it is the righteous who will be resurrected first is evident by the language, "Blessed and holy is he that hath part in the first resurrection: upon such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years."

And of the wicked he says: "The rest of the dead lived not again until the thousand years were finished." These are the two resurrections.

#### WORDS OF WITNESSES

Job: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."—19:25, 26.

David: "I shall be satisfied, when I awake, with thy likeness."—Psalm 17:15.

Isaiah: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: . . . and the earth shall cast out the dead."—26:19.

Jesus: "Thou shalt be recompensed in the resurrection of the just."—Luke 14:14.

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29.

Paul: "And have a hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15.

All these testimonies, and many others of the apostles and prophets show that the doctrine of the resurrection was taught as a part of the gospel.

Faith being defined as the "evidence of things not seen," these testimonies and evidences will surely strengthen faith in the truth for every soul that will give them due consideration; and then there remains the witness of the Holy Spirit which is able to unfold a positive knowledge of these things to the mind; and thus all men may have access to the word, and not to the word only, but also to the "much assurance" and power of knowledge by means of the heavenly Spirit Messenger whose office work it is to take the things of the Father and show them unto us, and to "show us things to come."

#### A PERSONAL TESTIMONY

A very singular spiritual experience, including some revelation concerning the resurrection of the dead, came to the writer in the year 1907. Many will remember that in the spring of that year the comet known as "Halley's Comet" caused no little commotion throughout the country, being a live topic for newspaper and magazine articles, as well as furnishing an incentive for strange performances of ignorant and superstitious people, who thought the end of the world was surely at hand. It may also be remembered that there was an unusually warm period of weather early in the month of March, or about the time of the appearing of the comet; and that this very warm wave was followed by an extremely cold wave early in April. These extreme weather conditions, together with the fact that the writer had been neglectful in the matter of supplying himself with clothing suitable to the extreme variations of the climate between his southern mission field and that of Lamoni, Iowa, where he attended the General Conference that spring, caused him to contract a most severe cold, and to find himself stricken down with typhoid pneumonia upon his return to Seiling, Oklahoma, on April 21 of that year. Then followed a period of illness of more or less severity until, on Tuesday, April 30, a relapse soon

put the patient to the point where Doctor W. D. McGinnis found, as stated by him at that time, that he had been called in too late for medical skill to save the patient.

This diagnosis was given by the physician on Saturday, May 4, 1907. The particulars are given because the writer considers the experience which came to him during this illness to be one of the most marked spiritual manifestations of his life. On Sunday, May 5, Elder H. F. Durfey was called in and administered according to the custom of the church, by the anointing with oil and by prayer.

Those who are skeptical-minded about visions and spiritual communications may find some little thing which seems to them to be in favor of their idea that spiritual manifestations are wholly imaginary, in the fact that many of these testimonies of spiritual manifestations come from people who were very ill, or near death at the time of receiving their visions; but be that as it may, the writer presents these facts of experience for what they may be worth to others, and rests assured within himself that there is a true scientific principle involved wherein (upon some occasion at least) spiritual powers are in the ascendancy, when carnal fullness that so easily accompanies bodily strength, declines with the physical to a point of abject weakness. For we read that the Prophet Daniel had fasted and was prone upon the ground from weakness at a time when great spiritual enlightenment was given him by a heavenly messenger. We also know that according to the natural laws of physical being Jesus must have been much reduced in physical vigor after having fasted for those forty days without food or drink, yet he received spiritual power such as no other man has ever attained.

As has been stated, the life of the patient, in the instance of the present narrative was despaired of. And it should also be noted here that for many months he had been specially exercised in fastings and in prayer at various intervals, praying for some definite knowledge from God concerning the life that is, as related to the life that is to be; knowledge concerning the resurrection of the dead, and a number of matters that had been puzzling the mind. After Elder Durfey had gone away, and the attendants were watching by the bedside, on the night of that same day; while they thought the patient unconscious, and that each succeeding hour would probably be his last, he was not only conscious of all that was going on about him in the room, but superconscious as well, to the extent that spiritual matters became as clear to the consciousness as ordinary affairs ever are to the natural mind. Yes, more clear than the natural consciousness of the mind pertaining to every-day affairs, for there was an all-inclusiveness in the wonderful comprehension of spiritual things

that were opened up to the mind that exceeded anything ever experienced before by the one whose physical life was at this moment suspended by the frailty of a thread.

There had been almost constant silent prayer from the time of the administration referred to, until the spiritual vision, intercourse, or illumination opened in such exaltation of mind and grandeur of truth manifest that no words can describe the glory of it. While thus literally enwrapped in the spiritual vision questions were asked, one by one, pertaining to the matters of life and being, of which the writer had been praying to know and this testimony is to say with reverence and solemnity that the answers which came from the heavenly source were given in as direct reply, and with as much clearness of expression, as when one man speaks with another.

Not that there was an audible voice such as salutes the ear, for such was not the case, but it was such a voice as found response not only upon the auditory nerve of the ear, but rather upon every fiber of being; and every atom of soul, whether of body or spirit responded to the sweet, yet penetrating and overwhelming flow of revelation, when some questions were asked, and the answers were being given, the things being revealed were so vastly superior to the capacity of the mind trying to receive it, that it became necessary to cry out: "O Lord, close up the vision until thy servant shall have time to try to grasp the greatness of it all, lest by continuing the vision he shall not have power to endure its glory."

Then the voice would cease speaking, and according to the prayer, the mind would be given time to grapple with the mighty things which had been spoken; and thus the vision would proceed at intervals, then close by entreaty, until all had been received that the mind was able to endure.

The existence of spirit being, in a conscious state independent of the body of flesh was shown; and the truth of the resurrection of the dead was so confirmed by that matchless voice of spirit power, that it can never be doubted, while life shall last. The information was also made plain to the mind that the fleshly body, while in the carnal state, is to an extent a bond and a fetter and an impediment as to the obtaining of the knowledge of some spiritual things which will be better understood when gracious death shall have broken the fetters, which we are required to bear while in the flesh; but which impediment shall all be obliterated in the glorious resurrection of the just. Concerning certain matters inquired of, the illuminative voice declared that in this instance the information could be had, but only upon the condition that the supplicant cross the river of death, otherwise he must be content with such knowledge

as was given him at that time concerning these certain matters. He was also given the matter of choice as to whether he should cross the river at that time or return to health and pursue the course of life to a maturity of days.

He was informed that if he chose to recover from the illness of body and to live, that he would encounter many hard experiences, he was shown a forecast of himself sitting at times weary by the wayside of life, but also assured of many blessings. He chose to live, and began to amend immediately so that within a few days he was able to walk several blocks, and within two weeks to occupy the pulpit in preaching. The judgment of the physician was that if he continued preaching that winter it would kill him; but under the power of blessing he was enabled to preach more that winter than before; and to arrive at a state of health which to this day is better than was enjoyed even in youth. And now in the conclusion of this personal testimony the writer declares that while in the heavenly vision the Lord did as in former times, show forth things unspeakable to utter, unlawful to proclaim as yet, and that it is not possible for our minds to grasp them fully in the present time, or to make them known among men.

But of the resurrection of the dead we are assured. The sweetest promises ever made by the angel of hope are verified in the resurrection.

In the light of such hope the angel of faith fills our days with blessings.

From the throne of Reason hope in the resurrection, and faith that it shall come in God's own good time, is indorsed and proven by scientific precision.

The Holy Spirit verifies the testimony of the prophets; and so by the support of these many witnesses, and under the glow of the divine unction which accompanies the proclamation of the truth, we repeat in this simple and straightforward way: There is a resurrection of the dead, both of the just and of the unjust; the one to everlasting life and peace, the other to sorrow and condemnation which is deserved by those who willfully continue in wickedness.

May these words of soberness and truth be sanctified to the souls of all those who will give heed to them is the prayer that is sent out with this testimony.

JAMES E. YATES.

It's the soldier's choice of honor rather than life which will make them all gentlemen together; and they won't stand, either, for seeing the ideals they bled for going by the board. They'll fight for them at home—just as they did in France.—*Saturday Evening Post*, January 12, 1918.

## HYMNS AND POEMS

Selected and Original

### Sometime, Somewhere, Each Finds Gethsemane

In golden youth, when seems the earth  
A summer land of songs and mirth,  
And not a shadow lurks in sight,  
We do not know it, but there lies,  
Somewhere, veiled under evening skies,  
A garden all must sometime see,  
Gethsemane, Gethsemane!  
Somewhere, one's own Gethsemane!

With joyous steps we go our ways,  
Love lends a halo to the days,  
Light sorrows sail like clouds afar,  
We laugh and say, "How strong we are!"  
We hurry on, and hurrying go  
Close to the border land of woe,  
That waits for you, and waits for me;  
Gethsemane, Gethsemane!  
Forever waits Gethsemane!

Down shadowy lanes, across strange streams,  
Bridged over by our broken dreams,  
Behind the misty cape of years,  
Close to the great salt font of tears,  
The garden lies; strive as you may,  
You cannot miss it in your way.  
All paths that have been or shall be  
Pass somewhere through Gethsemane.

All those who journey, soon or late,  
Must pass within the garden's gate,  
Must kneel alone in darkness there  
And battle with some fierce despair.  
God pity those who cannot say,  
"Not mine, but Thine," who only pray,  
"Let this cup pass!" and cannot see  
The purpose in Gethsemane.  
Gethsemane, Gethsemane!  
God help us through Gethsemane!

—Selected.

### An Admonition

(Given by the Spirit through Mrs. E. F. Shupe, at the district conference held at Denver, Colorado, February 23, 1919. The music for this song is long meter. It can be set to No. 8 in the Saints' Hymnal.)

Come, O my people, come to me.  
Let all your works with faith agree.  
Show that my law, my word, is true.  
Come heed my counsel unto you.

Study my word; my law proclaim,  
Which brings salvation unto man,  
And let your conduct ever be  
With this true law in harmony.

Let not the Evil One persuade  
Some other way than this can save;  
For he who knows your every need  
His gospel gave, that you might live.

Though rough the way, and hard your lot,  
Be patient still, and murmur not.  
In my own time you shall be free,  
If you but closely follow me.

Where'er you are, where'er you go,  
In every time of weal or woe,  
His promise true is just the same.  
Oh, then may we adore his name!

For he who died, that you might live,  
Will unto you his Spirit give  
To guide, direct, and comfort bring.  
Lift up your heads, his praises sing.

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### His Monument

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Shall we build a monument of costly stone  
To perpetuate the Seer's great work and name,  
Its height o'ertopped by heaven's clouds alone,  
And chisel there imperishably his fame?

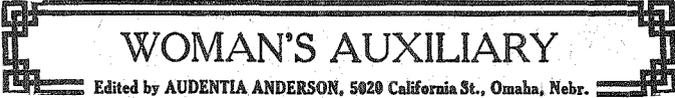
The years have come and to oblivion sped,  
The while his work went on—still onward goes—  
Triumphing, though he slumbers with the dead,  
His name, his works, outlive his bitterest foes.

The truths he taught a thousand tongues proclaim,  
Wherever there is preached this gospel light  
In its pure fullness, there his deeds are named,  
There rises his memorial shaft of white.

His name, his deathless name and work will live  
Within men's hearts, with His, the crucified,  
He gave to men the greatest man can give,  
And for God's truth, like Jesus Christ, he died.

In many distant lands his name is known,  
His works the islands of the sea have blessed,  
We may perpetuate in enduring stone  
Only the humble grave wherein he rests.

ELEANOR WALDORF KEARNEY.



## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5029 California St., Omaha, Nebr.

### The Young of the Church

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(Extracts from the address of Doctor Floyd M. McDowell, Monday evening, April 7, at General Conference.)

I will say that you cannot frighten me by calling me names! [Doctor!] If I run overtime to-night, don't blame me. It isn't often a "mere man" gets the last word, as I do on this program.

I am concerned with the problem of the young people of the church. I am convinced that the church exists not for itself, but for the good it can do its members—its young people, if you please. We frequently make the instrument the end, instead of recognizing it as the means. In history we see the Roman Catholic Church becoming an end, and not a means. All organization is for some purpose, and we should never mistake the vehicle for the destination.

The young people should learn to understand the church, and the church should learn to understand its young people. This is the mission of the church. If I could get the young people to believe that their greatest happiness lies within

the church, and the church to believe that its greatest happiness lies with the young people, I think I should feel satisfied in making the effort such a result might require. And we are waking up! A letter from England recently contained the remark: "If only the church had saved to itself every young person born into it, what an army it would be!" Another letter from Australia shows that they are feeling the need there, also.

God himself has recognized this work in prophetic messages to us. In the last two reunions in Lamoni Stake, the need of the young has been recognized. There were days set apart for their activities. This is as it should be, for there is a world of energy in our young people for us to utilize if we but knew it!

What are young people, anyway? They are not small adults in any sense of the word. They haven't the same proportions, physically or mentally. Youth is the most significant period of life. Show me a nation which recognizes this fact, and I will show you a nation which takes definite steps to prolong the period of youth. That is a nation high in civilization. Animals mature in a short time—the lower, the shorter. That it takes a human being twenty-five years to mature was for a purpose. Man attains wonderful heights, mentally and spiritually, and it was not an accident that he has a long developing period. My plea is to recognize that period and utilize it!

Sincere attempts to understand youth, and temper the study with the Spirit of God, will reveal to us much of the laws which govern that important period of life. When some of us attempt to do this, somebody says we are ignoring the spiritual side of the question. Youth is youth, and has certain activities and instincts which, while not those of the mature or the aged, are none the less God-given and right. "Every good gift and perfect gift" comes from God, and it is an insult to our Maker to presume that the instincts of youth are bad—just naturally bad! I say: Force evil tendencies out if they crop up, by filling the life of that young person with all the healthful activity it can stand! We have outgrown the old idea that natural impulses are from the Devil. A well-known church has taken out of its creed the doctrine that all men are conceived in sin.

We have heard various objections to the Boy Scout idea we have advocated. One man said it led to the Y. M. C. A.! As if the Y. M. C. A. was a hotbed of all that was evil! Another said that the Boy Scouts were too bad for his boy, while another man wrote that the boys of his branch were too bad for the Boy Scouts! It seems to me it is a case of "All out of step but Jim"! We contend that when all are organized, under proper leadership, we can all find the proper adjustment. Boys must be instructed how to act, to do; we get nowhere with negative teaching. Education is not something which can be suddenly conferred upon anyone—imposed from without. It must grow from within, and is developed by doing.

Paul's advice is the only reasonable one: "Overcome evil with good." Overcome undesirable tendencies by substituting that which is desirable. The damnable doctrine of repression in connection with leading our young in right paths must go! It is a shame that we have witnessed on the conference floor efforts in that direction. We have voted to disapprove of this, or that! What have we substituted—by vote?

We have failed miserably whenever we have tried to repress God-given instincts! The average boy *will do*. If you don't provide the *what*, somebody or something else will. I was thankful for Brother Greene's sermon of yesterday. He struck the keynote when he advocated the idea of using our facilities to interest and hold the young. Why, when

we started a gymnasium here, certain ones almost ostracized us! They argued that home is the place a boy should be, and no community center will take the place of the home. Granted; but a home cannot fill the need for group activities of the kind that appeal to the young. One man bragged that his boy had never been in a swimming pool in his life! I suppose we *could* find boys who had never had a bath in their lives, or proper clothes!

Don't decry legitimate activities. They are necessary. One man here was fairly standing on his head because we have a gymnasium, and his own boy is drawn there, and looks in from the outside! The father is not feeling the impulses of the boy, nor does he understand them in any particular. A boy is not irreligious because he plays ball, any more than men are religious because they trot off to church every time the bell rings—and sleep all through the services!

We still have reunions where the whole program is embraced in three gospel sermons every day! They are so narrow that there is just the *word* left! Spirituality does not exist separate from the thing that develops it! Get that! Spirituality is not something which can be poured down upon a man from outside. Actual living and doing produces it. Could a musical education be bestowed upon anyone without a *doing* on his part? Could a spiritual?

One man, attacking the idea of keeping the young people busy, says that we should get them spiritual first, and then give them the swimming pool. Isn't that what the church has attempted to do all these years! They have had Sunday schools, and Religios, and sermons a-plenty, at least.

Why have worldly amusements attracted our young? Because the children are bad? No; it has been because their instincts have not been properly fed by the church or home. Don't preach at your boy every time he comes into the house! Don't remind him too often that he is a Latter Day Saint! He may be that, but at the same time he is a young animal, with certain physical and mental traits and impulses which must be reckoned with. He is a happy lad whose father understands him, and does not believe everything he wants to do is bad just because he wants to do it.

When we opened our gymnasium here one man was among the first to join. He comes and plays with us, and he plays with his boys. Is he any the less spiritual for that? No! He is providing legitimate and wholesome expression for the things they want to do—something the church has been too slow to provide!

When I was a boy of fourteen I had no temptation to smoke or do many of the things we wish our children not to do; but I worked for two old maids who had nothing to interest me. They had some cats, it is true! But I got to going to the nearest barber shops and hanging around them, where the things I heard were not always desirable or profitable. Why did I go? Because I wanted *something to do!* Didn't I have work at home? Yes, and plenty of it, but work does not satisfy the demand or the yearning that is in the heart of a boy of that age.

We are so afraid of "worldly things"! Somebody recently wrote Brother Elbert Smith, and criticized him for being worldly, and cited him to Paul. Brother Elbert replied: "Your criticism may be just, but we notice that you have your picture on your letterhead. May we ask, Did the Apostle Paul use his picture on his letterheads?"

Because we have been so slow in the past to provide proper amusements for the young, we should make all the more haste now. The greatest evils of to-day are professionalism, commercialism, and immorality. One of the effects of the former is that people are content to go and be entertained by hired professionals. They go to the pic-

ture shows, theaters, races, pageants, where they can sit passively, and be "entertained." They are forgetting how to entertain themselves—forgetting games, and sports, and activities.

Commercialism has laid its hands upon the old-time sports, and men make money of everything the boys and girls want. Are we doing anything to combat this tendency? Do we furnish anything to counteract this evil? When the great prohibition drive came on, the wets were organized months ahead, with all kinds of money to back them, while Christians could hardly be dragged out to vote! This commercialism, which considers everything in terms of dollars and cents, robs in every direction, and will assume no responsibility for results.

Immorality is everywhere present, to pervert the instincts of boys and girls. These instincts are God-given, but can drag to the lowest level if misused. It seems to be a law that that which is most sacred can be the most degraded. We *cannot* repress these instincts! Our only safety lies in giving them proper direction and wholesome channels of expression. Sacred things become the most dangerous if misunderstood or misapplied. It is not because boys and girls *want* to be bad that they fall into error; it is through ignorance, and the lack of proper guidance and substitution. Why can't the church try to understand? Spirituality will develop with wholesome direction given to natural activities. Eighty boys come to our gymnasium and most of them come also to our prayer meetings. What we have tried to legislate against is, in most instances, not the thing itself, but what it may lead to. Let us try to see clearly, and help the young people to see clearly also. Then they would have a real fortress of strength which will bring them out right, and we will have patriotic youth, moral youth, religious youth! Speed the day when our young will come into their own!

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### General Policies of the Woman's Auxiliary

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(Extracts from the address of Sister Frederick M. Smith.)

An auxiliary to contribute intelligently to the sum total of the work of the church to which it is adjunct, must definitely inform itself concerning that work and definitely qualify itself for service therein. In our Year Book three years ago, I said: "Our Auxiliary has attempted to stress the educational aspect of our activities. This is well. We recognize that actual service is demanded of every woman in her home, her church, and in the community of which she is a member, but we believe also that the preparation for more efficient service is always an essential of our work." More efficient women means more efficient church work, no matter where the line lies. I wish to emphasize what perhaps you have not thought of before, that the Auxiliary stands preeminently for women's work. We do not care to interfere with the work of the priesthood, but rather would qualify ourselves to do well that which is distinctively our own.

I have arranged here a chart illustrating our working policies. First of all I have placed the educational, for we realize the need of stimulation in this regard. Most of us women work hard enough in our homes, for, as a class, we are not wealthy, and most of the work necessary is done by our own hands. But we must be aroused to understand that our duty is not fully done, to ourselves nor to our family, if we do not make an opportunity for some study that shall lift us above the mere necessity of work.

We do not pose as a college. Our work is between the college and the busy home keeper. But we do have courses

adapted to what we have seen to be the needs of the women we try to reach. Papers are sent in, corrected, and returned. In the past we have not worked with Graceland, but, in a spirit of cooperation, tried to fill a niche unoccupied by that institution, heretofore.

We have experts at the heads of our various departments, who, while they have had the advantages of higher study, still realize that the women to whom they minister are those in the home, busy with its cares, and the bearing and rearing of children. These we want to reach, with many helpful plans. I might mention here the biological film which will be shown at the Coliseum, Thursday evening, for the benefit of those parents who desire to impart the story of life to their children in a scientific and wholesome manner. This film is in four reels, and shows the beginnings of animal and plant life in an extremely interesting and instructive way. Another help I might recommend is Galloway's Biology of Sex. We mothers must understand that while the actual work of living goes on, there should go along with it definite study, that we may live more wisely and to better results when all is done. As the sewing and aid classes meet for work, they could do nothing finer or more enlightening than to take up the study of sociology, and become acquainted with the social conditions of the world.

I would urge the friendly visiting among the sisters, as a means of getting in touch with each other, and realizing where and how helpful ideas may be imparted. And let us not be discouraged at anything. These young mothers who do not come out to the Child Welfare classes will some day be aroused to the value such study will be to them. It was the coming of my own first daughter that led me to begin the study of psychology here in Graceland, years ago. From it I wandered into the fascinating fields of child psychology, group psychology, etc., finding no limit to the interest I took in the study.

The following outline was used by Sister Smith to illustrate the Auxiliary's educational opportunities:

#### EDUCATIONAL WORK FOR THE VARIOUS DEPARTMENTS

##### *Home and Child Welfare:*

Physiology.  
Hygiene.  
Psychology.  
Child study.  
Sex hygiene.

Eugenics: Race and culture.

##### Home economics:

- a. Selection and preparation of food.
- b. House sanitation.
- c. House problems.
- d. House planning and decoration.
- e. Home nursing.

##### *Relief and Service:*

Sociology.  
Social pathology.  
Origin, nature, and treatment of dependent classes.  
Causes of poverty.  
Relief.

##### Actual work:

- Sewing and aid societies.  
Locals.  
Bazaars.  
Friendly visits.  
General relief.  
Cooperation with deacons and bishops.

##### *Young Women's:*

Duplication of other work, adapted to young women.  
Recreational and social features.

Culture in various phases.

Etiquette.

Care of body.

A. A.

## LETTER DEPARTMENT

### *Heman C. Smith, as I Knew Him*

[The following tribute is from one of Brother Heman's numerous friends among the younger generation, and as such is well worthy our consideration.—EDITORS.]

The passing from earth life of one who has stood for many years in the front ranks of the defenders of the angel's message as a valiant standard bearer for truth, brings a feeling of sadness and regret. Were it not for the hope contained in the gospel, the passing would be almost unendurable. The clouds of darkness shut out the glorious rays of the gospel at times, but in the hour of man's greatest trial there comes from the courts above that gleam of hope which secures for us the recognition of a divine hand.

In the death of our late beloved Historian, Elder Heman C. Smith, the church has lost one of her stalwart sons. A man of sterling integrity, who by his life has endeared himself to those who knew him by close acquaintance. In all the years of his associations with the church, extending over a period of nearly forty-five years as a representative of it, he has ever presented an unswerving front to the enemies of truth. He was fearless, yet kind, in defending that which appealed to him to be the will of the One whom he served. Both in private and in public he was ready to defend his convictions of truth and honor.

In his department when discussing issues involving the interests of the church, either with his brethren, or the opponents of the latter-day work, no one can truthfully say that he resorted to questionable methods in order to gain a point. In the General Conferences he was looked upon as a powerful antagonist by those who happened to be on the opposite side of the question under discussion. While those who viewed the matter as he did were always glad to have him champion their cause. He was a man of more than ordinary ability in the forensic field. Many victories have come to the church when he has met some of the greatest opponents of the gospel of Christ. Those who were thus arrayed against the truth feared him as an able expositor of the church.

It was seventeen years ago when I became intimately acquainted with him. At that time I received my first ordination under his hands. I shall never forget the good council and advice he gave me then, as I believe, under the direction of the Spirit of God. He mentioned some things then that have had a complete fulfillment since. This proves to me that he was in close touch with the source of light, and I have no reason to believe he ever departed from that light.

As a historian I have always regarded him as an exceedingly safe man. Never have I hesitated to rely on matters of vital importance written by him as that which contained the facts of history. He was slow to record anything purporting to be history until he felt sure he had the facts. The church can feel itself indebted to his masterful efforts to ascertain the facts. At no time have we ever had to repudiate that which he has written as a matter of history.

He was a man of sober judgment, very seldom, if ever,

seen to indulge in hearty laughter. Yet he had a sense of humor that was pleasing indeed. In his last sickness while suffering severely under the hand of affliction, he would engage in conversation with his friends and by his witty statements keep them laughing. In this he took special delight. He tried to be cheerful, yet was deeply concerned as to the outcome of his sickness.

He always felt the solemn obligations placed upon him as a minister for Christ to respond when called upon to officiate in the work he was called to do. Especially is the above true in regard to administering to the sick. At no time, under no conditions, has he ever refused to go to the sick bed of a suffering brother or sister, no matter what the malady might be. Without murmur or complaint he always went and did what he could to bring relief to those in distress. To my personal knowledge, I have known him to go when called, when it seemed to me he should have been excused under the circumstances from going. Other men would have asked to be excused, but Brother Heman went without a murmur or complaint and found joy in the service he was able to render suffering humanity.

As a gospel preacher he had few equals in the church—a clear, logical reasoner who always gave his audiences food for thought. A short time before his death he spoke on "Love." One of the statements made by him on that occasion, I shall not forget, wherein he stated: "There is only one thing greater than love and that is, the object loved." This statement is a sample of his clearness as expressed in all his sermons.

His faith in the gospel never wavered. The last words I ever heard from him in this life was a testimony of its divinity. As some of his close personal friends were leaving the room after having discussed certain features of church work, he made the following statement: "It matters not what happens to me. The gospel is true. If I know anything, I know that."

Coming as it did in the very sunset of his eventful life, it is a closing benediction of the work he had been doing for so many years. A testimony that will ring in memory's ears by those who heard this dying man's statement of his abiding confidence in the work for which he gave his life. Surely that testimony was given after years of sober thought and experience in the great latter-day work; made in a time when no doubt he felt he would soon be called to stand before the great Judge to answer for his conduct and that which he offered to his fellow men here in this life. Yet without any hesitation he left that testimony of his fidelity to the cause of Christ, which he so dearly loved, and for which he labored so zealously to establish.

My knowledge of him as an individual entitles me to say that he was a man who was devoted to his family. He loved them tenderly and with that fatherly affection that would endear them to him. His companion was almost idolized by him. She was the constant object of his love. Never was a family more dearly loved by husband and father than his.

In his death the church here on earth has been made poorer, but the "church triumphant" has been made richer by his passing. His place will be hard to fill. The life he lived while here will serve to give courage and fortitude to those who are left to battle in the affairs of men.

A good and noble man has gone to his well-earned reward. May we profit by his many virtues and be permitted to obtain the crown of life at the end of the race, is our earnest prayer.

L. G. HOLLOWAY.

Do not speak your words to no purpose; but come to the facts.—Common-Sense Sayings.

## The Bishopric

Advocate for 1919

"Every Member a Tithe Payer"

As a branch officer God has placed upon you the responsibility of seeing that the members do their duty. Have you acquitted yourself by encouraging all to have their names appear on the tithing books?

Brother branch president, can you say that your branch is 100 per cent tithe payers?

Why not work to that end?

## A Testimony

Many times I have had it in mind to write about the goodness of our heavenly Father, and of the wonderful work which is sent to the earth for the last time by an angel. (Revelation 14:6.)

I am thankful the Lord found me, and that I am one of his. I cannot praise his name enough for the wonderful way in which he has led me, both before I knew anything about the gospel, and since I have obeyed his commandment.

In 1869, when I was in the army of my native country, serving the king (as we say), I was saved from a burning building in a way I could not understand. But after I had obeyed the gospel, I found God's promise to his children is that he will bring all things to their remembrance, and I now feel sure that he sent an angel to save me.

I was one of fifty-five soldiers who were sleeping in a large barn, and when I awakened there was fire all around me, and my comrades who slept on either side were all walking out of the burning building, thinking that I was with them. I found that there were no doors or windows on the side of the burning building where I was, but I was saved, and by a power greater than that of man.

Again, in the year 1884, in March, I was crossing the ocean from Liverpool, England, to America, on the boat *Illinois*. A terrible storm came on us, and we were seventeen days going from Liverpool to Philadelphia. When we were about half way across the ocean, one night I saw a very brilliant light and a voice spoke good things to me and told me the day and hour I would be in my home near Weston, Iowa. I did not believe the word spoken to me—that it would take two weeks to reach my home. But now I find that the One who spoke to me there was He who spoke as man never spoke.

So after forty years in this glorious work, there is nothing to say against it. There is nothing to take from it, and nothing to add to it. But it is our duty to do and say all the good about it we can. If we live and do as we are commanded, it will bring us eternal salvation—and many glad hours while preparing for this condition.

So all who are enlisted in this glorious work, let us try to live the life God would have his Saints live, and not follow after the world, but rather do as Paul says in Hebrews 13:21. The Scriptures say: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." So let us try and not give up. The race is soon run, and our Savior's coming is nearer than many believe. God help us all to watch and pray.

So after having been a soldier for four years in Europe, and after this, for over forty years a soldier in the army of the Lord, I bid you all farewell.

Your brother in the gospel,

PETER ANDERSEN.

### "I Admired Him as a Man of God"

I know of no person's death that touched me and wounded my spirit like that of Heman C. Smith. His life needs no eulogy from me, but I loved and admired him as a man of God and as a true friend of mine. I consider him as a stalwart soldier for Christ. I have known the most of his life. I have labored with him in the mission field and found him safe as a minister, clean in his private and public teachings and ministrations, kind and forbearing with the erring, and unflinching in his defense of the truth. In his death the church militant loses one of its ablest soldiers, but the church triumphant receives a welcome guest to the "feast of fat things for the righteous prepared." In his death I lose a true and generous friend. May God comfort his widow and children, is the humble, earnest prayer of,

CHARLES DERRY.

WOODBINE, IOWA, April 30.

### Beautiful Lamoni

The 11th of March I left Independence to attend General Conference. After spending seven weeks here I am delighted with the town and its residents. I met some noble Saints, namely, Sister Doctor Greer, Sister Columbus Scott, Sister Nelson, Brother and Sister Williams, who have charge of Liberty Home which is a beautiful place, at one time Brother Joseph's home. There is a fine life-size painting framed and hanging on the wall. What a nice home for those occupying rooms there—every comfort provided.

Rosehill Cemetery, what a lovely place for the city of the dead!

The old folks home is a fine brick structure nicely arranged for comfort and peace for aged Saints. Sister Dancer is in charge.

The Herald Office and high school building are fine institutions. And Graceland, a noble and grand institution from which many noble young women and men have gone out, competent to fill good and useful positions, thankful for such privileges. I have a friend, a young lady, getting a fine education in music and she will soon have accomplished all necessary to complete and fit herself to take her work and compete with the best musicians. There is where one can grow in grace and beauty and accomplish a work that will place us on a higher plane which should be the aim of all the rising generation. Oh, how beautiful is this stake of Zion that is the center of it! The pretty brick church stands on the corner of a lovely shady lawn or park on a green grassy slope, the building being on the higher ground. Lamoni is my ideal of a town.

The lay of the land, the residences far enough apart to have a fine breathing space of pure air, a pretty flower garden, and also there is garden room, all this makes it ideal. Beautiful shade and roomy lawns. I saw a large vacant lot with fine pine trees and a lovely cluster of blooming purple lilacs, another yard with a large cluster of pink flowering almond; it was truly a pretty sight. Who would not enjoy living in a town like this? 'Tis nature's own.

The residences are nicely situated, dotting the hills of green carpets. Then such fine views, looking out over town and country. Then the good spirit that seems to prevail, the sociability of the people. There are many things beautiful about this town which will cause the lover of nature to exclaim, "O beautiful Lamoni!"

I heard a noble sermon at Liberty Home last evening. Brother Frank Almond was the speaker. How I enjoyed the meeting. Surely he will accomplish a good work and

I believe will be rewarded for the sacrifices he is making.

I am truly thankful for health and strength and for many blessings in this glorious gospel. I am more desirous of doing something to forward this grand work, let those drop out of it who will, even if the whole quorums of leadership should deny it, I am sure the work is true. There is no doubt in my mind. Ever praying for the redemption of Zion, I am,

Your sister,

M. LUCY WOODFORD.

GRACELAND COLLEGE, LAMONI, IOWA, May 1, 1919.

*Editors Herald:* One of the students has just paid a little visit to my room. Since his aims and ideals are so characteristic of the student body, I will tell you some of them. He is here for the sole purpose of preparing himself for the most efficient work in the church. He spoke of preparing to become an instructor in the great university into which Graceland is merging, and of taking his place in a foreign mission field. It seems very proper that the missionary and educational arms of the church should work together.

A college debating team, made up of Brethren Lonzo Jones, Daniel Needham, and David Hopkins, is going to lock horns in a friendly debate to-morrow evening with the embryonic ministers of Simpson College. [Later: The decision in the debate was in favor of the Graceland team.—EDITORS.] The topic under discussion is whether state control of education would be beneficial or not. Although the opposing team will probably be about two years older than ours, we confidently bid our men Godspeed. We are justly proud of our athletic and debating record for the year. It requires no great stretch of the imagination to picture these trained debaters nobly and humbly defending the cause we all hold so dear.

The dominant tone of the prayer service in the college chapel last evening was one of reconsecration. Professor R. V. Hopkins presided, Brother Lonzo Jones assisted. How beautiful it is when instructor and student are bound together by that love that makes sacrifice a pleasure. A goodly portion of the Spirit was with us from the beginning of the service. Those who leave the halls of Graceland may forget some of the facts learned in the classes but they can never forget the prayer services. One of our fair young students, Miss Alice Wixom, of El Centro, California, was baptized by her uncle, Elder G. H. Wixom, at the close of conference. She was confirmed at the prayer service by Elders R. V. Hopkins and Ray Whiting. We welcome her as our sister.

I received a letter the other day from the home of Elder Samuel Pope, president of the branch at New Westminster, British Columbia, asking how I enjoyed my first General Conference. I met many of the "dignitaries" of the church. I do not think that I will ever forget my meeting with President F. M. Smith. As he warmly shook hands with me and took the time in the stress of business to be sociable there welled up in my being a feeling of great love and admiration for him, and the feeling of pride that we had so strong and noble a man to lead God's church in these troublesome times. We can truly sing with feeling, "We thank thee, O God, for a prophet." As a result of the conference it appears that the church has leaped ahead more than ten years. Zion is being redeemed. The work is progressing much faster than before. I sometimes ask myself: "Can I keep up?" This is the hastening time. We have been told that all that can be shaken will be shaken. Some of us say that we know that this gospel is true. Let us act as if we knew it. Do we know that the temporal law of the church is true? Would we enjoy being in Zion if we

held back and let others purchase the lands to make redemption possible? May we stand firm for that which we know is true. If the gospel is worth anything it is worth all the energy we have.

Sincerely,  
F. V. ELLIOTT.

LOGAN, IOWA, April 23, 1919.

*Editors Herald:* The Latter Day Saint church was the center of attraction here Sunday morning, when the glee club, composed of twenty-two voices, under direction of Miss Ollie Derry and Mrs. Rose Adams, gave the cantata, "Christ is risen." The church was profusely decorated, green and white being the color scheme; the attendance was from Logan, its vicinity, and as far east as Persia. Though every available seat was taken, chairs were used in the aisles, yet a number stood during the exercises.

True, the greater number of the glee club are in their teens, but they held the undivided attention of those present from the beginning to the close of the program. A large and appreciative audience greeted the Logan club when it gave the cantata at Woodbine at 3 o'clock Sunday afternoon, and the club was likewise complimented when it repeated the Sunday program at Magnolia, at the Latter Day Saint church, Tuesday evening. The words and music of the cantata are by Carrie B. Adams, and are of high standard.

Religio organizations of Woodbine, Pisgah, Magnolia, Missouri Valley, Logan, and other towns of the Little Sioux District are fortunate in having so many members of musical and literary inclinations and ability; it has been demonstrated that greater interest in Sunday school, Religio, and church affairs may be created and maintained by the well-directed use of such talent.

CHARLES L. CROW.

ROCKVILLE, MISSOURI, April 27, 1919.

*Editors Herald:* Our branch is located far from everywhere, and it is indeed good to have some one from the other branches with us. We have had Brother Robert Oehring, and he has given us some wonderful thoughts, and if we were all as spiritual as he is this would be a wonderful world. He is getting old in years and has had great experiences in life.

Our Sunday school has an enrollment of about thirty. They have put most all the work on me since I have become a Sunday school worker. I am only twenty years of age and feel the responsibility resting on me. My only wish is that there were some one here my age to help me with the Sunday school, that we might have a better one. I get very blue at times when I have no one to work with, but I think the Lord knows best, and press on. I wish I could impress it on the minds of all the young that the harder they work the more they will rejoice in the great work. I can testify that such is the case with me.

Brother Keir gives us some beautiful thoughts, and I agree with him in regard to the theaters. I believe if a person is interested enough in the work he will not have to hunt for a change of amusement, but try to advance the work, and I believe you will get enough joy out of that without taking from the world. I presume that some are different from others, but I never did like the shows. Perhaps it is because some are permitted to go to such things when they are young, and the desire to go grows on them. Do we, as young people of God, realize the great responsibility that is resting upon us? I realize it more every day and I know there is a great work to be done, not only in the old country but here at home. I know this is the

greatest work that has ever been started or will be started.

Just stop and think for a moment and see what we are here on earth for and how thankful we should be for his watchcare over us. Think of the nations that have been destroyed by the great war just past. People complain about hard times. If we were in a condition of some of the people across the great deep, we would have something to complain about. I do not believe that God wants a people who are not thankful for what they have. We know not what hour we will pass from this life. We should thank God every night for his watchcare over us and that he has allowed us to live another day.

I have a brother in France and has been ever since August, and I pray that he may soon return to God's country, for he will be a great help to me in my work, I know.

May we have God's blessing with us all the time and not stop with what we have but go on with God's work, and in my weak way I will do what I can. May we have each other's prayers.

CLIVE H. HEATH.

POND CREEK, OKLAHOMA, April 23, 1919.

*Editors Herald:* You will find inclosed five dollars for tithing. I only wish it were more. I don't have the opportunity to send very much, nor very often.

The elder which Brother Frederick sent here from conference came, and administered to me. I was blessed very much. My ears are better, and the other pain is also diminished considerably. I thank the Saints and these brethren especially, very much.

His coming took me so by surprise that I hardly realized it until after he was gone. Again I ask the prayers of the Saints that I may be healed of my troubles, and be well again that I may be able to see more of the Saints and be of help to others to come into the true church of Christ. Please pray for my husband also. I am the only Saint here and wish there were more near. I have not been to our church for about ten years. I have lost a good part of the faith I had then, but I pray and ask you to pray, that I may receive it all back again. I want to so live that I may, even if I do not have the pleasure of attending the services of the church.

The elders are welcome to come here. If any of the ministry will come to Pond Creek and phone A. V. Archer's, from there, I will come after them in our Ford.

We are building a new house and will have room for any of the Saints who will be kind enough to come to see us. I do not know the name of the elder that came from El Reno, nor any Saints in Enid, but would be glad to talk with a Latter Day Saint once more. Would be glad to hear from some of the Saints, especially from Brother and Sister Chase, whom I knew years ago, when I was Nettie Buell, in Oregon.

Your sister in Christ,

MRS. A. V. ARCHER.

BURLINGTON, IOWA, May 5, 1919.

*Editors Herald:* Since last report the membership here has been saddened by the death of Brother William H. Schweers, who for a number of years rendered humble, faithful service to the branch as presiding deacon. His death came on April 16, after many months of severe suffering, and while his loss is deplored, surely the change must have come as a welcome relief to him.

Our pastor, Brother D. J. Williams, was called by wire the last day of General Conference to preach at the funeral of the infant son of Brother and Sister Charles Stevenson, Ferris, Illinois. The service was held Sunday, April 20, and the morning Easter service here was in charge of Brother James McIntire.

The sacrament service Sunday morning, May 4, was of an especially high order. The attendance was not quite so large as usual, owing to inclement weather, but the feeling was good throughout, and messages of assurance and promise were given to two of the membership; one being to Brother Albert Kunz, who has just returned from the service in France, and who related evidences of the Lord's protecting care amidst the dangers of battle. We rejoice in his safe return.

Preparations are under way for the observance of Mother's Day and Children's Day by the Sunday school, and the general work of each auxiliary is progressing.

CORRESPONDENT.

ADIN, CALIFORNIA, March 26, 1919.

*Editors Herald:* Sometimes I find it rather hard to keep faith in the church, and things look rather blue. At one time there was a nice little branch of the church here, but now most all the Saints have moved away, and a few have died. Although the influenza had quite a hold here for the past four or five months, no Saints have died with it, that I know of. My father's family and our family have escaped it so far.

We have only heard three sermons in the last four or five years. Brother S. M. Reiste was here last summer; also the summer before, but no great interest was manifested. All our church officers are gone with the exception of the president. The only way we keep in touch with the church work is through the papers we take—SAINTS' HERALD, *Zion's Ensign*, etc.

We have had an exceptionally good winter for this country. Not over six inches of snow until this month, when it was nearly two feet deep.

We hope to be able to share in the glorious time promised the Saints if they are faithful.

Your sister in Christ,

KATIE E. GUTZMAN.

[Excerpted from an Australian letter]:

The returning of our soldiers from the "infected Europe" seems to be a continuous menace to our becoming "clean." One does not know what to do for the best. Perils and hindrances seem to increase. We are facing conditions new to us out of which anything bad may evolve. Hitherto, we have been a long way outside Old World influences; now we are being drawn out of our long isolation into what we hardly know.

The people generally care little for religion, which creates an environment quite unfavorable to progress and piety.

They are also hopelessly divided into hostile camps vieing with each other in hatred. Every move is watched, and political wire pulling by both Roman and Protestant is rampant. Romans seem to get most of the political plums. Most people consider that the labor party is dominated by Roman influence. The great mass of labor is socialistic and will not listen to anything that claims to be a church. They are long since divorced from so-called Christianity. It is only the middle and upper classes that keep the churches going, probably for social reasons. In this chaos it is hard to make one's voice heard. Our efforts seem like a drop in the ocean. Warnings against Bolshevism are being issued by newspapers. Theaters, hotels, and public schools and libraries are closed indefinitely. Nonemployment is thus becoming a menace. Statistical reports show that we are improving in health from influenza, but the end is not yet. I notice America had its turn. We all long for the time when Zion shall be redeemed.

SOUTH BRISBANE, QUEENSLAND, AUSTRALIA,

March 9, 1919.

*Editors Herald:* The work in the cause of the gospel and Christ still rolls on slowly but surely. A few are gathered into the fold now and again. About February 1, 1919, Elder Nixon baptized two souls and I baptized one, making three more to our number here. I hear from Kingarcy that to-day there is to be a baptism there.

Trusting this will find you all well in body and spirit and the kingdom of God will increase in the unity of the spirit of peace and good will in Christ our Lord.

Your brother in Christ,

R. C. SCHULZE.

[A brother writes from Australia]:

In continuing my weekly correspondence, I am pleased to say there is no increase of the influenza epidemic in this state, while in Victoria, I see by the daily, it is increasing with alarming rapidity, 2,400 cases and 158 deaths.

What with industrial troubles, sicknesses, etc., of one kind or another the world seems to be in a terrible turmoil. Men's hearts are surely failing them for fear.

It is truly the hour of God's judgment, for after your testimony cometh these things upon the inhabitants of the earth, the Lord hath said. Still men and women go on following their own desires, wearying themselves, many of them, to commit iniquity, and consider they are having a good time. However, we are doing our level best to lift up the warning voice to men and women, to flee from the wrath to come, to seek for the old paths wherein is the good way and thereby receive peace and rest to their souls, but some, like the people of old, say, we will not walk therein.

Last evening I spoke to a fine, interested audience on continuity and uniformity of law, showing that the same unchangeable law lies across the threshold of both worlds, hence only one way of entering, and after entering, our liberty is only guaranteed as long as we keep the law of the kingdom, but if we neglect, how can we escape the result of our acts?

## MISCELLANEOUS DEPARTMENT

### Conference Notices

Northeastern Nebraska, at Blair, June 14 and 15. Jay Leeka, secretary, 6159 Florence Boulevard, Omaha, Nebraska.

Western Montana, at Boseman, June 7 and 8. E. E. Eliason, secretary.

Des Moines, at Runnells, Iowa, June 6, 7, and 8. Bessy Laughlin, secretary, Rhodes, Iowa.

Owen Sound, at Warton, Ontario, June 14 and 15. Branch reports and credentials to be sent to the secretary, and ministerial reports to the district president. J. H. Leeder, North Bruce, Ontario.

Pottawattamie, at Crescent, Iowa, May 25 and 26. Prayer meeting at 8.45 Sunday morning. Sunday school at 10 a. m., in charge of district officers. Preaching at 11.15 a. m. Elsie Lapworth, secretary.

Clinton, June 6, 7, and 8, at Mapleton, Kansas. Election of officers. Have all reports in hands of secretary not later than June 2. Hope to see good delegation present. H. E. Moler, president; Zora Glick, secretary, Eldorado Springs, Missouri, R. F. D. 1.

New York, with Buffalo Branch, June 7 and 8. Branches will kindly see that their statistical reports are made up for the year and in the hands of the secretary by June 7. James Bishop, president; Anna M. Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

Southeastern Illinois, at the Green Schoolhouse, south of Iuka, June 14 and 15. Those coming by train come to Iuka, notify S. D. Goostree, who will make all arrangements to meet you. Send all reports and assessments to W. E. Presnell, secretary, Xenia, Illinois. P. H. Henson, president; W. E. Presnell, secretary.

Kewanee, at Rock Island, Illinois, June 6, 7, and 8, 1919. The church at Rock Island is located on the corner of Eighteenth Avenue and Tenth Street. There will probably be a member of the Quorum of Twelve present and it is hoped that a patriarch will also be present. Annual election of district officers and various other matters will be attended to. All reports should be in the hands of the district secretary not later than Tuesday, June 3. Mary E. Gillin, 115 Clarke Avenue, Peoria, Illinois.

### Convention Notices

Western Montana, Sunday school, at Bozeman, May 30, 1919. Prayer meeting at 10 a. m. Business meeting at 2.30 p. m. Program in the evening. Catherine Murray, secretary, Bozeman, Montana.

Owen Sound, Sunday school, at Wiarton, Ontario, at 10 a. m., June 13. Have reports in early. Religio will meet at same place, June 13, at 2 p. m. Send credentials early. Lillian Perkins, Clavering, Ontario, secretary for Sunday school; S. M. Shute, Wiarton, Ontario, for Religio.

### Reunion Notices

Little Sioux and Gallands Grove Districts will hold a joint reunion in the beautiful park in Dow City, Iowa, August 22 to 31, 1919. Tents may be rented at the following prices: 8 by 10, \$2.25; 10 by 12, \$2.75; 12 by 14, \$3.80, each having 3-foot wall; 12 by 14 having 6-foot wall, \$5.40. Canvas cots, 2½ by 6½ feet, at 40 cents. An additional charge of 25 cents will be made for setting up tents. A dining tent in charge of E. R. Butterworth, Dow City, will be operated on the grounds; also a confectionery stand in connection, in charge of the reunion committee. The First Presidency will provide an excellent corps of able speakers. Auxiliary and recreational work will be a very important feature each afternoon, except Saturdays and Sundays. All orders for tents should be forwarded promptly to F. R. Schafer, secretary, Denison, Iowa. Amos Berve, chairman, Logan, Iowa; J. L. Butterworth, treasurer, Dow City, Iowa.

### The Bishopric

To the Saints of Oklahoma, Spring River District, and All Whom This Notice May Concern: This will serve to give notice that I have resigned as acting bishop over the above-named territory, having placed my resignation with the Presiding Bishopric, and I request the Saints to faithfully continue to place their tithes and offerings with the agents as heretofore.

I am continually reminded of the advancing weight of years, and believing it best for the general interest of our work, I feel that the time is at hand when the young and more vigorous should take up the work in this splendid field, and I have unbounded confidence in our Presiding Bishopric to provide such changes as may seem good.

After eighteen years of service, which have been gladly given without money or price, the Saints have endeared themselves to my heart, and now as I lay off this part of my armor, I can say your God is my God and his people are my people. I wish to say, too, that Sister Short has labored sometimes beyond her strength to see that the work of our office was not wanting, and the family allowances not slack in going forward; and many times, when funds were not on hand, our own account has been invaded and the means sent forward to meet the demands.

From all agents, solicitors, and the Presiding Bishopric I have received the greatest kindness, and they have proven themselves men of God, and I esteem it a duty, also a pleasure, to offer to them and to the Saints my heartfelt thanks for their loyalty to God and his work; for the Master has said of his people, "By their works ye shall know them."

I trust that I may be able to meet many of you from time to time, and I commend you to God and his divine grace.

ELLIS SHORT,

Bishop of Oklahoma and Spring River District.

### Pastoral

I wish to send greeting to the Saints of the Arkansas and Louisiana mission. Having been appointed to labor

with them, I pledge my best and all to make my labors a success, and as one of our main duties is to "warn our neighbors," I solicit cooperation in this direction.

Our faith in the church and all its departments is sincere, and our confidence in the men of the church is abiding. This and a practical observation of God's commandments form the only gateway to success. May the spirit of the Master actuate us to a realization of our highest ambitions.

I will labor under the direction of J. T. Riley, Pittsburg, Kansas, 109 West Adams Street. Write your needs to him and he can economically distribute our services to the best interests of all in these parts.

My field address will be Hot Springs, Arkansas, 714 Gulpha Street.  
F. A. ROWE.

To the Saints of the Eastern Iowa District; Greeting: After several months' absence from the district, I have returned at least for a while and am now at your service. I will endeavor to render such service as time and opportunity will permit. For any assistance which I may be able to render, please write me at Muscatine, Iowa, in care of Elder C. G. Dykes.

Your servant in the Master's cause,

E. R. DAVIS.

### Addresses Wanted

Anyone knowing the address of any of the following members of the Oskaloosa Branch will confer a favor by writing to the branch secretary, R. J. Farthing, Oskaloosa, Iowa: Mrs. Sarah H. Calvert, Mrs. Mary J. Stoner, Alta Hoadly, Mary M. Rhodes, Asa F. Doan, Louvina Ballanger.

### Book Reviews

THE OPPORTUNITY OF THE CHURCH.—By Robert Speer, The McMillan Company, 1919. Price 60 cents, 111 pages, 12mo. It speaks of the present responsibility of the church. Its aim is to promote good will and earnest purpose in meeting the problems before us. It includes brief consideration of some dangers and duties of the present; the present business of the church; the effect of the war; the duty of a larger Christian cooperation, and finally, war aids and foreign missions.

### Our Departed Ones

WORSENCROFT.—John Thomas Worsencroft was born December 2, 1848, at Bollington, Cheshire, England. Married Martha Johnson, March 30, 1872; 2 children were born to them. Baptized April 9, 1893, and was a faithful member. Died March 25, 1919. Funeral from the Latter Day Saint church in Little Sioux, D. A. Hutchings in charge. Sermon by Joseph Lane. Interment in Little Sioux Cemetery.

TURPEN.—Glaud, eldest son of Elder M. M. and Mary E. Turpen, was born near Pleasanton, Iowa, July 7, 1878. Died October 18, 1918, at his home, Mount Ayr, Iowa, of pneumonia resulting from influenza. He married Miss Nellie M. Spencer, March 3, 1901. To this union three children were born, all of whom with their mother mourn his departure. Memorial services were held on the occasion of his mother's funeral.

EVANS.—Henry R. Evans died December 29, 1918, at his home in Malad City, Idaho, after an illness of a few weeks following an attack of influenza. Born in Wales in 1843. Married Margaret Williams in 1863. They came to America the same year, settling in Brigham City, Utah. Came to Malad in 1866. Baptized in 1870. Leaves to mourn, 2 sons and 2 daughters, his wife and 2 daughters having preceded him. Interment in the city cemetery. Services in charge of E. E. Richards.

CARPENDER.—Visa Pearl Carpender was born June 20, 1883, near Cameron, Missouri; baptized July 1, 1894; died April 29, 1919. Leaves father, mother, three children, and one brother. She was a noble Saint, loved by all who knew her, and although she suffered much in the last weeks of her sojourn here, all who came to call were greeted with a smile and pleasant word. Funeral service in the church in charge of Thomas Fiddick, sermon by Roy S. Budd; interment in Graceland Cemetery, Cameron, Missouri.

JACOBSON.—Andrew Jacobson was born in Veile, Denmark, June 24, 1835; grew to manhood there; married Christina Kruse. To them was born one daughter, Mrs. W. E. Baldwin. Came to America in 1859; lived in Utah until 1865, when they moved to Missouri. Baptized in 1864. Died April 16, 1919. He has contributed liberally to spiritual, so-

cial, and financial affairs of the church. Leaves one daughter to mourn, 7 grandchildren, and 7 great-grandchildren. Funeral at the Latter Day Saint church in Guilford, in charge of W. B. Torrance, sermon by E. S. Fannon.

SAYLOR.—Samuel Saylor passed peacefully to his rest March 18, 1919, at his home on College Street, Fonthill, Ontario. He was a stanch member of the church, one of the mainstays of the Welland Branch, faithful to the last. Ordained a priest in 1914, an elder in 1917. Forty years of age. Leaves to mourn, his wife and six children. Service at his home, sermon by F. C. Baldwin, of Welland, assisted by Royden Burnhardt. Interment at Armitage Cemetery, Fonthill.

ELLIOTT.—Ethel F., daughter of William H. and Ellen N. Kelley, born at Kirtland, Ohio, March 22, 1894, passed away at Lamoni, Iowa, March 29, 1919. She was baptized in childhood. Completing her education at Independence Sanitarium in June, 1915, as a nurse she served the sick and afflicted. Married S. C. Elliott, at Denver, Colorado, July 19, 1918. Some months before her demise Ethel was found in delicate health. Continuing critical she finally lost prematurely her baby boy, her spirit the next day following into the beyond. Father, mother, 3 brothers passed before. Husband, 2 brothers, 4 sisters, other relatives survive. Services from Saints' church, Lamoni; sermon by F. M. McDowell; interment in Rosehill.

TURPEN.—Mary E. McNeil was born near Davis City, Iowa, June 20, 1863; died April 10, 1919, at her home near Pleasanton, Iowa, of bronchial pneumonia, after an illness of two weeks. She married Elder M. M. Turpen, September 17, 1876, and to them five children were born, all of whom are living save Glau, who recently preceded her to the "farther shore." Sister Turpen sacrificed much for the gospel's sake, remaining at home and caring for her family that her faithful husband might go forth upon his errand of mercy. This was in a time when it meant much to do this kind of work as the church was not then able to support the families of its missionaries as well as now. But she was one of earth's faithful ones and has earned the reward of the noble of earth. J. F. Garver had charge of the obsequies both at the home, church, and cemetery, J. W. Wight preaching the sermon. A capacity house at her funeral signified the esteem in which she was held. The Eastern Star fraternity held the rites of their order over the remains at the close of the sermon.

NORRIS.—William R. Norris died at Peoria, Illinois, April 4, 1919, aged 46 years, 7 months. Born in Kewanee, Illinois, and lived there for more than half of his life. In June, 1904, married Miss Louise B. Suman, of Moline, Illinois, who only lived for ten months. After her death, Brother Norris came to Peoria, Illinois, to assist in church work. Here, on November 28, 1906, he was united in marriage with Miss Flora B. Norris. To them has been born one son, now eleven years old. Both wife and son survive, and together with the father, Henry Norris, of Kewanee, Illinois, four brothers, James and Richard of Kewanee, Illinois, John, of Oklahoma, Doctor Fred, army of occupation in Germany, with many other relatives and friends, all mourn his early death. Brother Norris had been a member of the church since early youth, and for many years had held the priesthood. He has been in charge of the Peoria Branch for thirteen years, and was much beloved by the Saints for his many excellent qualities. His illness, being cancer of the stomach, extended over a period of more than two years. During that time God's power was manifest in a remarkable way in relieving him of much of the pain and distress incident to that malady. Scores of friends were raised up to minister to his needs. The Saints of Peoria Branch and of the district were more than kind in giving assistance, so that all that love could do was done. He was very patient, and his patience and resignation bore a strong testimony to those who witnessed that the gospel which he had believed was indeed true. The funeral was April 6, and was conducted by F. G. Pitt of Joliet, Illinois, assisted by J. G. Cole of Peoria, Illinois. It was largely attended both by the Saints and by friends. The Odd Fellows assisted with their ritual at the grave.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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FROM HERE AND THERE

SACRAMENTO WANTS MISSION PAPER

We are informed that at a business meeting of the branch on April 2, the Sacramento Branch unanimously voted in favor of a periodical especially for missionary work, likely some such paper as has been proposed in these columns in the recent past.

A CORPS OF SPECIALISTS.

"We hope soon to have a corps of specialists in the Des Moines District who will be competent to advise on every department of church work," concludes R. J. Farthing, president of the Des Moines District Religio, in an assignment in the May *Des Moines District Dispatch*. His method is to assign a special topic to a certain person, furnish literature and personal assistance, and expect that person to qualify in that line especially. Such subjects as library work, programs, organized classes, social and recreational activities, etc., are included, and the ones indicated are to give a ten-minute talk on the subject at the coming district convention. This looks like an excellent plan and should give the results desired. The literature necessary can be had from the heads of the general organizations of Sunday school and Religio.

*Individual* is not a good synonym for the word *person*, the dictionaries indicate. To say, "I saw an individual coming up the street" is a violation of good usage.

The bore is usually considered a harmless creature, of that class of irrational bipeds who hurt only themselves.—Maria Edgeworth.

## GRACELAND WINS HONORS

The debating record of Graceland College is being well sustained this year. A team of three men from our college went to Indianola and debated Simpson College, of that place, on the evening of the 2d, and were given the decision by Professor Ryan, head of the department of public speaking at Grinnell. He said the constructive argument and delivery of our lads was superior. They affirmed federal control of education. Graceland has a record of five victories, with but one defeat. Next year Simpson comes to Lamoni to debate our team.

From the *Wheeling Daily News* of April 23, we learn that the students of Bethany College are objecting very strenuously to compulsory military education. It seems that to avoid such training they have withdrawn from their classes. An appeal has been made to the board of trustees, but at our latest advice, nothing definite had been done, as the board was inclined to insist that the students recognize the constituted authority.

The basis of the objection is that even during the war the Government did not resort to compulsory military training in the schools and does not now. Why then should the school? Many of the students are theological students.

It will be interesting to see how the matter results. There is no doubt that the students in good faith object to compulsory military training and are trying quietly to make their objection felt, while the authorities of the college are inclined to treat it as an open revolt.

Sister Abbie Trundy, of Penobscot, Maine, requests the prayers of all the Saints in behalf of her son, Gardner Hatch, that he may be healed of tuberculosis, if it be God's will, that he may be spared to do much service for the Master.

Large audiences are being attracted at the West Side Branch in Chicago, where Brother Augustine Dwyer is now engaged in a series of lectures. The first Monday evening of his engagement was devoted entirely to the priesthood of Chicago. By special request he gave one hour's talk on how to read the Scriptures, with some instructions on how to improve the voice. Instructions to the priesthood upon helpful, educational subjects Brother Dwyer has added to his lecture work. This is done in a systematic way. After each instruction, twenty minutes are given for the asking of questions. This work of Brother Dwyer is awakening a response in the priesthood in many parts of the church, and must result in good. Our men are receiving benefit from the brother's years of study and experience. A brother in New England writes: "I have never had anything benefit me more in my work in the ministry than Brother Dwyer's addresses to the priesthood in Fall River and in Brockton." He is being advertised for similar work at the Minnesota reunion.

W. S. McBurney, Santa Fe Baggage Room, Dodge City, Kansas, wants to know if there are any Saints near there. He has been transferred to that point from Colorado Springs, Colorado. He is night watchman and clock man at the round house.

But in the ordinary circumstances of life this boasted virtue of contentment, so far from being laudable, would be an evil of the first magnitude. It would be, in fact, nothing less than a triggering of the wheels of all enterprise, a cry of "stand still" to the progress of the whole social world.—William Matthews.

## Anyone Willing to Work

even a little in telling neighbors and friends of this marvelous work and a wonder, can accomplish most profitable results.

Get a Dollar Library, become acquainted with the 34 tracts and the price list in it. Know the contents, the style, the special aim of each. Then see that others know the message of salvation you have heard.

This is the special mission of the gospel literature workers, but anyone can help in some way. It is important work and should be done right—but it should by all means be done.

In most places the boards are organized to carry on this highly-important work. If there is no such board in your community, yet you have a branch, Sunday school, or Religion, let us know.

Where boards are organized you may help them very much by your service and moral support as well as patronage.

One important feature of such a board's activities is a campaign to secure subscriptions to the church periodicals. It is a real accommodation to the Saints to have some one call and take care of the details for them, suggesting what is available, the offers to be had, the announcements being made, etc. In places where there is a book agent, work with him in this regard. If you want information along this line, write either the Herald Office or the Ensign Office and it will be forthcoming.

You have been warned: warn your neighbor. Do you have one of our instruction leaflets, sent free?

### THE GOSPEL LITERATURE COMMISSION

R. W. Farrell, Chairman,  
14 Kenwood St., Providence, R. I.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, May 21, 1919

Number 21

## EDITORIAL DEPARTMENT

### PREPARATION FOR FOREIGN MISSIONS

The matter of preparing for foreign missions is another instance in which Graceland is trying to be of service to the church. One year's preparation would give no more than a basis to overcome some of the preliminary difficulties. The Lord can and will inspire our minds in the understanding of a foreign tongue. We have known this to occur many times, the gift of tongues in speaking when needed, and also in studying in school.

There have occurred instances also, where men have spoken in a language unknown to them, but which was the tongue of the country. This certainly would seem to be within the possibility of this wonderful gift of tongues. Still the glory of God is intelligence; it is in the exercise of intelligence that we should prepare ourselves for the best possible service, and make what preliminary preparations we can. There is still abundant room for divine direction and inspiration.

It should be noted that those who will be enrolled for this course will be selected by the general church authorities. The preliminary clerical work will be done at the college, and necessary information gathered for the convenience of the general church authorities. Some have already been designated, by what has been inspiration to the general church authorities, calling and appointing certain ones to go on this foreign work. Others no doubt will be so designated.

It by no means follows that because one is chosen to enroll in this class that he or she is thereby selected for missionary appointment. It may be that but few will be appointed to foreign missions. It may be that a large part of the class will be so appointed. That will have to be determined when the appointments are made according to the voice of inspiration and of wisdom at that time.

The work is such as to fit one for better service wherever he may go or be sent, on a foreign mis-

sion, or on a local mission; or whether some are afterwards released to engage in other work.

Some object to hygiene, sanitation, and nursing. We have met some such people. We must not lose sight of the fact that the laying on of hands with the prayer of faith to heal the sick is a declaration of a great therapeutic principle, but it is especially necessary that those who go upon foreign work should have some training in sanitation, in personal hygiene, and the like, as such training, excellent wherever one's lot may be cast, is necessary there.

We have long thought that the time would come that the Lord would require from us more of personal hygiene. It is the only way in which we can hope for permanent health. The administration of the elders may heal the sick, but how many times has it been our mournful duty to witness those who have been healed by the administration at once relapsing again, because of lack of personal hygiene, lack of proper nursing, lack of proper personal care and wisdom. It forms a very necessary and proper basis for the spiritual administration.

The importance of this foreign mission work is not exaggerated. According to our duty under the word of God, we should move forward more energetically under his inspiration and divine direction; and we should make at least this much as minimum preparation for that work.

The general church authorities will indicate one or more countries, and will determine the customs, languages, etc., to be studied. The business world is applying itself to this study for the sake of American commerce. We should do so for the sake of our high calling as a church.

Graceland College has been designated as the place where this preparation is to be made. To assist in preparing for work in the church is to her a privilege of special service.

This work, however, will be more immediately under the direction of the general church authorities as to the language or languages studied, and what shall be the general nature of the course, and those who shall be chosen for enrollment this first year.

From those so chosen and admitted to the course, some will probably be selected a year or so later,

for appointment to the foreign missionary work, as inspiration and wisdom may then direct the general authorities of the church.

S. A. B.

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### **THE HIGH SCHOOL EQUIVALENT**

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In the announcement of the special work to be taken up on behalf of foreign missions, one of the requirements of entrance to the course was high school work or its equivalent.

It will be noted that successful missionary work in this country is considered the best equivalent for high school education. Evidently there has been misunderstanding in some quarters concerning this feature. Some seem to think that by high school education or its equivalent, there is intended of necessity school work.

That is by no means the case. Nothing is more clearly recognized by the educational authorities of the church than the fact that some of the ablest men have been developed in work outside of the schoolroom. It is true of Herbert Spencer, in a scientific way. It is true of men like Heman C. Smith in the church. It is true of many others who did not develop to the extent of such men as these named. Education does not mean schooling and nothing else.

We are pleased to be able to submit the following extract from a personal letter from President George N. Briggs of Graceland College.

I would suggest, however, that the subject of the matter of education might well be touched upon, as that has been raised already in a number of cases. As you well know, the educational requirement is that of a high school education or the equivalent, and the best equivalent is successful home or missionary work in this country.

As a matter of fact, thousands of people in this country have the equivalent of a high school, college, or university education and have never studied in any of those institutions. The equivalent of a general education can of course be secured in various ways. The precept to "study all good books," if followed out, will give one the equivalent of the very best education possible.

A person may have the equivalent of a high school education as a result of his general experience as a business man, taking advantage of his opportunities to study, read, attend lectures, and discuss matters with those who are familiar with various problems of life.

He may secure the equivalent of a high school education by having taught school for a number of years and kept up with his profession by reading, attending summer schools, teachers' institutes, etc.

There are various other ways in which the equivalent of a high school education, a college or university education may be secured, but in the judgment of the general church authorities the best equivalent is successful home and missionary work.

The best cultural method we know of is the family life; meeting with people of broad culture. Another

method, as indicated, is through reading and attending courses of lectures, even though scattered through years. Experience in business and in life is also of tremendous value.

Some are able to concentrate and continue their own personal study through many years, but these great souls are rare. But there are many others who through association, personal contact, and experience, reading books, attending lectures have the equivalent of a college training or more.

All of these are taken into consideration for the work of the church in general. All of these are taken into consideration for this special work of foreign missions.

But for the missionary work of the church, and for the foreign mission work in this instance in particular, successful missionary work is after all the best equivalent and is so recognized.

S. A. B.

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### **PRAYER IN THE CHURCH**

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In a recent number of the *HERALD* there appeared an article on prayer containing many excellent thoughts. It is by a man who has had long experience in different Christian church organizations and who for the past two years has been a member of this church.

It is refreshing to receive in this way what is for the greater part a criticism of one outside looking in. It will go to show how we look to others, and is worthy of serious thought. It is doubtless true that there is wide room for improvement, especially in public prayers.

Unfortunately in many branches public prayers are by a limited number of individuals and many of these present a rather narrowed scope. We are not as a people given to many great public prayers, but as a rule rather follow the admonition of the Master as set forth in the Sermon on the Mount:

But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the hypocrites do; for they think that they shall be heard for their much speaking. Therefore be ye not like unto them; for your Father knoweth what things ye have need of, before ye ask him.—Matthew 6: 6-8, Inspired Translation.

In fact, the church rather discourages long public prayers and vain repetition. We do not believe that long prayers, repeatedly calling the name of the Lord, avail any more, if as much, as a humble, earnest prayer of few words, supported by that silent, continued praying, by day and by night, which is expressed by Paul in the first letter to the Thessalonians, as prayer without ceasing (1 Thessa-

lonians 5:17), and expressed by the Master in the gospel of Luke, 21:36:

And what I say unto one, I say unto all, Watch ye therefore, and pray always, and keep my commandments, that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father.

The word of God is full of admonitions to pray. He who would live in Christ's kingdom will not neglect these wonderful opportunities for communion with God.

But while we have not many long public prayers, nor prepared prayers to be printed and distributed, nor prayers composed long before hand, we have and have had many wonderful, deep, spiritual prayers as occasions require, both in priesthood meetings and also in the assembly of the Saints. As we write, the number of such public prayers, which come to mind, is very large.

Also we call to mind many earnest private prayers—prayers not only all night long, but some which have lasted for many days and nights, yet were not made public, and only a very few ever knew of them. Nor were these prayers for something that the petitioner desired to gain for himself or his family; they were deep devotional prayers for divine guidance in his service.

It is undoubtedly true that there is less of emotionalism in this church than in other churches. This is shown in the lesser display in that which is done to help the unfortunate in the slums of the city and elsewhere.

This is also because of the realization that something more than zeal is needed. We have known of efforts in the slums carried on in an emotive spirit doing much more harm than good. The glory of what was accomplished was spread broadcast in the papers and in the congregations conducting the revival. The evil that was done was not given the like publicity. Such efforts are often pathoscopic, if not pathologic or even pathogenic. Zeal and emotionalism is not enough. Zeal we should have. But to work with our heavenly Father in the saving of souls, much of wisdom is also needed.

We have, it is true, few millionaires who have prayed all night and then gone forth to tell the story of the Lord in the byways. But we have very many young men and young women, and older men and older women who have prayed long and then have given their all to go forth and carry the glad tidings of redemption to the world. It has taken earnest praying before the young man has gone forth without purse or scrip, before he has left his home folk and has gone into a strange land knowing not where he will lay his head; knowing not with what he will be fed.

It has taken long and earnest praying before

some woman has given herself to support his life of sacrifice, and has stayed at home to manage the affairs of the family, knowing not, often, when or how they would be fed; erecting her home, even laying the foundation for the erection of the building, that would house that home.

It is true this praying has not been published. It is true that it is but rarely mentioned. But when critical comparisons are made it should not be overlooked.

We call to mind a brother who is but little given to public prayer or display, who upon a certain occasion was called upon for the benediction. The reverence, beauty, and simplicity of his prayer surprised many, but we were not surprised for we had stayed at his home and had seen the family altar. While we had not heard him pray there, since he extended what he believed to be a courtesy to a visitor, that night we had felt the great, deep peace of a holy place. We had found wherein dwelt the Spirit of God, for there was worship.

In the room where we slept, this spirit of peace and of devotion was very plain. We did not need to be told that it had been consecrated by many prayers, even though it was only a hired house, for he did not even own his home.

In the morning to the usual greeting, "Well, how did you rest?" we replied with something of the thought set forth above. He expressed no surprise, but merely answered: "Yes, this is where I prepare most of my sermons. I usually take my Bible to bed with me." In fact, he usually takes the word of God wherever he goes in a spiritual and a literal sense.

Another man was not one of outward show or pretense, but did much good quietly. How much will probably never be known until the books are opened. He concealed his good deliberately from others. We have never known him to pray in the public assembly of the Saints. But he never forgot his own morning and evening prayer, in his own closet, and on at least three occasions prayed most wonderfully. How many other times, none of his brethren knew, for his praying was done alone and rested between him and his heavenly Father. These few instances of a semipublic nature opened his heart and let the precious fragrance of many silent prayers be known.

These deep prayers were unselfish, even though in some there was a blessing asked for those near and dear to him. But it was with a devotion that he would give anything, anything the Lord desired, if only his will were made known.

Still another comes quickly to mind, of a man not known for his long prayers. In fact, we doubt if he ever prayed long at any time on his knees.

His oral prayers are earnest, full of confident faith, though short. His public prayers are simple and devoted, and with the priesthood at times of marked power and humility.

But he also goes aside to pray alone as he works, it may be in his office, it may be out cutting wood. He prays earnestly for light, for divine wisdom, and the Lord hears him and answers.

But he does not pray on another man's time. We have the story of a man who entered the ranks of the clergy, and one for whom he once worked remarked: "Yes, he's a pretty good man. But I remember when he worked for me, and he was sent out to milk the cows, or slop the hogs, or do some other chore, and he would kneel down and pray for an hour or two before attending to his chores. I did not mind him praying or offering long prayers, but I thought he might have done it on his own time." That is worth thinking of. We should take time to be holy, but we ought not to take somebody else's time, nor do we as a church do so.

But there comes to mind a host, all modest men and women who are not noted for their emotionalism nor for their public prayers, but whose faith and prayers are nevertheless sure. They go aside for silent communion with God.

It is true that one coming from the sectarian churches can very readily be misled, and would fail to hear those deep devotional prayers; prayers of great thanksgiving; prayers of deep thought; yes, and the prayer of communion with God. From observation, this latter prayer is by no means rare. The real prayer is the deep prayer of meditation and fellowship with God.

Prayer may be the heart's sincere desire spoken or unexpressed, but it is something more than that. It is more also than the prayer of thanksgiving, for it should rise to the height of being a communion with God. Our real prayers tend rather to meditation, to consideration, to thoughtfulness, and communion than they do to fanaticism or passion or emotionalism. Mere repetition profits but little. It is a theme well worthy of our best consideration.

Long prayers are in order in our secret closets, not in the public assembly; not even around the family altar; but when we are alone with our Father. Certainly circumstances will direct the length of public prayers or of the family prayers, and at times will justify something more than the usual short invocation or benediction. These are great and comparatively rare times. Wisdom must be justified of her children. But while we should have these periods of prayer, we should do so to the end that we may become more like him, and have in us fulfilled his great promise of his personal presence.

Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.—John 14: 23.

Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Revelation 3: 20.

S. A. B.

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## HOW SHALL THE CHURCH BUILDING BE USED?

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(Synopsis of dedicatory sermon by President Elbert A. Smith, at Malvern Hill Church, Kansas City, Kansas, May 11, 1919.)

Text: Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.—Psalm 26: 8.

What is it to dedicate? To dedicate to God is to set a thing apart for his use and service. In effect, to-day, we say, "Lord, here is this church building. It represents the best that we can give at this time and in this place. Take it and use it for sacred purposes as may seem to thee best."

We might pause here to ask, What need has God for any house that we can build? The starry dome of heaven is his cathedral. Its aisles are the reaches of limitless space. His altar is everywhere. Wherever men or angels bow in prayer there is God's mercy seat.

Any house that we might build, no matter how pretentious, would in a way seem contemptible when mentioned in connection with God. It is the purpose that ennobles. We do not build with the idea that we are preparing a house for a homeless and vagabond deity. God does not need the house for himself. He will take it and use it for the salvation of men. Thus we become laborers together with him. We are builders with God.

To that purpose, then, the house is dedicated. In what ways may we expect God to use it?

### I. FOR THE PREACHING OF THE GOSPEL

We might ask, why build another church in a city where there are already many churches? Their spires stud the skyline like exclamation points. Each one seems to say, This is the way toward heaven.

But we dedicate a church here that God may have a place for the preaching of that which we term "the restored gospel." Other pulpits are not open to that gospel. When I use the term "*restored gospel*" I use a term that opens up many lines of thought and is very pregnant with meaning for the Saints. I do not need to enlarge upon the theme to be understood.

For that gospel our fathers suffered martyrdom in an early day. Their bodies were buried in the old well at Haun's Mill. They were driven and

(Continued on page 501.)

## ORIGINAL ARTICLES

### HOW MAY WE HAVE ZION?

(Sermon by Patriarch F. A. Smith, delivered at Independence, Missouri, January 26, 1919. Mrs. A. Morgan, reporter.)

We have a little statement found in the 19th chapter of Matthew, 16th verse, that I shall use as the basis of my thoughts this morning, changing the reading, or the wording, just a little. "And, behold, one came and said, Good Master, what good thing shall I do, that I may have eternal life?" I am going to leave off eternal life, and substitute *Zion*, "that I may inherit Zion."

You may have heard my position on this before, but it will not hurt us to investigate it a little again; and when we talk about Zion we must recognize two particular features. It is a place or territory which has been established, clearly and distinctly; and while we say clearly and distinctly, we are conscious that there will be some who quibble over that, but they will quibble over most anything.

Some people are disposed to take in most too much territory, in my opinion, and I have reasons for believing that. When we contemplate the thought of the gathering of this people, of the establishing of Zion, of the redeeming of Zion, we surely cannot get the idea into our heads that the little handful of people represented by this church is expecting to redeem the whole United States at once. I don't know but I will be safe in making the declaration, If you will redeem Independence you have got a monstrous task on your hands. I could go further than that. I will bring it down closer than that. If you will redeem the Saints that live in the Stake of Independence, you have got a big task on your hands.

Now, I believe that we are perfectly safe in the thought that Zion as expressed here in this book as the place of gathering, is not so large as some have been desirous that we would make it. We cannot allow our desires to govern in some of these things. One of the things that we have got to learn, sooner or later, is that we must control our desires, and regulate them in harmony with what God has said was for our best good. That is a thing that we haven't yet learned. That is the thing that we must learn sooner or later; the sooner we learn it the better it will be for us; the quicker we will establish Zion, and the sooner we can say to the world, without any question and with demonstrative proof, that we are the people of God.

Now, we have but to turn to the Doctrine and Covenants, and we discover that it designates to us something in the nature of what may be called Zion. Turn to section 57, the place of Zion, in paragraph one:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of *Missouri*, which is the land which I have appointed and consecrated for the gathering of the saints; wherefore this is the land of promise, and the place for the city of Zion.

That's plain enough, isn't it? Oh, you say, that's all right for the city, but how about the balance of it? I am going to give all the balance of it pretty soon, and he gives us some details that will help us probably to a better understanding of this peculiar feature, for he not only tells us the county, but says something about some others, and we will gradually work our way towards that.

In section 64, paragraph 7, you will find another statement touching this same portion, and I want you to get this question:

Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.

I need not read further. You may read it, if you wish. It will give you some good information, but here we have one of the requisites. In fact *the* requisite. Let me call your attention to it again. The Lord requires the heart and a willing mind, and the willing and obedient shall eat the good of the land of Zion in these last days, and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall *not* inherit the land. *Inherit the land of Zion.* Shall *not* inherit the land, is the thought. The rebellious—those who will not be willing to be guided by his law, by his hand, shall *not* inherit the land of Zion.

When we talk about the inheritance, or the possibility of remaining, then we are face to face with one of the emphatic statements of the master that we must learn to take into consideration, or else our efforts are vain, and we are a failure as a people. We have had one failure. Possibly more. Do we want another? That's one of the important questions that confronts us to-day. *We have had one failure*, especially in regard to the gathering, and establishing of Zion, and the question looms up bigger and bigger each year, as to whether this people will ever accomplish this work; whether we will be able to reach out and take hold of the opportunities that present themselves, and do what is assigned us to do, and are given the opportunity to do, or are we going to prove a failure,

and suffer the consequences of our failure in dispersion and being driven from the locality that we understand to be Zion.

It may require sacrifice on our part. It may require a good many things in order to accomplish this purpose that he assigned for a people that should be one, that will sacrifice; and shall we make that sacrifice grudgingly? Shall we make that sacrifice because of the peculiar conditions that we think will conduce to our happiness, our honor, in the spirit of selfishness? or shall we do it in the spirit of cheerfulness and willingness in the recognition that we are being obedient to God, and that it is right to do that? That's the question that we must be confronted with, and answer.

It is not simply a question of our comfort; a question of our convenience, or things of that description; of our glory; or of our honor. These must be after considerations. The important question that confronts us is the duty that devolves upon us as individual members of this great church of God, and don't any of you think for one minute that you can shirk the responsibility that rests upon you. Neither gather the idea that the leading men of the church, and the chief men of the church, are the only ones that are carrying responsibility. There is no reason why anyone should feel that this church will not go on, if the membership live the lives that they ought to live, in purity and holiness. There is no reason why there should be a fear, or anything of that kind, for the success of this work, if we can only become imbued with the thought that we are one of the factors cooperating with God to bring about this great and important thing.

There's where we stand—the position that confronts us; and to inherit Zion we must reach that point or else we must leave. I remember President Smith making a statement once in talking to the people of this place. Some of these older ones will remember this undoubtedly; he made the declaration that if they came in here and lived honest, pure, clean lives, consecrated to the service of God, they would be blessed; they would be content; they would be happy, and they would remain; but if they came in here, became discontented and dissatisfied, and did not live the clean, pure life that God asked them to live, they would have to leave. They would not be permitted to stay, and they would go away tinctured with the spirit of evil.

You think for a few moments about it, and you will see where we stand. He did not make any mistake. We have seen them come. We have seen them go. We have discovered that his statement was true. Individuals have manifested and demonstrated the truthfulness of the declaration beyond the shadow of a doubt, and it will be done again and

again, until God has accomplished his work, and raised up a people who will serve him in the spirit of truth and willingness and obedience, as he has asked them to do.

Let us look at another thought now. I turn over to section 98, paragraph 3, and ask you to look at this just a moment. I shall be able to touch only just a little bit of this, but it carries with it some very important things. We look around us and talk about the failure that was made here, and oftentimes we hear the question why it happened as it did. Let us listen to the Lord while he tells one reason:

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

Now, we have before us the reason. There were jarrings and contentions, and strifes and enviousness making itself manifest among them, and by these things they polluted their inheritance, and lost it. Let us keep them in mind a little while. Let us study that statement, and ask ourselves the question, Where are we? Are we losing sight of the things of the past? Are we failing to recognize the causes that produced the effect, and are we allowing ourselves to drink in the spirit of discord and dissatisfaction? Are we bringing ourselves into a condition of jarring, contention, strife, envyings, and other things of that character that corrupt? If so, pray answer the question for yourselves, Are you doing the things that will enable you to inherit Zion?

Now, right in this same chapter, section 98, we have another declaration that possibly we might look at just for a moment, for in it we have a statement as to the territory. Paragraph 9, the latter part of the paragraph:

Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints; all the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand.

That is clear enough, is it not? Purchase all the lands that can be purchased in Jackson County

and the counties round about, leaving the residue of the United States in my hands—America—if you wish to use the broader term.

Then, he has made the declaration in another statement that when there is no more room in that place, that he will appoint curtains or stakes unto Zion, to strengthen Zion. I wonder, my friends, if you have ever stopped to think for a few moments how much territory we have taken in now. Have you ever contemplated the thought that we have the stake of Independence, the stake of Holden, the stake of Kansas City, the stake of Far West, and the stake of Lamoni? That takes in all the counties round about, clear into Iowa. Two counties deep in Iowa. Then I ask you to stop and ponder another thought that possibly our membership may reach ninety thousand this year. How many of these counties will it take to hold us? Did you ever think? Have you ever stopped to take into consideration the fact that you can go into the eastern end of this county of Jackson, and put the whole ninety thousand down there and still have room enough to raise food enough to support them.

Contemplate the thought that every stake that you have here, except possibly Kansas City and Independence, has territory enough in which to hold every one of them and give them a good farm, besides a city in which to do the necessary business.

Now, when we talk about redeeming a people or a place, we want to get the thought into our heads that is of vast importance to us, and that is that it is not a question of how much territory God has assigned us in which to gather, but it is a question of gathering and doing what he has immediately mapped out for us, successfully, and making the preparation that he has required. When we have made that preparation and have filled these counties he will give us more room when we need it. There is no question of that.

Now, over in section 102, if you wish to go further along this line, and the 8th paragraph, you will find another statement on this same question as to the territory. Possibly I had better read it. Paragraph 8:

Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale, and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County, that can be purchased, and in the adjoining counties round about.

You have it again, plain enough. Now we have territory enough here in which to work, and work with all our might and main, and not be crowded in the least. You may ask me what about the people

that are in there. There's room enough with them there. I don't want to send them out. There is plenty of room there. If you purchase, there won't be any trouble about them. You can buy from them. That's all. Then you will own the county. You will have the rule. He made no mistake. He had a clear, definite idea as to the locality, and how we should get it; and I don't think I am making any great, big, exaggerated statement when I make the declaration that if this church to-day were willing to sacrifice, put themselves on the basis that they ought to live on, sacrifice and consecrate all of the properties and moneys in the hands of this church, we could buy all the land we need to redeem Zion—every bit of it.

So you discover the place is not a question for us to quibble over. The thing that concerns us is that peculiar preparation we must make before we can inherit Zion. That is the thought I am going to ask you to look at next.

In section 94 we have a little statement that I want to notice, for it teaches right along the idea of what may be required at our hands, and will be of interest to us, I presume, unless we are not interested in this question, and I think I am safe in making the statement that this is a live issue to-day. If it is not a live issue, we have been wasting our time, our energy, and talk. Section 94—I will read paragraph 4, and a part of 5:

And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God: but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples. And now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God; and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there. . . . Let Zion rejoice, for this is Zion, *the pure in heart*.

“And all the pure in heart that come in it, [This temple] shall see God.” Now, that is a privilege, and I do not believe that I could present to you, to this people, to this church, in the shape of a possibility or a privilege one that would be more greatly appreciated than the possibility and the privilege of our reaching the position where we can “see God;” not simply see him in the work of his hands; not simply see him in the work of his magnificent power that may be visible, but to see our God and our Creator face to face, and to be able to consciously know that we are in his presence. Is there anything that you can think of that would appeal to you more than that? Is there anything that you would work harder to get? My friends,

if you heard that he was somewhere close by, and by putting forth certain efforts on your part you could meet him, wouldn't you go? Wouldn't you make the effort?

I was in the city of Des Moines not a great many years ago, when Ex-President Roosevelt was to speak in that great auditorium there. I saw people go there, crush, jam, fight, in order to get in to see him; pay individuals money who stood in the door, if they would change places in order that they could get in; just to see that man. What would they do to see God? He has told us how we can do it: what we can do to accomplish it. Are we in that condition now?

"But if it be defiled I will not come into it," he further says, "and my glory shall not be there, for I will not come into unholy temples." We can see, now, the consequences of evil, and the privilege of virtue that stares us in the face. The opportunity is ours. What are we going to do? Make the preparation or not? When I say, make the preparation, I don't simply mean by this that we must take the books, study and read, but we have got to get busy, repent of our sins, put them away from us, cleanse our hearts, get out of that spirit of jealousy, greed, and avarice, and everything that is offensive to God, and make ourselves pure in fact. Until we have done that, we have not made the preparation, and that means work, if you, most of you, are like me. I know how it is, because I discover I am continually running up against something in which I have to put on the brakes. I have to put a check there. I have to stop and consider before I move; and under these circumstances, it keeps us guessing all the time as to whether we are reaching that point or not.

It means, my friends, a consecration of life, a consecration of service, an effort on our part that shall put us right up in the front—if you will let me use that expression—of the great church of God, the pure in heart, holy, free from the evils that contaminate from the world, and destroy the usefulness of man, and take away the pureness of his character. We can never come into the presence of God until we have done it. You think of it.

"And now behold, if Zion do these things, she shall prosper and spread herself, and become very glorious, very great, and very terrible." There is our safety, and we have a slogan now all over the land—"Safety first." How about it? "And if Zion do these things, she shall prosper." That is the thing we have prayed for, longed for, looked for, sung about, and some of these older ones, their hair whiter than mine yet, and older in years than I, have labored all their lives for the accomplishment of this end, and now stand looking into the distance

with the consciousness of the fact that their work is about done, and they are asking the question, Are we there yet? Will we ever get there? And I tell you, friends, sometimes when I contemplate the situation and look back to my own life, spent to promulgate this cause and bring about these conditions, and see how little progress we have actually made, although we have made progress—and I confess frankly, it staggers me sometimes, and I am made to wonder if I have wasted my time.

There are others who have labored longer even than I who are looking at it in the same light, and asking the question, Have we spent our lives in vain? I know that we have reached a point where we are higher, in some respects, than before, but have we eliminated those things that blind some, and that the Adversary takes advantage of to destroy us, our hope, and ruin our purposes, and prevent, if possible, the accomplishment of the work that God set us to do?

I ask you to contemplate it seriously, and when you go home to-day, I want you to think, think, seriously and earnestly, and see if you have done your part along this line, your full quota. We haven't done it, my friends; there have been a good many slackers; there's no question about it; and if we hated a slacker in the war, what will God think of the slacker in his cause?

You think of it a little while and you will see that we can sing, we can pray, we can talk of these things, my friends, but that doesn't get us very far unless we put into practice and do the things that God has said we should do. We have got to put forth our effort; our energy. "And the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God. And surely Zion cannot fall; neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower; therefore verily thus saith the Lord, Let Zion rejoice, for this is Zion, the pure in heart.

We may have the place; purchase the land; hold possession of it; but, my friends, until we have reached that condition of purity in heart Zion is not perfect, is not redeemed; and Zion never can be until we reach that position. There is no use deceiving ourselves; of our patting ourselves upon our backs and coming to the conclusion that we are good fellows and all that. No use putting up things of that description to blind our eyes, or throw dust in our faces, that we may not see what is being done, or not coming up to that standard.

Take away these things. Throw them away from you. Strive to see the hypocrisies and things of that description that have stopped your progress.

Come out and stand for the truth that God has given, and let us see to it that we rid ourselves of these little evil propensities that are destroying the very foundation of our hope in the great gospel of Jesus Christ; that are gripping the very vitals of our being, and taking from us the very life and glory of God itself; and believe this, my friends, we will then be able to see, to know, to feel, and understand the great power and work of God Almighty as we have never done before.

Now, we have not reached that condition, and you know it. We are not all up to that stature and you are all acquainted with the fact. How long must we stay in this condition? It is not that some one else must help you up, must lift you up, push you all the time; but there shall be that keen desire in your heart, earnestness in your desire, that shall push along and make you all the time ready to comply with the peculiar requirements that God has laid down for us. It is not a question of what somebody else does. Not whether this man does right, or the other man does right, or somebody else does wrong. The important question and the only one that establishes us in the right position is, when we reach the point to say, Am I right? Am I pure in heart? If not, then I must remove from me every obstacle that stands in the way of the successful accomplishment of the purposes that we have in view, that I shall be worthy, when God comes, to stand in his presence.

I tell you a pure people, pure in heart, honest in every sense of the word, clean in all their actions, pure in all their thoughts, would stand to-day as the most magnificent monument of the power of the gospel to save mankind of anything in the world. Will you erect such a monument? The temple itself would be but an outward manifestation of what the people were. The monument itself must be in the people, standing in humility, standing in truth, as the people of almighty God, clad with the robe of righteousness, and a heart as pure as an innocent babe's. When that time comes, my friends, we will see the power of God, and we will see the redemption of Zion. Shall we move to that end? Is it a live issue? Does it concern you? If so, may God give you wisdom. May he bless you with that Spirit of repentance and with power to see yourselves as you are, through the great glass that God has given to us—the gospel of Jesus Christ. May his peace and his blessing attend you, is my prayer.

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It's fine to drive the Boches out of Belgium; but it would be fine, too, to drive poverty and crime and disease out of America!—*Saturday Evening Post*, January 12, 1918.

## EXPRESSIONS OF MEN OF SCIENCE ON GOD

DARWIN

"An omniscient Creator must have foreseen every consequence which results from the law imposed by him."

No believer in God, the Creator, Supervisor of the universe, ought to object to so lucid a description of the all absorbing question, that is, the wisdom of God.

Darwin discovers the infinite wisdom of the "Divine Mind" intermixed indissolubly with all forms of life, from the amœba to the largest thing that lives or ever has.

THOMAS PAINE

The noted infidel after so much persecution under the established churches and incarceration in prisons because of his advocacy of freedom in religious politics, "the rights of man" as against the tyrannies of the few, after racking his soul for the good, says:

"I believe in one God and no more."

PROFESSOR TYNDALL ASKS:

"Can it be that there is no being or thing in nature that knows no more about these matters than I do?"

"Do I, in my ignorance, represent the highest knowledge of these things existing in the universe?"

Humility is written all across these questions of the great man about his Creator.

Upon this question of the great cause,

SIR OLIVER LODGE DECLARES:

"The universe is governed by law; effect is connected with cause; if a thing moves it is because something moves it; effects are due and only due to agents. . . . This I wish to maintain in spite of controversy."

How confident this man is in assuring the world of the first cause of the great causation of things. There are surely some degrees of faith in God which compel men thus to speak.

Our best expressions fail to express or even grasp the ideas contained in the mind that bade the elements perform his designs; the will that seems to bring order from the midst of chaos; that in defiance of our belief or unbelief, propels the mighty universe forward, continuously changing, absorbing, bringing death out of life, and life from death. Ah, that seems a paradox, but can we grasp the idea of death without life as living?

Again, let us take another man's viewpoint. It is the words of "Haeckel's Riddle."

The anthropomorphic dogma of God he asserts: "It likens the creation and control of the world

by God to the artificial creation of the skillful engineer or mechanic, and to the administration of a wise ruler."

Mr. Haeckel continues to compare the human gods of heathen mythology.

As a people we are often accused of believing in this circumscribed kind of a god with fleshly hands, feet, nose, eyes, etc. Why I do not exactly feel sure. A few years back I have thought that we as a people may have placed too literally the attributes of God in the bare language, "God has hands," "He has feet," "Back parts" and so on.

The All Father may have all these and more, but to circumscribe him is wrong. Cowper in his well-known hymn, "God moves in a mysterious way," the second verse has furnished a most wonderful thought.

Judge not the Lord by feeble sense,  
But trust him for his grace.

God by his revelation has told us through his Son, Jesus: "God is a Spirit." How much more than that remains to become our possession in respect to his personality must be left for the present.

Mr. Haeckel as a distinguished demolisher of the human demi-god, gives another denunciation concerning "anthropomorphic dogma:"

"It is more intelligible than the modern mystic theosophy that adores a personal God as invisible—properly speaking gaseous—being, yet makes him think, speak, and act in human fashion."

We are led through a maze of evasion, such as protoplasm, monon, that without spirit the world would be a shapeless mass.

*Atheism*, he says, "has no gods or goddesses." Referring to atheism, he says:

"This godless world-system substantially agrees with the monism or pantheism of the modern scientist."

This is his nearest expression of the great causation:

His farewell on the "Problem of substance" is, We do not know the "thing in itself" that lies behind those knowable phenomena. But why trouble about this enigmatic "thing in itself," when we have no means of investigating it?"

This scientist has to his satisfaction removed Christ, and left no place for him to sit in the universe.

THOMAS JONES.

Perseverance, self-reliance, energetic effort are doubly strengthened when you rise from a failure to battle again.—Anon.

Remember your failures are the seed of your most glorious successes. Despond if you must, but don't despair.—Anon.

## SOCIAL ACTIVITIES

The field of exploration concerning social activities challenges the skill and courage of the ablest workers of our church. It is manifestly a subject that is greatly misunderstood. Social activities as a topic has been roasted, scorched, and even congealed and frozen in word battles, and has undoubtedly exhausted all the words of Webster's dictionary. But it is like a cork; it bobs up again out of the waters of our demands, and insists that we recognize its utility.

Not very many years ago, in fact within the life of some of our aged members, when the pace was not as fast as it is now, the family gatherings, and community groups supplied all of the social demands, and many of these gatherings had the freshness, sweetness, and purity of that "homey" atmosphere, the absence of which is very noticeable in most of our modern forms of social activities.

Yet on the other hand it must be conceded by nearly all, that the old-fashioned methods, with all their goodness, were lacking in a very vital essential; viz: expression of the fires of youth. The children of those days were told that they were to be seen and not heard.

Times have changed. This phrase has in it a far-off sound to many of the aged. The echo of the old church bell in the village, and the singing of the old church choir, still fresh in their dear old minds carries with it memories of those never to be forgotten good old days. Yes, good, dear old folks, times have changed and so have conditions changed.

Conditions have changed until it appears that the whole world has been entirely revamped—made over. With the change of conditions has come a change of our modes of living, our industrial systems, our politics, in fact everything that we can think of seems to have undergone a great change. There are, however, people to be found in this world of ours, with all of its remarkable changes, who still adhere to old methods and out-of-date appliances. It presents a striking picture to observe a modern steam plow at work beside the old wooden plow. Many men have been very slow to adopt modern appliances.

Social activities, like the head and arms of a body moving where the legs take them, have also moved apace of the new conditions. The social demands of human beings of to-day present to us new problems, and as a church we are invited, not to evade them, but to meet them fairly and squarely upon the battle grounds of to-day, not to-morrow; to-day is here, it is in the living *now* that we are concerned, and not with the future.

If the slavery question, which finally weltered in rivers of blood, had been dealt with in this fair

land of ours, when it first reared its haggard visage, it could have been disposed of without so much suffering and sorrow, but by neglecting to deal with it properly at the proper time, by one administration passing it on to another, by one generation deferring it to be solved by the next generation, it finally presented a great mountain of accumulated problems, which like a great log jam broke loose with terrific destruction; a remarkable object lesson of neglect and its results.

The social question as it relates especially to the young people of this generation, must be solved sanely and wisely, as well as definitely, or as a church we will be confronted with a log jam of accumulated difficulties as related to the youth of our fold, with consequent losses. Many of our branches, Sunday schools, and Religios are even now calling for us to throw out the life line to those who have been thrown out into the waters of circumstances.

In our humble opinion the many battles of words which have and are being fought must be crystallized into united action of a real constructive character; "this is a day of warning and not a day of many words."

Our young people are frequently rebuffed on every hand: "No, you cannot use our church building for your social stunts," says one, "You must not indulge in any party games," says another, "You cannot use the church lot for games, as you will profane it," says another; and many other of such cannots and don'ts are in evidence upon every hand. Oh! so many, many don'ts, but so very, very few things to do, and like the poor fellow "over there" who had a baseball sent to him, and when it was received he observed that it was ripped open and marked, "Opened by censor." "But," says he, "I failed to notice anywhere that it had been sewed up by censor." Thus he was deprived of his ball to play with.

With great bars and padlocks of restraint and limitations put up everywhere about them, it is no wonder that our young people break out in revolt. But revolt is wrong and proves harmful as it usually manifests extremes; but who contributed to this wrong?

It has been urged by some that unless we eliminate these worldly amusements from our midst we bring our children up wrong. The term *worldly amusements* must be closely scrutinized as it is a term that has been greatly misunderstood. Evil as a rule is the result of some good thing carried to excess. Man is a social animal and as such is bound to seek opportunities to associate with others. Groups of people, young or old, are thus bound to seek expression for their feelings of joy and vigor. You might just as well try to cap a volcano as to

repress these expressions. A sleighing party of young people is but one of these natural outlets. It offers relaxation from the cares of the day in God's own great outside, and the hearty laughter and merry songs, and loud whoops are real manifestations of life. Many of us have heard boys unexpectedly let out a lusty yell or a loud war whoop, and yet uncalled for as it may seem, it's just natural, simply and plainly natural.

If you mean by "worldly amusements" that class of expressions which are degenerating and immoral in their effects, why then we can all perhaps agree on what should be rejected. But whether we wish to admit it or not, we are bound to make use of the things of the world if they are really good. We do so when it comes to clothes wringers, washtubs, brooms, etc. Let us be alert to the adoption of everything that can be made use of in a proper manner.

It must be admitted by all that we cannot legislate people into good works. It will not reform the heart to take away the thing with which the criminal has done his evil. Some have had the mistaken idea that sending young people to Graceland College would educate them out of evil. The facts are, that if they were evil when they went there, they will do evil no matter how good the surroundings are. It is the function of the college to educate and not to reform.

To say that you cannot do so and so in our church is like underfeeding a sparrow in the little bird house in your back yard; Mr. Sparrow will merely seek other pastures in the great, wide world all about him. It is a short-sighted policy to close the doors of our little places, and assume the stern arbitrary attitude of the old Puritan father, who with firm arm and rigid finger, orders you out into the cold, cold world. Having accomplished his dignified task, he gathers about him his robes of righteousness, and is wrapped in vision amid the thunders of Sinai, and the law of "don'ts."

"Men and brethren, what shall we *do*?" was the great question of Pentecost. It is the cry of the young to-day, and the manner in which we answer this question, will determine as it did then among the seekers of light, as to whether or not there shall be any added to the church daily. What shall we do? Shall we add to the church, or shall we subtract?

Many a father has failed because he lacked the grace to walk with his boy while he was climbing fool's hill. The beginning of any effort is difficult. Our young people should be dealt with as sheep, that is, led, and not handled like goats, that is, driven. We sing, "Tenderly, tenderly, lead thou me on." Shall we not have the grace to practice what we preach?

Tactful leadership will eventually lead many of our young people out of murky streams of questionable activities into living streams of pure water of the clearest crystal. Tactful leadership involves a policy of moderation in our attitude toward those who are in the formative period. It is undoubtedly true that the young people are deficient in mature judgment and indulge in certain things which to an older and more matured person appear to be evil, but it must not be overlooked that a grave injustice may be done by accusing young people of doing evil when in reality they were just innocently and playfully giving expression to the fullness of youth.

If a child should be found playing on the hole of an asp, or with a loaded revolver, it would undoubtedly be expedient to arbitrarily yank it out of the reach of harm; but cases of this kind should be the exception and not the rule in our attitude toward the young. To lead is to recognize individuality. The free soil of America gave birth to the noblest men of the age. It was a soil in which individuality developed in all its beauty and richness. It will be in the soil of gospel liberty which permits the growth of individuality of the truest and highest type, that will produce the great men and women, worthy to abide in Zion, and a factor that will contribute in a great measure to the proper development of our youth, will be, that we will all have the grace to walk with them through the formative period.

In Doctrine and Covenants 90: 5, we read the following:

Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.

In other words, intelligence is not made, but is the result of an accumulation of certain experiences, and that the creature involved was intended to enjoy every privilege and opportunity to ripen in the rain and sunshine of life, until it reached a state where it was fully ripened and luscious in the sight of God.

The cold and formal ecclesiastical atmosphere of many of our local activities should be tempered with a social policy that will awaken the youth of our church. The church building and grounds should be thrown open to the young, and many homes should likewise respond to the touch of this policy. The invitation to the young should be freighted with the spirit of that matchless One, who said: "Come unto me," and the spiritual response of the young is bound to reecho in these words: "Tenderly, tenderly, lead thou me on."

Again we repeat; the appeal of the young of our church to-day is: "Men and brethren, what shall we do?" They ask for bread, and shall we turn them away with a stone? Shall coldness and formalism

be our policy? We have heard them exclaim, "Oh, you do not understand us!" We preach reconciliation to the world. Let us preach it to our youth; not in the cold formal letter of the law, but in warm terms of social opportunities, as the brood is protected under the protection and warmth of the wings of the hen, until our youth have matured and have reached manhood and womanhood.

Directed forms of social activities, whether they be in the form of choir work, of hikes, whether sleighing parties or indoor parties, baseball games, basket ball, tennis, boating, picnics, taffy-pulls, concerts, lectures, or prayer meetings, are perfectly legitimate and should be encouraged to the fullest extent.

FRANK F. WIPPER.

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### "YE MUST BE BORN AGAIN"

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Why do men seek in the wrong direction for happiness? Because they do not know the way of peace. And yet the world is seeking after true and lasting pleasure. It is not in the dance hall, nor in the saloon, but in Christ that we find peace. He has promised this: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." —John 14: 27.

This term *in Christ* is often seen in the Bible. It means much to us. If we die in Christ we come forth in the "first resurrection" and upon us the second death shall have no power. See 1 Thessalonians 4: 16; Revelation 20: 4-6.

Christ is represented on earth by his church, and for this reason the church is called the "body of Christ." Read: "The church, which is his body." (Ephesians 1: 22, 23.) "His body's sake, which is the church." (Colossians 1: 24.)

It is logical that when we enter the body of Christ we enter the church of Christ.

To learn how we enter this body, church, kingdom, of Christ we read—

"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John 3: 5.) "And he added to the church daily such as should be saved." (Acts 2: 41, 47.)

Three thousand souls entered the church that day through the door of baptism preceded by repentance and faith, as the Scriptures plainly teach (Acts 2: 38; Hebrews 6: 1-4.) "As many as have been baptized into Christ have put on Christ." (Galatians 3: 27.) Is not this plain? We are baptized into Christ, baptized into the church. But where and what is the church? Surely the word of God will answer these questions:

Are you willing to believe the teaching of the Bible?

Is it not more authentic than the opinion of man? Yes.

Let the Scriptures speak.

We want truth!

It is well to think of good things. The church ministers to the religious needs of the membership and such as desire to come among them. You are invited to make this church your church home. We offer to you the primitive gospel.

Do you know that to confuse the issue by classing the members of the reorganized church with the members of the Utah, or Brighamite church, is to manifest an unpardonable ignorance of history, slander an honest people, and willfully disregard the teaching of Jesus Christ, who said: "Whatsoever ye would that men should do to you, do ye even so to them"?—R. W. Farrell, in an editorial in *The Messenger*, his pastoral medium in Providence, Rhode Island.

## OF GENERAL INTEREST

### LUXURY, TRUE AND FALSE

The sole purpose of civilization is the development of a larger and richer personality. This means that individuals should become more intelligent, more moral, and more social. That can be done only through the satisfaction of more numerous and more varied wants.

Intelligence from this point of view does not mean that keenness and sharpness for a good bargain, which is so often extolled as the true test of intellectual ability. It may imply a certain alertness and circumspection for economic opportunity, since it is the duty of every man to make provision for himself and those dependent upon him, for the apostle says that, "If any man provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel." (1 Timothy 5: 8.) The Bible, all through the Old and the New Testaments, holds out little comfort for him who means well, tries a little, and fails much. Saint Paul himself was so anxious to preserve his independence that he earned a living by weaving tents while preaching at Corinth, lest he become a burden to the churches. The Talmudic law ordered every scholar to learn a trade which he should ply and maintain his independence, in case he had no private property. Neither is comfort given to the man who by various devices, straight or crooked, amasses a fortune and uses it in a selfish manner for different forms of indulgence. True intelligence moves between these two extremes;

it provides a sufficiency, but not an overabundance, lest personality suffer through surfeit.

Morality is the test of intelligence, because it makes a man realize that service should be rendered for whatever one receives. If a proper equivalent is rendered for what we get, there is little danger of plutocracy, since that term implies a large return for a small service, and the wasteful spending of money. The better class of our rich men recognize, or have begun to do so, that they are held responsible for both the manner of getting their wealth and spending it. They try to render as near as possible an equivalent for the privileges which wealth gives. The seriousness with which some of our rich men and women look upon the responsibilities which their position entails, is one of the most hopeful signs of our times. This has come about largely through the teaching of sociology.

Sociality in the true sense does not mean mere urbanity and cordiality. It implies this, but requires chiefly a recognition of the tremendously important fact that most of our modern wealth is the result of the great opportunities which our times furnish, and a consequent endeavor to equalize opportunities somewhat more in line with the capacities of individuals. The manifestation of inequalities may be illustrated in a very simple manner. If two boys go to college, one of whom has all the money needed to devote himself with a single eye to his studies, while the other has to make a living at the same time, they may have the same ability, but the results will certainly differ. A college boy cannot spend five or six hours a day in all kinds of more or less irrelevant tasks without either devoting less time to his studies or overworking and undermining his health. Sociality must strive to mitigate, if not to eliminate, these inequalities.

A rich and large personality, then, means an individual who is intelligent enough to recognize that wealth should not be striven for beyond the needs of what is required for the development of one's faculties; that everything one receives must be paid for by rendering as nearly as possible an equivalent service, and that opportunities must be equalized to a greater extent than they are at present.

How do luxuries contribute to the development of personality? It is plain that persons who are everlastingly kept down by abject poverty are unable to devote time and energy to anything else but the satisfaction of their physical needs. They will remain mere toilers for making a scanty living, and whatever desires they may have will be stunted or stifled. In order to live as a human being, something more is required than mere vegetative existence.

There must be satisfaction of desires for beauty, comforts, and luxuries, since these contribute to what is considered a full life. One can easily distinguish a man who has had to practice self-denial through his whole life from one who had the opportunity to satisfy every legitimate want. Perhaps one of the most pathetic things is a child who has a natural desire for play and for toys, for laughter and for cheerfulness, but who has been denied all of them. His "hungry" look when watching other children at play, his suspicion of the proffered disinterested friendship, his cordial response and deep gratitude when he finds that life after all does not mean an everlasting "no"—all this serves as an intimation of what a dwarfed nature and stifled desires imply. He is, literally speaking, starved as far as spirituality is concerned. Nature has become negative, stunted, congested, restricted. How different the positive, buoyant, expansive, enthusiastic attitude of a child whose desires have been satisfied! This contrast will give an idea of what is meant by living a human instead of a mere vegetative existence.

The writer read a German story some years ago of a little girl in moderate circumstances, who had just one book of travel in her home. It had been found by her father. She read it again and again; many passages she knew by heart, and the desire to see Italy, which the book described, became the one passion of her life. She would climb the hills near her home and longingly spread out her arms toward the south; she would declaim passages dealing with the ancient glory of Rome, Venice, and Florence; sometimes she would refuse to eat in order to save money for her trip. Her dreams, whether by day or by night, were about the classic land of beauty. When she grew into womanhood her hope was that "Prince Charming" would take her on a wedding trip to the land of her desire. Her husband consoled her with the prospects of a later trip when he would earn more money. But the children needed the increased earnings; when they had grown up business reverses interfered, and—the trip was never made. When she died at an advanced age her last word was "Italy."

The objection may be raised that a girl in moderate circumstances must not entertain hopes about a far journey. That may be true; the desire was, nevertheless, perfectly legitimate; and what a pity that it could not be realized. The legitimacy of our desires does not depend on our purse, but on our nature; their satisfaction may and should depend on the former. Yet, every time one of these legitimate wants is not met it means an impoverishing of our nature. Who can tell how much happiness for herself and inspiration and usefulness for others

that trip would have meant to the German girl?

The mere fact that a person has money does not make expenditure for a certain purpose legitimate. A person who spends two thousand dollars on a trip to Europe in order to write picture postals to all her friends from every place she visits, and who, after returning, is not able to find any redeeming feature about the cities visited, to whom the costumes were funny and the customs strange—may be legally entitled to the trip, but certainly not morally. No benefit has been derived, there has been no expansion of personality, no widening of the mental outlook; there has resulted only a strengthening of a provincial attitude of mind and the satisfaction of a purse-proud vanity. As far as social and moral benefits are concerned, the money is wasted. The trip was a luxury pure and simple, and an extravagance without any redeeming feature. What, then, is the distinction between true and false luxury?

Whenever a real need of our nature is met, it should be satisfied. When such want is necessary for our existence, it is a need; when it contributes to our well-being, it is a comfort; when it tends to develop or satisfy a refined demand of our moral or social nature, it is a true luxury; when it meets a spurious demand for superiority, it is a false luxury. It depends, then, entirely on the use to which an article is put, whether it is to be considered true or false luxury.

To a college professor a good library is a necessity. This need may, however, be satisfied in two ways, either by resorting to the college or public library, or by having most of the books in his home. In the former case he would have to waste much time and energy—and perhaps money if he fails to return them on time; in the latter, he would enjoy the luxury of a private library. This would be entirely justified, provided he did not divert money required for satisfying the needs and comforts of his family to the purchase of books. If a millionaire buys private editions of costly books to fill up mahogany bookcases, that would be false luxury, since they are a manifestation of his wealth and have been bought chiefly on the assurance of a persuasive book agent that Mr. So-and-So has purchased one and that the edition is strictly limited to one hundred autographed copies to be sold only to the socially—or rather financially—elect. No expansion of personality results from expenditure of this kind, except that of vanity. But to this very same millionaire an automobile may be a true luxury, since it would save him much time in his business, while to a college professor it would be a false luxury, since he can just as well walk the generally short distance from his house to the lecture—usually with great advantage to his health.—Rudolph M. Binder, in *Studies in Social Progress*, December, 1917.

# HYMNS AND POEMS

Selected and Original

## Retrospect

[The following poem was written some thirty years ago by Elder Joseph Luff, evidently shortly after his ordination to the Quorum of Twelve.]

"Thy helpful hand, kind Father, now to me extend,  
For I am weary of the load 'neath which I bend;  
Self, sin, and worldly care have long my soul engrossed,  
Emancipate me by thy grace, or I am lost."

So cried my burdened spirit once, when sorely pressed  
With consciousness of guilt, and by remorse possessed.  
My plea obtained, and by the grace revealed I knew  
That those "far off" were welcome and the "word" was true.

The years rolled by and as they sped, delight was gained  
In witnessing by word and work of good obtained.  
Each year its increase brought of favor from above,  
My heart of "stone" to "flesh" was changed—I lived to love.

Thus consecrated at the shrine where mother knelt—  
My will subdued, my purpose changed, I each day felt  
A joy of sacrifice, and oft a wish expressed  
To bear in turn for him who thus my life had blessed.

But love had meaning deeper than I e'er had learned,  
The import of these words I had not yet discerned:  
"Who keepeth my commands, 'tis he that loveth me."  
"Say not Lord, Lord, but *do* what I require of thee."

"'Tis better to obey than sacrifice." And when  
At length these tidings, and "ye must be born again  
Of water and of spirit," did my ears salute,  
I learned that meek obedience was love's first fruit.

And with this new evangel came what I'd desired—  
The privilege to bear for Him my soul admired—  
But, ah, love's test was more severe than I had thought,  
And pride forbade me use the chance I long had sought.

For kith and kin and lucre-lust and love of fame  
Must on the altar go; and I, henceforth, a name  
Must bear—the target of earth's cruel hate and scorn—  
"A Mormon!" God of truth, have I to this been born?

If so, give courage, and the tide I'll humbly breast—  
Content if thou but own in me thy name confessed;  
For Christ is dim-discerned where love entails no loss,  
And Jesus ill-revealed in life without a cross.

And what I most desire is that thine image, Lord,  
In me shall be discerned—be this my toil's reward:  
Forward I move and yield to love's divine behest—  
My will in thine I lose, and thus my faith attest.

Thus pleading and resigned I came into the fold,  
Thus found I truth, more precious to the heart than gold.  
Thus did my soul secure foundation for its hope—  
Firm as the "Rock of Ages"—broad as reason's scope.

Now rests my life, with joy, upon the altar where  
I trembling laid it in that solemn hour, and there,

Through varying vicissitude may it abide  
Till mirrored heaven therein proclaims it sanctified.

Nor will I murmur, though the dross-consuming fires  
Burn deep to kill the stubble of my old desires;  
Though keen the smart, each paroxysm only tells  
How close self lies, how sure the process that expels.

What though each carnal hope thus to its tomb be led;  
With Christ enlarged in me, why should I mourn the dead?  
Continue, Lord, till I, with holiness replete  
Am for thy presence and celestial glory meet.

JOSEPH LUFF.

## The Refiner's Fire

He sat by a furnace of seven-fold heat,  
As he watched by the precious ore,  
And closer he bent with a searching gaze  
As he heated it more and more.

He knew he had ore that could stand the test,  
And he wanted the finest gold  
To mold as a crown for the king to wear,  
Set with gems of a price untold.

So he laid our gold on the burning fire,  
(Though we fain would have said him nay),  
And he watched the dross that we had not seen  
As it melted and passed away.

And the gold grew brighter and yet more bright,  
But our eyes were so dim with tears,  
We saw but the fire, not the Master's hand,  
And questioned with anxious fears.

Yet our gold shone out with a richer glow,  
As it mirrored a form above,  
That bent o'er the fire, though unseen by us,  
With looks of ineffable love.

Can we think it pleases his loving heart  
To cause us a moment's pain?  
Ah, no; but he saw through the present cross  
The bliss of eternal gain.

—Selected.

It becomes extremely hard to disentangle our idea of the cause from the effect by which we know it.—Burke.

Nothing can be lasting when reason does not rule.—Q. Curtius Rufus.

Wouldst thou subject all things to thyself? Subject thyself to reason.—Seneca.

It is an impudent kind of sorcery to attempt to blind us with the smoke without convincing us that the fire has existed.—Junius.

Assertion, unsupported by fact, is nugatory; surmise and general abuse, in however elegant language, ought not to pass for proofs.—Junius.

We wound our modesty, and make foul the clearness of our deservings, when of ourselves we publish them.—Shakespeare.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Woman's Auxiliary Reports

#### REPORT OF FIRST VICE PRESIDENT

Have been much benefited, and have fully appreciated the privilege granted me by being so closely associated with women who are consecrated to the work which is so dear to my heart, "The woman's work of the church," and only wish that I could have been of greater assistance.

Have done considerable local work, however, where my vision has been clearer and my understanding more complete.

Am very happy in the work and pray ever for its triumph. I sincerely hope that she who is selected to fill the place that I have endeavored to occupy may serve the body more efficiently, while I shall continue to do all that I can in the ranks, and pray earnestly for those upon whose shoulders fall the burdens of directing.

MRS. FRED KOEHLER.

#### EDUCATIONAL BUREAU

The educational work of the Woman's Auxiliary has grown very greatly during the last year. It has reached such magnitude that it has been necessary to secure the services of stenographers and typists as well as to ask the Bishop to finance some of its work. The spirit of study has increased and we have had numerous inquiries concerning our Extension Courses from almost every state in the Union as well as from the British Isles, Canada, and the Islands. Not only the women of the church, but many men have taken advantage of obtaining instruction through the Educational Department of the Woman's Auxiliary.

Courses have been outlined in all the following subjects: Mother' and Teacher' problems, Psychology, Sociology, Home Economics, Bible Research, Elementary Hygiene, Sex Hygiene, Home Decoration, and Public Speaking. We have instructors in charge of Reading Courses in Current Events, Home Nursing, and Parliamentary Law.

Letters and instructive report blanks have been sent to every organizer as well as the presidents of every local not yet organized in districts. These reports are for the purpose of not only getting data concerning the facts of each body of workers, but also for the purpose of enabling the supervisor to learn the needs and desires of the women of the church. Not all the organizers have returned the report, as it will be necessary for many to wait until after their conferences to get the desired information.

Papers were prepared by the supervisor of the educational bureau for use at the reunions and conventions held during the summer and fall of 1918. All instructors of the various subjects handled by the auxiliary as well as the supervisor, prepared material to be used in the institutes conducted by the auxiliaries of the church. A number of articles have been furnished by the Educational Department for publication in the HERALD.

During the summer of 1918, I visited the reunion of Southern California and assisted the organizer in a three days' Auxiliary program. Much educational work was done at these meetings. Besides the lectures there were regular classes held and the work was given great impetus in this locality. During the conference in Kansas City, February 22, 23, the organizer invited the Educational supervisor to talk to the women on the educational work of the Auxiliary. This talk was made to a large and interested audience.

Although the educational work is but just begun, there is reason to be encouraged because of the great desire on the part of many to become better acquainted with their responsibilities and take advantage of the opportunities offered.

MRS. DORA GLINES,  
Supervisor.

### Sociology Made Applicable in Daily Life

First, I wish to say that sociology is the science of the associated life of humanity. It deals with the organization and evolution of society in a general sense. It touches life in six different ways, as follows: from an economic standpoint; from an ethical standpoint; from an educational standpoint; from the standpoint of the home; from a medical standpoint; and from a philanthropical standpoint. The five last-named seem to be so dependent upon the first named, that it becomes necessary to first consider sociology from the economic standpoint.

The economic; that is, the wealth-producing and wealth-distributing. Economics is the part of sociology that deals with the getting of the material things essential to life and its full development. Among savage and barbarian tribes sociology is of course not thought of, that is, they have no knowledge of the science of human association. Their means of production is largely individual, done with the bow and arrow and perhaps the fishing line or spear, and is anarchism, that is, individualism. Yet the fact that they exist in tribes compels us to admit that their collective protection is the result of a very limited knowledge of sociology.

A little higher order of human society was an economic arrangement by which a comparatively few men owned many men and lived from their labor. This will be recognized as slavery. With the development of the educational and ethical it became apparent that this could never result in the highest development of human association and has practically become a thing of the past, but not without bitter opposition from those who lost their means of life when they lost their ownership in human beings. Contemporaneous with this and our living has been the feudal system, that is, the ownership of the land by the few and the use of it by the many, the few living in luxury off the fees paid by the many. This existed in France, Italy, northern Spain, Germany, England, and Scotland, in its most complete form about the thirteenth century and still exists there, perhaps somewhat modified in Germany and France, but with no great change in England. It still exists in a way in America.

With the development of machinery there came a new system, called the capitalist system, that is, the few owned the mines, mills, factories, and the means of communication and transportation, while the many operate them for wages. The many live on their wages, while the few who own these means of distribution and communication live on the difference between the price at which goods are produced and the price at which they are sold. This capitalist system is the system under which we now live.

As in the past there have always been those who saw or thought they saw a change of system that might be made that would better the condition of human association, so to-day there are those who have or think they have in view, a better economic condition than a capitalist system.

They believe that the common ownership of all the means of life with democratic control would be productive of an equality that the world has not yet known, and with the elimination of the competitive system and the introduction

of a cooperative system, a great waste of duplicated labor and a great deal of unused labor power, that is, the idle class, both rich and poor, could be saved and concentrated upon the production of all that goes to make life worth living, would give more time for the development of the human being—physically, intellectually, and spiritually.

These two systems, that is, the capitalist system and the socialist system are now contending strenuously the world over for the supremacy.

While this may appear to those who have only a superficial knowledge of these things, to be political, I am not discussing them from a political or partisan standpoint, but because all other departments are so largely based on the economic that no one can intelligently think of sociology without taking into consideration the two great systems—the one existing called capitalism, and the proposed new order of things, called socialism. I mention them to draw attention to the fact that from an economic standpoint sociology is the biggest thing in the world to-day.

Getting a little nearer to our church work, the economic is becoming or perhaps I should say, now is, the biggest problem before our people. The redemption of Zion is economic. While it does consist of building temples, buying lands, developing industries, it must not be supposed that this is all. There must be something different from a capitalist or competitive system. These have not been productive of Zion conditions. The method by which we shall get our living and develop our human life must be different, and our relationship to each other as a people must be different from that which the world now has, or it will produce the same kind of human being as the worldly system now produces, and if so, in what way are we to become a delightful people more than they?

With a proper economic condition homes can be provided—by homes, I do not mean houses only. I mean a place equipped with all the facilities necessary to make it the most enjoyable, peaceful, and happy place on earth. It means that all modern household facilities for lessening the labor of the household and consequently the conservation of the time of those who labor in the home, leaving all the time possible for the development of the social, intellectual, and the spiritual, and of course this means that the home must be equipped with the things necessary for the development of these, that is, the best in literature and art.

A home without beautiful pictures, good books, and easy chairs cannot be a real home. It cannot develop the love of the good and the beautiful. It therefore appears to me that the first thing essential to the proper development of our human association as Saints is a real home. I wish, however, not to be understood as saying that this is all that is essential to the development of the human being. It is merely an environment necessary, and there are people who would make wonderful progress could they have but such a home. There are others, however, upon whom it would have but little effect. They could not appreciate the works of art nor the good books and the comfort of the place. Those who do appreciate these things are liable to hold in contempt those who do not, but if they have a proper understanding of sociology, it does not so affect their minds. They recognize that the unappreciative person is a product of his environment, and they see the necessity of first discovering what good or talent there is in the person, and from this they begin to build a condition that will gradually lead them to an appreciation of all that is good and beautiful.

These unappreciative ones might be classed under the head of dependent, deficient, or delinquent, and must be dealt with from one or all of these standpoints. For instance, one who does not appreciate art may be considered

deficient in that particular and he may also be dependent, that is, he may have to depend upon some one to point out the beauty to him. A visit to an art gallery by any of us in company with an artist will convince us that we are all deficient and dependent. Alone we may think we appreciate the pictures, but when the artist explains them to us we learn that we really did not understand, and as he is charitable with us in our deficiency and our dependency, so an understanding of sociology will make us charitable to those who appreciate less than we do. The difference between us and them is only in degree.

The present work of the church, as I see it, is the acceptance of the individual in whatever degree of development he may be found, and remember he is a human being for whose redemption the Savior died and in whose salvation is to be developed a man fit for the highest order of human association, that is, the celestial kingdom.

While in some places the study of sociology has met with opposition and ridicule, I would ask those who thus oppose it to explain how they expect to establish Zion conditions with the people who do not understand and do not want to try to understand the science of human association. The lack of such understanding is the cause of all home and neighborhood brawls; with all branch, district, stake, and general church contentions. When we understand the science of human association we will understand how to be agreeable in the home; how to be agreeable in the neighborhood; how to be agreeable in the branch; how to be agreeable in the stake; how to be agreeable in the general church work. Those who then sit in branch, district, stake, and joint councils will be as loving as turtle doves, even though they do hold different views of very important questions.

We have shown that the home life is dependent upon proper economic conditions. Now we wish to briefly say that our development from an ethical standpoint is largely dependent upon the proper home, for it must be evident that those who learn to love the beautiful and the good cannot at the same time entertain in their hearts the love of that which is degrading or malicious, and so a real home is the garden in which grows virtue, truth, and love.

Education is that department of sociology which makes the individual efficient. Our educational system is largely socialistic, that is, society as a whole provides for the development of the efficiency of the individual, which it properly should, owing to the fact that while the efficient individual can better serve himself, he can also better serve society as a whole and is less likely to become a burden to society.

Our medical system is partly socialized and partly anarchistic, that is, we have certain men set apart who are skilled in the art of the prevention and cure of the diseases of humanity, and to them is given the work of keeping the body physically at its best, but the securing of their help is anarchistic, that is, it is left to the individual, who may not know the need of securing medical help or advice, or who may not have the means with which to secure it.

Why we should compel and provide for the mental development of our children by building and equipping schools to make no adequate provision for the care of their bodies, can be explained only by saying it is a result of a lack of understanding of sociology—the science of human association.

There is much that might be said about philanthropy, but briefly I would say that it is only like a patch on the old garment. Proper economic conditions would in a few generations almost, if not entirely, make dependency, defectiveness, and delinquency become a thing of the past.

While we are looking and longing and praying for the

redemption of Zion, we cannot look for a great change in the human being by merely moving from the four quarters of the earth to Zion or the regions round about. The Latter Day Saint who does not understand how to associate properly with his fellow man in Maine or California, will not learn the secret by buying a railroad ticket to Missouri. When he gets there he will find he is just as mean as he was where he came from and will continue to be so until he knows something about sociology—the science of the associated life of humanity.

LOUISE EVANS.

April, 1919.

### Unfathomable Children

We bought our boy a tricycle with big pneumatic tires—The kind that, when 'tis on display, each little lad admires. It's backed off in the attic now, and he's behind the door, Astride a smelly cheese box some one gave him at the store, While sister hugs a towel with a shoestring for a waist—She's put away her life-size doll! Such execrable taste!

We gave our lad a lovely horse, with real hair and all—The kind he once went wild about downtown in early fall. The horse is in a closet in the nursery, and son Is riding on a broomstick, with a chair rung for a gun. While sister's left the baby cab she cried for so last spring, And hauls her old rag dolly in a thread box by a string.

We bought our heir a handsome sword, with hilt and silken cord—

He's lost it and is playing with a piece of broken board  
He picked up somewhere in the street a day or two ago;  
And, though we had supplied him with a Humpty Dumpty show,

He still prefers to sit astride a chair and make pretense  
The chair's a gilded chariot—how can he be so dense?

We buy our children costly things; they thank us, and proceed

To play with what they'd play with if their parents were in need!

—Strickland Gillilan.

## LETTER DEPARTMENT

### A New York Invitation

Among the returned and returning soldiers and sailors, there are, doubtless, many of our church boys who are at hospitals or other Government stations at or near New York City.

We have found two soldiers: Sergeant Andrew Johnston, who has been operated on for appendicitis and is getting along nicely at the Norwegian Hospital in Brooklyn, also Corporal Scott J. Falconer, who was wounded in the left leg while in France. He is recovering at the Embarkation Hospital in New York, and while he will need to be treated at the hospital for a number of months yet, he will soon be able to attend our services.

If there are other boys who are now or who will be located near here, we will be very pleased to get in touch with them through the HERALD.

Our church address is Corner Schenectady Avenue and Park Place, Brooklyn, New York. My home address is 1361 Saint Johns Place, Brooklyn, New York.

If any of the Saints having relatives or friends in or

around New York will communicate with me, I will be glad to get in touch with them.

In gospel bonds,

C. H. RICH.

### On Picture Shows

[A brother writes from Australia to the Presidency, as follows]:

In writing my weekly letter, I noticed in the SAINTS' HERALD of January 15, wherein a brother was writing regarding picture shows.

I had the same position to meet on coming here. I agree that where Saints habitually attend picture shows their spirituality is at a very low ebb, if they have any at all. I made up my mind that whenever opportunity presented itself to discourage Saints, especially children, visiting these places, I would do so.

I found those who frequented these places were the ones who never had anything to give towards furthering the work of the Lord, but could always find time and money to visit pictures when they could be attending the meetings and getting spiritual food; again, those who made a practice of picture viewing are quite certain the shows they visit are educational. Now the question arises, Who are to be the judges in the matter whether a show is educational or not? I think Paul's first letter to the Saints at Corinth, eighth chapter, would fit in well here. However, those who visit the shows now are far back in the minority, while those who attend the meetings are among the most spiritual.

### May His Tribe Increase

[The following letter is especially appreciated by the editors and should be a good hint for others. We might say, incidentally, that the former contributions of the brother were such a veritable nightmare to us because of the extra long, single-spaced method of writing, that only occasionally had we felt brave enough to delve into them. Just recently we had a stenographer spend a valuable hour or so typing one or two of them so we could begin to give the subject matter a critical reading.—EDITORS.]

Though I am eighty years old, I have never done any double-spaced typewriting till now, though I have had a typewriter for quite a number of years. I considered double spacing a waste of paper, and had no use for it; and didn't even know, till a few days ago, how to fix my typewriter for double spacing, and did not care to know. But discovering that editors prefer double spacing in articles intended for publication, I herewith inclose a double-spaced article. Editors are a curious set anyhow, "ain't it?"

Yours truly,

### The Bishopric

Advocate for 1919

"Every Member a Tithe Payer"

God is generous, only requiring one tenth of our increase for the support and permitting us as stewards to retain nine tenths to enlarge upon our stewardship.

Don't think that because you have paid your tithing that you are at liberty to squander the nine tenths—God wants you to manage your stewardship carefully.

If you will try to pay more tithing this year than ever

before, you will find that you will have more at the end of the year than at the end of any previous year. It will be a regulator for every expenditure.

### Who Shall Preside?

Having read in the SAINTS' HERALD for March 12, 1919, an editorial entitled "Who shall preside?" a layman presumes to offer a few thoughts on the subject.

In section 43, paragraph 2, Doctrine and Covenants, the Lord says, in the closing sentence:

"For verily, I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

This, the writer has always understood, referred to the late Brother Joseph Smith. If that is correct, may we not safely trust his interpretation of the revelations given for the government of the church? Some one has suggested that Joseph the Martyr was the giver of the law, his son the interpreter of the law, and his grandson the executor of the law. To this I have no objection if the execution of the law is in harmony with the interpretation given by the son.

This teacher of the law first calls attention to the fact that we find no law providing for a presiding elder and two counselors, as the officers of a branch, or separate church. And we do find the priest, teacher, and deacon spoken of as standing ministers to the church, priests and teachers being ordained for that special purpose. He further says: "Whenever usages of the past contradict or contravene the organic or governing rules of the church, those usages should be abandoned, and a nearer approximation to those rules should obtain. (See editorial in HERALD for July 15, 1871, or July, 1889.)

When he came to the church in 1860 he found it the custom in the branches to elect an elder with two counselors. And it was not long after when this was changed.

In an editorial, March 15, 1873, he says: "It is our opinion, and we are satisfied that we are correct in so understanding the law, that where a branch has been organized, and the officers have been chosen by the people, or they have been pointed out by the Spirit, the priest, if there has been one chosen, is the presiding officer of that branch in the absence of the presiding elder. If presiding elder and priest both be absent, then the teacher if there be one. If the presiding elder, priest, and teacher be absent, then the deacon if there be one."

He further says in a later editorial that these, the presiding elder, priest, teacher, and deacon, when duly elected, are the constituted authorities of the branch, and that they constitute the council of the branch, the priest, teacher, and deacon being counselors to the president, and when that officer is absent, he has no right to appoint anyone to take his place in charge, that this passes to the priest by virtue of his election by the branch. March 14, 1900, he says that the presiding priest has the right to call on the other priests in the branch to assist him in the duties of his office without their election by the branch.

Acting on this, the branch of which the writer is a member adopted a resolution authorizing the presiding priest of the branch to call on any and all priests in the branch in good standing, to aid him in the duties of the priest's office as he shall find it necessary. And said priests are authorized to so labor under his direction. This rule was amended to apply to the teachers and deacons as well. The rule has worked well. Under a former rule the branch

sometimes elected two or more priests, and when we had ten or twelve priests in the branch, it caused jealousy, those who were not elected refusing to serve when called upon.

It is the opinion of the writer that the organic law did not contemplate a multiplicity of presiding priests, teachers, or deacons, any more than a number of presiding elders. But with one of each order to preside over that branch of the service the work was provided for.

In section 120:2 we are told that: "A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by the vote of the branch."

Section 122:9 says: "Where organization has been arranged and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons; the parallels are; in the presidency, the president and his counselors; in the second presidency, the twelve, . . . in the standing ministry, the presidency, second, the high priests; third, the elders, then priests, teachers, and deacons in their order."

This would seem to answer the question, Who shall preside?

In an editorial entitled, "Nominations to office, etc." (HERALD for July 16, 1892) the editor says: "We believe that the right to nominate men to be chosen to preside over a branch should remain with the members of the branch, to be exercised at their discretion, and while they may delegate this right to missionary in charge, the district president, or a committee of their own number, from time to time as they may choose, the right to primarily name the candidates to be chosen by a branch to fill the various offices in it, does not inure to any one or more persons by virtue of the office which they or he may hold."

I think if we keep strictly within the letter of the law as it is taught by him whom God appointed to teach the commandments, we shall be safe.

AMICUS.

GROTON, CONNECTICUT, May 7, 1919.

*Editors Herald:* In these days of "Lo, here, and lo, there," Holiness, so called, Christian Science, etc., with their many signs and wonders, it is not strange that even sober-thinking people should say to us: "How can you Latter Day Saints claim that you are the only true church, seeing that so many different organizations have the signs following them?"

"We hear them talk in tongues, and many of them claim to be healed, some of them teach the same as you do. They practice baptism by immersion, have sacrament about the same, lay on hands for the gift of the Holy Ghost, etc." These are facts that must be met by us, and one of the strongest proofs that we are the only true church is found in Book of Mormon as recorded in 1 Nephi 7:20, where the prophet plainly speaks of the house of Israel and says that God will make bare his arm in bringing about his covenants and his gospel unto those who are of the house of Israel.

He goes on to tell how the Lord will cause all these nations that have oppressed, or were against the house of Israel to turn one against the other.

Also, 1 Nephi 3:51, 52, very plainly shows the conditions that exist to-day and very clearly proves the divinity of the Book of Mormon.

Again, in John's vision on the Isle of Patmos (Revelation 14:6), he says he saw another angel flying in the midst of heaven, bringing the everlasting gospel, warning all nations that the hour of God's judgments had come. If the gospel had remained on the earth since the days of Paul, Peter, and John, there was no need of the angel's coming to bring

it again and to warn the nations. But John himself foreknew when he gave as one of the signs of His second coming, these words:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The Latter Day Saints as a church were established April 6, 1830.

Those whom God had selected as instruments to bring his church forth made the claim of divine inspiration and under the influence of the Spirit of God, a mere boy, scarcely out of his teens, did that which the learned men had failed to do, organized the church of Christ on earth with apostles, prophets, evangelists, pastors, teachers, etc. And they proclaimed that the angel had come and messengers from Jehovah restoring the priesthood and gifts of the gospel.

This young man, inspired of God, sent Orson Hyde to Palestine (as recorded in Church History, volume 2, chapter 21), to bless the land. And on November 22, 1841, Mr. Hyde wrote from Alexandria, Egypt, and gave an account of his visit to Jerusalem and the Mount of Olives, and sent a copy of a most wonderful prayer and prophecy, in which he said that those nations that would not help in the glorious work of restoring the Jews should be utterly wasted. He blessed the land, asking God to restore its ancient fertility.

To-day we see those nations that oppressed the Jew broken and wasted, and those who joined hands with those Gentiles who had held Palestine in their heathen grip hundreds of years, are broken.

Every Latter Day Saint should read this wonderful prayer which has been so wonderfully answered. It is found on pages 554 and 555 of the second volume of the Church History.

Now turn to Peter's statement as found in Acts 3:21, where (speaking of Christ) he says: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

One of God's prophets, Jeremiah, in the seventeenth chapter, fifth verse, speaks of a man who should forsake God and he would settle in a barren salt land. And when good came to him he would repel those who would show him the error of his ways.

The very fact that Brigham Young fell from grace and turned from the worship of God, teaching many wicked doctrines; teaching that Adam organized this world, and was the only God that his followers had to do with; teaching polygamy; also the shedding of man's blood that his soul might be saved, fulfills the prophecy.

Brigham started for the Pacific Coast and they sent Elder Brennon by boat around Cape Horn. But when Brigham got to the barren salt land he stopped and made his habitation in the parched places in the wilderness, fulfilling Jeremiah's prophecy. The fact that Brigham was once a member of the church and made his habitation in the salt land after turning away from the true way is strong evidence that the original church was true. And the Reorganized Church has proved by its teaching that it is the true and original church reorganized.

The courts of the land also, after hearing Brigham's people and us, decided that the Mormons of Utah had departed from the faith as taught by God's inspired servants, but that the Reorganized Church had continued in the faith and was entitled to all properties belonging to said original church.

A few days ago the above testimony came to me and gave me still more faith in the church.

Everything in the church doesn't go just to my mind. If it were my privilege to have the say as to how things should be run, they probably wouldn't suit me as well as they do now.

It requires a higher wisdom than man's to run God's church, and we all need to examine ourselves to see if we are in the faith. And remember, if we haven't the Holy Spirit, we are weak in the faith.

So let us each and everyone strive to keep ourselves humble and full of love and charity, so that we may have fellowship one with another, even though we haven't as yet arrived at that point of existence where we can all see eye to eye.

And let us pray for those who have the oversight over the church that they may be blessed by our heavenly Father with wisdom to guide us in these perilous times. And remember we have the truth. There is nothing can compare with the angel's message. Like gold, the more you rub it, the brighter it grows. Nothing else will stand as close an investigation.

I am looking for the redemption of Zion and the gathering to be more fully realized.

Yours in Christ,

THOMAS G. WHIPPLE.

TOLEDO, OHIO, May 10, 1919.

*Editors Herald:* It has been some two years since you have heard from me. I am striving in my weak way to serve my Lord and Master. Though I fall by the way many times yet we know the Lord will forgive.

We are endeavoring to raise money to put the sewer in the basement of the church. A box social was given by the social committee of the Religio at Brother George Pendry's and cleared forty dollars. The Ladies' Aid had a social at Brother Kimbal's and cleared eighteen dollars, and a box social at Brother Amstrong's and cleared thirty-one dollars. Next week a box social at Brother Keill's with the gentlemen packing the boxes and the ladies buying them. We are in hopes that we will soon have the needed amount for the sewer. It has rained so much of late the water stands in the basement almost continuously.

Labor conditions in the city are most alarming. There are four of our largest factories on strike here. Over sixteen thousand men idle on account of this. The State militia are being called out to prevent riots. Street cars are being stoned and some violence has been committed.

It seems to me if ever we needed to try to keep the commands of God it is now. I believe the sifting time is upon us, and many trials that we have never been called upon to meet before, will be upon us and we will have to pass through them. In order to do so we must fast and pray continually.

I think the chart in the last *Autumn Leaves* used by Chicago Sunday school is good. I believe Satanic powers are always near us and wonder if they will win the day. But if we will sail on the seas of love and unity in ships of faith and prayer, Satan won't win so many conquests.

May God bless you, Mr. Editors, in your business; may he bless all who are striving to keep in the straight and narrow road.

SATIE MORGAN.

PORT ARTHUR, ONTARIO, April 30, 1919.

*Editors Herald:* Permit me to say that the Master's work is moving along here, but not without some sorrows. Brother David McLean of this city passed away in a peaceful manner at 5.30 a. m. Sunday, April 27. Brother McLean had been a great sufferer for many years. I baptized him one year ago last Thanksgiving Day. He was the second to be baptized in this city by the Reorganized Church. He was confirmed by Brother Samuel Tomlinson when he was one of the missionaries here. He helped much in furtherance of the Master's cause in this place.

May God bless the bereaved.

ABRAHAM MILLER.

## HOW SHALL THE CHURCH BUILDING BE USED?

(Continued from page 484.)

homeless. They died at Carthage. They and their children and children's children were ostracized and traduced. Surely it has not lost its meaning for us. We erect an altar here in a community where already there are many church buildings, that we may be free to preach from this pulpit the restored gospel for which our fathers died.

We differ from others in history, in church organization, in doctrine. The differences are fundamental. Our beliefs have to do with the very nature of God as an unchangeable being, and with his attitude toward men, as a God willing to bless and give revelation of his will even as of old.

This is an age of fads. It is an age of revolution and confusion. It is an age of chatter. Carlyle, in writing of the French Revolution, mentions what he terms the "torrent of French speech" that was poured out. Every Frenchman was talking. But to-day there is a veritable deluge of all languages.

Two boys were playing together. I listened to them. One asked a great many questions. Finally the other said, "Paul, you use too many words." The other retorted, "You use words, too." The first replied, "Yes, but I don't use all the words there are."

Humanity is using about all the words there are. In the midst of this confusion and vocal excess, which might well cause the windows of heaven to be closed to keep out the racket, let us not forget that it is *our* duty to preach the simple, old-fashioned gospel of Jesus Christ. That is our particular mission. "Go ye into all the world and preach the gospel to every creature."

Those doctrines that we term the principles of the gospel have by no means lost their virtue and power. They must ever furnish the very groundwork and basis of our message, so long as men need to have faith in God, to repent of their evil deeds, find a new birth under the Spirit, and go forward to perfection.

### II. FOR THE EDUCATION OF THE SAINTS

The church building is and should be a center of education in religious matters. We are told that the glory of God is intelligence. In our text, the Psalmist says that the house of God is the place where his "honor dwelleth." How can the glory of God be manifested in this building better than through the intelligence of the Saints? How better can his honor be kept?

First of all in the education of the Saints in this place, as already stated, should be the preaching of the gospel. Sermons should be educational as well

as emotional. Some religions are purely emotional, and find expression in most grotesque and absurd spiritual manifestations, such as shoutings, contortions, leavings, and ravings. Others are almost altogether intellectual, and are cold, formal, dead, and damned.

Our religion should appeal to both heart and mind. We are commanded to love the Lord with all our heart, all our soul, and all our mind. We can only love that which appeals to us. To elicit such love from every part of our nature, the gospel must appeal to the whole soul. Every sermon at some point in its delivery should warm the heart and stir the blood. It should seize the imagination. And every sermon should claim for its conclusions the sanction of the critical mind.

In the church, next to the pulpit, perhaps we should place the Sunday school. In the various classes, not only the children, but older people are instructed in the history and doctrines of the church. This teaching has a most lasting effect, perhaps beyond the perception of the teachers themselves. [We have since learned that the branch at Malvern Hill grew out of a very small Sunday school class as a beginning.]

The Religio classes also carry on educational work along religious lines. We note by recent correspondence that the Religio executives are planning a three-year course in doctrine for the Senior *Quarterly*, so evidently the Religio will carry that part of its work for some time yet.

Then there are lectures, illustrated lectures, classes in public speaking and many other subjects that come to mind, that might very properly be carried on in a house dedicated to God. I do not know how far you are prepared to go along those lines in this little branch as yet. But I regard this gathering and this building as only a promise of that which may be. We hope to see the day when the building to-day dedicated will be but a small annex to a bigger and better church edifice made necessary and possible by a much larger congregation. Every branch should have a large objective in mind. Every branch should affirm and expect growth.

The house of God, then, may well be a center of religious education. I have thrown my lot in with those who advocate education, but I have done so with this understanding, or reservation if you may call it such: that all that we study and learn is acquired with the idea that it may assist us in our own special work, the exposition of the gospel of Jesus Christ.

If one of our ministers studies economics, sociology, philosophy, or science, it is not that he may go out and preach those things, but rather that such

knowledge may assist him in his ministry. His message is the gospel.

If Jesus were to come from the carpenter shop, to-day, as of old, with the smell of the shavings still upon his garments, what do you think he would tell the people? Would he discourse learnedly upon economics? Would he talk about the League of Nations? I think he would say, first of all, "Repent ye, for the kingdom of heaven is at hand!"

So we are commanded to cry nothing to this generation except the gospel of repentance. (That, though, is a broad term.) So long as a man is dragged down in the mire of sin and crippled by iniquity, as at present, the gospel of repentance is the most vital theme. Personal regeneration is the message of Jesus Christ, voiced in his most fundamental utterances.

### III. FOR SOCIAL INTERCOURSE

At the church, the Saints, far scattered during the week, find opportunity to clasp hands and exchange a few words of greeting. I am not among those who would be too rigid in matters of church decorum. We do not care to imitate those denominations whose members come to church and there enter a cold storage plant of frigid respectability, and at the close of the sermon emerge with scant greetings and are gone in fine apparel and great dignity.

Charles Jefferson has a most biting criticism, to the effect that,

Many city churches are made up of people who do not even know one another, and who do not want to know one another. While too many village churches are composed of people who know one another and are sorry that they do.

God has no rebuke for happiness. He has no frown for sociability. He does rebuke *excess* of laughter and all levity and folly. There should be no loud talking and unseemly deportment. Remember the church is designated in our text as the place where the Lord's honor abideth.

At the close of service, the Saints may well shake hands among themselves, and especially be thoughtful to greet the stranger. But this should be done in an orderly manner.

We may profitably be admonished as to our behavior before the services. On one occasion I stepped into a church building just before the preaching meeting was to open. A perfect babel of voices greeted my ear. Everybody was standing up, and everyone seemed to be talking. And apparently each one wished to be heard. They were enjoying themselves. It was all innocent, in a way; but at once I caught the viewpoint of a stranger coming into the building upon such a scene. A little silence and reverence at such a time would be a great contrast and relief. It would be well for us to fall

into the habit of taking our seats some time before the service opens. Then let us be quiet, prayerful, and reverent, as we should be if our conduct is to presage a good sermon or prayer meeting. Thus indeed our church may be a place where God's honor is kept.

As to so-called socials, or sociables, and entertainments of a lighter nature: I am of the opinion that wherever it is possible to do so a separate room or building should be provided for them. However, I would not draw the line too closely in small branches where our finances are so very limited. In such a case, I would even strain a point to make the church a place where the interest of the young may be held, rather than to permit them to wander away permanently.

If such things are to find place in the church building, a good deal of care and judgment should be exercised in preparing the program. At one time, on Sunday evening, in one of our churches, I listened to a very crude rendition of one of the worst chapters of Peck's *Bad Boy*. Other very peculiar "stunts" have found place on the program in various places. Let us use judgment and discretion, remembering the character of the house in which we meet.

### IV. A PLACE FOR SPIRITUAL REFRESHMENT

Last, but not least, we call to mind those "times of refreshing sent from the Lord" that are properly experienced within the hallowed walls of the church building.

Those who have indeed been born again, some of whom perhaps may look back to this very edifice as their spiritual birthplace, may here from time to time in the prayer services receive spiritual renewal and refreshment.

This, perhaps, is especially true of the communion service of the Lord's Supper. These services are not more important than they used to be; but perhaps we realize more keenly their importance. As a rule, in every branch, the communion service is the best attended of all services. This shows that the Saints realize the need to revive their spiritual strength through the renewal of their covenant, that they may stand amid the trials of life, the sorrows, temptations, and heart-break that comes to everyone.

May such be your experience here. May many in your communion services find the strength that will enable them to stand in the midst of the wars, the catastrophes, the anarchy, the pestilence that are to come.

### IN CONCLUSION

We dedicate this house to God, then, anticipating that he will use it as a place where these four func-

tions will be performed: It will be a place where the gospel may be preached, where the Saints may be educated in religious matters, where they may have brief seasons of social intercourse, and where there may be granted to them blessed periods of spiritual refreshment.

And in conclusion: Let us not forget the intimation of the text. This is to be a place where God's honor shall abide. How may his honor be safeguarded here better than in the lives of the men and women who worship here? Let them be clean, honorable, kind, peaceful, and Christlike. So we dedicate this church edifice to God and pray that such a people may here be developed.

**MISCELLANEOUS DEPARTMENT**

**Conference Notices**

Saint Louis, at O'Fallon, Illinois, May 24 and 25. Charles J. Remington, secretary, Saint Louis, Missouri.

Nauvoo, at Fort Madison, Iowa, June 7 and 8. Election of officers. Joint program by the Sunday school and Religio of the district on the evening of the 6th. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

Spokane conference, together with the Religio and Sunday school conventions, will be held during the reunion, June 27 and 28, at Gifford, Idaho. All priesthood of the district should report to this conference. Send all reports to Oliver Turnbull, secretary, Sagle, Idaho. S. S. Smith, district president.

Minnesota, at Clitherall, Minnesota, during the reunion, which will be held from June 14 to 22. Let all try to be present on the opening day. Bring tents if you can and stay until the close. A limited number of rooms are available at reasonable prices. Those wishing accommodations please state your needs. W. F. Perry, Clitherall, Minnesota.

Spring River, at Joplin, Missouri, May 31, instead of at Weir, Kansas, as previously provided for, change being made by the district presidency because conditions at Weir render holding of a conference there impracticable. Election of officers and other important business will arise, necessitating a good representation from every branch. Reports should be sent promptly to John C. Virgin, secretary, at 114 South Roane Street, Webb City, Missouri.

Southern Michigan and Northern Indiana, June 14 and 15, at Clear Lake, Indiana. The following trains will be met at Ray, Indiana, on June 13 and 14: on the Fort Wayne and Jackson branch of the New York Central Road by Brethren Allen Benjamin and H. L. Smith. Train 47 from the south, due at 8.10 a. m., train 48 from the north, due at 8.48 a. m., train 49 from the south, due at 6.41 p. m., train 50 from the north, due at 7.24 p. m. Anyone wishing to come on any other trains will please notify either of the above-named brethren at Ray, Indiana, by card, and you will be met. C. E. Buckley, assistant secretary, 726 West Maine Street, Battle Creek, Michigan.

**Convention Notices**

Spring River Sunday school, at Joplin, Missouri, May 30. Mrs. A. V. Karlstrom, secretary, Joplin, Missouri.

Northeastern Nebraska Sunday school, at Blair, Nebraska, May 30, at 10 a. m., at the church. Anna Hicks, secretary, 2924 North Twenty-fourth Street, Omaha, Nebraska.

**Reunion Notices**

Eastern Montana, at Glasgow, Montana, June 27 to July 6. If tents are desired send order early. Anyone desiring information in regard to tents or meals, write to Eli Bronson, district president, 428 South Sixth Street, Glasgow, Montana.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Spokane reunion has been changed from the Valley Branch to the Gifford, Idaho, Branch. Will convene June 20, continuing 10 days. Good speakers will be provided, and it is to be hoped the services of a patriarch will be secured. The Gifford Branch is near Culatesac, Idaho. S. S. Smith, district president.

North Dakota reunion will be held same place as last year, on M. D. Graham's place, 7 miles above Burlington, North Dakota, July 4 to 14. Let all make an effort to attend this reunion. We have the promise of some able men to be with us. Those coming by train write to Brother M. D. Graham, who is one of the committee, telling him what train you will come on, and he will arrange to meet you and convey you to the grounds. Warren McElwain, for the committee, Lansford, North Dakota.

Little Sioux and Gallands Grove Districts will hold a joint reunion in the beautiful park in Dow City, Iowa, August 22 to 31, 1919. Tents may be rented at the following prices: 8 by 10, \$2.25; 10 by 12, \$2.75; 12 by 14, \$3.80, each having 3-foot wall; 12 by 14 having 6-foot wall, \$5.40. Canvas cots, 2½ by 6½ feet, at 40 cents. An additional charge of 25 cents will be made for setting up tents. A dining tent in charge of E. R. Butterworth, Dow City, will be operated on the grounds; also a confectionery stand in connection, in charge of the reunion committee. The First Presidency will provide an excellent corps of able speakers. Auxiliary and recreational work will be a very important feature each afternoon, except Saturdays and Sundays. All orders for tents should be forwarded promptly to F. R. Schafer, secretary, Denison, Iowa. Amos Berve, chairman, Logan, Iowa; J. L. Butterworth, treasurer, Dow City, Iowa.

**Two-Day Meetings**

At Coleman, Michigan, June 14 and 15. Everyone invited. Bring your lunch baskets and come with the Spirit. M. P. Umphrey, district president, Bentley, Michigan.

## The Bishopric

RESIGNATION OF BISHOP ELLIS SHORT AS BISHOP OF THE SPRING RIVER, KANSAS, DISTRICT, EASTERN, CENTRAL, AND WESTERN OKLAHOMA

Owing to the fact that the work as Bishop of the above territory has been gradually increasing, and on account of his increasing years, Brother Short has felt that for the best interest of the Lord's work it was wisdom for him to resign, that some one else of younger years might be assigned to these duties. Since taking up our work as Presiding Bishop and having had a better opportunity to become acquainted with this splendid man who has always had a keen and abiding interest in the work of the church, we have wished that time in its onward flight might not only be stayed, but turned back a decade that we might have the privilege of continued association with him. It is with regret that we have accepted his resignation, and I know that hundreds of the Saints with whom and among whom he has labored will join me in an earnest prayer of thankfulness for the work of our beloved brother, and we trust that the same splendid support which has been accorded him in his activities will continue with the brethren who are being appointed to care for the work in the various districts.

### SPRING RIVER DISTRICT

Brother Albert V. Karlstrom, of 1702 Picher Avenue, Joplin, Missouri, who has been associated with Brother Short as his counselor, is hereby appointed Bishop's agent of the Spring River District. Solicitors who have been acting under Brother Short will hereafter kindly make their reports to Brother Karlstrom.

### CENTRAL OKLAHOMA DISTRICT

Brother Earl D. Bailey, R. F. D. 2, Tulsa, Oklahoma, is appointed as Bishop's agent of the above district. Solicitors will kindly make their reports for the month of May and thereafter to Brother Bailey.

### WESTERN OKLAHOMA DISTRICT

Brother Lemuel D. Dyke, Eagle City, Oklahoma, will act as the Bishop's agent for the above district. Solicitors will kindly follow the above instructions and report to Brother Dyke.

### EASTERN OKLAHOMA DISTRICT

Solicitors of the Eastern Oklahoma District will kindly hold their reports pending the appointment of an agent to whom they will be requested to report later. Scattered Saints of the Eastern Oklahoma District may forward their tithing either to the solicitors of the nearest branch, or to the Presiding Bishop direct.

With an expression of appreciation of the financial support given to the Lord's work by the Saints of these districts, I remain,

Sincerely yours,  
BENJAMIN R. MCGUIRE.

## Notice of Silence

To All Saints and Others Whom It May Concern: This is to give notice that Brother George E. Pendry has been silenced from acting in the office of deacon, because of transgression. He took his license with him when he left his home and wife, on May 5, 1919, and since that date nothing has been heard from him.

Respectfully in Christ,

J. F. MINTUN,  
President of Toledo, Ohio, Branch.

## FROM HERE AND THERE

### WET WEATHER IN IOWA

We note from the Weather Crop Report of the Iowa Section the statement that more rain has fallen and there have been more days rainy since February 1 than in any other similar period in the thirty years of State-wide record in Iowa. It covers a period of from February 1 to May 6, a little over ten weeks.

Our readers will be very glad to learn that Sister A.

Carmichael has improved in health the past two weeks, though still very weak. A change of scene is necessary for her recuperation as she is suffering from a severe nervous breakdown. She and Bishop Carmichael expected to leave during the week of May 19 for southern California, where for many years they made their home. We sincerely hope that their stay in California may restore Sister Carmichael to health; and also give Bishop Carmichael a needed change of scene and prevent a breakdown on his part.

Apostle Peter Anderson is on a mission to the Northwest, having visited Salt Lake City en route. Apostles Gillen and Hanson are making a tour of Michigan and Indiana. Apostles Greene, Curtis, Aylor, and Sheehy are attending to the office work of the quorum in Independence.

### UNREST IN WESTERN CANADA

An elder writes from Western Canada: "Politics is all upside down in Western Canada, owing to the reconstruction period. Unrest and lawlessness is everywhere. Bolshevism is lighting the fires under the political pot, and although not yet boiling, is getting most uncomfortably warm. The widespread, costly, and persistent printed propaganda of the eastern high protective tariffists has produced in the free-trade West a most stubborn resistance.

"So serious has become the unrest among the laboring classes that the Government has appointed a commission to inquire into the matter. Many look upon the commission as a browbeating cat's-paw of the capitalists and have registered stern reproof and criticism. All western papers have nearly howled them out of the country and a state of near rebellion exists. Profiteering by capital, and more especially the middleman, seems to be the cause of the high cost of living. Strikes, unrest, criticisms, and rebellion appear on the horizon. Religion is the last thought in the West unless it reduces the H. C. L. More and more I see the inspiration of the angel's message, preparing us to see and meet these conditions. If we could but get the world to see—but they will not, only in twos and threes here and there. We have the remedy in the latter-day message for all their political as well as other ills."

### A WARNING FROM LA JUNTA

[We regret to be requested to print such a letter as the following. Such a request is indeed very rare, and only after intervals of years. But occasionally there does arise such a case, and it is only fair that innocent people be warned as promptly as possible. The editors have no other information concerning the matter, except this letter. If the man named can justify himself, we shall be more than glad to receive communication to that effect, and to give it like publicity.]

LA JUNTA, COLORADO, May 5, 1919.

Editors Herald: Please publish the following in the HERALD:

This is to warn the Saints of one W. T. Ebert, a member of the church, who left here secretly with his family for other parts, leaving several bills unpaid, without making any settlements whatever; and defrauded another man to the amount of ten dollars for which he promised to get a position. He borrowed money also from the branch here. Aside from this the Saints and outsiders were kind to them, giving them money and other material aid. Also the "Sunshine Aid Society" in the city aided them. This man is an ingrate, also untruthful and unworthy of the confidence of the Saints or anyone else.

W. E. WILLIAMS,  
President of Branch.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, May 28, 1919

Number 22

## EDITORIAL DEPARTMENT

### THE "WAGGING" TONGUE

Probably most of us have heard the old story about the man who complained that his wagon tongue was too long. He said that if it were only too short he could splice it, but as it was too long he was quite at a loss to know what to do.

The man with the wagging tongue presents a problem even more distressing. He alone can apply an adequate remedy, and as a rule he seems quite oblivious to the fact that anything is wrong with himself. True, in an official way, where there is priesthood we may impose "silence." But official silence does not often mean actual silence. Some men talk more and worse after "silence" than before.

Never before in all our recollection have we noted so many rumors as were afloat during the recent General Conference and for some weeks before the convening of conference—and alas, in some localities, during the several weeks that have elapsed since the conference.

Many of the rumors were quite absolutely without foundation of any kind in fact. An example: During the conference the rumor was circulated in Independence that President Smith's resignation had been accepted, and that this action had so affected Apostle Greene that he fainted in the stand, whereupon Apostle Rushton attempted to make a speech, only to have the writer shake a fist under his nose and tell him to keep still. This absurd and foolish tale had no foundation in truth excepting that Apostle Rushton arose and made a speech. No other part of it was true, and it is mentioned only as an example.

We may well ask ourselves, "How do such rumors start?" "How do they find credence among intelligent people?" But that rumor was not by any means in the most deplorable class; because, while there were many idle and foolish rumors, there were also

some that were vicious in nature. Whatever the intent of those originating them, they in their very nature were calculated to do harm. They helped to set individuals against each other. They drove a wedge between friends. They promoted strife among brethren. They were calculated to set quarrels against each other and make it difficult to reach unity of understanding and a peaceful and brotherly settlement of difficulties.

If peacemakers are called the children of God, as Jesus says they are, whose children are the strife-makers? The men and women who run from individual to individual peddling rumors which gradually grow into distorted monstrosities as they run, are strifemakers. Their genealogy declares itself to thoughtful minds.

There is a time and a place to state facts. We are not talking about facts. We are talking about rumors, idle gossip, vicious and incessant chatter, of which there has been altogether too much to please our heavenly Father. Truly it is a splendid thing to be able to talk in several different languages. But at times the man who knows enough to keep silent in one language is more blessed.

James gives us a good, straight, hard jolt along that line. He says: "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain."

Again, he has a little dissertation on the "wagging tongue," as follows:

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

The writer had occasion to kindle a bonfire some years ago. After the fire had assumed great proportions a little boy ran up and inquired: "Uncle Elbert, did you start all that fire with one match?" One match can start a great fire. So can one un-

ruly tongue, according to our scripture—when it is set on fire of hell.

My bonfire burned rubbish, while the fires of gossip burn men's reputations. They burn men's hearts—their faith—their peace. They burn oldtime friendships. They burn the very edifice of God—being set on fire of hell.

When we hear some one say something reflecting in a way upon another, whence comes the impulse to run directly to that other one and tell all that was said, with diverse additions and distortions? We can guess the results. What power speeds us on the way? It is a shame to a man to be driven by such forces. Let us bear good tidings or none.

When we hear a damaging story about some individual, what is it within us that will not rest until we have run with the tale to our neighbors? Let us cast the Devil out of our own hearts, ere we flatter ourselves that we can dwell in Zion in peace.

When such things come to our ears we may well ask ourselves two questions: First, is it true? Second, do I need to tell it at all? Of course some things must be told, to civil or ecclesiastical officers, in court, or in conference. But we are not talking about that. We are talking about rumors, gossip, chatter, as we have said before. We write strongly, feeling deeply. There must be less of this work or disaster will be our portion. Let us abandon such things as are beneath Saints. We should be indeed Christian gentlemen in both deportment and speech.

ELBERT A. SMITH.

### FINDING FAULT

There is not a man but has some fault. If we seek to gather together all the mistakes any man has made, and then add to that all the mistakes we think he has made, we may have quite a considerable collection. The Master referred to it as seeking the mote in our brother's eye. Evidently it has been magnified beyond its right proportions by imagination. In fact, there never has lived one on earth but that some have been able to find fault with him.

Faultfinding is not conclusive proof of the fault existing in the one criticized. But it is usually proof of a fault existing in the one doing the finding. "Seek and ye shall find." (Matthew 7: 7.) For what are we seeking?

While men differ and have their failings, we think it is safe to say that the body of men representing the ministry are at least 99 per cent right, and we are of the opinion that some of them are at least 99.99 per cent right. Shall we then select that one hundredth of one per cent, or even that one per

cent and concentrate our whole attention upon it? Or shall we permit our thoughts rather to dwell on those things that are lovely and those things that are good and true?

Many times a sermon is criticised because of one small point with which we do not agree. Sometimes a masterly effort is spoiled because of one flaw. The speaker, it is true, should try to keep out that one flaw, which will work to the injury of his hearers. But if, in a human way, it does appear, should the whole discourse be marred for us by that one mistake? We know that often one objectionable feature becomes the focus of interest, until it grows larger than all that remains.

It is curious at times to note how a discourse on principles is thus perverted, when one reads into it some local happening or some personality that is not necessarily involved, and the speaker himself has made no personal remarks. That happens even with printed articles.

In the work of the missionary, we will find at times that our predecessor has done some things differently than we do. He would find that we do some things differently than he has done, or would do. We should be careful with all diligence to uphold his work, and not try to build by tearing down and casting discredit upon our brother. No real progress is made by that method. It hurts the man, it hurts you, it hurts the church, and in the broad, general definition, it is not in accordance with the real living truth.

But while this unfair criticism and spreading of discontent with regard to the work of a brother hurts the church, this is true in an especial sense of the man called to be the president of the high priesthood. Continued effort to build up our own opinion, or show our own brightness by attempting to tear down another, is to the injury of the work.

Now we make no plea that errors should not be corrected. In a brotherly, charitable way, we can help and should help one another to overcome our individual faults. But the proper method is not by talking them over with everyone else.

If we are workers together with God, we are then laborers with one another, and should try to help one another. Very rarely has anyone been greatly helped with a club, while kindness has won many thousands.

It is indeed discouraging when one is trying to do his best, to find himself unjustly criticized, and to find his defects magnified. It makes the task before him seem discouragingly difficult. Yet by the faith of his associates, by their confidence, he may overcome his shortcomings. This applies to all of us.

It is easier for us to work with the support of our associates.

Evidently when one member makes a collection or the faults of another, it is almost reflex action that the one accused will start a like collection. There then comes confusion.

S. A. B.

### WHAT ARE WE GOING TO DO?

What are we going to do on behalf of foreign missions? It is not a question to be decided simply by the general officers of the church, nor even by the general officers and our young people. It will be noted in the General Interest column this week that there is an effort being made to secure one million Methodists as tithe payers in the sense of giving one tenth of their *income* to help their fellow men.

This church has always been in the front rank in teaching tithes. With other organizations it is comparatively a recent affair. We do not think we exaggerate when we infer that it is the result of the leaven that leaveneth the whole lump. The gospel of the Lord being in the world is benefiting all.

But what are we doing? One million tithe payers in the Methodist Episcopal Church in the United States would be the equivalent of thirteen thousand in our own organization. As pioneers we should be able to do better. We should present a larger percentage of names of those who are willing to contribute in this way.

They are raising fifty-three thousand young men and young women to engage in this work. If we do as well on a per capita basis, we should have seven hundred making such special preparation for such special work.

It must be remembered that this is not simply their missionary force, that the ministry are provided for all of their local churches outside of this enrollment. Their traveling ministry as well. It is worth thinking about. What are we prepared to do?

### PRESIDENCY, TWELVE, AND HIGH PRIESTS

According to the request of the conference made on the 10th the joint council of the First Presidency, Twelve, and High Priests, which has been holding sessions during this conference, made report, reading:

*To the Conference:* The Joint Council, in compliance with your request, presents the following report, which embraces what has been agreed upon.

1. Office in the Church of Christ is not conferred

to distinguish, or glorify, or increase the importance of the person on whom it is conferred.

2. Office in the church is conferred for the purpose of accomplishing certain results designed in the instituting and establishing the church.

3. All offices in the church come properly under the head of the priesthood. Under this general head all the officers are arranged, there being two orders of priesthood; the Melchisedec and the Aaronic.

4. The scope of the present council is confined to an inquiry into the calling, duties, and prerogatives of the First Presidency, Twelve, and the Quorum of High Priests.

5. The president of the church is primarily appointed by revelation.

6. This appointment is confirmed by the vote of the church properly taken.

7. That the Presidency is the leading quorum in the church. That the duty of presiding over the church devolves on that quorum. That it is the prerogative of the president to preside over the whole church, to bear the responsibility of the care and oversight of the work of the church, in all its different departments, and through the constituted officers of the church in their various callings, according to the laws, rules, and regulations in force and recognized by the church.

8. That it is the prerogative of the president to receive revelations from God and give them to the church for the direction and government of the affairs of the church.

9. That the members of the Presidency are leading interpreters and teachers of the laws and revelations of God, and are of right presidents of the General Assemblies of the church.

10. That the members of the Presidency are to preside over the High Council, and in the exercise of this duty to render decisions on important causes submitted to that council.

11. That it is the prerogative of the Presidency to receive revelations from God through the president and present them to the church.

12. That the Presidency are the counselors of the Twelve and exercise the right of presidency by direction and council to that quorum.

13. That the calling and duties of the high priests are those of standing or local presidency of branches, districts, conferences, or stakes, to the presidency of which they may be called, or appointed by the constituted authorities of the church, in accordance to the law.

14. That "the Twelve" are the second quorum in authority and importance in the general work of the church; and is the leading missionary body

of laborers, under the direction and council of the Presidency, whose duty it is to preach the gospel, win souls to Christ, administer in the rites of the gospel, carry the gospel to this and every other nation, take charge of and direct other missionaries; and to do any work within their calling, which the necessities of the work and general welfare of the church may demand.

JOSEPH SMITH,  
*President of the Council,*  
HEMAN C. SMITH,  
HENRY A. STEBBINS,  
*Secretaries of Council.*

—General Conference Minutes, 1894, p. 32.

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### HONOR OR RESPONSIBILITY

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As we read the Bible we note that Moses prayed, "O Lord, why didst thou cumber me with this people?"

And Gideon, when the angel of the Lord appeared to him replied, "Alas, O Lord God, for because I have seen the angel of the Lord face to face."

In the presence of responsibility he was sobered and felt his own weakness. Moses had it when he was told to go to Pharaoh. Jonah had it when he was told to go to Nineveh. Isaiah suffered from it when he was sent to preach to the people of Judah. Enoch had it, according to the Inspired Version, when the Lord appeared to him. It was not fear, but a realization of the greatness of the work in which they were engaged. They did not shrink, but went forward and did the work they were called upon to do, yet realized their own weakness and need of divine help.

One with the Lord is a mighty army. Lowell has also expressed the thought, "Life is a leaf of paper white whereon each of us may write his word or two, and then comes night. . . . Greatly begin! thou that hast time, but for a line, be that sublime—not failure, but low aim, is crime." Or as another has stated it, "To dare to fail is noble; to fail to dare is ignoble."

Yet the right kind of man is humble withal and sees not the honor so much as the great responsibility.

The wrong kind of a man looks only for the honor and then is troubled and offended and accuses others of jealousy, because he thinks they do not give him enough honor. If he is fit and does his work, he will receive all the honor that is necessary. But that is not the important issue. The important issue is, can he be depended upon? Will he do his work?

Expressed in different language, too many men take a call to the priesthood to be the sign of divine

approval. It should rather be considered a divine opportunity. The fact that the Lord sends a message to call us, does not necessarily mean that he approves of all we are, and shall be. It merely means that he has given us an opportunity to make good.

If a man seek to qualify himself, to prepare himself for whatever the Lord or the church may demand of him, when the time comes he will be ready. The work may be too great for him alone. But for every responsibility, there will be provided a measure of divine help, but provided always that he is humble and provided always that he has sought and is seeking to the extent of his ability to fit himself for the work whereunto God has called him.

A call to the priesthood is a divine opportunity to work with God. The right man sees the responsibility; he sees the greatness of the task; his own weakness; and in humility asks help.

S. A. B.

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### LYNCHING

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During the year 1918 there were more than sixty-five lynchings in the United States. In most cases the crime was committed upon untried persons, often for a very slight offense, and sometimes for only a suspected offense.

The Religious Society of Friends of Philadelphia, during one of its sessions in its late Yearly Meeting, gave considerable attention to the subject. A circular from the secretary of the organization says:

It felt this sin to be a shameful blot on the fair name of our beloved land; it felt its injustice and barbarity to its helpless victims, be they innocent or guilty, and its brutalizing and degrading effect on those who perpetrate the crime and on the thousands who often gather to see their fellow beings tortured and killed. Above all it felt this thing to be intolerable and wounding beyond our power to conceive, to the Infinite, Eternal Spirit whose children are not white alone, nor black alone, but of every nation, kindred, tongue, and people.

We are told that a conference on this subject was held at New York City on May 5 and 6, and though the Religious Society of Friends (commonly known as Quakers) have no official connection with it, they are in hearty sympathy with it.

We are hopeful that some effect will be had on the situation, and can assure our friends that no person imbued with the gospel as set forth by the church we have the honor to represent can in any way countenance violence or interference with the process of the law. The rights of every individual are sacredly observed in our church covenants and practices—toward members and nonmembers.

E. D. M.

## ORIGINAL ARTICLES

### THE SACRIFICES OF THE WAR

(Summary of sermon by Elder John W. Rushton, at memorial service to Graceland students, Sunday, April 6, at 3 p. m.)

[The speaker read 2 Timothy 2 and continued]:

Our present duty is at once pleasing and painful. It is a mingling of grief and gladness. As we rejoice with deep gratitude because of the cessation of hostilities and the return of the men who have served the country in her hour of need, we are also filled with deep sorrow as we memorialize the supreme sacrifice made by the boys who went out of our midst, full of life and zeal to do their part, but now fill heroes' graves in different parts of the world. They went out from our college and we know their homes and parents, we are lonely to-day because they are no longer with us, and we here publicly express our profound sympathy with those who have lost sons, brothers, and friends, but rejoice with them that the place made vacant becomes the shrine of radiant memories before which we gather to-day and pay our homage in gratitude for the service which they so nobly rendered.

The theme, whether the aspect of welcome to those who have returned, or of grief as we mourn for those who shall not return, is wide and deep. We cannot exaggerate, nor express, nor measure its significance. But in a common joy and a common bereavement we are all united to-day in our common joy and remembrance. To the one we give our most hearty welcome and exuberant greeting, to the other we offer our most heartfelt sympathy.

There are six names of the boys and two names of the girls who, going out from Graceland College, have died for the honor of the cause and have placed the stars of gold upon the service flag of our church college, and help to swell the total of casualties which the church in America has given for the common cause of universal right and justice. From these congregations in the United States, our church has given a total of one thousand and sixty-three young men and women to the service of their country, of whom at least thirty-seven have died. This does not include Canada nor Britain nor Australia, but only the United States.

War is always a dismal and tragic business. It leaves its black track of misery and winding trail of wooden crosses. But along this highway of mourning there marches the world's finest and no-

blest heroism. Through this baptism of devastation and death there is developed a renaissance of national life, and we are given a vision of the divine power which lies at the back of all seen things. There are many compensations for tragedy and sorrow not the least is the discovery of the truth that life gains in value not because of what is enjoyed but rather because of what is suffered.

Not long ago in reading a book which has been described as the most impressive piece of fiction which the war has produced, *The Four Horses of the Apocalypse*, written by a Spaniard, Ibanez, I was impressed with an incident mentioned by this writer. Desnoyers, a Frenchman who left his country at the close of the Franco-Prussian war and went to South America where he became wealthy and lost his interest in his native land, finally returned to Paris with his family to enjoy the fashions and pleasures of that city. He only had one son besides two daughters, the son being a wild harum-scarum, seeing only the most exciting and questionable pleasures. Shortly after the return of this family to France, the war broke out, much to the annoyance of this old man who could not understand why France was so foolish as to seek to obstruct Germany again, after the calamitous defeat of 1870. He was so sure that France was doomed to a repetition of that experience that he became peevish and critical and endangered himself as a consequence.

One day, however, he happened to be close to the railway station at Paris when a number of soldiers were going to the front and he noticed among the crowd an old veteran of '70 who was clasping a young man's hand and seeking to encourage him, then he noticed a mother dressed in the garb of a widow who was sitting close beside her son, then he observed a little group, evidently a family. There was the woman who was an expectant mother, and a man in uniform, her husband, together with their three little children hanging on to his clothing and enjoying the excitement. In no case was there any expression of grief or distress. All were brave and eagerly waiting the call to entrain. Soon the soldiers were all on board the train, and as it drew out of the station, he noticed that the old veteran was choking with sobs and shaking his fist towards the north, and the widowed mother was striving hard to keep back her tears while she waved her handkerchief to her soldier boy, and the mother of the three children was prostrate with grief. Then it was that Desnoyers came to himself and the spirit of France awakened in his bosom and he envied that old father, the widowed mother, and the misshapen woman who gathered her three little children around her in unutterable anguish, and he cursed his own bank-

ruptcy and longed to have a son who was worthy to take his place and do his part in the great conflict. The sight of personal sorrow and the glory of sacrifice in the interest of a worthy cause transformed him into a new being and from that time he is a Frenchman who lived and worked and sacrificed for France and had his supreme glory realized when his wastrel son finally became a hero and went forth nobly to bear his part as one of the soldiers of France.

We emphasize the glory and joy of sacrifice, and whisper the shame that is inevitable to those who decline to pay the price which must be paid in all ages for righteousness and peace.

These relatives and friends of the boys whose names are our honor to-day know the meaning of the joy of sacrifice. While they grieve because of their loss, yet to-day they would not exchange that sense of joy which is the reward of the sacrifice which they have made for anything which might be offered.

Let us consider briefly the causes of the sacrifice which has been demanded of the nations who have championed the cause of democracy in the hour of menace.

Our civilization is essentially Christian. No matter how much we may fail to live up to our standard or be loyal to all that is involved in our Christian ethic, it is nevertheless true that we stand for the message of Jesus Christ, and own the sovereignty of Christ in our national life and owe to him our gratitude for what we are, and even hope to be. What does the message of Christ signify to us and of what does it speak? Very strange to say the summary is given to us by a German theologian, Harnack, who in the light of what Germany has done, and he himself with many other German scholars has tried to defend, seems to be, with the strange irony of fate, hoist with his own petard; this man says that Christ is concerned with three important features namely, God; the kingdom of heaven; the value of the human soul.

If the German people had believed in these three things this war would never have taken place. The supreme sin of the Teutonic nation is in the fact that they have been disloyal to their own mind, untrue to their conscience, and have sinned against self.

On the contrary it was because the allied nations believe in God, the kingdom of heaven and the value of the human soul that they gathered up their wealth and life and risked all they had and all they were and their future to save all that these three simple sentences mean, and to save the Christian ethic which commands that the "strong shall save

the weak," and that a man who will not give his life to save another is not worthy of life. This is the reason that Great Britain and the United States challenged the worst the enemy could do and gathered up their strength to save democracy from the threatening tide of Teutonic invasion; and in the glorious victory which has been achieved, the disaster and sacrifice entailed, it becomes a sacrament to us all.

God for us cannot mean anything less than good. In all goodness God is revealed, and in the revelation of God there is the source of all power. To be aligned with goodness and truth means that the power of the Eternal is reinforcing the human efforts, and "if God be for us who can be against us"? And as we vision God in this wide and philosophic sense, we must stand for a loyalty which carries us beyond the boundaries of geography, of sectarianism, of cast, and unites us in a brotherhood of God upon the true basis of immortality.

The kingdom of heaven must signify at least, the organization of all men and women who love God and find him in all that is good, into a society which is characterized by all that the race has read into the word "*happiness*," conditioned in truth, whose onward and forward activities are in righteousness and justice. This organization whether called Zion of the Old Testament, the kingdom of heaven of the New Testament, or the New Jerusalem of the Apocalypse, is after all the great objective of all religions and the hope of all humanity. As a church we stand for this ideal and believe that the kingdom of God is within the reach of men. When men shall live their life under the will of God, and in all of the activities of social relationship "will good" then it shall be said "Behold the kingdom of God is within you." But there can be no Zion or divine kingdom for those who ignore or repudiate truth, virtue, and justice.

When we speak of the value of the soul, then, remembering that the word *value* comes from the Latin *valere* which means "that which is availing in or for life," from which we get our words *valient*, *valorous*, and their cognates, as well as the word *value*, and that we shall understand that those things only which make for the increased power and greatness of the soul with all the meaning of mind and spirit which the New Testament reads into this word, can be esteemed as valuable; and all things which dull the mind and weaken the will and dim the celestial splendor of the Spirit are valueless and injurious and must be rejected.

Outside of God, the kingdom, and the soul, there is no immortality. All things, all peoples, all men who are living their lives or are being used in such a

manner as to impoverish or impair the qualities of the soul, in the nature of things are doomed to obliteration. For inasmuch as in the course of evolution as well as in the word of God, it is clearly shown that he only can survive, then all things which are unlike himself must be cast out, then all of those who are unlike him must sooner or later either become identified with him or be abolished.

It is singular that the three great nations who have been allied in the war upon the common enemy have fought together under the "red, white, and blue." Always these colors have stood for spiritual qualities. The red for the passion of love, white for honor and purity, blue for the immortal.

These are our common ideals. By them we live and for them we die. Without love, honor, and immortality there is no life.

But it is not enough that we shall win the war. The war will not be won until we have proved that we were worthy to win because of the widening and deepening appreciation of these things. May God forbid that we shall cast a shadow upon the glorious victories of our heroes by infidelity to these ideals, but rather by our loyal devotion to them may the angel of the future establish our right to victory because of our moral and spiritual worthiness. This can only be because of our willingness and ability to improve the condition of humanity and the world. We shall give the final proof of this when we have converted our enemy into our friend. This is the supreme test of Christianity. We must love our enemies and make our enemies love us, but love can only love the lovable. Our duty is clear that there must be the uplifting of that which is universally recognized as the lovable, and in our loyalty to that we unite with all loyal people who are loyal in their love of and devotion to that which is the supremely lovable. This will also be the payment of our debt of gratitude to those who have died.

At this point we may pause to consider what shall be a most fitting memorial? What shall we erect to perpetuate the memory of these men who have died for us? It seems to me that the proposed memorial hall in connection with Graceland College would be a suitable monument. For from the college there will go forth those men and women who by virtue of their training in the culture and art of the Christian ethic there will be guaranteed to the world educators who are not only imbued with the passion for intellectualism but for that truer culture which includes will and spirit as well as mentality.

The time is here when all things must be gathered into one. That oneness is the oneness of Christ; for he must be all in all. There is a great need among us for the development of an intellectual

basis for our religion, but there is also a great need for the spiritualizing of the world's intellectuality. While it is true that mere intellectualism is a poor substitute for inspiration, yet it is also true that an intellectual mind lit up by the inspiration of the Almighty gives us more of the Apocalyptic vision in which we see the city of God coming down out of heaven.

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### **"HE BEING DEAD, YET SPEAKETH"—A FEEBLE TRIBUTE**

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In the removal from earth life of Heman C. Smith, death has dealt a severe blow to all whose privilege it was to be intimately acquainted with him. Memory of him is an inspiration, and it is impossible to free ourselves from the painful sense of loneliness that the thought of his absence creates. Every station and walk of our church estate is permeated with this feeling, for one cannot enter any of its avenues where the impress and influence of his noble and useful life is not discerned.

Thousands know of him only as his literary contributions reveal him to them, and from their lips the expression is everywhere heard: "A great man has gone. But only those who by reason of immediate intercourse and intimate companionship have learned the value of the man and discerned the richness of his soul and heart competency can truly sense the greatness of the loss the church has sustained in his departure.

To me he seemed the personification of nobility, and it was only necessary to think of him in order to find a sufficient rebuke for the unseemliness that occasionally had exhibit in my own life, and I could go to my extreme in eulogy of his character to-day without entering the realm of flattery.

After the manner of human speech, he is dead, but in me he yet lives and will never die till I have passed beyond the reach and sphere of memory. He lives to be loved—to be emulated—his absence to be mourned as an irreparable loss, and the asperity of the thought of coming dissolution for me is softened by the hope that it will permit my reassociation with him.

My acquaintance with him began shortly after my entrance into the church, and my admiration began with that acquaintance. Meeting him only at General Conferences, I made as much as possible of the opportunities for being in his company, for it always seemed that there was something about him that I desired and needed, and that was communicable.

In the year 1881, I think it was, he made a tearful and stirring appeal to the body for help in his field

of labor, and got only expressions of sympathy in response, as laborers were scarce. Rising again he cried out: "Sympathy is all right in its place, but it is not sympathy I want, it is *help!*" He did not get it at once, however, and I slipped quietly over to his side, later, and asked him how he would like me as a helper for a time; to which he replied, "Will you go?" I answered, "Yes, if appointed," and so good fortune threw us together as missionaries for a few months during that year, in the Indian Territory—the Cherokee Nation chiefly.

The houses were a mile or more apart, the gum-weeds were rank, the prairie grass tall, making foot-travel tiresome; the snakes were abundant and bobbing up every here and there along our path; the ticks homesteaded our bodies where the chiggers had not preceded them; the sun poured its rays in blazing heat upon us most of the time. We had to ford Grand River and make long wearying tramps daily; but with Heman as a companion, every discomfort was minimized and the advantage was mine.

He was uncomplaining and jovial and when he spoke he always said something, and from even the sorriest conditions he extracted a modicum of information and comfort for use of which he found place in his subsequent services as a minister.

Sometimes the food set before us in certain places was such in appearance as to overmaster even his determined to "feel no compunction for stomach's sake," as well as my own, but he was a gentleman and never allowed a word or look to escape him that would reflect on the conditions. Sometimes they were almost insufferable, and after gracefully indulging to the length of his palate's endurance, he would excuse himself and we would wander off and let the emetic get in its work, and then pick and eat wild berries enough to satisfy hunger and tide us over till the next meal at some other place.

One day, after just such an experience, we reached, towards evening, a large, one-roomed log house with only one bedstead in it. The hospitable host and hostess welcomed us and surrendered the bed to us and took their children to the other end of the room, with them to bunk on a pallet which was improvised on the floor. The coverings on that bed were eloquent in odor and color as to the absence of laundries, but tired from long tramping, and almost prostrated from effects of the heat we "turned in." Just outside the building a dog, suffering from the mange, kept up a constant howling and, whether attracted by that music or the warmth of our bodies, or both, need not be told, but from the tombs or crevices of the bedstead, there emerged a host—I will not say innumerable, for we did not try to count them—bent on taking squatter sovereignty on all

the territory not previously preempted by the chiggers and ticks on our carcasses. Well, they didn't sleep, nor did we. They kept busy, and so did we. Beds are usually suggestive of sleep and rest; but there are beds *and* beds, as missionaries in some places know, and poor Heman and I couldn't help thinking, if we did not sing, of "Home, Sweet Home," and how soft a brick pavement would feel back there in comparison with what was then in evidence. After some two or three hours thus spent, Heman reached his endurance limit and quietly crept out of bed and into the yard, where he found an old barn door which had been laid upon some logs, and on that he stretched himself and let that mangy dog sing him to sleep, while, cheered by the same lullaby, I kept up the struggle inside till morning with fate and fortune and vermin.

However, next day we talked gospel, advertised meetings, and then resumed our tramp, and the only regret expressed by Heman was for those people whom heredity and environment had thus fated. Next afternoon found us at the home of Brother Clark—an oasis which we made the most of. We rested and ate and drank and slept—and *bathed*, with a relish born of long abstinence.

One of the places of blessed memory to us in those days was the home of the late Sister Duncan and her husband. She was a full-blooded Lamanite and her home was a little palace, from the floors of which you could have eaten your food with a relish. They were the embodiment of hospitality and it was a blissful respite to be sheltered there.

Brother Heman always kept the "blues" away from me by the use of the faculty which seemed to be characteristically his, of infusing his own nature or self into every experience in such a way as to make it impossible for me to think of the gloomy occurrences without feeling glad that I had participated in them, because they brought *him* out more distinctly—he sanctified them to me somehow.

His sermons were such that his audiences—old or young, learned or illiterate, could take them away with them when they left the chapel, and that goes a long way toward spelling success. The bread he fed his hearers was made of whole "wheat." He was a powerful speaker and often eloquent, but he never "played to the galleries." He seldom, if ever, offered pastry to his hungry auditors. He handled only the staple "bread of life." He never harangued an audience. He logically reasoned. He never made a bid for favor in a speech. He stated facts and reasoned from them and the law, regardless of effects upon the listeners.

In meeting a baptist preacher in Texas, in a private prearranged discussion once, he asked the man

bluntly if he was honest in engaging in the debate, and the answer was, "Yes, sir, absolutely." "Then," said Heman, "you had better arrange your affairs for becoming a Latter Day Saint at once, for that will be the result of this interview. I advise you to stop before you start unless you are ready for that." The preacher smiled at this apparent display of conceit, but at the close of the discussion, he surrendered like a man, became a Saint, then an elder, and later a missionary.

Heman knew that the gospel he handled was of God, and that fact gave incisiveness to his utterances. He was free from ostentation. He was as humble and approachable as a child, and never jealous of others, let them rise as high as they might. His shoulder was always ready to "boost" a brother toward success. His acquaintance always *wore* well, and the better you knew him, the keener was your appetite for his companionship. In short, he was a man of God, and God loved him.

It was my privilege and pleasure to perform the ceremony that made him and his chosen Vida one, and to see them start together for California immediately afterwards.

By authority of the revelation of 1887, he and I were enrolled in the Quorum of the Twelve, and by the revelation of 1909 we were both removed therefrom—he to give his time exclusively to the work of Church Historian, and I to pursue medical work. We were told on being released by President Joseph Smith and Frederick M. Smith, that our apostleship remained, and we were only released from active work with the quorum; and always after that at General Conference time, Heman would jokingly issue a call to me for the "Quorum of Apostles at large" to meet.

On the morning of April 4, 1919, I called on him at the Sanitarium, just before starting for General Conference. Though suffering in body, his heart was throbbing with zeal for the gospel and he thought that after a few days of rest and treatment he would be able to make the trip to conference and share in the work of its closing days; but it was otherwise ordered, and thus closed our earthly interviews which had extended over a period of forty years.

His last words to me—like nearly all his others—told of his devotion to principle, his anxiety for the church's triumph, his willingness to remain on its altar, and his fidelity to truth.

Let no reader of these lines think that I regard Heman C. Smith as a man without any of the failings or frailties of mankind. Not at all. I saw in him what challenged my affection and I loved him, and he was one of the men who permitted me

to get near enough to him to love him expressively. His going seems to have taken a part out of my life; the lesson he helped me to learn makes me resigned even to that, and inspires me to further toil till I shall be counted worthy to share his promotion.

And as I scan the fields of toil  
His pilgrim feet have pressed,  
I call each atom holy soil—  
Each sand supremely blessed.

For side by side with his thereon,  
Footprints I see, which tell  
That he who from our view has gone  
Walked with Emmanuel.

Companioned thus, no mystery  
That he was loved, for who  
Could read a mortal history  
Thus written and eschew?

JOSEPH LUFF.

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### THE SIGNS OF THE TIMES

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IS THE SECOND ADVENT OF CHRIST NEAR?  
WILL THE WORLD BE CONVERTED BEFORE HE COMES?

(Sermon by Elder A. C. Barmore, March 16, 1919.)

As a text for this evening's sermon I wish to use Revelation 22:20 which reads, "I come quickly." This text has been used in two erroneous ways, and by two separate classes of people. Some, and these are of course religious people, have used it to show the early return of Christ as to the time or date of his descent. In this way they have repeatedly built up and torn down their own faith and that of their followers by the frequent excitation and disappointment of their own faith and of their hopes. Sometimes they have grown more cautious and have not repeated their error while in other cases they have altered their plans somewhat and continued in the same folly. The other class referred to is made up of infidels who have taken these religionists seriously, that is, to the extent of accepting their interpretation of scripture and on that basis condemning the whole Bible.

As a matter of fact the explanation of the text is faulty. It does not refer to the date of the Savior's coming but to the manner of his appearing. The sense is, "I descend abruptly." It is analogous to Malachi's prophecy: "The Lord whom ye seek shall suddenly come to his temple."

#### NOT FAR OFF

By this we do not mean that Jesus will not soon return. We believe he will, but such texts as these do not prove it. The verses quoted are as much in favor of his coming centuries ago. We prove the immi-

nence of his coming now by the prophecies. It is, indeed, in these that we find the best evidences of the inspiration of the Bible. As a matter of fact, we have lately had and are still having the wars of the last days, and the famines, pestilences, and earthquakes prophesied by Jesus, are, in all their intensity, yet to come. One thing which has led to much error along this line is the tendency to exaggerate the importance of trivial events. For instance, the dark day of 1780 has been used as an evidence of prophetic fulfillment, when it was a very trivial affair, and was caused by forest and prairie fires, intensified, perhaps, by the sudden appearance of a cloudy sky. And besides, it prevailed only in certain of our Northern and Eastern States. Similar phenomena have been observed on the Sahara Desert as the result of sand storms. The same use has been made of the falling of the stars in 1833. This, like the event of 1780, can have no bearing on the second coming of Christ for the "signs in the sun, moon, and stars," are, by the prophets, placed after the great wars of the last days, and also subsequent to the return of the Jews to the Holy Land. (See Joel 2: 10, 31; 3: 9, 10, 15.)

#### EXACT DATE UNKNOWN

Several attempts have been made to fix the time of Christ's coming. The most notable instance was that of William Miller in 1844. All such efforts turned out miserable failures and must continue to do so. This is so because they are directly opposed to the specific teachings of Jesus who says: No man knows the day nor the hour wherein the Son of Man cometh, no, not even the Son himself nor the angels, but the Father only.

When I was in California in 1897 I spent much of my time in Modoc County. At that time there was a class of religionists at work there known as the Gospel Band. They used canvas-covered wagons which were called, "Gospel Wagon No. 1," etc., on to as many as they required. Their methods were similar to those pursued by the Salvation Army in our large cities. Their leader was a Reverend Adams, who, in representation of himself and followers, said to me: "We believe that Christ will come within this century." This was in the nineteenth century. We are now living in the nineteenth year of the twentieth century, and still Christ has not come. In Acts 3: 21 Peter declares that "the heaven must receive" (that is, "keep," or "retain") Christ "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets." *Restitution* is equal to *restoration*. A part of the work of restoration not yet accomplished is the restoration of Israel to their own land, and also their restoration to the favor of

God by their conversion to Christ. As to how long it will be after these events before Christ comes, we are not informed.

#### WORLD NOT CONVERTED BEFORE

A common error is that the whole world will be converted before the Savior's coming. This has led to still others of a similar kind. When, in 1913, I returned to America after eleven years' absence in Australia, I really expected to find Americans so generally converted that I feared there would be no room for evangelistic work. I had been led to expect this from the statements of American evangelists I met in Australia. Really there are more non-members in this country than ever, and of those who belong to church only about thirty per cent attend. Jesus says: "As it was in the days of Noah so shall it be also in the days of the coming of the Son of Man." "Shall be" indicates his future coming, and the prediction also shows that at that time there would be the usual amount of wickedness, if not more.

## OF GENERAL INTEREST

### FRANKLIN ON THE LEAGUE OF NATIONS

[The *Des Moines Register* for May 13, 1919, reprints an extract on Franklin on the League of Nations, by R. W. Kelsey in the *New Republic*. The clipping follows.—EDITORS.]

Anent the opposition to the proposed covenant of the league of nations I venture to offer the following excerpts from a statement written by Benjamin Franklin and read near the close of the constitutional conventions of 1787. The likeness of the conditions and problems of that day to those of this was referred to in a recent editorial of the *New Republic* entitled "The great debate." In like manner the words of Franklin then are full of meaning at the present moment.

"*Mr. President:* I confess that there are several parts of this constitution which I do not at present approve, but I am not sure I shall never approve of them. For, having lived long, I have experienced many instances of being obliged, by better information or fuller consideration, to change opinions, even on important subjects, which I once thought right, but found to be otherwise. It is therefore that, the older I grow, the more apt I am to doubt my own judgment, and to pay more respect to the judgment of others. . . .

"In these sentiments, sir, I agree to this constitution, with all its faults, if they are such, because I think a general government necessary for us, and

there is no form of government, but what may be a blessing to the people if well administered; . . . I doubt, too, whether any other convention we can obtain may be able to make a better constitution. For, when you assemble a number of men to have the advantage of their joint wisdom you inevitably assemble with those men all their prejudices, their passions, their errors of opinion, their local interests, and their selfish views. From such an assembly can a perfect production be expected? It therefore astonishes me, sir, to find this system approaching so near to perfection as it does; and I think it will astonish our enemies, who are waiting with confidence, to hear that our councils are confounded, like those of the builders of Babel; and that our States are on the point of separation, only to meet hereafter for the purpose of cutting one another's throats. Thus I consent, sir, to this constitution, because I expect no better, and because I am not sure that it is not the best. The opinions I have had of its errors I sacrifice to the public good. I have never whispered a syllable of them abroad. Within these walls they were born, and here they shall die. If every one of us, in returning to our constituents, were to report the objections he has had to it, and endeavor to gain partisans in support of them, we might prevent its being generally received, and thereby lose all the salutary effects and great advantages resulting naturally in our favor among foreign nations, as well as among ourselves, from our real or apparent unanimity. Much of the strength and efficiency of any government, in procuring and securing happiness to the people, depends on opinion—on the general opinion of the goodness of the government, as well as of the wisdom and integrity of its governors. I hope, therefore, that for our own sakes, as a part of the people, and for the sake of posterity, we shall act heartily and unanimously in recommending this constitution (if approved by congress and confirmed by the conventions) wherever our influence may extend, and turn our future thoughts and endeavors to the means of having it well administered.

"On the whole, sir, I cannot help expressing a wish that every member of the convention, who may still have objections to it, would with me, on this occasion, doubt a little of his own infallibility, and, to make manifest our unanimity, put his name to this instrument."

How freighted are Franklin's words not only with generous charity but with political wisdom, and how pertinent to the present issue. Well might we wish at this juncture for a senate full of Franklins, generous enough to forget personal or partisan animosities, wise enough to doubt a little of their own infallibility."

[We may add, how weighted are Franklin's words, not only with charity but also in the real sense—true Christianity. If all could only see the vital difference between a consistent effort to bring about proper amendment at the right time and place, together with a spirit of mutual consideration and conciliation on the one hand, and that very different spirit of those who go forth to various fields or states and there point out all the objections possible. It applies in the case of the League of Nations; it applies in the case of government; it applies in the kingdom of God.]

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### A NEW MOVE FOR CHURCH UNITY

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[From time to time we note the effort towards church unity. The intent is doubtless good, for there is and can be but one church of God. But the method of carrying out is erroneous in that every effort we have noted is based upon an attempt at compromise between individuals and separate churches, rather than an attempt to find from our heavenly Father the church with which he is well pleased, and the truth as it exists with him. There has been an effort since last fall to federate the churches of Omaha. Sometimes they had difficulty in securing a secretary, so Sister Audentia Anderson informs us. Then they had long sessions over the constitution to be adopted. Finally seven pastors fixed one up, but the clause on membership was found objectionable, as is set forth in the inclosed clipping from an Omaha paper of about May 11.—EDITORS.]

The proposed union of the Omaha Ministerial Association with the Omaha Church Federation has apparently attracted but little notice, and the writer has felt that the vital importance of the subject to the city calls for a more extended public discussion than was given in the meeting of about twenty-five of the one hundred protestant ministers of the city held Monday morning. What is said here is, of course, the individual expression of the writer.

At the Monday meeting a constitution was adopted by the Ministerial Association, for a new organization to be known as the Omaha Association of Ministers and Churches. The purpose as set forth covers a wide range of splendid activities touching the civic, industrial, social, and religious life of the city.

#### ADOPT RESTRICTING CLAUSE

After considerable discussion, however, a restricting clause was adopted, which was intended, without any possible question, to eliminate from membership certain churches. There could be no serious objection on the part of anyone, if it is the desire of what may be called the evangelical churches to organize themselves into an association for cooperating in religious work.

The only objection which can be raised is that the organization, after adopting this restricting clause, was not frank and honest enough to adopt a name

and an expressed set of objects in keeping with the restricted plan of membership.

If this had been done, the organization, instead of being named the Omaha Association of Ministers and Churches, should have some such name as this: "The Omaha Association of Protestant, Evangelical Christian Ministers and Churches." It might, of course, be even more restricted, to those who accept the Augsburg Confession, or who hold to some sacrament as a saving ordinance.

Any group of ministers has an unquestioned right to organize an association. It is a question whether they have a right to organize an exclusive organization and at the same time adopt so widely inclusive a name; whether, in fact, they have a right, in this day of religious tolerance, to say to the city, "Only those who subscribe to these creedal conditions are entitled to be called ministers and churches."

#### FOR CIVIC ACTIVITIES

It was the feeling of a majority of the committee which drew the constitution, that there should be in Omaha a federation which might include in its civic activities all the religious organizations of the city. It was hoped that this association might unite in helpful cooperation those who are striving to serve God and their fellow men.

The associations as formed, while a perfectly legitimate organization as far as it goes, does not unite; it divides. It says to Jews and to Unitarians and to other liberals: "You are not churches and we cannot ask you to cooperate in these civic activities."

Furthermore the wording of the restrictive clause not only eliminates organizations but it practically sets up an interpretation of a theological dogma and says that this particular interpretation must be adopted by those who are to become members of this association. It practically declares that there is no room in the religious life of Omaha for those who are thinking, religiously, in the terms of the 20th century.

It would eliminate every effort to reconcile scientific truth with religious truth. It would say that Omaha must go back for its interpretation of religious truths to the dark ages. This, at least, is the inevitable conclusion based on the arguments which were presented in support of the restricted amendment to the constitution.

#### SAYS TO "PRUSSIANIZE RELIGION"

While this is bad enough I have wondered if there was not also present an attitude on the part of many who supported the amendment which would expose itself something like this: "I believe so thoroughly that my theological views are correct that I cannot mingle socially with those who differ from me, that I

cannot take part with them in civic betterment work. I cannot march side by side with them in the great battle that must be waged in the coming days to bring the kingdom of God to pass on earth."

I cannot suppress a feeling that there is an effort being made to Prussianize the religious life of the city of Omaha, whether it is a conscious effort or not. I cannot avoid a conviction that real religious liberty is being smothered out by the oppressive dogmatism of an age that should have passed.

If the great battle for democracy, against autocracy, has not succeeded in eliminating the spirit of the Hun in the religious life of to-day it has to that extent failed, and it will not be surprising if in the coming years the leadership in moral and industrial and social reform passes from the church into the hands of secular organizations.—J. Delman Kuykendall, in *Omaha Bee*, May 11, 1919.

#### METHODIST CHURCH DRIVE

[We think the following clipping from the *Omaha Bee* for May 18, may prove of interest showing the opinions of others concerning the religious crisis before the world. To express it in terms applying to our own organization it would be equivalent to our raising between \$1,750,000 and \$2,000,000 in a single week's drive. That would only be pro rata according to the number of members. It would not take into consideration our responsibility to let our light shine in an especial degree for the redemption of the world.—EDITORS.]

With their goal \$140,000,000 for human betterment, the greatest amount any denomination ever attempted to raise in the history of the world, Methodist Episcopal churches throughout the United States will begin tomorrow a spectacular one-week intensive financial drive.

They are trying to achieve the financial objects of their Missionary Centenary by employing all the methods of a Liberty Loan campaign—newspaper advertising and publicity, bill boards, special pamphlets, dinners, and the rivalry between localities and individual churches, each striving to show an oversubscription.

The country has been divided and subdivided into areas, conferences, districts and sub-districts, and the individual churches are also organized into several units. To each division, down to the individual churches, a definite quota has been assigned.

That the drive is bound to be a signal success is the deduction drawn by leaders at centenary headquarters here from a flood of letters and telegrams showing about two thousand churches already have exceeded their allotment and are pushing on for 100 per cent oversubscription.

Teams of workers carefully organized and drilled by C. S. Ward, campaign manager for many recent

war fund activities, will present the centenary message to every member of the church next week. In each city the teams will meet together once a day for luncheon or dinner, exchange reports and get inspiration from speeches and music.

The movement is founded on the belief that the world to-day is at one of the crucial points of its history, and that the war has awakened mankind, but left it confused and likely to follow false prophets, and that a remarkable opportunity for the play of either good or evil forces is open in every land. In this crisis the leaders of the movement declare Christianity should take a strong stand and make unusual efforts to supply the guidance.

But the work to be undertaken with the centenary fund will be largely of a most practical character. Among the multitude of enterprises decided upon are the adoption of twelve French towns on the Chateau-Thierry battlefield for reconstruction, a series of recreation centers like the Y. M. C. A. huts but of a more permanent nature, in war-torn France and Italy, hospitals for the cannibal tribes in Africa and Mohammedans of Malaysia, a large agricultural station to teach American methods of farming in southern Italy and an even larger institution of the same character in Chile; community churches in many American cities and an intensification of all the activities to improve the tone of American life, so as to make the United States the "model Christian nation."

An interesting feature of the drive is the attempt to enlist one million Methodists as tithers, or persons who promise to give one tenth of their income to help their fellow men. So far, well over 125,000 men, women, and young folks have signed this pledge and the gold cards have poured into the centenary offices here so fast that the tabulation is far behind.

Fifty-three thousand young men and women are being recruited from colleges and schools. This army corps will be especially trained to serve in the enterprises of the church as enlarged by the centenary. On the intelligence and personality of the leaders developed, according to the heads of the centenary, will depend the success of the movement as much as on the amount of money raised.

We therefore stand for the Bible ideal of Zion and a literal kingdom of God on earth. We believe that as Christian believers we should unite in making the Christian ethics the basis of our correlated activities, having the glory of God and the increasing of mutual happiness, with the consequent decrease of injustice, inequality, and competitive struggle, as our paramount objective.—G. H. Wixom, in *Santa Ana Daily Register*.

## THE STAFF

Edited by ARTHUR H. MILLS, 704 8th St., San Bernardino, Calif.

### The Spiritual in Music

That there is a spiritual element in music very few, probably, realize or have given even a passing thought. To the most of humanity music is but a thing of ephemeral fancy, a something to afford present pleasure, having little, if any, meaning beyond the mere pleasing of the moment.

But there is more in song than sensation; more in music than mere pleasing; for there is in it a positive, potent, spiritual force that manifests itself to man, and in a thousand ways influences and shapes his life for good or ill.

That there is a subtle but potent force in music can be readily seen in the many practical ways in which it is employed in the affairs of man. In so many things does it enter into the woof and warp of his intricate existence that we wonder sometimes how he could get along without it; how seriously its loss would affect his welfare and progress. Our armies are recruited under its influence; their drills are made more precise and effectual by its rhythm; the long, wearisome marches are found less burdensome under its reviving impulses; and our soldiers go the more bravely into battle under its inspiring strains. In the camp their lives are made happier, more orderly, because of its influence, and so valued is it that the Government is urging its culture in their after lives as civilians.

In the life of the citizen, music is valuable as a refining, educating influence, and communities are turning their attention to providing proper music for the benefit of all. The most public-spirited of our communities are providing civic centers where municipal bands and orchestras and the municipal organ concerts are abundant and are free to all.

This is as it should be. Society should recognize its opportunity in music and the great possibilities that music holds for it, and should provide for the liberal dispensing of music to all, that its benefits may be shared by all alike.

Never in the history of the race has so much music of good quality been given to man, and never before has so much of a bad or doubtful character been dumped upon the public. The stimulus of unusual musical development has, of course, resulted in a stimulated and increased production and a mass of stuff, some good, some worthless, and much harmful, has resulted. The problem of society is at present the digestion, absorption, and assimilation of all that is worthy of this mass, and the elimination of the great bulk that is worthless.

The effect of music upon men is either good or bad, according to the character of the music partaken of. He who seeks a rendition of Handel's immortal "Messiah" cannot help but have a better conception of the majesty of the great atonement made for the world. He who listens to a symphonic masterpiece cannot help but feel its exaltation. He who hears a tone picture from the pen of a master hand cannot help but feel its ennobling, elevating influence. And so it is; he who seeks the good in music for his own must inevitably receive from it that which immeasurably betters him. But what of the masses of to-day, who are content to regale themselves continuously upon the vapid, cheap, oft-times worse-than-worthless stuff put out under the name of music? How are their tastes being perverted? Is not the unprecedented and astounding growth of "ragtime" in the last decade an evidence that with many the musical tastes are surely lowering and tending to that which is vicious? Is not the musical tendency of the age an adequate reflection

of the decadence of society in general, an unflinching indication that society is sinking into that degeneration which will encompass its downfall, and which has been foretold by prophet and sage?

Now, what is the message of God to his Saints who are to live in this age of decay, and who would preserve themselves from the contamination of degeneration? It is that "my people shall stand in holy places." May they not occupy sacred ground in music as well as in other things? Can they live truly uncontaminated lives in every other thing and at the same time satisfy themselves with the low and mean in music?

Saints who have been favored with the divine counsel to "cultivate the gifts of music and of song" should endeavor to seek out and appropriate only the best in music, for life is too precious and too short for any but the best, and the formation of true character too important to admit of trifling with that which is low and vulgar. The best in music is none too good for the people of God, and they should seek out assiduously to find that best and weave it into their lives.

As to the spiritual in music: we should strive to realize that everything in music has a meaning, either for good or for ill. We should try to sense that meaning and to choose such music as will express only that which is pure, good, and noble. The music of our homes should be chaste and of good quality; that of our church dignified, lofty, and without show or pomp.

How are we to perceive the spiritual, inner meaning of music? How are we to discern the good and the evil in music? There is no royal road to a knowledge of music or its spiritual meaning. It is only by acquiring an intimate relationship with the art that we reach its innermost portals. Nothing that is really worth while in life is gained without effort. We cannot understand the hidden meaning of music unless we seek her riches through labor. The secrets of her treasure house that others have delved and striven for are not yielded to us without an effort. As we labor to learn the spiritual meaning of our wondrous faith in God, so must we labor to know that found in the spiritual content of music. God's people should be diligent to cultivate a real acquaintance with this choice art. Therein comes effort, labor, which conquers all things. We *must* work to know the inner meaning of music if we attain to the divine intention regarding it.

ARTHUR H. MILLS.

### The Church Piano

Many of our churches use pianos as accompanying instruments for their sacred services. In the absence of means or facilities with which to secure a pipe organ, the instrument par excellence for religious service, the piano is rapidly supplanting the cabinet organ as a favorite in our devotional exercises. This is as it should be, for the piano offers so many more opportunities for musical development than the small reed organ. It is with the knowledge that this is obtaining more and more that we have resolved to write some few practical hints concerning the pianos that our churches secure and use, believing that they will be of value to those who have our musical interests at heart. It is also with the further knowledge that so few of our church people really understand how properly to select and care for a church piano that we write, for their practical information.

#### BUYING THE PIANO

There are many things that too often determine the selection of a piano for the church, and it is with the knowledge that in many instances mistakes are made that we

write by way of warning. Frequently the factor that determines what piano shall be purchased is the amount of money that is available. The committee in charge of raising the funds for the piano secure what may seem to them a reasonable amount, say two hundred or two hundred and fifty dollars, and no longer put off the purchase of this important instrument. Now, a really first-class instrument of good quality can no longer be purchased at retail for this amount, and the result is that the committee frequently, in their quest for a bargain, fall into the hands of some unscrupulous dealer, who assures them blandly that the instrument he offers them for this amount is fully equal to the higher priced instruments, and he proceeds to give them a most plausible reason for it, such as, for instance, *his* piano is not being sold for a high price on account of its reputation. He neglects to state, however, that his piano has no reputation. The devious ways of the piano salesman eager to dispose of his instruments are actually past finding out, they are so numerous; and he who falls into the hands of an unscrupulous piano dealer is a luckless victim. Therefore our piano buyers should look well to their interests, for the motto of the rapacious piano dealer is *caveat emptor*—let the buyer beware. Also, our piano purchasing committee should wait until their funds are sufficient to warrant securing a dependable instrument that can only be gotten at a fair price.

We cannot attempt to suggest in this article what are the dependable makes of pianos. There are a number of good, thoroughly dependable, honestly made pianos, but there is an even greater number of unworthy, undependable instruments, that should be avoided like the plague. The piano is a fairly good-sized instrument, occupying considerable space in a household, and one would naturally conclude that it is an instrument somewhat restricted as to the quantity manufactured. But the number of different firms that manufacture pianos and vend them to the public is literally into the hundreds, almost into the thousands, in fact. It is therefore a foregone conclusion that with so many makes many of them must be undeserving of merit and should be shunned. One of the invariable practices of the obscure and undependable manufacturer is to seek out the isolated territories, secluded from the centers of musical culture, where people naturally know something about pianos, and there vend their wares. The result is that many country communities are victimized by being flooded with inferior instruments. Therefore let our country churches be particularly watchful, for the sharks have hitherto found such easy victims.

Those who contemplate purchasing pianos should seek counsel and advice from competent judges as to the quality of the instruments inspected. A musician of unquestioned ability, particularly a piano teacher of long experience, is usually good, and if disinterested will be found very dependable. An experienced tuner who has proved his integrity will also be a competent judge; but as many tuners are financially interested in the sale of some one make of piano, they are not always unbiased in their judgment. It might be well to consult both. But the main thing is to exercise good care, secure good counsel and watch that you are not placing yourself in the hands of an unscrupulous person. We will say, in conclusion, that this department stands ready at any time to aid by advice those who are thinking of purchasing pianos.

#### THE CARE OF THE PIANO

A church building is usually a very poor place for the keeping of a piano, for the reason that the temperature of the room is very unequal, the year round. In the winter time the church gets a good heating up when Sunday comes,

and then the building is allowed to get as cold as the outdoors the balance of the week. The result is that on one day the piano is heated up to about seventy-five or eighty degrees Fahrenheit, and during the other six days it may get as cold as ten to twenty degrees below zero. The humidity of the air is alternately dry or very damp, both in summer and winter. This is very bad for a piano. But these conditions can hardly be avoided in our churches, and therefore about the only way to care for the church piano is to see that it is carefully closed after each time it is used, to keep dampness from circulating too freely within it. If this is done the piano will stand the trying condition of the church much better. But the most important thing to do for the church piano is to have it tuned by a careful and competent workman at regular intervals. Many churches wait until the piano gets so badly out of tune that its dissonances harshly affect the sensitive ears of the branch, and then a hue and cry is raised until the instrument is placed in tune again. But this is also bad for the piano. A good piano will last fully twice as long if properly tuned at regular intervals. A church piano should be tuned twice each year regularly; once in the late spring after fires are no longer necessary for comfort, and again in the autumn after fires have again become a necessity. If a piano is thus treated by a competent tuner, who will at the same time keep the delicate action in regulation, it will stand the wear admirably and keep its life and tone qualities much longer. The money thus spent in the piano's care will actually be returned in the maintaining the instrument's vitality and keeping qualities. So don't foolishly economize in the item of piano tuning, for such is being "penny-wise and pound-foolish."

A. H. M.

### The Psychology of Singing

How seldom does the listener, hearing some one singing or humming about his daily work, stop to consider what a rare and enviable condition of mind the singer is in.

Almost without exception, outward music unconsciously expressed, no matter how untrained, indicates harmony within—the bubbling over of a contented heart.

It is not an unusual thing to hear one member of a family, perhaps in an irritable mood himself, requesting silence on the part of some one whose high spirits have found utterance in song. What a responsibility to assume the "shutting off" of the inner joy that some one, more fortunate for the moment, is experiencing!

By a strange law of opposites, music is also a panacea for the sorrowing heart as well. Perhaps a hidden grief has become almost unbearable. Frequently does the singer or musician along other lines resort to song or instrument as an outlet for his unhappiness.

Certain it is that music bears the closest possible relationship to the inner life and emotions of the individual, and that no other medium can take its place.

### Practical Necessity of Piano Study

"Mary has no talent for the piano, so it is no use wasting time and money on her music lessons." How many a misguided parent has said this, in ignorance of what piano study could do for her child irrespective of its talent in the art of music. Doubts would quickly vanish if parents realized that piano practice is almost as helpful and important to the future engineer or physician as to the prospective concert performer.

Only for a relatively small class of children, the specially

gifted and those destined for the concert stage, has the study of music a direct vocational usefulness. For all other children, it needs to be included in both home and school studies for its mind and body training value. If talent be present, well and good; if not, the fact in no way diminishes the importance of the music work.

#### TRAINING OF THE FACULTIES

Consider the one matter of rhythm alone. We may be unconscious of it, but it is certainly true that rhythm lightens labor, makes for grace and poise, lessens fatigue and upbuilds morale. And rhythm can best be inculcated in a child by means of music study.

Through actual performance on any instrument, not only is the ear trained to accurate discrimination, but the eye also is taught to read the notes quickly and accurately. The hand must be swift and sure and all three, ear, eye, and hand, must work in perfect unison, obedient to the alert mind.

Modern music training does not confine itself to the more or less mechanical teaching of sight reading. It teaches the pupils to read simple music readily and accurately, to take down music from dictation and, most delightful of all, to write original melodies. Such training as this both develops the memory and power of perseverance, and fosters the imagination and artistic sense.

#### KNOWLEDGE OF PIANO A FUNDAMENTAL NECESSITY

Just as Latin is the starting point and cornerstone of all foreign language study, so the piano constitutes the foundation of all music study. If a child prefers the violin or harp, he should, nevertheless, take piano lessons first if possible. The knowledge of the piano gives him the fullest and richest harmonic experiences to be derived from a single instrument, inasmuch as it most nearly approaches the orchestra in its harmonies. For singers, particularly, some degree of proficiency at the piano is almost a prerequisite for vocal success.



## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Woman's Auxiliary Reception

MONDAY EVENING, APRIL 14

Nearly one hundred women met in social conclave at the high school building, a fair showing considering the inclement weather. Pleasant mingling and chat occupied the gathering hour, and later the women listened to a short but interesting program.

Sister Nelle Atkinson Kelley, of Omaha, sang two lovely songs, in her own artistic and enjoyable manner. Sister Kelley is a great favorite with conference audiences, her clear, pure, soprano voice, highly trained, being capable of much shading and happy interpretations.

Sister Lena Lambert Graham followed with two readings, the first humorous, the second more serious and thoughtful. Sister Graham is meeting with unusual success in her work in Lamoni, especially as coach for oratorical and debating contests. During the conference she went with some of her pupils to Leon, where she was gratified by their carrying off honors in the county contest.

Our general auxiliary president, Sister D. J. Krahl, of Holden, Missouri, was then introduced. She expressed her happiness at meeting so many of the sisters from all over the United States, and voiced her desire to be of service to them, in helping to solve the problems which confront them. She spoke of the wonderful program of activity and service

which is immediately before the church, as outlined in President Smith's message, and expressed the hope that every woman in the auxiliary shall feel the impulse to qualify, to the limit of her opportunities, to help carry out that program.

Sister Evelyn Burgess, of Saint Louis, a former general president, was the next speaker. She emphasized the great need of the right kind of home training for the child units of our church. "A child trained in the habits of right doing, of kindness and courtesy, of love and patience, goes out into the world, not only fortified against its evils, but distinctly equipped to help right the wrongs found there."

Sister Frederick M. Smith, of Independence, Missouri, who has served the auxiliary in many capacities for almost twenty years, and who was but now released from service as honorary president, told of her enjoyment of the programs of the convention. She urged the sisters to seek to understand the needs of each other, to mingle in love and sympathy, in a helpful way. Her special message for the evening was in harmony with the work of the auxiliary and was that each should seek to possess a deep, abiding faith. She was thankful that such a faith had been given her, was born in her, and cultivated in her early home, until it had become her rock and refuge at all times. "In times of prosperity so live," she said, "that in times of adversity your faith may still be with you, to comfort, guide, and bless."

Sister Fannie Jones, one of the Auxiliary's charter members, happening to be present, was asked to say a few words. Sister Jones is not now identified with us in church allegiance, but spoke of the good all may do by united efforts. She is identified with several clubs and organizations in her home town, Phoenix, Arizona, in which she is attempting to do good, and let her light shine as she sees it. "Children should be brought up in the fear of the Lord, and the home is the place to instill that fear," she said.

Sister F. G. Pitt, of Chicago, was the next speaker, telling some of her experiences in the missionary fields, especially those that showed the necessity of better training and equipment on the part of mothers and home makers. She said the way to help such women is not to feel above them in any way, but to feel the kindly influences of love and sympathy. It is more often a lack of opportunity than a desire to be shiftless or untidy which causes the pitiful conditions. She paid a high tribute to the Australian parents concerning the good manners which are taught the children over there. "Their children are very courteous; we have seen them stand uncovered while our buggy passed them in the road, and it was not done for display, but was just their native courtesy, and the manners of the country. Their mothers speak to them in quiet tones, with gentle accent, in this way teaching a refinement of manner which our American mothers would do well to emulate."

Sister Fred Koehler, of Independence, was next called upon for a few words. Sister Koehler was our second vice president the past year, and has been quite successful in working out some practical activities in the group form in her home town. She is one of those whole-souled, comforting kind of women to whom one may always turn with confidence in trouble, feeling sure of a sympathetic and ready response.

Sister John A. Gardner, also of Independence, addressed the assembly briefly. Sister Gardner is well known to the Auxiliary, having served it as an efficient secretary for several years. She has also done quite a bit of reunion and field work in some localities, and her new duties as first vice president will no doubt enable her to come personally in contact with even a greater number of our women.

Sister Krahl then made an appeal for a collection for the fatherless children of France, which resulted in a neat little sum for that purpose. Brother Hoxie, and his corps of happy assistants in the musical line, dropped in and led us in some hearty and enjoyable community singing, after which we repaired to the halls, where the local sisters, under the able generalship of Sister M. B. Nicholson, served everybody with punch and—well, it was to have been wafers, but evidently some mischievous and none-too-scrupulous boys had decided they needed the wafers more than the ladies did! No one seemed to mind the loss, however, and the party gradually dissolved, with a general feeling that it was good to have been together that one evening at least!

A. A.

## LETTER DEPARTMENT

### *The Passing of Brother Heman C. Smith*

Perhaps there is no one among those who have aided in planting the work in the Southeastern Mission who is held in higher esteem than the subject of this little sketch. The recollections of association with him in missionary labors in the Southeast are a sort of "wellspring of pleasure" in the mind of the writer, and also, I am sure, to others. Not only were my associations with him pleasant and enjoyable, but they were also valuable, and in many ways helpful. His teachings in private and public seemed always to be in complete accord with the highest moral and religious code; and these were always made effectual by corresponding deeds, so that in the hearts of many he "being dead, yet speaketh."

As a "minister in charge," he was kind almost to a fault, yet was his advice always helpful and fatherly, and could be followed with safety. He had the happy faculty which enabled him to get the men in his charge to do pretty generally what he wanted done, and at the same time getting the men to believe they were doing what they wanted to do. We believe that is the right sort of team work.

As a preacher he stands in the front rank in the estimation of those who were acquainted with him. His sermons were noted for deep thought and lofty inspiration. One could not listen to him while he spoke under the power of the divine Touch without partaking of that spirit of love which makes all the world akin; and consciously or unconsciously being drawn closer to God. Already the mail has brought to me, from the president of one of the districts in the Southeastern Mission, a letter containing these words:

"Was very sorry to hear of Brother Heman's death. It must have been a severe blow to his family, as they seemed to be so devoted to him. To me he was one among the deepest thinkers in the church, and for some time one of its best preachers."

I feel sure this opinion is quite generally entertained by all who knew him throughout the mission. "Brother Heman" is a household word among them, and though it has been some years since he was last among them, they still have happy memories of the man and his sterling qualities. His devotion to the cause of truth, his labor of love and sacrifice by which he translated into terms of actual life the powers of the gospel and the teachings and promises of Jesus the Lord, have won for him this high esteem from the people who have been benefited through his ministrations.

T. C. KELLEY.

## Apostle Heman C. Smith

### FAREWELL—BUT NOT FORGOTTEN

Permit me a few words relative to the memory of our brother. Was closely related with him in the Lord's work, of the last days, in the Quorum of Seventy. In 1887 I was unable to attend the General Conference. While walking on the street of the little town of Galien, Michigan, where we then lived, I was in the Spirit, and it said to me in plain words: "James W. Gillen, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths will go into the Quorum of Twelve at this General Conference." The conference was at Kirtland, Ohio, that year.

Our brother was a man of strong character and fearless in what he conceived to be right. He was of more than ordinary ability as an apostle, and as a historian; and a tireless student, careful in research. He was noble in demeanor; faithful to his convictions; and strong in defense of the divine truth and the Lord's great latter-day work which he loved; a man of moderation, yet firm in decision; true to his brethren and the Lord's work; a faithful servant. What more could he be?

Truly he could, like Paul, say: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

How cheering these words of Paul are to all who mourn our brother's departure. Should not his faithful, noble, humble-spirited career encourage all who knew him? A solace to all, though absent from them and us, till, if faithful to God, we shall meet him in the sweet by and by! Those like him we miss when severed for the time, yet are encouraged by his undying example. He now sweetly rests in paradise. He awaits a glorious resurrection, an eternal reward, a glorious crown in our Savior's kingdom eternal, with the redeemed of the ages.

C. SCOTT.

## The Bishopric

### Advocate for 1919

"Every Member a Tithe Payer"

If Jesus were on earth you would not permit him to be without funds to care for his necessary expenses. He wants you to be just as interested in his servants and his church, and has provided the law of tithing as a systematic plan for their support.

## Was It a Protestant Miracle?

### LETTER TO RELATIVES IN CONGREGATIONALISM

If you ever received a divine manifestation—a vision, as you claim and believe, it has been at such time as, forgetting your belief in the false precepts and traditions of men (which hold that the day of inspiration and miracles is forever past), you have exercised faith in the word of God. It was in spite of your false traditions, not because of them.

It is the same with the cases of healing in answer to prayer, that occasionally occur among the orthodox churches. Healing in answer to faith and prayer is one of the gifts of God promised to "them that believe." As of old it is wrought by the gift and power of God, and is the result of faith in his word. And if it was a miracle then, why is it not a miracle now? When such a case of healing is reported, your religious papers will labor to show that it was not in any sense a real miracle.

Such a case of healing was reported in March, 1878, on the person of Miss Jennie Smith, of Dayton, Ohio. The case was substantiated in a letter to the *Herald and Presbyter* of September 18, 1878, by one who knew the facts. She says: "I am prepared to state, so far as human beings can decide, it is in *direct answer to prayer* that she was enabled to walk. That up to a certain evening in March last, . . . she had not touched her foot to the floor for seventeen years. That during the progress of a prayer meeting, which was being held in her room on the said evening, she arose from her couch and walked without assistance *ten steps*, then knelt in prayer." She shows that the healing was complete and permanent, and continues, "That this is what may be termed a 'Protestant miracle' no one who is familiar with the wonderful story pretends to deny. If the age of miracles is past, as most Protestants seem to believe, what is going to be done with this one?"

But the editor of the *Herald and Presbyter* determinedly sets his foot down on the word *miracle*. He says, "The term *miracle* has a fixed theological sense, among Christians, whether Protestant or Roman Catholic. . . . It is a manifest exercise, . . . of powers which belong only to God, and exercised for the purpose of attesting . . . the authority and mission of the agent working the miracle. All these things belong to all true miracles. It is improper, nay, even injurious, to use the term *miracle*, in regard to anything else; . . . unless there is evidence accompanying it, that it is designed to be a sign from heaven. . . . It is properly to be called an extraordinary answer to prayer, but no miracle. . . . To account for an extraordinary blessing, by calling it a miracle, is to put it upon the high plane with signs from heaven, which is designed to challenge the faith of mankind, and seal the testimony of God, in favor of the revelation of his truth and will."

The Prophet Nephi of ancient America, was shown the present condition of the Gentile churches, by prophetic inspiration, and said of their leaders:

"They shall teach with their learning, and deny the Holy Ghost which giveth utterance. And they deny the power of God, the Holy One of Israel; and they say unto the people, Harken unto us, and hear ye our precept; for behold there is no God to-day, for the Lord and Redeemer hath done his work. . . . If they shall say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work."—2 Nephi 12: 5-8, Book of Mormon.

Those who hold such views in regard to miracles, as expressed by the editor of the *Herald and Presbyter*, are in just the right state of mind to be deceived, when the time shall come that "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Revelation 16: 14.) The two-horned beast that "spake like a dragon," does "great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." (Revelation 13: 11, 13, 14.) "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thessalonians 2: 9-12.

Then those who hold to this "fixed theological sense" concerning miracles, and that they are "powers which belong

only to God," will be deceived and ready to follow; for they will see their "true miracles," wrought for the "purpose of attesting the authority and mission of the agent working the miracle." There will be plenty of "evidence accompanying it that it is designed to be a sign from heaven," when they shall see "fire come down from heaven on the earth in the sight of men." Yes, these miracles of devils will be on "the high plane with signs from heaven, which is designed to challenge the faith of mankind." And the Protestants and Roman Catholics, who are blinded by their "fixed theological sense," will be deceived. These miracles of devils will not be wrought for the real and permanent good of men, spiritually as well as temporally, as the miracles of God have been done, comforting and "confirming" in the right the humble and faithful followers of Christ who desire to do right; but they will be wrought in the true sense of this "fixed theological" view.

This "theological sense" is just what led your Congregational minister, the Reverend Mr. W——, to come to me with his bottle of strychnine, as his main argument against the doctrine of the Reorganized Church, and ask me to prove that the promise of Christ recorded in the last chapter of Mark extended to our time, and that the day of miracles and revelations is not past, by taking some of his strychnine. The Pharisaical Jews also had this "fixed theological" view of signs; and even the Devil also understood miracles in this modern "theological sense," when he asked Christ to prove his "authority and mission" by casting himself down from the pinnacle of the temple. Was it not a splendid opportunity to convert the Devil by a sign or miracle, and thus put an end to the opposition of the enemy of all righteousness? What a short cut across that would have been, to millennial conditions! But Christ did not have this "fixed theological sense" concerning signs and miracles, and replied, "It is written again, Thou shalt not tempt the Lord thy God." (Matthew 4:7.)

They that will not first believe and obey, have no promise of confirming evidence concerning the doctrine. Christ said, "If any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God." (John 7:17.) This promise of receiving divine witness that will give men to know of the truth of the doctrine is for "any man," who will do the Father's will, and therefore it is not limited to any age of the world. But the promise of receiving divine witness and testimony and confirmation is only to those who will first believe and obey the gospel; for the unbeliever has no promise, neither the sign seeker. For the promise is that "these signs shall follow them that believe." (Mark 16:17.)

The Lord says in a modern revelation: "Let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation. . . . Behold, faith cometh not by signs, but signs follow those that believe. Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry he is not well pleased; wherefore unto such he showeth no signs, only in wrath unto their condemnation. Wherefore, I, the Lord, am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory." —Doctrine and Covenants 63:2-4.

How often do we find Christ, or the apostles, after having with brazen face gathered a multitude by sounding a trumpet before them like the hypocrite in giving alms, and taking their station on a prominent street corner or on a

housetop, with the cripple or blind man that he has selected for his exhibition, calling out, in the true spirit of this "fixed theological sense," "Now everybody look, while I show you a 'sign from heaven' by working a miracle, to prove to you my 'authority and mission'?" Can you imagine Christ or the apostles doing miracles "to challenge the faith of mankind," or for the "purpose" of making converts out of unbelievers or proving their mission? Remember that "it is improper, nay, even injurious, to use the term miracle in regard to anything else," for there must be "evidence accompanying it that it is designed to be a sign from heaven, . . . to challenge the faith of mankind," according to this "theological sense."

Are there any miracles recorded in the New Testament, with such "evidence accompanying"? If so, how many? Was it when Christ said to the centurion, "As thou hast believed, so be it done unto thee"? (Matthew 8:13.) Here was faith or belief before the miracle was wrought. And the miracle was in accordance with that previous faith, "confirming" it, thus according to the promise, following "them that believe." (Mark 16:20.)

Was Christ's miracle done to create faith and make converts or to prove his mission, when he healed the multitude and "charged them that they should not make him known"? (Matthew 12:15, 16.) Or when he said to the two blind men, "According to your faith be it unto you," and charged them, "see that no man know it"? (Matthew 9:29, 30.) Here miracle came after faith, not faith after miracle. Or when he took the deaf man "aside from the multitude," and healed him, and "charged them that they should tell no man"? (Mark 7:33-36.)

Why this privacy, if it was "designed to be a sign from heaven," and done for the "purpose of attesting the authority and mission of the agent working the miracle"? If this was the purpose, in the midst of the multitude would have been the proper place for miracles, that the greater number might have witnessed the "sign from heaven" and been convinced of his "authority and mission." Or was it when he led the blind man out of the town of Bethsaida, and healed him, and "sent him away to his house, saying, Neither go into the town, nor tell it to any in the town"? (Mark 8:23-26.) If this was the main purpose or design of Christ's miracles, why was it that he "suffered no man to go in," except three of the apostles, who already believed, and the parents, when he raised from the dead the daughter of the ruler of the synagogue, saying to the father, "believe only, and she shall be made whole"? "And her parents were astonished; but he charged them that they should tell no man what was done." (Luke 8:49-56.) Where was the "evidence accompanying" this miracle, "that it was designed to be a sign from heaven, . . . to challenge the faith of mankind"? Here belief was required before the miracle was performed. But their previous belief was confirmed by the sign or miraculous manifestation of power that followed it; thus according to the promise, following "them that believe." While those who believe not, receive nothing, neither promise of anything, except condemnation because of their unbelief.

With none of these was there "evidence accompanying" them that they were simply "designed to be a sign from heaven," or were "designed to challenge the faith of mankind." Therefore, according to this "fixed theological sense," they are "properly to be called an extraordinary answer to prayer, but no miracle." This at least leaves them in the same class with the "Protestant miracle" above cited, and shows that the Lord "worketh by power, according to the faith of the children of men, the same to-day and to-morrow, and forever," as the Prophet Moroni says. And this

is why Jesus "could there do no mighty work," in "his own country, and among his own kin," "because of their unbelief." (Mark 6: 4-6.) Because the Lord "worketh by power, according to the faith of the children of men." "For if there be no faith among the children of men, God can do no miracle among them," says Moroni. (Ether 5: 13, Book of Mormon.)

It was because Christ was "moved with compassion," toward the multitude, that followed him on foot to a desert place, out of the cities, that "he healed their sick." (Matthew 14: 14.) It was because he was "moved with compassion," that he healed the leper, kneeling to him and saying, "If thou wilt, thou canst make me clean." (Mark 1: 40, 41.) It was because he had "compassion on the multitude," that had "nothing to eat," and had been with him three days, that he fed them with seven loaves and a "few small fishes." (Mark 8: 1-9.) And it was because of his compassion on the cripple, Miss Jennie Smith, of Dayton, Ohio, who had suffered so much for seventeen years, and because of his promise to "them that believe," that he healed her in answer to prayer; for he is "the same yesterday, and to-day, and forever"; and "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1: 17.)

The Prophet Moroni says:

"Remember that he is the same yesterday, to-day, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. . . . And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. . . . For if there be one among you that doeth good, he shall work by the power and gifts of God." —Moroni 10: 14, 18, 20, Book of Mormon.

C. W. LAMB.

### Our Members Made Targets

In my letter to your valuable paper, dated March 25, and published in April 9 issue, in referring to Rawson's book that the ark of the covenant would be found in Iceland, should read, "that the ark of the covenant will be found in Ireland."

John Zahnd, seeing my letter in the HERALD, sent me some of his literature. It only made me more firm in my belief. I could see through his arguments. New members seem to be "targets" for this class of literature.

A sincere sister,

SWANTON, VERMONT.

MOLLY BLANEY.

[Extracts of a letter from George S. Lincoln]:

Apostle Heman C. Smith was here in the Northern California District, in 1891. There was a reunion held at Irvington, California, in that year, and September 15, 1891, Apostle Heman C. Smith and High Priest D. S. Mills ordained to the latter office C. W. Harlow and George S. Lincoln. He presided over the reunion.

He preached all over the district, and was very much liked as a preacher and as a man. I was associated with him in his work in San Francisco, as I was president of this branch. He was always congenial and friendly, and had the gospel cause always in mind. I loved him as a brother, and was sorry to learn of his death. He and I spent many hours together studying the word of God and

some of its mysteries. He did good work while here, and will always be remembered by all who knew him.

I am sorry I cannot give more information concerning his work among us.

MINNEAPOLIS, MINNESOTA, May 11, 1919.

*Editors Herald:* Although this is a cloudy morning, my heart is full to overflowing with love, and I thank God for his goodness to us.

Six years ago this month we came to this city from the little town of Jonesport, Maine. Let me pause to think upon how I loved our brothers and sisters there. Oh! how hard to leave just at that time, when after the faithful labors of our dearly beloved Brother Cushman, with the ever welcome visits of Brother U. W. Greene (how I have wished we might see him walk into our little Minneapolis Branch as we saw Brother Salyards once), with Brother Koehler's labors, and our new church going up so rapidly. But here we are, and although we have clouds and sunshine I trust we will yet be a faithful body with our united effort and God's help.

As we enter in a new year we want to do our best. Our little branch is not large, but I love them all. They gave us such a welcome, and it has been helpful to us ever since.

Although some other family could have done more, we have tried to do our little. We have a fine Sunday school, although our superintendent, Brother Robert J. Wildey, had to leave us, then Brother Curtis had to leave us on account of his business. We thought, "What shall we do?" Then Sister Sadie Johnson came bravely to the front (although she has her little family), and we have a fine Sunday school, growing all the time.

Our Woman's Auxiliary is not doing as well as we hope to in the future; we don't get started right; we cling to the old "aid." We had our annual business meeting Monday evening with a good attendance. I happened to be elected correspondent, and you see I don't know what is expected of me yet, exactly. But this morning my heart felt so full of love I wanted to write, for I love the work. I love my brothers and sisters wherever they are. As we start the new year with Brother Lundeen as our branch president, we know Brother Bennett will be a busy man. And everyone will be blessed if we look to God. Perhaps I will learn my duties before I write again.

SISTER L. D. FRENCH.

CHARLESTON, WEST VIRGINIA, May 11, 1919.

*Editors Herald:* I thought perhaps some of our friends back in Michigan would like to know where Brother and Sister Burch were and what we are doing, and as I can't very well write to each individually, thought I would write a few lines through the HERALD. After attending the three northern conferences, namely, the Alpena, Beaverton, and Traverse City, we didn't like the idea of spending another long cold winter in Michigan, so climbed into our Ford car and started for the South with no particular destination in view. We stopped a day or so at some of the towns and cities.

We were in Columbus, Ohio, about two weeks. While there we looked up the two churches. But the ban was on, so all we could do was to look at them. We saw a couple of sisters that live near them. They were very kind to us, but the weather began to get cold there and a few flakes of snow fell, so we concluded to move on. We loaded up again and kept traveling south till we landed in Charleston, West Virginia. The weather was fine, so we concluded we would stay as long as the weather was good. We rented some rooms and got settled. The next thing we did was to try

to locate some Saints. But whenever we thought we were on the right track, we would find the parties we had been directed to were Brighamites, as there is a large branch of them here. We commenced to think there were no Saints here, but concluded to write to Brother Gomer Wells, which we did and asked him if there was a Sunday school here. He said no, but he was kind enough to go to the Herald Publishing House and find out if there was any paper coming to Charleston.

He found but one, addressed to W. A. Lambert. We had quite a time locating the right man, but at last we found him and he was as pleased to meet us as we were to find him. As I shook hands with him I said: "Is it possible that there is one righteous man in all the city of Charleston?"

And he said: "I don't know about the righteousness, but I am certainly pleased to meet you."

He is a widower with four lovely daughters. They are a grand lot of girls, and would be a credit to any branch. Brother Lambert got busy right away trying to find a place to preach the gospel. At last they found a hall, and quite a crowd turned out for awhile, and among the crowd were seven preachers of different denominations. Neither they nor their followers made objections of any kind, but said yes to everything, then straightway went away and forgot what manner of men they were. They would come back again and take another look in the glass, say yes again, and that is as far as they would go.

But Brother Lambert's oldest daughters were baptized, and we sent for Brother Kirkendall, of Ohio, to do the confirming; Brother Lambert was ordained to the office of teacher.

There are all kinds of denominations here, but, to all appearances, very little religion. There is one class here who call themselves Saints; they immerse their candidates, then leave them standing in the water until they speak in tongues. If they don't speak in tongues, of course they haven't the Holy Ghost. One day last winter they baptized a man and kept him standing in the water one hour and twenty minutes, before the poor fellow could learn to speak in tongues. They think the more excited one gets, the more religion he has. One who doesn't get the power, as they call it, and shout, hasn't any religion at all.

This is a nice climate. The mountains, with their green shades and the rivers below, make a lovely scene. Surely every prospect pleases, and only man is vile.

I think we will soon go where there is a branch. It is too lonesome here without the church privileges and the associations of the Saints.

Your sister in bonds,

EMMA BURTCH.

NEW WESTMINSTER, BRITISH COLUMBIA, May 11, 1919.

*Editors Herald:* I enjoy the good news of this valuable paper. It is spiritual food to a hungry soul. I hope I always remain hungry, for that is the time to enjoy a good meal. When we lose our appetite for spiritual food, we lose ground, we get thin, it doesn't taste good, we do not enjoy the food, or light, lose the Spirit. We go forth in paths which are crooked, and are often led astray.

Like the Nephites did when they followed Korihor, the anti-Christ, who claimed that an angel came to him and said they were all teaching the wrong thing, and he was the only right; many followed his teaching and he got bold and was anxious to meet some of God's servants. He was so much inspired by this angel that he was able to over-talk some, and that made him bolder. (See Book of Mormon, page 410.) Paul says that in the last days also some would arise. There would be false teachers and preachers (even of your own selves), and many would follow them. So to-

day I see some are fulfilling that prophecy to a letter. Saints, don't be deceived. Ask and ye shall receive. Don't get indigestion. Have a good appetite; eat and drink spiritual food. I will send you the Holy Ghost or the Comforter which will lead and "guide you into all truth." Have you, dear Saints, got this Spirit? If not, why not?

We expect Brother Cornish here next Sunday. It will take a lot of gospel sermons to stir up British Columbia. Too much pride and pleasure.

I expect the world to get worse and worse. It is in the air now, but let us, as Saints of God, be faithful, and full of love, letting our light shine, and be ready for the call to gather to Zion. Let us, as Saints, uphold the priesthood, pray for them that God will bless them with wisdom. Let us get rid of this pulling down business and look at the good in the ones God has chosen. They are the best that God can get out of the poor material to pick from. I believe the ones who are always looking for the bad have a beam in their own eye. The man or woman who cannot see any good in other people, their goods are shoddy or poor samples. I hope and pray for the high priesthood.

God bless his Saints and hasten the day when we will all be one. "Let them alone," say the Scriptures, if they are of God, you cannot hurt them, but if they are not they will come to naught.

Let us watch and pray lest we be overcome.

W. C. REED.

LEON, IOWA, May 16, 1919.

*Editors Herald:* In renewing my subscription to the HERALD I want to express my appreciation of its weekly visits to me, especially since I am deprived of the privilege of meeting in Leon only occasionally at a sacrament service.

Many times when lonely and depressed have I found help and comfort in reading its pages. I love to read the letters and the many helpful articles. How my heart has been made to rejoice in the great latter-day work through the church publications. I realize we are living in trying times, but I am striving to so live that I may share in the triumphs of the faithful.

Your sister in Christ,

MRS. RUTH E. ARCHER.

BURLINGTON, IOWA, May 16, 1919.

A business meeting was called May 7, by Brother D. J. Williams, branch president, at which time a recommendation was offered by the priesthood, and approved by the branch, providing for dividing the membership into three groups or wards, each ward to be in charge of a priest, teacher, and deacon; the system in effect on a larger scale in Independence, Lamoni, and elsewhere. Another resolution from the priesthood was also indorsed, which had in view the improvement of church decorum.

Sunday, May 12, Mothers' Day was appropriately observed by a program during the morning service hour. We were especially glad to have with us for this service, Brother Elmer O. Bierman who had reached home on Thursday from Camp Dodge and the front in France.

On Monday evening, May 13, a rousing welcome was given by the Religio members to Brother Bierman and Brother Albert Kunz who had returned the week before. We hope the time will not be long before we have occasion to welcome the last one of our returning boys, Brother Leon Bauer.

Tuesday evening, May 14, a special meeting was called to consider the question of improving the church or building a new one. The decision reached was for the present location, and a consultation with the Church Architect before further steps are taken.

CORRESPONDENT.

LOGAN, IOWA, May 11, 1919.

*Editors Herald:* Mothers' Day program drew a large and attentive audience at the Saints' church of Logan this morning. The building was effectively decorated in lavender and white, the mothers were presented with white carnations, and the fathers were given violets by distributors using beautifully designed baskets.

The program from the beginning to the close was entertaining and impressive; vocal and instrumental music, readings, and morning sermon, decoration of the church and the formal presentation of carnations to the mothers and violets to the fathers. Mrs. Rose Adams, Mrs. Frank Hill, and Miss Ollie Derry felt well repaid for the special work incident to preparing the program, and those present felt well repaid for attending the exercises in honor of the mothers.

CHARLES L. CROW.

BROOKLYN, NEW YORK, May 14, 1919.

*Editors Herald:* It is a long time since you heard from the New York and Philadelphia District, but although we have not reported our progress we have been growing rapidly in a spiritual and material sense. Our conference held in Brooklyn in February was one long to be remembered as one of the finest conferences ever held in the district.

On Friday evening, February 21, 1919, a fine program was given under the auspices of the Woman's Auxiliary. Some very educational talks and papers were given, and a stirring patriotic pageant, entitled "Victory," was rendered by the Brooklyn girls on both Friday and Saturday evenings. Saturday evening was devoted to institute work. A very splendid talk on the "Boy movement" was given by Brother Jaques, and we are looking forward to big things along this line for our boys.

The meeting most to be remembered in our conference was the sacrament service. God's wonderful Spirit was surely with us in great power. A prophecy was given to the young people urging them to come up higher and to take advantage of the wonderful opportunities which were now open to them and the windows of heaven would be opened and blessings would be showered upon them. Besides two prophecies to individual brethren there was an encouraging one given to the Norwalk, Connecticut, Branch, concerning their work.

I am sure that everyone returned home feeling strengthened and uplifted, and are all looking forward to better times to come.

ETHEL C. JACK.

SPOKANE, WASHINGTON, May 17, 1919.

*Editors Herald:* I beg space in the HERALD to make a public acknowledgment. Last March I was holding meetings at a place called Bartlett, Oregon, where there are quite a number of the Russellite faith and among them was one Mr. Wood from whom I bought a book known as What Pastor Russell Said, being his answers to hundreds of questions. I asked Mr. Wood to sell me this book which he did, charging me one dollar and fifty cents for it, at the same time buying a Book of Mormon of me which I agreed to send him.

In looking over some of the publications put out by Pastor Russell, I saw that the largest books advertised in those papers were only about sixty cents, and as in the book I bought of him, I saw on page one hundred and forty-seven where Mr. Russell was advising to do that which is, I consider, dishonest, and as I supposed that Mr. Wood had charged me about one dollar more than the book cost, I accused him of being dishonest, but have lately found out that he was right in his price.

As I have told so many of the Saints of this, and knowing I will have to meet all this at the great judgment, I have taken this means to let them all know that I was wrong; I

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have written to Mr. Wood and asked his forgiveness, which I trust will be granted. At least I know that by so doing God will forgive me whether Mr. Wood does or not, and I shall surely be more careful in judging any man in the future.

As I have been appointed to labor this conference year in western Montana, I take this means to thank all those dear Saints who have been so very kind to me in administering to my wants throughout the Spokane District, and I pray God to bless them for their kindness to me.

I am sure a crown awaits many of the Saints of this district; and I am sorry to say that there are a number who, unless they wake up to a sense of their duty and put away their pride, and overbearing spirit which has gotten possession of their bodies, they will soon go down and out. But my prayer is that they may wake up before it is too late. The time has arrived when God is going to sift his people, and trim off all the bitter branches. I beg to say to all Saints in the Western Montana District, who think there is any chance to do anything in the way of preaching and getting the angel's message before the people who are yet in darkness, if you will kindly let me know of any such chances, I will be only too thankful to try in my weak way to explain this glorious gospel to the honest in heart, that they may prepare themselves so as to be able to shun the great scourges which are fast coming on this wicked and sinful world.

May we all live as children of God and so conduct our lives that those who are honest in heart may be made to realize that we are surely God's people, but we cannot do this and take up with the things of the world. We are told to love not the world nor the things that are in the world. If any man love the world the love of God is not in him. Pray for me that I may always be found trying to do my

blessed Master's will and my prayers will be for you all. My home address will be Kalispell, Montana.

R. NEWBY.

MCKENZIE, ALABAMA, May 17, 1919.

*Editors Herald:* While in southern Florida during the past winter on a missionary journey, we located several isolated Saints who were very glad to have us call, though uninvited. I am sure that there are others whom we have not located. If any reader of the HERALD knows the address of one friendly to our work who lives on the Florida Peninsula, I would like to have you send it to me. Some of them are on the "lost member" list. They do not take the church papers and are hard to locate. Sometimes they cry for joy that a missionary has discovered them.

It will be easy for the reader to help bring this joy to a soul, and also restore them to the church. It is my desire to do all I can to advance the work in that field this year and shall be glad to hear from anyone friendly to the work in the field. I shall also be glad of any suggestions or assistance you can give.

Yours truly,

E. C. SHELLEY.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

FLORIDA.—With Alaflora Branch, May 10, D. M. Rudd and W. A. West presiding; E. N. McCall secretary. Branches reporting: Fairview, 62; Santa Rosa, 94; Local, 64; Alaflora, 197. Elders reporting, 6; priests, 2; teachers, 2; deacons, 2. Election of officers: D. M. Rudd, president, with W. A. West and James Cooper associates; E. N. McCall, secretary; W. M. Hawkins, treasurer; J. S. McCall, member library board; Bessie Clark, sustained as chorister. Bishop's agent's report read, showing receipts and expenditures \$155. Alaflora Branch selected as place for next district conference, 10 a. m., Saturday before the full moon in September. Resolutions of condolence regarding the death of Sister S. D. Allen were adopted. E. N. McCall, secretary.

### Conference Notices

Fremont, at Tabor, Iowa, June 7, at 11 a. m. Conventions will open at 2.30 p. m., Friday preceding, as usual. This is the conference at which district officers are elected for the year, and we hope to see all branches fully represented. T. A. Hougas, president.

Little Sioux, at Missouri Valley, Iowa, June 8 and 9, 1919. Election of officers. Amos Berve, president.

Eastern Iowa, at Oelwein, Iowa, June 20 to 22. Business for the district will be done on the afternoon of the 20th and 21st, beginning at 2.30 on Friday. Prayer meeting at 9 a. m. Saturday and Sunday. Election of officers. William Sparling, district president; Cora B. Hart, secretary, 1416 Harrison Street, Davenport, Iowa.

Holden conference and auxiliary conventions, at Sedalia, Missouri, June 14 and 15, at 10 a. m. D. J. Krahl, president.

Southern Nebraska, at Nebraska City, June 7, at 10 a. m. Blanche Andrews, secretary, 2521 R Street, Lincoln, Nebraska.

Gallands Grove, at Mallard, Iowa, June 7 and 8. Each branch in district is requested to send in statistical report to this conference. Kindly send reports by June 5. Wave Cross, secretary, 1306 Seventh Avenue North, Fort Dodge, Iowa.

Southern Wisconsin, June 21 and 22, with the Flora Fountain Branch, 8 miles west of Lancaster, Grant County, Wisconsin. B. C. Flint, president, 401 South Second Street, Evansville, Wisconsin.

Alabama, at Pleasant Hill, near McKenzie, Alabama, August 2. All branches should have a representative in attendance to transact business. J. R. Harper, president.

### The Presidency

*To the Saints of the Northwestern Kansas District:* Owing to change in his appointment, Elder J. D. Shower has placed his resignation as president of the Northwestern Kansas District in the hands of the First Presidency, and we have appointed Elder J. B. Ansley, of Osborne, Kansas, to serve in that capacity until the convening of the next conference of the district.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, May 21, 1919.

### NOTICE OF TRANSFER

Owing to the necessity of Elder Joseph Arber remaining near his home for a few months, it has been thought advisable to transfer him from the Northeastern Missouri District to the Kansas City Stake for missionary work. Brother Arber will report to the officers of the Stake and at once enter upon his duty as a missionary.

THE FIRST PRESIDENCY.

### Pastoral

*To the Saints and Friends of the Eastern Oklahoma District; Greeting:* For reasons best known to God and the authorities of the church, I have been commissioned to serve you another conference year, and will try to live and conduct myself properly, that I may have your confidence and the Spirit of God, to direct my mind along the line of my office and calling, as your servant.

I wish to ask for your cooperation, and more especially that of the priesthood, missionaries and locals, that we may labor together hand in hand, for the uplift and salvation of souls.

"United we stand, divided we fall,  
To the good or hurt of one and all."

Don't forget that I am the Bishop's agent in this district. Please hand, or send to me, your tithes, freewill offerings, etc., by draft or money order, and I will promptly return receipts for amounts sent. Always state how you want it applied.

Yours in gospel bonds,

J. C. CHRESTENSEN.

*To the Saints of the Kansas City Stake; Greeting:* Having been appointed to labor in your midst, and with you, I am the more hopeful of making effectual our work by the greatest cooperation possible.

Our confidence in the church, and all its departments, is firmer to-day than ever before.

To accomplish the advancement of the work, we will evince the same by the loyalty we show.

Our duty to "warn our neighbor" is still of paramount importance, and to do this we hope to commence a distribution of tracts from house to house, in the vicinity of the place where meetings are being held. Are you willing to help us?

For any assistance which we can render you, the undersigned will be pleased to hear from you at his home address, 1517 West Maple Avenue, Independence, Missouri.

Your servant in the cause of Christ,

JOSEPH ARBER.

### Convention Notices

Minnesota Sunday school, at Clitherall, June 17, 3 to 5 p. m. Alta Kimber, secretary, Battle Lake, Minnesota.

Minnesota Religio, at Clitherall, June 18, from 3 to 5 p. m. Alta Kimber, secretary, Battle Lake, Minnesota.

Southern Nebraska Sunday school and Religio, in joint convention at Nebraska City, June 6, at 10 a. m. Elva McWilliams, secretary, College View, Nebraska.

Southern Wisconsin Sunday school and Religio, in joint session, June 20, at 8 p. m., at the Flora Fountain Branch. Ervin J. Lenox, Lancaster, Wisconsin.

Northeastern Nebraska Sunday school, June 13, instead of May 30, which, due to misunderstanding, was first reported. Anna Hicks, secretary, 2924 North Twenty-fourth Street, Omaha, Nebraska.

Gallands Grove Sunday school, at Mallard, Iowa, June 5 and 6. Delegate credentials should reach the secretary not later than June 1. Miss Alta Mae Schafer, secretary, Denison, Iowa, R. F. D. 4.

Kewance Sunday school, at Rock Island, Illinois, June 6, at 2 p. m. Location of the Rock Island church is the corner

of Eighteenth Avenue and Tenth Street. All reports should be in the hands of the district secretary by June 1. Elbert L. Holmes, secretary, Joy, Illinois.

**Reunion Notices**

Alabama, August 1 to 10, at Pleasant Hill, near McKenize, Alabama. J. F. Harper, president of district.

Massachusetts, at Onset, July 19 to August 4. Prices of tents, meals, and other information will be given later. W. A. Sinclair, secretary of reunion committee.

Central Nebraska, at Neligh, July 10 to 20, instead of August 10 to 20, as reported. Come prepared to enjoy a good rest and a spiritual feast. F. S. Gatenby, Orchard, Nebraska.

Owing to the department of education of Ontario extending the public school term about two weeks into the month of July, it has been thought wise to change the date of the Erie Beach reunion of Chatham District. It will, therefore, be held July 18 to 28. For further information as to tents, accommodation, price of meals, etc., apply to Stewart Lamont, Chatham, or J. C. Dent, Bothwell, Ontario. John C. Dent.

Seattle and British Columbia, at Bellingham, Washington, August 1 to 10. The committee is already making plans for great improvements over last year. The auxiliary work will receive special attention by competent leaders, also, the social feature will be emphasized. Able ministers of the word will be present—one or more of the chief quorums of the church will be represented. The usual entertainment on Friday evening, August 8, in charge of Sunday school and Religio. Ample accommodations for cooking will be provided for campers. Tents may be rented at reasonable prices. Special information or renting of tents can be had by writing the secretary, Elder G. R. Brundage, 1246 Elk Street, Bellingham, Washington, who will gladly respond. J. M. Terry, for committee.

Nauvoo, from August 22 to 31, at Montrose, Iowa, just across the river from Nauvoo. Price of tent and cots for the ten days are as follows: 9½ by 12, 4-foot wall, \$3.50; 12 by 14, 4-foot wall, \$4; 10 by 14, 6-foot wall, \$5.50; single cots, 75 cents; double cots, \$1.10. All orders for tents, cots, etc., should be sent to Arthur Allen, 225 West Fourth Street, Ottumwa, Iowa, as soon as possible, so that we can secure the tents. Money should accompany the order, as we shall have to pay for the tents if we order them, whether we use them or not. There will be a dining hall on the grounds, meals will be served at the following prices: breakfast, 25 cents; dinner, 30 cents; supper, 30 cents; Sunday dinner, 35 cents. Arrange to spend your vacation at our reunion; we assure you a good time, good speakers, and able workers in the auxiliary societies, and recreation for all; and you can visit historic Nauvoo, and see what the church has done to preserve this property. Arthur Allen, chairman of reunion committee, 225 West Fourth Street, Ottumwa, Iowa.

**Book Reviews**

PROPHECY AND AUTHORITY.—A study in the history of the doctrine of interpretation of scripture. By Kemper Fullerton, M. A., Professor of Old Testament Language and Literature, Oberlin Graduate School of Theology. The Macmillan Company, New York, \$1.50, 213 pages, with good index. The purpose of the volume is twofold—to discuss the principles of the interpretation of Messianic prophecy in view of the recent revival of millennialist claims, and to reopen the question of the nature of the Bible as a principle of authority in Protestant theology. The author seeks to trace the way in which the methods of interpretation and the doctrine of scripture affect each other in the church's interpretation of prophecy, and to show how the scientific principles of interpretation adopted by the reformers inevitably lead to the abandonment of the millennialist theory and the dogmatic view of scripture, and that these results are at the same time religiously desirable.

THE ADVENTURE OF LIFE.—By Robert W. Mackenna, M. A., M. D., author of The Adventure of Death. The Macmillan Company, New York, \$1.25, 12mo, 233 pages. This book is the work of a doctor who has been serving with the British Army. In semifiction form and with vivid description and illustration, there is presented the scientific interpretation of life. As the reflections of a man scientifically trained, who has been for four years in the presence of much suffering and death and can still believe in a just God who is not

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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only the first cause, but also the loving Father of mankind, the volume is of deep significance and import. The author's style is attractive and often eloquent. What he has to say has a special appeal at this time when the questions which he raises are being brought home afresh to many a bereaved family.

**Our Departed Ones**

JACKLIN.—Harriet Louisa Jacklin, born February 19, 1853, at Blenheim Heights, Ontario. Her maiden name was Hodgkins. Baptized at Cedar Springs, Lake Erie, by Joseph Snively. Died April 28, 1919. Funeral at home of deceased. Sermon by Samuel Brown. Leaves to mourn, husband, 2 sons, one daughter.

FLINT.—Carrie E. Olson Grinder was born at Ness, Norway, September 22, 1849; died at home of her son, B. C. Flint, of Evansville, Wisconsin. Survived by 3 sons, one daughter, and her husband. Burial at her home town, Mount Horeb, Wisconsin, April 26. Funeral conducted by Reverend J. W. Barnett and J. O. Dutton.

BARDWELL.—Josephine Bardwell was a resident of Monterey, California. Born in 1864. A native of San Jose, California. Was the beloved sister of Mrs. Henrietta Jorgensen. Baptized by Brother Hart, in Oakland, California, in 1880. Died May 4, 1919. Laid to rest in Monterey Cemetery. Funeral sermon by H. L. Holt, assisted by the Reverend Steadman.

ALLEN.—Harriet Robinson Allen was born near Milton, Florida, April 2, 1869; baptized by M. M. Turpen, October 19, 1893. Married Montgomery Allen in 1897. He died in 1914. Married S. D. Allen in 1916. Died May 9, 1919, at Munson, Florida, of heart failure. Leaves three children to mourn, also her husband. Buried in Milton Cemetery. Services at the grave in charge of Reverend P. M. Guthrie, minister of the Methodist Church.

FEAR.—Henry Fear was born on January 25, 1871, at Bath, England. Was a soldier in the imperial army for

17 years, serving in the South African War. Volunteered for service in the world war in 1915, in the Canadian Expeditionary Force and was overseas 2½ years. Was baptized March 31, 1918, at Calgary, Alberta, by M. Hanna. Made a soldierly fight against malignant stomach cancer, but died April 22, 1919. Leaves widow and 4 daughters to mourn. Services by military authorities. Memorial sermon at Latter Day Saints' hall at Calgary by William Osler, M. Hanna assisting.

FORD.—Robert Ford was born at Kingston, near Canterbury, England, May 26, 1837. Came to America in 1863, crossed the plains and spent 7 years in the West. In 1870 he went to Iowa and settled on a homestead in Palo Alto County. Baptized in 1883 by W. W. Whiting. About 15 years ago he moved to Missouri making his home with his brothers near Odessa. Died April 24, 1919. Lived a faithful life.

DOWSE.—Ella A. Dowse, born April 23, 1864, in Rock County, Wisconsin; died May 8, 1919, at Madison, Wisconsin. Was the daughter of Peter and Samantha Hadley. Married Richard Dowse December 18, 1899. One daughter was born to them. Her husband preceded her February 28, 1910. Baptized July 1, 1894, by W. S. Pender. She lived a good Christian life. Leaves one daughter, one sister, 2 brothers, one grandchild, also other relatives and many friends. Funeral in the home of J. O. Dutton, at Evansville, Wisconsin. Sermon by W. A. McDowell.

STONE.—Richard Henry Stone, born in Mussel Slough, California, March 31, 1880. Was killed by electric car crushing into his automobile, April 14, 1919, in Los Angeles, California. Father, one brother, and 2 sisters preceded him in death. An aged mother, 2 sisters, and 2 brothers are left to mourn his untimely death. His life was full of kind acts. Baptized at age of 12 years. Interment in Odd Fellows Cemetery, Hollister, California. Sermon by J. E. Holt, after which the Odd Fellows took charge.

ROHRER.—Esther Bailey Rohrer was born in Cambridge, England, March 7, 1829. Was the youngest of 8 children, all talented in poetry, song, writing, the arts, etc. Her husband, Brother John Rohrer, died at the age of fifty. She was the mother of 8 children, 4 surviving: Regina Morton, Cyrus, Dorcas, and William, of San Diego, Coronado, and Riverside, California. Died at San Diego, September 14, 1918. Sister Rohrer was from the historical Bailey and Lockwood lineage. She was widely known as "a sweet singer of Israel."

## FROM HERE AND THERE

We note from a recent publication of *Liberty* that forty-seven States have now approved the prohibition amendment to the United States Constitution. Forty-five States which have approved it are given, together with the date when ratified by the Senate and the House. The overwhelming vote would show rather clearly the mind of the people, which caused this amendment to be ratified within thirteen months after submission instead of within seven years.

In reporting the death of John Siddall, a respected teacher of the Attleboro Branch, in Massachusetts, Elder E. B. Hull says: "We are advancing nicely in all departments in this place at the present time. We still have a number of our members in the war, only three having returned so far."

### F. M. SMITH IN LAMONI

President F. M. Smith is announced to deliver a series of lectures in Lamoni. The first is Tuesday evening, May 27, at the church, on "The Church and Society." The series will be continued by two lectures at Graceland College on Wednesday and Thursday mornings. All of these lectures are arranged for by the College, and part of a definite plan, given annually as part of the college work. Several men have been appointed and listed in the catalogue as special lecturers. They are, as a rule, men well qualified to act as

professors, but whose time is principally taken with other work for the church.

This is the fourth series given during the present college year. Others had been arranged for, but on account of the influenza in the fall, the program was interfered with.

### BOY SCOUT WEEK

Our readers will be especially interested in the announcement of the Boy Scout organization that during the week of June 8 to 14 will occur a Nation-wide campaign for 1,000,000 associate members of the National Council of the Boy Scouts of America. This is primarily for adults, and the membership fees to the National Council go to provide funds for the carrying on of the work. Dues are \$1 or more a year. Those who pay \$2.50 or more may receive for one year *Boys' Life*, the Boy Scouts' magazine, which may be sent to a separate address if desired. Those desiring to become affiliated with the organization are asked to remit to 200 Fifth Avenue, New York City.

### A SERVICE OF UNUSUAL INTEREST

On Sunday morning, the 18th, the West Side Branch, at Chicago, witnessed a service of unusual interest because of the large number present not of our faith. They gathered to hear Brother Augustine Dwyer deliver his lecture on "Why I became a Latter Day Saint." For nearly two hours Brother Dwyer held the attention of the audience that filled the church. A few had come with deep-seated prejudices to gratify a curiosity, but remained to express their impressions of the discourse. Altogether the service was one of solemn and spiritual meaning to all present. At the close of Brother Dwyer's discourse the quartet sang with great effect the blessed old hymn, "Take time to be holy." One who was present writes: "I never experienced anything like that service. It surely seemed as if heaven had opened on earth. We all felt as if something had added to our spiritual life and power." In the evening of the same Sunday another full house greeted Brother Dwyer at the South Side Branch.

### WINS FIRST HONORS

Miss Alice M. Smith, daughter of the Reverend and Mrs. Frederick M. Smith of this city, was awarded the highest honors in short story writing contest among the students of the Kansas City Polytechnic Institute, Kansas City. The prize was a sum of money. The editors-in-chief of the three daily newspapers of Kansas City were the judges of the stories.—*Independence Examiner*, May 21, 1919.

We received announcement cards that the Knobnoster Branch, in the Holden Stake, intended to celebrate the thirtieth anniversary of the organization of the branch on the 25th. Appropriate programs were arranged, with services at 11 a. m., 2:30 and 8:30 p. m. A basket dinner was an advertised feature.

Our latest advice before going to press is that Sister A. Carmichael has recovered sufficiently to travel, and left with Bishop Carmichael and Sister J. M. Case, who will aid in caring for her, for Southern California on Saturday, May 24. They certainly take with them our best wishes for an early recovery.

"I am taking this means of letting the sisters of the Owen Sound District know that I am the organizer of the Woman's Auxiliary for the district and am ready to receive calls for organization at any time. Address 1796 Fifth Avenue West, Owen Sound. Mrs. J. L. Mortimer."

# THE SAINTS' HERALD

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

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

Volume 66

Lamoni, Iowa, June 4, 1919

Number 23

## EDITORIAL DEPARTMENT

### ON THE THRESHOLD OF A NEW ERA

(Synopsis of a sermon by E. D. Moore, at Lamoni, Iowa, May 18, 1919.)

From among the many passages bearing on the theme we have in mind we have selected just one, given to the church in 1831, which reads as follows:

Wherefore, I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.—Doctrine and Covenants 45:12-14.

#### THE SPIRIT OF UNREST

We must observe that in the statement read a condition of unrest and turmoil is predicted, bringing about the insistent need for a "land of peace, a city of refuge, a place of safety for the saints of the Most High God."

It seems to us that as we look abroad on the world to-day, in every place we find the dominating feeling of discontent, unrest, and fear.

Reading from day to day the progress of the peace conference we realize how far from a millennial condition we are, in spite of the progress made in the league of nations ideal. A hurried glance over the world map shows Russia in a state of anarchy

and violence because of the trying out of an impracticable idealism. We cannot but feel that Japan is still resentful over the discrimination against that race in western lands. We note a division among the Jews as to the procedure in the rehabilitation of Palestine, some desiring a national state, some wanting only a home land for the oppressed of the race, under some foreign protectorate. We read that there have been woeful massacres among the Armenians by the Turks even since the signing of the armistice. In Mexico we may note the death of some notorious bandits, yet pause at the announcement that during the year a popular election will take place, that President Carranza is not available for reelection on account of constitutional provisions. The news item intimates that a number of the rebel generals with an armed following each, are proposing to seek election. Past experiences in that line cause us to shudder over the possible outcome.

Thus we might stop here and there on the political map and point out spots of incipient trouble, some active, others bubblingly quiescent.

Yet woven through it all we must recognize the industrial unrest. Nothing is settled. Nobody feels certain about anything. Unemployment, strikes, demand upon demand by labor, threats of resumption of former scale of wages by capital, all cause us to wonder. The scanning of the industrial page of a magazine which devotes itself to such news will show that not only in our own land is there painful readjustment, but elsewhere as well. The great world war has so disrupted commerce that we may never return to the smug, self-satisfied condition we were in early in 1914.

#### THE OLD DAYS ARE FOREVER GONE

Let us briefly review the events which led to the present condition. We all recall how we wondered at the audacity of those who predicted that a war could last for three years, when we supposed that a blockade would starve out a nation in a short time. We almost believed that all the nations involved would become bankrupt in a very few years. We had not considered the staying power of a line of men in a zig-zag ditch across Europe. The war went on, but it was not our war. We were a

neutral nation. In fact some people assured us that the United States as a land of Zion would remain a place of safety and peace, unaffected by the strife on the other continent.

But we began to feel the effects of the struggle. Our dyestuffs were limited and many imported articles soon went off the market. The South was much alarmed over the cutting off of its cotton market, so a campaign was launched to "buy a bale of cotton." Many invested in cotton to assure the planters in the South of a market, even though it was at a very low price.

You will recall that many such experiences were ours when getting accustomed to war, such as the flour shortage, the coal saving, the sugar and fat economies necessary, all coming along to keep us reminded that when the world went to war it could not produce, hence we must spare some of what we had.

The religious difficulty was not a minor one. Just how to justify war from a religious standpoint was too big a problem for many, and they were impatient with those who tried it. Everything that was printed in our church papers was read with suspicion by a large number of our members who were fearful lest we seem to take sides. One of the editors wrote a short article on the causes of the war. Soon he received a severe criticism from a Canadian member who accused him of favoring Germany in her campaign against the allies. Yet the same editorial brought out an objection from a German brother in the States who thought it was written as a thrust against Germany.

Letters and articles began to arrive in which the authors desired to set right certain phases of the situation which had not been clarified. Though we were a neutral nation, it was seemingly difficult for the average person to harbor only neutral thoughts. We were forced as editors to use extreme caution in the printing of these communications. In fact we were convinced that to print some of them would have been to incur the suspicion of the Federal authorities and lead to serious trouble. We were glad they were the exception rather than the rule, for we know the writers could not see the danger involved in the statements they so honestly made and believed.

We recall how a brave pastor here and there began to preach on the war and what it involved. A few tried to show how it was in fulfillment of certain prophecies. Some seemed to see ahead and proclaim that it was a war of ideals and therefore demanded that as a Nation we take sides with those whose ideals were the highest.

Finally, with the declaration of war came a

change. It cleared the air at least, though prices soared higher and standards continued to change. It is interesting to meditate over the recent history that has been made and realize a part of what has contributed to our present condition.

#### A NEW NOTE—SERVICE

As the war progressed and we began to study its details from a personal standpoint, our own boys being in the service, our attention was called to a new situation. We had known the name Y. M. C. A., though only the urban dwellers had been intimately acquainted with its work. We thought also of the Salvation Army as a devoted band of religious enthusiasts who devoted their attention to the Christianization of the lower class, especially in the large cities. That these organizations should loom so large in our war activities we had not thought possible. Yet the letters began to come back written on the Y. M. C. A. and similar welfare organization stationery. Somehow it seemed to have a dominant place in the lives of the lads on the other side as well as in the cantonments. It took the place of home. In spite of the few failures on the part of the secretaries of the organization, we are bound to recognize the great work such an organization of personal service did in the war.

And the Salvation Army lassies who went to the very front trenches with doughnuts and pies and good cheer for the muddy, sodden, bedraggled, and becootied boys who had faced the inferno of hell, touched our hearts with their noble sacrifice and eminent practicability. They went down into the mud and filth and wreckage where the men were—*that they might the better serve.*

Somehow the questions began to formulate themselves in various minds and to be uttered by various lips—why cannot *our church* do such things? Why should these people with but the beginnings of the gospel principles be able to outstrip our organization in effective service to humanity?

The questions multiplied. The leaven began to work. Why not a different situation all around, religiously, industrially, politically, commercially?

So we were not surprised some months ago to receive a letter from a young man who had been in the Lamoni Stake several years and finally had gone to a large city in another State to secure employment. It was his candid opinion that the stakes were not a suitable place for anyone except retired elders who had nothing else to do but give advice on this subject that they were not especially conversant with. He had been able to secure employment at about double his former salary in the Lamoni Stake, and since he thought conditions in this place fairly representative of the other stakes, he

would advise everyone to avoid the calamity of moving Zionward. The letter was sent on to the Bishopric. The objections are worthy of thought, for upon our solution of the industrial problem in connection with our establishment of Zion depends to a large extent its spiritual success. They are inseparable—the industrial and spiritual. The Lord has recognized the importance of both arms of church work.

But there are several phases that must not be lost sight of in judging the present situation in the stakes and the regions round about. The brother stated further that he was in a place where labor was organized, therefore one of our failures here was in lack of organization of the laboring class. Further than that, if we would only indorse Socialism and follow its ideals, we could become as prosperous as he, and really do something.

While we have no objection to the organization of the laboring class we believe there is a better way of getting results from the efforts put forth. Little consideration is given the Golden Rule. When we divide the workers and the employers into classes there strife begins. Lacking the wholesome motive of "Love thy neighbor as thyself," but rather impelled by the "might makes right" principle, it becomes an industrial battle bound to be serious in its operation and liable to engender many difficulties.

We have known of people being compelled to change their minds after arriving at much the same conclusions as did the brother who wrote us. When a few strikes came along and enforced a cessation of labor the attractiveness of the position lost some of its charm. When heartless employers desired to make changes in the personnel of the force they found methods of doing so which gave little consideration to the desires of the individual. Collective bargaining is the best thing under the circumstances, but we would change the circumstances. While we are willing to consider the matter, we are not nearly so much alarmed over the suggested standstill in our own church progress as some would have us be. And our optimism is based on our knowledge of what has been done and what is proposed.

A letter is on our desk now in which a sister tells of the strikes prevailing in her city whereby some twenty thousand men are out of work. From Australia, England, Canada, they speak of much unrest. In many instances the industrial conditions are beginning to affect our membership more and more. And the end is not yet.

Just a few days ago an obscure news item informed us that the Pacific Coast Metal Trades Council through its representatives had indorsed the Na-

tion-wide strike in behalf of Thomas J. Mooney, convicted for life imprisonment for alleged part in the San Francisco bomb outrage a few years ago during a preparedness parade. This is only one of a number of such manifestations of the popular resentment among labor unions over the verdict of the California courts in this celebrated case. Two hundred and fifty thousand men are included in this one western industry, and many others have likewise expressed themselves.

Those who have followed the development of this situation realize how far-reaching its scope is. Millions of circulars have been printed and circulated, setting forth from Labor's standpoint the injustice of the case, and showing us why the effort to have the case retried is simply an effort to secure simple justice at the hands of the courts, unbiased by financial influences. Whether or not we are affected directly by the outcome of this case, it is generally conceded to be a point upon which may turn many momentous events in our industrial life in the future.

The high cost of living has become more than a joke. Those who live by a stipulated income are finding that in spite of increases that have been made from time to time, the percentage has in nearly all cases been much below the increase in the cost of securing the necessities of life.

The feeling engendered by all these things is to say the least one of aggravated uncertainty. We hardly know in which direction to turn.

#### THE GATHERING

Conditions are ripening for the gathering. Hitherto there has been no need for haste. There is not now. Yet we must realize that God has many forces at work in the world that we know not of, as we were told here some time ago. The time for haste may come. The old environments to which the Saints have been clinging for years will come to lose their appeal. The new order is going to shake everything that can be shaken, and the need of a gathered condition wherein righteousness in all dealings shall prevail will become more and more insistent.

Somehow we have thought of Zion as a future condition, a vague and mysterious something which might occupy the attention of the bishops but which could be worked out by them and announced to us in due time. We admit that the rendition of the Bishopric on financial matters is to be acceded to, but they know and we must realize, that upon us, the church at large, depends the success of the principles involved. We are the ones to demonstrate their decisions. We must be ready for forward steps. The gathering must be a voluntary affair. We are

not the sort of people to listen to a central organization which attempts to say to us, Thou shalt, or Thou shalt not. The ingrained democracy we have acquired would resent that. Yet external conditions will come to speak in more and more certain manner in harmony with the passage we read at the beginning of this discourse.

During the war a young brother in the service overseas wrote us a letter in which he had solved the whole Zionistic idea—to his satisfaction. He had been observing the military service in operation and was much impressed. When something was to be done, an officer was detailed who selected certain men best suited to the task, and it was done. When food was wanted, they merely put in an order to the commissary department, and it came. That was early in his experiences. We wonder sometimes if he feels that way yet. Especially if he happened to fall into the hands of some domineering sergeant or corporal who made life miserable for him. All who desire the military plan for the establishment of equality may have it—we do not.

#### THE STEWARDSHIP IDEA

Though we get strong articles and letters suggesting the necessity for a socialistic plan for the future of the church and more or less condemnation if we do not, we believe the greatest plan the world has ever known or will know for the solution of its difficulties is the stewardship plan. As we have suggested before, the great organization known as the Methodist Episcopal Church has adopted the stewardship idea in principle at least, and we have noted columns of advertising setting forth the necessity for an observance of the stewardship plan in everything: our wealth, our necessities, our very lives with all that we are. In other words, they have accepted the idea we have long had on the statute books of the church that God is the owner of all, and we are only his stewards who should give a good account of what is intrusted to our care.

We can think of nothing more ideal and better adapted to the application of the gospel principles than the stewardship ideal. It means the good of our neighbor first and the assurance that our own wants and needs, as they are just, will be supplied. It is based on the best form of cooperation. There is no capital and no labor, as we ordinarily think of those terms. It will require both, yet the division into classes, wherein lies so much of the present trouble, is obviated. There should be no classes, and will be none under the true gospel plan. The organizations effected will be to extend the good influence of those associating together rather than to demand more and more for themselves.

The legal phases of a stewardship are important,

and we may well await the outcome of the investigations of those who are looking into that. The plans of operation of the cooperative idea will naturally evolve into something which will help determine the best. For instance, we have a few stewardships assigned now. Sometimes there is a question as to where the managerial powers of the steward ceases and the responsibilities of others begin. We have storehouses now, and we have Orders of Enoch. Our storehouses in the stakes are operating under the profit plan. The members sell to them at market prices and get the cash. They sell to us as consumers at a profit, getting cash or its equivalent. In the Lamoni Stake, at least, the poor and needy who must have food yet do not have the money to pay cash, are expected to arrange for aid or credit with the stake bishop rather than with the storehouse, so the apparent hardship or seeming discrimination is made as easy as possible.

Then we had a report sometime ago of a flourishing little Order of Enoch out in Idaho where they were operating on the no-profit plan. The members leave their surplus of one article at the storehouse and draw what they like of another which may be on hand. One man has too much wheat and hauls in a load to the storehouse, pending such time as the rest of the members may need it. Needing the use of an extra horse, he leads home one of those in the storehouse pasture, uses it till the demand is past, and takes him back.

We say that both of these plans are being tried out and we are not yet able to say which is the most ideal. The pioneering is being done and we will profit by it later.

#### THE BOLSHEVIST APPEAL

Perhaps in each of us there is a submerged tendency which if allowed to develop would lead to revolution. For instance, in spite of our best intentions, the idea will reach the surface that something spectacular ought to be done to overthrow existing wrong conditions and establish equality. We wouldn't do anyone any harm, you know, but the smoldering feeling is that we have far too long been deprived of our rights, all to the profit of others who do not deserve the special privileges they secure.

I think we have as little of that feeling as any people we can think of, for we know the possibilities of the gospel plan, and ordinarily we suppress the first rumblings of such ideas. Yet when Bolshevism made its appeal to Russia, long oppressed by the foreign house of Romanoff and getting glimpses of western democracy, it took root. It looked attractive. It promised much relief. It has spread until millions are involved. It means a nationalization of

property. It means the dispossessing of those who control wealth and giving of the property to those who labor. As to representation, it is by classes. The laborers in cotton mills for instance, are allowed delegate representation as a class. Laborers in other trades also send delegates to the local soviet; these elect members of the provincial soviets, and these in turn send delegates to a national soviet. One can hardly expect us preachers to be enthusiastic over Bolshevism because they disenfranchise the clergy! The women are given voting privileges but not the preachers!

#### THE GLORY OF ZION

But laying aside all personalities, each of us are hopeful for a condition to obtain whereby equality of opportunity will prevail. We cannot see such an outcome in Bolshevism or any similar man-made plan. We have no faith in the isms which are not based on the divine plan. We are confident that while the ballot will have a great influence in maintaining our rights, we cannot legislate righteousness into effect. The best we can do from election to election is to try again, or in some places indulge in the recall privilege. Most of us have but little faith in the ballot as a real solution of our comprehensive problem as a church.

We are not going to quarrel with the brother who told us from this pulpit some weeks ago that he was not in accord with the gathering as a means of safety and repose for those who would escape the conditions in the world. We know he meant well by the suggestion that we should be more concerned with the evangelization of the world than to see that ourselves and our families were safe from the untoward conditions in the world. Yet somehow we think his viewpoint would materially change if he looked at the Zion problem from the inside for awhile. It is true that we should not be so much concerned about our personal safety that we forget the needs of others, yet we submit that under the adverse environments in which many of our people are finding themselves and will continue to find themselves, it will be impossible to continue as staunch advocates of our principles. Lot was told to get out, and he finally went—but you know the story. The attachment to "home," such as it was, proved very strong, and his wife paid the penalty for looking back.

The work in the stakes of Zion in the assimilation of types is as important as the converting of those who know not the sound of the angel message. People from all parts of the land have been coming. Members from all over the world will come. The task of getting these members of all kinds to see in the unity of intelligent comprehension is hardly

a reposeful one. From these places where the Saints gather will go out a united band of missionaries and workers whose efficiency under the power of God will astound the world. It is a place for development. Under no other circumstances that we can conceive of would it be possible for the endowment to have full fruition. We are all so constituted that we require social development in order to solve the gigantic social problems before the church.

Brother McDowell, at Graceland College, who teaches psychology, tells us there are three stages through which we pass. 1. The unity of ignorance wherein we can all agree because we know no better. 2. The disunity of conflicting opinion, which always results when we begin to think seriously and express our thoughts. 3. The unity of intelligence, to which we can arrive only after passing through the other stages.

We who have been more or less assimilated, realize the changes through which we passed and believe there is a possibility of an application of these standards in the development of other members who gather.

Still another missionary wanted us to believe some time ago that if we were living as we ought, as Saints of God, there would be no need for the work of the local standing ministry. In other words, the priests would have no occasion to exhort us to pray, for we would pray sufficiently without it. And so on through the list of duties of the local officers. This would relieve them for the work of preaching to nonmembers and the development of the missionary spirit.

If we might believe that conversion to the gospel and the baptism of the convert could mean a sudden transition to practical perfection, we might accept this idea, but we cannot believe that.

The conditions in the world are going to force the gathering. The gathering will develop plans for the perfecting of our characters unhampered by adverse outside influences. A simple application of the financial law the Lord has given will solve our financial problems. When we fully carry out in true Christian fellowship the cooperative plan God has given, we will automatically dispense with the hampering influences which prevent us now, in our scattered condition, from attaining to the condition through which "the inhabitants of Zion are terrible."

When God finds a sufficient number of his people, possessed of the right ideals, equipped with the essential knowledge which will furnish a fit seedbed for the glory of God, which is intelligence, Zion will flourish. The evangelization of the world will result as a natural outcome, and the source of power will

come from a people who are not only pure in heart but so situated that they can properly care for those who would not lift the sword against their neighbor but would rather flee to where equality is prevailing under God's plan rather than by man's.

### TOBACCO NEXT?

Cynical editors who have fought a losing fight to retain their "personal rights" in the use of liquor are flinging out the question now: "Will tobacco be next?"

While we do not believe that public opinion in general is ready for such a step, it certainly should come. Tobacco has even fewer legitimate uses than alcohol, though the habit is even more universal and is gradually finding devotees among the feminine sex. Its harmful effects are perhaps more insidious than alcoholic liquors.

It has been a source of much pride with us that for many years before there was any appreciable public sentiment against the use of liquors or tobacco, the statute books of the church (the Doctrine and Covenants and Conference Resolutions) and the usages of the church were strictly against the use of tobacco.

Everywhere we go, the vile fumes of tobacco smoke smite one's nostrils. There is practically no escape, for those who use it are usually oblivious of the feelings of others regarding this matter. We know there are thousands of sufferers from the carelessness of others who would welcome a national crusade against the use of the weed.

As might be expected, coffee interests are now advertising their product as a national drink. Their carefully worded appeal would lead the unsuspecting to believe that coffee was a genuine food drink instead of a stimulant with poisonous qualities. Then we see full-page announcements of soft drink manufacturers whose beverages are reeking with harmful coloring, sweetened with saccharine, and some of them frankly basing their popularity on the harmful caffeine found in tea and coffee. It is easy to acquire a taste and finally a seeming need for some stimulant. The habit of indulgence is hard to avoid when once fixed.

Our safety lies in an intelligent observation of the word *temperance* in its full meaning: An abstinence from things that are harmful and a temperate use of those which are legitimate. This will make "cranks" of none of us, but will enhance our general efficiency many fold. Our bodies are the temples of God's Spirit. Weakened and assailed by intemperance of any sort, we lose capacity for service in this life and

fail in that sense to qualify for celestial glory in the life to come.

In our department Of General Interest we are publishing some strong articles on the subject. The fact that at our church college, Graceland, absolutely no smoking is allowed is especially gratifying in connection with the suggestion in "Smoking in the colleges."  
E. D. MOORE.

## ORIGINAL ARTICLES

### THE CALL TO PREPARE

I am speaking mildly when I state that my heart leaped for joy when I read the announcement by the President of the church that the time had come to enter more carefully into the preparation for service in the Lord's work. Above all else was I interested in the fact that the preparation would be one dealing with intensive study of fundamentals. It is the happy mean.

If you are going to South and Central America, you will need the Spanish language; if you go to Jerusalem, you will need the language of that place. We mission workers will not waste time studying the language of the Eskimo unless we are to labor with him. Let each man learn his duty and perform it.

While it is true that our scope of study-material is unlimited, it is also true that our time, here, is limited. It is insane to lose sight of this fact. Time must be wisely, relatively, proportioned. I look upon my reading period of cheap novels as time lost. In the same sense, I can lose valuable time by reading too much profane history and too little sacred history. As a minister I must magnify my calling. I am not called to be a specialist in botany or in any subject outside of ministering to souls diseased.

A general education is good for any man; a specific education is essential for the man who succeeds in specific work. Any young man can waste time by studying nonessentials. What is a nonessential? It is that study which requires time which should be given to other studies. For example, a minister in this church whom God has called to active service in the field should not quit his spiritual work in order to study the science of constructing submarines, unless directed to do so by the Lord. God does not desire his elders to step aside into fields of study that will sap their strength and divert their attention from their specific task of preaching the gospel. I do not think that there is much danger of this being done, and for this reason our President may have felt impressed to urge upon the ministry the necessity of

studying, studying, studying. And the stress, by interpretation of some, at least, may have been laid too strongly on the idea of a college education for all the ministry.

We all know that a college education is not essential to success in preaching this gospel. A college education means the possession of a degree. To remove from our ministry all men who have no college degree, would mean to leave comparatively no one to carry on the work. I think that one can count on the thumbs of both hands the men in our ministry who hold important degrees. I do not refer to the B. S., B. E., R. N., and other minor degrees or titles. The knowledge a degree stands for is worth possessing if it is used for God and humanity, but to look upon it as an indication that the one who possesses it is better than his fellow men, is to be blinded to the real value of knowledge.

No; we lose sight of the real issue, if we think that a specified number of class lectures in astronomy, botany, history, etc., are essentials to the foundation of successful ministrations in the holy priesthood. Men who have drunk deep of the waters of inspiration, and have stood as mouthpieces for God, know what reservoir they must tap if they are to labor successfully for him; and they know that the letter alone killeth. These men but smile at the enthusiastic outburst of youth which voices the claim that so much Latin, so much "math," so much biology, so much this, so much that, must be learned before a man is qualified to receive a call from God to preach the gospel.

Nephi said, "To be learned is good, if one hearken unto the counsel of God." He did not say, To be learned is essential to preaching the gospel. Had he said this he would have been mistaken. Nephi, of course, referred to the higher branches of learning; he knew that every intelligent man possessed a degree of learning. Some of the great unlettered men of the Book of Mormon were wonderfully learned in things pertaining to God. We must be careful in our judgment lest we be found on the side of wrong.

I may, in this article, overemphasize the side of this subject that defends the unlettered ministry; but I do not intend to discourage study, for only by it do we please God. We have indeed passed the day when it is necessary for the Lord to fill the ranks of the ministry with men who cannot read. And we have reached the day when more than mere knowledge of reading is essential to the highest success in the ministry. The sooner this point be burned in, the better off will be the church. Men who are lazy mentally, spiritually, physically do not glorify God.

Some members of the priesthood have said that in a year or two only college graduates will be admitted

to the ministry. They have made this statement in a critical manner, not agreeing with the wisdom of the move. Such is not to be the case. There may come the time when the Lord will choose the college man, provided he is spiritual and sober. But that this calling in favor of the college man, will obtain in every case, we are not justified in supposing. God will consider every phase of qualification and select the best agent obtainable; he may or may not be educated in the schools of the world. Moses was educated, but it was necessary, under the circumstances, to select Aaron to be his mouthpiece. All men who go to school are not and never will be ministers. Paul tells us that as God called he, Paul, ordained. This is true to-day, so far as calling is concerned.

The man who has learned many valuable things by experience; who has made a careful study of the best of all subjects—human nature, does object to being branded as an ignorant man, or even an unlearned man. He cannot see the consistency of rating him, say twenty, in the field of real knowledge, and giving eighty to some stripling who has read more pages of Latin, geology, grammar, and other books. This man is willing to admit that his little brother knows more about certain books than does he, but he knows that crammed heads are not educated heads. A learned brain is a trained brain. And it is not necessary to go to college to learn to think. Neither is it necessary to attend college in order to study books.

It is an advantage, if opportunity is afforded, to save valuable time by studying under the direction of men who have themselves learned to study. This is the chief advantage offered by our schools of learning. Wisely to use time is to save it, and this is the whole philosophy of education. Efficiency is the word which stands for the fruit of education; lacking this fruit we are not educated. Men are educated in the lines in which they are efficient; therefore, there are educated men who have never attended college, for there are efficient men who have been denied the privilege of college training.

It might be argued that these men succeeded in spite of their handicap. It might be argued that our self-made men might have much eclipsed their record of achievements had they received college training. We do not deny the possibility of this claim. Burns might have written better poems. Shakespeare might have out-Shakespeared himself. (And I do not use the name of Shakespeare to start an argument about his much or little schooling.)

I am glad that the church is coming to a more rational view of the subject of education. When we see facts as they are, there will be no antagonism or jealousy or vanity or simple misunderstanding. And

this applies to both sides of the house. One cannot blame our missionary for being resentful when his efforts are held up as a broken reed. He has seen God's power take hold of people and they come in penitence to the door of baptism. In his soul he knows that life is not logic but ethics, in its practical working to-day.

The missionary believes in education, but he does not believe in some of the theories about it that are flouted in his face. He knows that Paul the learned wrote a wonderful message to the Ephesians, but in his heart the missionary knows that James the learner wrote a more wonderful—because of its tremendous practicability—epistle to the twelve tribes scattered abroad.

The missionary force of our church to-day is divided into at least two groups. One group is progressive, one is retrogressive or nonprogressive. How large either group is we do not know, but this we know—that the latter group will in time—long or short—cease to occupy in place of big responsibility. We cannot expect it to be otherwise, nor should we want it to be. A man who would cling to a place in the church when another could fill it better to the glory of God, is selfish, egotistical, or otherwise lacking in church interest. This is not the case with a large majority of our missionaries.

I take my hat off to the missionary in this church. I mean the real kind. The man who does his work without complaining unceasingly; who suffers for the work's sake. I speak of the man who leaves home and goes forth to endure the hardships of his calling.

I have to my credit ten years of intensive missionary labors. I write from the blood-streaks of experience when I say that I know what it is to sleep on schoolhouse floors, on bitter cold nights, eat at tables where bread is embittered by prejudice and bigotry, risk life by walking through forest fires, travel alone at midnight through bear-infested woods of Maine, endure the scorn of the populace, etc.

These men who assemble at our General Conferences bear about the stripes of their Lord, they have tasted the bitter and the sweet of life, they are bearing the burden in the heat of the day. And year after year the pathos of the scene deepens as we observe many of these men growing old in years, with the glory of past days of service crowning their brow, waiting to have their places filled with younger men. The sadness is not in the fact that they must soon lay down the burden but in the thought that they leave us to carry the work on without their friendly association.

Any man who reads the signs of the times, knows that the hour has struck for the ushering in of two distinct features, and one is more efficient ministra-

tion. The man who will not "study to show himself approved," must retire that another may take his place. It is not asking too much of our young men to insist that they use careful language; that they become free from glaring blemishes that injure the cause of truth. The personnel of the priesthood is changing. It is just that it should change.

A missionary who will not do his best is not fully pleasing to God. And in this age a man is not doing his best when he is neglecting to improve; when he is ceasing to strive to become a workman that needeth not to be ashamed. Some men see their mistake now, and many in their heart admit it. They neglected to obey the counsel of the word of God. The only thing now for such persons to do is to do the best they can, and one of the best things is for them to encourage the young ministers to study and study. There are places in the field for missionaries who habitually and continually say "I seen," "I have saw," "I done," "They was," etc.; there are places where such language will not especially blemish the thought they try to impress. The church is not arbitrarily turning these brethren down; but their field is limited; they are handicapped. And it may be said that in the future men who are least handicapped will be called to represent Christ to the world. This is only just to Christ. We cannot doubt it.

The day of the tobacco pipe and plug is also past. In my brief career I have seen the old elder with his yellow whiskers, the stain of nicotine. I have seen the thin line disappear. Thank God he's gone! For the sake of a dying world the Holy Spirit has touched the filthy body. But that day is past in the enlightened places of the church. We have ascended the holy mountain. God is ready to give us more power. We have a greater task to perform. A better preparation is demanded.

What I write, then, is not to discourage those who can and should do so, from securing a college education: I write to warn against the underestimating of education received outside of the college. I write to encourage men to study, to prepare intensively for their mission work. I write to express my appreciation of the new move which is to make it possible for our young men and women to receive proper instruction to qualify them for their special work in the ministry. I believe that "this is one of the most important pieces of work the church has ever undertaken."

In undertaking this piece of work, I see Graceland College standing on its feet doing efficient service that will reach into eternity. I see a mission school that can give to the world helpers. I see our teachers enjoying the Spirit of God as they instruct men and women in the knowledge of the kingdom. I see also some of the mistakes to be avoided.

As a church we are resolved to lay no stumbling-blocks in the way of the progress of the word of God for the redemption of the world. We are torch bearers of a distinct light. God has placed this burden upon us and we are willing to bear it. It is pleasant to work with him. With sympathies as wide as the world we must go forth. With a heart full of longing to live in a larger way, and demonstrate to the world that we are the custodians of the "pearl of great price." Let us lift, not lean; let us help, not hinder.

These are the new Dark Ages as well as the new Golden Age. It is the day of the heritage of hate and the day of the heritage of love. It is the day of opportunity. In this day of test where do we stand? We can almost hear the sullen silence, on the one hand; and the glad response on the other.

May we be true to the call of conscience, for we are living in the day of solemn responsibilities, of great privileges. We are engaged in a work in which every man may bear a share. May the Lord God of Infinite Excellency bless us with power to choose that "better part."

RALPH W. FARRELL.

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### THE PATH OF THE WICKED

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Solomon spoke wisely in the early days of his wisdom and piety when he said: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." (Proverbs 4: 14, 15.)

While I endeavor to have my own life conform to the ideas herein advanced, I would not enforce them upon others, as I am a firm believer in one's free agency and personal responsibility. However, I think it wise that we elders should have some definite opinions and ideas upon the various subjects that have been brought to our attention so that we may be able to give an intelligent answer to any question that may be brought to us concerning the propriety of indulging in any of the different amusements that we shall presently have under consideration.

#### DANCING

Leading physicians tell us that dancing is injurious to health. Habitual dancers die at an average early age—men at 31, women at 27; due no doubt to thin clothing, excessive exercise, overheating, physical exhaustion, the taking of improper privileges, leading to lust, sinful indulgences, disgrace, and ruin.

There are exceptions to all rules, and many persons will affirm that dancing has not, and does not injure them; but the incontrovertible fact remains that most of those so affirming are in comparatively

poor health, the cause of which can, in most cases, be traced to the dance hall or ballroom.

A vast number of cases of female weaknesses are due to the exhaustion brought on by dancing.

The moral aspects of the effects of dancing are appalling. A celebrated dancing master said: "Out of two hundred fallen women in a certain city, ten confess willful choice; seven poverty and abuse; twenty to drink given them by parents; and one hundred sixty-three out of the two hundred confess the dancing school and the ball." He says, eleven went directly from the dancing school to the brothel within three months.

Another dancing master confessed that in San Francisco there were two thousand five hundred prostitutes of whom one thousand six hundred and sixty-six confess the dancing school and the ball were the causes of their downfall.

A matron of a house for fallen girls says: "Seven tenths of all the girls entering the house say dancing was the cause of their fall."

We elders cannot countenance dancing because:

- 1st. If persisted in, it kills all spiritual life in the soul.

- 2d. It paralyzes the conscience.

- 3d. Severs communication with God.

- 4th. It destroys fellowship with God, driving the Holy Spirit out of the life.

- 5th. It injures one's influence, the chief asset in the Christian life.

It is the source of great pleasure; and whatever causes great pleasure is fascinating; whatever is fascinating is hypnotic; whatever is hypnotic is of the Evil One; therefore dancing is of the Evil One, and consequently should be avoided.

#### THE THEATER

While I do not affirm that all theaters, actors, and actresses are bad, I do say that the general trend of the theatrical life is downward.

- 1st. It is immodest.

- 2d. It is irreverent.

- 3d. It distorts the views of life.

- 4th. Its influence upon the actors and actresses is demoralizing.

- 5th. As a consequence its general moral tendency is down.

The Reverend Doctor James Buckley, the world renowned editor, scholar, and philanthropist, personally examined sixty of the best reputed plays in New York covering a period of three years. He says: "Nearly every play of popular reputation is open to the following six charges:

- "1st. Christian principles are not accepted as the rule of morals.

"2d. True religion is never praised, but usually ridiculed.

"3d. Wickedness is used to give amusement.

"4th. Crimes that would call down the wrath of God upon the perpetrators are systematically made to provoke laughter.

"5th. Oaths and profane expressions abound.

"6th. If there is a moral it is disposed of in the 5th or last act."

Where then is the good? Remember this, the verdict of one of the world's purest minded men. With Christian principles eliminated, the very foundation upon which the Christian church is built, what is left?

The rules of morals rejected, the whole system is doomed. The constant ridicule of religion tends to poison the minds of those who might otherwise be uplifted by it. Pope says:

Vice is a monster of so frightful mien,  
That to be hated needs but to be seen;  
But seen too oft, familiar with her face,  
We first endure, then pardon, then embrace.

The best plays have as their settings and background vulgarity, profanity, hypocrisy, covetousness, drunkenness, gambling, jealousy, divorce, infidelity, murder, and suicide. The theater appeals to the sensibilities and passions exaggerated in the extreme. Illicit loves, assignations, and intrigues are the constant thought and food of every troupe appearing upon the stage.

An actress was asked by one of her friends to what dramatic school she should send her daughter. "Well," she said, "you might give her a preparatory course in vice." She declared she meant just that; for virtue in its women, and honor in its men, are so rare that when they do occur, they cause astonishment and derision among the initiated. She further says, "The theatrical business is the most corrupt in the world." "Sometimes I am filled with so much loathing for this unholy profession that I am ashamed of the very applause." "Vanity, sheer vanity." "From the moment a girl enters the manager's office, she is almost certainly doomed if she has beauty. If *he* does not plan her destruction himself, he passes her on to some one who will."

One of the greatest stage managers is noted for the fact that no girl ever withstood his advances and held her position.

Clement Scott, a London critic of matters theatrical says: "It is nearly impossible for a woman to remain pure who adopts the stage as a profession, and the woman who desires to remain pure is doomed to failure in her career."

Here are six reasons why Christians should shun the theater:

1st. Because it is strictly non-Christian with

downward tendencies, materialistic, immodest, irreverent, immoral, and sensual.

2d. Because as a class its owners, managers, actors, and actresses are usually immoral with rare exceptions.

3d. Because of the injurious attraction for innocent young people.

4th. Because it is almost inseparably related to and classed with wine rooms, dance halls, gambling dens, and brothels.

5th. Because it destroys spirituality. Neither Christian people nor sinners have confidence in the habitual theater goer.

6th. Because prosperity in the theater means adversity in the church. They are diametrically opposed. Full theaters mean empty churches.

As to picture shows, all are not bad, nor by any means are they all good. They are no better than compelled to be by the State laws and city ordinances. They are visited by more than a billion people a year. They can be used to do a vast amount of good, but the fact remains they do not.

Juvenile court records show that a large per cent of the juvenile vagrancies originated in moving picture shows. Within a few months in New York there were thirty-two offenders sentenced to State prison for crimes traceable directly or indirectly to moving picture shows. Of these, twenty-four were grouped as unmentionable crimes, indecent assaults, and impairing the morals. The committee in its report said the story was a terrible tale of ruined maidenhood and blighted youth.

Doctor Daniel McGurk said in *Central Christian Advocate*: "I have seen in the children's court the record of five cases of seduction of girls under fifteen years of age. The girls gave only one reason for such conduct—the picture shows."

School records have been shattered, the reform schools are being filled, homes of refuge for fallen girls are overflowing, the victims of the so-called poor man's theater.

Judge Nash, of Buffalo, said that if the laws of that city were enforced, seventy-five per cent of the picture shows would be put out of business.

Judge O'Sullivan of New York, in pronouncing sentence on a man for a foul crime committed in a picture show said: "There are no snares for catching and bringing young girls down to the level of infamy and shame like moving picture shows."

#### MIXED BATHING

As to mixed bathing, I can say but little, as I personally have no knowledge of it, nor am I aware of any statistics on the subject. But one can very readily draw his own conclusions when viewing the pictures in magazines and journals, of young people

at the seashore and other watering places, strutting about in one-piece bathing suits. While in some places the authorities insist on the women wearing a two-piece garment and stockings, the men are permitted to wear a very abbreviated and tight-fitting one-piece suit, which must of necessity have a degenerating effect upon the girls present.

I questioned one young man of the world, who certainly cannot be accused of having any moral scruples with reference to mixed bathing, and he told me of things that are going on right in our own city during the season, that I cannot put in writing, nor would I care to repeat. And yet the same young girls will go there regularly and submit to those indignities. It cannot be offensive to them or they would not go; evidently their moral sensibilities have been blunted.

There may be some who can attend dances without injury to themselves; others who may go to the theater and imagine they are benefited thereby. Some will choose certain pictures and take their families, feeling that they will be benefited rather than harmed, which is quite possible; and still others take part in mixed bathing without injury.

But because they are to a degree immune, does that justify them in entering "the path of the wicked"? Can they not see that they, by going, are supporting and justifying the existence and continuance of the dance, theater, picture show, and mixed bathing, setting an example to others who have not their powers of discrimination and judgment? Are we not our brother's keeper, and as Saints ought we not to be doubly careful as to the example we set to others?

As elders of the Church of Jesus Christ, not only should we refrain from countenancing theaters, picture shows, and mixed bathing, but we should do all in our power to dissuade others from indulging. These are the ways of the world and we will do well to heed the advice of Solomon, and enter not therein.

J. M. HAMPSON.

### WHAT NAME SHALL I BEAR?

To some I might appear to be narrow in regard to this matter, nevertheless I adhere to the point, however nice.

The nominal churches of the earth would likely answer my question by saying, "What's in a name?" but our text says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Hereupon they say to me, "This we acknowledge, and we are not trying to be saved by any other name." But here is where the contention arises.

Here is where I shall endeavor to point out error.

Jesus told Nicodemus that unless a man be born of water and of the Spirit he could not enter into the kingdom of God. (John 3:5.) The kingdom of God, here, is the church. Some might contend otherwise, but it does not matter. Unless one comes out of the water and out of the Spirit he does not enter into anything different from his present condition.

When a child is born into a home the only name it can legally receive is the name of its parents. Likewise with one of us when born into the church. Upon being born of the Spirit, or being baptized of the Holy Ghost, which is all the same, we have received the Spirit of adoption. (Romans 8:15.) The only church obeying the gospel principles set forth in Hebrews 6:1, 2 is the Church of Jesus Christ of the Latter Day Saints (Reorganized). I parenthesize for distinction. Therefore the candidate being born into this church by water and the Spirit of adoption has a legal right to that name. In many churches he is adopted without birth. He gains the name without heritage. Into some they are born by water only and some "tarry" days and nights for the spiritual birth without faith in the laying on of hands for that purpose. When, however, they have received a name, it is not the only name because a child born into one family cannot receive the name of another.

Hereupon I do a little paraphrasing: "This my everlasting revelatory gospel of your salvation, of peace, power, and the covenant made to Abraham, this gospel of officers set in the church, which officers are only properly called of God as was Aaron shall be restored to the earth in the day of thundering chariots pulled by steeds of flinty hoofs, then shall the end come." (Matthew 24:14; Revelation 14:6; Amos 3:7; Ephesians 1:13; 6:15; 1 Thessalonians 1:5; Acts 3:25; 1 Corinthians 12:28; Hebrews 5:4; Exodus 28:1; Matthew 17:11, 12; Nahum 2:3-5; Isaiah 5:28-30.)

The above paragraph is inserted to show when men may begin to take upon themselves the only name under heaven given among them. I shall refer to it again. Now, we have been considering the name of a child in reference to its parent name. We shall take another view.

Our text will be found in Ephesians 5:23. For the husband is the head of the wife even as Christ is the head of the church. When a woman is married to a man she takes his name upon herself. It might also be said it is given her by law. In the absolute sense it is not right for her to retain her former name and add to it that of her husband though this is done in many cases. To retain her

maiden name is to hold her married name in contempt. Now Christ is the head of the church, the wife of the man being typical of the church, the bride of Christ, whose bride she is. (John 3: 29; Matthew 9: 14, 15.)

The bride's name will be found in Revelation 2: 17; 3: 1; 14: 1. The church is his bride, he is the head, she shall bear his name. How can the Calvinists, the Campbellites, the Wesleyans, the Russellites, etc., call themselves Christians? They may, but can they properly, legitimately do so? At this juncture some one may say, "Well, the Mormons have the name of Jesus Christ of Latter Day Saints." How now? I turn to the Book of Mormon, Nephi 12: 18-20, "Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the father in my name; that he will bless the church for my sake; and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel."

Not only is the church to be called after the name of Christ, but it must also adhere to his gospel principles. Who can put forth better logic than the above? A few months ago I paraphrased Matthew 24: 14. It is an easy matter to connect that verse with the above references to the Book of Mormon.

Now as to doing things in his name. Let there be a clear distinction between doing a thing in a name and doing it by that name. If we are named after him we can do things in his name, but if we only assume his name we do things by his name. Therefore we must necessarily bear the name of Christ.

CHARLES DIAL.

The great duty of life is not to give pain; and the most acute reasoner cannot find an excuse for one who voluntarily wounds the heart of a fellow-creature. Even for their own sakes people should show kindness and regard to their dependents. They are often better served in trifles, in proportion as they are rather feared than loved; but how small is the gain compared with the loss sustained in all the weightier affairs of life! Then the faithful servant shows himself at once as a friend, while one who serves from fear shows himself an enemy.—Fredrika Bremer.

## OF GENERAL INTEREST

### SMOKING IN THE COLLEGES

[We are not in the habit of devoting much space to the tobacco question, believing that as a church our stand is so far above reproach in discountenancing its use that we should be above the need of a constant reiteration of the subject. The editors of the *Farm Journal* asked us to consider the following article appearing in that magazine for May, 1919, and we feel inclined to do so because not all our young people realize beforehand how easy it will be made for them to indulge the habit. As will be seen by the extract from the article by Frederick Lynch, who writes from England, the use of tobacco is alarmingly on the increase. The following introduction is by the editors of the *Farm Journal*.—EDITORS.]

The following article was written three years ago, following a series of talks to college students. The manuscript was sent to ten of our principal magazines, including one published especially for young folks. Many editors spoke highly of the treatment, one even saying that the author did not go far enough; yet all declined to publish it, for various reasons or for none at all. The author has nothing to add to the original manuscript except to say that since it was written smoking has begun among the young women students of the university where the talks were delivered. And why not?" "Sauce for the goose is sauce for the gander."

Smoking appeals to the impulses of men rather than to their judgment, for which reason they drift into the habit with less deliberation and less real weighing of pros and cons than are employed in the traditional horse trade, the purchase of a vacant lot, or the choice of clothes, not to mention the selection of an automobile.

Smoking once begun commonly lasts for life with results not limited to the individual, but extending to all with whom he comes in contact—men, women, and children. Certain advantages must come from smoking, else how shall we account for so general a habit with its many inconveniences, its noticeable disadvantages, and its conspicuous infringements upon the rights of people not addicted to the habit? The personal consequences to the smoker are often greatly overstated, except for excessive users, or those especially susceptible to this particular drug.

But, whatever the advantages, many good people, including most women, get on very well without them; and surely in a matter of this importance, the consequences of which last through life like a proposal of marriage or the choice of a profession, it is the part of wisdom to bestow as much critical thought upon it as in the location of a residence or the investment of capital. Upon this point there can be no discussion.

What are the facts encountered by the inexperienced young man; for example, a freshman entering

college? What is his opportunity to decide the question of smoking by deliberate judgment based upon all the facts in the case? He finds that nearly all gatherings for men are known as "smokers"; the obvious and expected thing of those who go is to smoke. Large numbers of men indulge the habit only at smokers, frankly acknowledging their dislike of tobacco, yet yielding to the spirit of the occasion. The young man soon learns that in nearly all places where not positively forbidden, smokers assume the right to indulge their habit regardless of the comfort of those who do not smoke.

He finds powerful commercial interests ready to supply pipes and tobacco free of cost for young men's gatherings. He finds the most attractive advertisements and the most costly prizes adroitly designed to increase the use of tobacco. The prominent figures in the fashion plates are of well-dressed young men with cigar or cigarette held jauntily between dainty fingers. The hero of the magazine article or popular novel is shown in careless luxury inhaling the incense of "the fragrant weed." (A few years ago it was a pipe and bulldog. Something seems to have happened to the dog.) Many of the most prominent men in the universities are inveterate, even aggressive, smokers, with just enough bravado and rakishness to appeal powerfully to an inexperienced boy. Against all this he finds very little that is aggressive or even visible. While the smoker is active and assertive, the nonsmoker is relatively absent, or if present, he is inactive and silent as to smoking and often the butt of good-natured banter, thoroughly understood among friends, but easily misconceived by the boy. What wonder that he is swept off his feet, no matter what may have been his bringing up.

Now, if there is one thing that appeals to the young man more than adventure, it is fashion; and if there is one thing he cannot stand up under, it is ridicule. Under all circumstances, he is led as a lamb to the slaughter with scarce a fighting chance to use his own judgment. The active influences are all upon one side, and there is practically nothing to challenge his judgment.

As a matter of fact the habit once formed is altogether likely to become permanent. The real question is not, Shall I smoke or not smoke now? but it is, Shall I smoke or not smoke through life, with all it means to me and to my family? Some men say, "I can smoke or leave it alone"; but the facts are, in general, that once begun men continue smoking through life. A few do quit the habit—just about enough to show that it can be done, but not enough to establish a working criterion. Indeed

(Continued on page 549.)

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Shall We Lag?

We are happy to present to our readers, this week, Sister Krahl's most thoughtful and splendid address to the women in general convention assembled. Everyone should give this article a careful reading, and each could well ask himself, "Am I a laggard, or am I truly trying to keep abreast of the times?"

Our president has been given a glimpse of the many demands that are made now, or will soon be made, upon our women. If we are to be leaders, if our light is to shine out to show the way, if God has chosen this people to whom to intrust his plans of human redemption in the sin-darkened condition of to-day, surely we must not allow ourselves to be lulled to any false sense of security, thinking comfortably that God will "take care of his own"! It is true he can, and he *will*, which, in a final analysis resolves itself into this: If God's will cannot be accomplished *with my help*, it will be accomplished without it! The thing that concerns each of us should be, "Am I, or am I not, a profitable servant unto the Lord? Am I an instrument of worth and intelligence which in his hands may accomplish his will in the world?"

As women, our duty lies plainly before us. It is no longer bounded by the four walls of our homes, for it reaches out, consciously or unconsciously, to those about us, and *we are responsible* for the character of the influence exerted. Will it be one of good? Will it be one others will instinctively feel leads towards the light? Will it be practical? Is it consistent? Do we demonstrate our precepts by our daily lives? Are we prepared to accept the responsibilities just ahead, including that of suffrage, with intelligent understanding of world conditions? Are we patiently trying to qualify for this and other grave responsibilities placed upon us? Consider—and answer to God.

A. A.

### Report of the President

#### RETROSPECTIVE AND PROSPECTIVE

A general report of the Woman's Auxiliary has been sent to the First Presidency and General Conference. It seems fitting, however, that this Convention should have the benefit of some observations that have been made by your presiding officer during the year.

On the whole, we think it is quite remarkable that our society has maintained its own so well considering that almost every line of activity has been set aside, to a greater or lesser extent, for the work of the Red Cross and other war relief. The ban put upon all gatherings during the epidemic of influenza interfered greatly with our work. Our financial report shows the receipts of the year in the general fund to be \$290, \$55.63 less than last year. The Children's Home fund contributions have been considerably less, the amount for the year being only \$144.90, \$306.03 less than last year, which may be accounted for because of the many financial war demands, such as bonds, special drives, war savings stamps, etc.

The Oriole fund has a gain of \$33.88 and the Year-book fund a gain of \$60.26.

The running expenses for last year were \$376; this year they were \$372.11, a small difference of \$3.89. All bills for the year have been paid and the total balance of funds on

hand is \$85.99. Each bureau shows a gain in membership. The total gain is 491. The estimated membership of one organization is 3,376.

In the unparalleled history of the past year, the outstanding feature of interest to us is the achievement of the organized woman power of the Nation in "caring for the bodily needs, and spiritual calls of the men in khaki." Not only this, but the promotion of thrift throughout the country, the stimulation of patriotism and the conservation of the great harvests of bountiful America. The fact of being identified with so noble a part of the Nation's crisis and of having served successfully to the accomplishment of the great end—victory to the allied cause—has not only disclosed the super-strength of the Nation, because of the loyal service of its women, but has given to women the consciousness of their capabilities for the doing of things worth while. Since this organized womanhood of the Nation has accomplished such great things in time of war, it should not now be demobilized, but remain intact for the accomplishment of still greater tasks in this time of reconstruction.

"Physical reconstruction can be wrought by machinery," says Mary Austin in her late book, "but human reconstruction is far more difficult." And what part have we in the readjustment of human affairs. Our program is, and always has been, a constructive one, dealing with the fundamentals of largest and fullest living; but the great disclosures made by the examining boards of the army, of the physical unfitness and rejection of every third man because, in a large per cent, of neglected defects in childhood, make an appeal for a larger and more potential parenthood. A parenthood that will reach out and beyond the confines of the immediate home to the city's and state's unthinking parents and needy children. Not that we would minimize in the least the importance of the study of the unfoldment of child nature nor the fundamental principles of its development, but the necessity for the conservation of the child-life about us impels action and a participation in the various movements for its present and future welfare. In the Year-book of the State of Missouri, the report of the State Board of Agriculture, we find that Missouri ranks first in the production of corn-cob pipes, saddle horses and mules, zinc, etc., but thirty-second in the care and education of her children. Therefore there is much to be done in Missouri in Child Welfare work. We have a comparison between France and America, educationally. "During the past four years that country stuck to her guns and kept her children in school as best she could," "but," continues the editor of the Child Labor Bulletin, "here in America where the war did not touch us as it did France, we plunged headlong into the practice of child exploitation; children were taken out of school when there was no necessity for it, except of course where hundreds of schools were closed down because of the exodus of 40,000 teachers to better paid jobs. Other schools were closed because the children had entered upon their curriculum of child labor."

What shall be said of the church and her children and the development of their four-sided nature. What intimacy is there between the church and the child save the one hour on Sunday morning. The cry comes from every direction, "our young people are slipping, slipping away from us, what shall we do?" The church must not be late—like many parents who finally arouse themselves to the fact that the adolescent period has arrived in the life of their boy or girl, and without preparation or understanding apply such hit and miss rules as they guess may fit the case. What is to be done? Parents must supply in the home every need of the four-fold nature of the child, and when wider activities are sought the church should be ready to supplement the efforts of the home in the expanding young life. And how shall the church be able to

do this? Through its various departments. Our children and young people should be able to say, "the church supplies all I need." They should be able to speak of the "church's playground, the 'church's good-time societies,' the church's gymnasium," the "church's library"; when this is the case will the church's prayer-meeting be less attractive than these? If our children had the proper environment for each period of their development the religious awakening for which we so earnestly watch and pray would be, we believe, but a natural consequence.

In our organization this year nine new circles in Home and Child Welfare work were organized. We feel sure this number would have been far greater but for the war work which, temporarily, superceded it, and the illness of the supervisor of this bureau.

In the Young Woman's Bureau we have 700 Oriole girls throughout the church, representing from 150 to 200 active circles. Twenty have been disorganized, either because they have completed the work or in a few cases that we know of there has not been a proper effort on the part of older women to join the girls as monitors. The director of the Oriole girls says, "That which is most needed by the Oriole work is active, earnest women for monitors. If we could only have the monitors we would have the girls." To-night the young woman movement in the church will be set forth by one of its leaders and those who are present may judge whether such a responsibility as this should be theirs.

The Temple Builders will have many aspirants for membership when the Oriole work has been finished by those now engaged in it, as well as in those to whom the work is yet to be introduced. A manual is being prepared by Sr. Alice Mae Burgess, supervisor of this society and of the Young Woman's Bureau, which will assist greatly in getting the aims of the organization before our young women. The "Parthenon," edited by Sr. Burgess, fairly sparkles with the wholesome optimism of its youthful contributors, and we could not well do without it.

The Relief and Service Bureau has a gain of eleven societies this year. In this work lies a field of service almost unexplored but sorely in need of investigators, who, with consecrated hearts will qualify themselves to cooperate with church officers in remedying many conditions of dependence and maladjustment, as well as to gather wisely such information as would enable the Bishop to more effectually minister to those who apply for assistance. The temporary relief that has been extended by our aid societies to families in times of distress, has been fully appreciated. And the fact that many a church house owes its existence and maintenance largely to the untiring hands of these noble sisters is clearly recognized. We still need the cooperation of our aid societies, but the time has come when each individual must prepare to receive and develop his stewardship, and where readjustments are necessary the application of scientific principles will help to solve many problems. We urge our women to continue the study of sociology and prepare themselves for this social service, the need of which is so apparent.

In the Educational Bureau there has been organized 40 new classes. The Public Speaking Course has about 400 students consisting of members of the priesthood, non-official men, and women. The study course has exceeded in numbers our facilities for handling it and we recommended to the Coordinating Committee that it be placed with some other department. The Bible Research Course also received consideration by our request. It was further the opinion of this board or committee that the former Social Purity Commission be abolished and the initiative at least, in this work, be placed with the Woman's Auxiliary. Recommendation concerning these subjects will be made to the Conference by the Coordi-

nating Committee. All study and reading courses of this bureau are important and practical but with them I would urge a continuation of the study of our own language. If we should be able to acquire a liberal amount of knowledge and have not cultivated the medium of expression our ability to use it is greatly reduced while the loss to those whom we could benefit cannot be estimated. We have sometimes heard our sisters say, "If I could only express myself as I would like to." It is possible for all to do this with a few minutes of time each day devoted to its study. It is evident, since the right of citizenship through enfranchisement, is so nearly at our door that women will take a more prominent part in public affairs. Should we not prepare for this service by cultivating the art of proper address, of acquiring a vocabulary commensurate with the needs of any occasion. Should we not become familiar with the new words to express new ideas and to learn the fine distinctions of old ones. Too often we send out our thoughts in careless and unfinished phrases, not always because we do not know better, but because we seem indifferent to the importance of speaking good English. "The French," it is said, "take care of their language to that extent that during the war they had agents in this country inquiring into the teaching of French in our universities to make sure that we had only the best." Says a late writer, "We are full of the experiences of a hundred years of the mistakes and triumphs of democracy and we have no way of saying it finely and penetratingly even to one another." This is foundation work for the progress of our society. We must clarify the meaning of our policies through the medium of language and we should daily practice and acquire the use of words adapted to the unfoldment of our aims. We should also become familiar with the new terms which apply to the new age.

In regard to our department in the SAINTS' HERALD, I wonder if we realize that there have been times when the Editor's desk has been nearly empty as that traditional cupboard, and that we should have gone hungry but for the ready pen of Sr. Anderson who can always give us food for thought. Our work should have a substantial support through our columns, and we trust that the present contributors will continue and many new ones be added to the list this year.

For some time our society has been operated on the financial basis of our per capita assessment and the very small margin cleared on our Year-books. We have felt that our work should be enlarged and upon consultation with Pres. F. M. Smith and Bishop B. R. McGuire we were advised to present a budget to the General Conference that would cover the financial requirements of this expansion. This was prepared and approved by the Executive Committee and is incorporated in our report to the Conference, the amount of the budget being \$1,500.

For those who will have the work in hand the coming year I may say there has been secured from district presidents some thirty recommendations for organizers and considerable data from various localities which will be very valuable in prosecuting the work this year. The information contained in the institute reports now on hand will be of great assistance also.

The financial report of the President is as follows:

|   |                |
|---|----------------|
| For service hired in home while doing Auxiliary work.....                                 | \$38.47        |
| R. R. Fare from Holden to Independence and return<br>for attendance at Ex. meetings ..... | 16.88          |
| Expenses to Social Workers' conference, K. C. ....  | 3.00           |
| Purchase of three books (now owned by W. A.) .....  | 3.75           |
| Stenographic service .....  | 3.00           |
| <b>Total .....</b>  | <b>\$65.10</b> |

MRS. D. J. KRAHL,  
President.

## LETTER DEPARTMENT

### A Message of Spring

The change from the hum and rush of city life to the quiet of the country, at this season of the year, is refreshing to the body and to the soul. The season of spring has a message which it would be well for us to heed. Everyone who travels through the country these days, and uses his faculties of observation well, will notice the immense activity displayed by the farmer and gardener. Plowing, clearing, wood-burning, planting, and sowing are going on everywhere. The days of spring have brought golden opportunity. The spring sunshine has called for outdoor labor; and now many a field and garden lie ready sown waiting for the gracious showers to cause the seed to germinate and the plants to strike root and grow. Nature is holding out to man a time of grace which the city dweller hardly appreciates, but which the tiller of the soil is eagerly seizing and using.

These thoughts came impressively to my mind as the train that took me from Chicago to the delightful country town of DeKalb, Illinois, moved over the track.

Spring spoke to me a message as I looked from the car window to the green fields, the newly plowed furrows, and the tilled soil. It was a message that abounded in agricultural metaphors. A familiar passage from the Prophet Hosea came to my mind—a passage I had used as a text for a sermon when I was a sectarian preacher: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." How searching are the significant words of the Hebrew seer: "Break up your fallow ground." Not satisfied with the definition of fallow ground I found in the dictionary, I went miles into the country to learn from a farmer his definition of it. He not only gave me a definition of fallow ground, but took me to a place on his farm and showed me a large tract of fallow ground, saying as he did so: "When farmers allow their land to pass out of cultivation, it is fallow ground."

That farmer gave me such a clear definition of fallow ground I turned to my text with an enlightened understanding. Fallow ground is ground that produces nothing for the time being. And when ground produces nothing else, it generally produces an undesirable crop of thorns, thistles, and nettles, and much more. If the farmer does not sow the field with good seed, "the idle wind or flighty bird" often sows it with useless and mischievous things.

If a farmer leaves a field alone it will swing back into the wilderness and become as unlovely as the sluggard's garden. As I write I can see the aged prophet, Hosea, looking abroad on the field of his nation's life; he saw vast tracts of it as a fallow field, unworked, uncultivated, and therefore bringing forth useless, mischievous, and poisonous things. The nation of Israel lay there with its magnificent possibilities unrealized, its early promise unfulfilled, and its early activities checked. The soil was there and the capacity was there; but it lay idle and barren because it had not been worked.

How many a life is like that! A fallow life! This was the thought that came to me as I listened to the message the gardens and fields of Illinois seemed telling me through the voice of spring. I thought of the vast stretches of possibility that exist in almost every branch of the church. I thought of the talents and gifts God had lavished upon some of our members, and what they would become if they would

consecration themselves to his service and cultivate those gifts to their utmost capacity. Then I thought of the great city of Chicago where I had been laboring for five weeks. In that teeming population of thousands I thought of the many unlovely lives, unfruitful lives—wasted lives, weedy lives, producing nothing that has any value. Thousands of them produce only vice—their very powers are atrophied for lack of use and cultivation.

What a study one finds in the faces of the crowds that jostle in the streets of a large city like Chicago! There are men and women with apparently no intellect, men and women with no faith, no moral purpose or earnestness or vision, and shall I add, men and women with no soul.

They are God's creation, marred, barren, vicious through lack of use or from misuse. How many people you may meet in everyday life whose nature is just a bit of barren soil! Do you ask why? They never cultivated mind or soul as opportunity. Their possibilities were great as those of many others, but they trifled with them, scoffed at them, or presumed upon them. They refused to believe in the need for strenuous effort. Physically, spiritually, and intellectually, they were idle, and life drifted.

During my stay in Chicago, at the request of a Y. M. C. A. officer, I spent a whole day in the large base hospital at the corner of Drexel Boulevard and Forty-seventh Street. While going through one of the wards where on either side of me lay the boys from the Argonne Forest, their bodies gashed with wounds, a mother came to me weeping, saying: "My son needs you most. He is dying. Come and pray for him." I entered the chamber and approached the bedside of that dying boy—a mother's hope, the joy of her dreams through many years. I knelt, and while I prayed, that dying soldier, who fought bravely in that fierce battle of the Argonne, passed away with a smile upon his lips. The mother grasped my hand and said: "It is a hard trial to see him go so young, but otherwise there is nothing to regret. He was faithful to his God and to duty. He cultivated every talent God gave him."

I looked once more upon the face so young, so serene, so peaceful, and felt that in this young man's life, according to the testimony of his mother, there was no fallow ground. His life of usefulness would ever remain with her as a precious memory.

I often think of the wasted lives among the young people of our church. Public libraries are open wide, and they live within their shadow and hardly know of them. How many of our young people fritter away precious hours in idle amusements that profit nothing, neglecting the life of the intellect—steadily refusing to inform their minds through the reading of good books. They go along the same furrow every day, never breaking up a bit of new ground. They never think of feeding their minds with a bit of fine literature or their souls with some noble biography. Perhaps when it is too late, when life is far spent, they will look back and see little more than vast stretches of fallow ground.

Some of our branches may be described as fallow ground. There seems to be no life—no interest. Indeed, it is difficult to get the people to come out to services. Regular attendance is unknown. The officers become disheartened and discouraged, zeal waxes cold. The branch becomes like ground that has been allowed to go out of cultivation. This is the peril of all our branches. I sometimes grow impatient to awaken the capacities that are slumbering in the lives of many of our Saints.

The greatest peril is that the highest reaches of life will fail of cultivation and fruit. There slumbers in every one of us—not something great and famous—but a Saint after the gospel ideal. That capacity is in the humblest of us—

educated or uneducated. Woe unto us if as Latter Day Saints this part of us lies fallow. So many of us seem to be only half living. I hardly think the Saints realize the greatness of what God has intrusted to them. I have met many dowered with rich capacities of mind and soul unused, silently unproductive, which if cultivated would make them of most valuable service in the work of the church. Their cultivation would ennoble the faith and adorn the gospel. A few of our branches are like fields covered with weeds instead of a golden crop of wheat. The members may not have any great vices in them, but their lives are fallow lives—they accomplish nothing.

I sometimes think if we would listen we would hear the rebuke of Christ hurled at us: "What do ye more than others?" Ye have the true gospel but what have you to show for it? It is saddening to the soul to see here and there the levity of the world creeping in among our Saints, driving prayer and zeal for the gospel right out of their lives. Their lives, in a spiritual sense, will be nothing more than fallow ground. At the close of a service in Chicago, one born and reared in the church came to me and said: "I wish I had kept faithful through the years, but I have been indifferent so long. I cannot seem to get back."

He had allowed his spiritual life to drift so far that he was disposed to let it go altogether. He had let so much time go that there did not seem much use setting out to be a Saint now. When land has been left alone for long, it seems almost impossible to get it clean and fruitful. So it would seem, but I like to believe that there is no ambition hopeless that sets toward goodness.

There is many a life that supports the truth of that belief. It was my privilege, in my early manhood, to meet the Quaker poet, John Greenleaf Whittier. It was in his home in Amherstburg, Massachusetts. The meeting with Whittier made an impression upon me that lives to this day. The great success of his life had been won, not in easy and ideal conditions, but in conditions that were damaging and almost hopeless. He was the son of an obscure farmer, taught school for a few years in the front room of a humble cottage, then flung full into the work of life, handicapped by ill health, with no chance of further education save a year at Haverhill Academy. Out of these adverse conditions he cultivated and won a life that bore the richest cup of culture. Think of him writing poetry that will live forever!

There are many voices in the air since the General Conference that are telling what should be done, and what should not be done. I do not question the sincerity, but I cannot but believe that many of our difficulties would disappear if we would, as a people, heed the words of the prophet spoken to us in the message of spring: "Break up your fallow ground."

AUGUSTINE DWYER.

### The Bishopric

Advocate for 1919

"Every Member a Tithe Payer"

"When saw we thee hungry and fed thee?"

Why, when you paid your *tithing* and made it possible for my church to help the worthy, needy ones.

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

## Mother's Day

This is a day in which every individual, old or young, can join in celebration, in honor of the dearest, noblest woman that ever lived, whether she be living or dead—"Mother"—*your own*.

This beautiful idea of dedicating the second Sunday in May for the remembrance of our mother was first suggested by a Philadelphia lady, Miss Anna Jarvis. It is said that grief over the loss of her mother gave her the inspiration. So she wrote anonymous letters to editors, clergymen, pastors, leaders of fraternal organizations, and public men. The thought so appealed to the sentiments of mankind that it soon won general adoption throughout the country.

That was but a few years ago; in 1910 it was celebrated in but a few cities of the United States, now there is scarcely a city or village all over the United States or Canada that does not have some observation of the day. The emblem suggested to be worn is a white carnation if your mother is dead, a red one if living.

*Mother!* What a world of meaning is contained in that one little word. Its magnitude is wonderful. Consider its height and breadth, its duties and obligations. Its possibilities, who can measure? Who can tell?

Most great men have had noble mothers, and many who have attained enduring distinction have been the sons of weak, dissolute fathers; but very rarely have famous men sprung from mothers of low degree.

Confucius, the great philosopher, Alexander, the victorious general, Moses, the prophet of God, Shakespeare, the author, Scott, the poet, Washington, McKinley, and many, many others whose names we cannot now mention, owe a great measure of their success to the teaching of a noble mother. So it is to the early environment of the hearthstone, to the aspirations of noble women, and to the devotion of worthy mothers, the world is indebted for its greatest men.

It is said that Susanna Wesley was the real founder of Methodism. She was her son's constant companion. His love for her was the undercurrent of his career.

The founder of our church had a noble mother, and it was due largely to her great help and assistance that his work was accomplished. It was from his mother he received his sublime courage, and her noble teachings were the basis of his character.

Abraham Lincoln, standing on the pinnacle of success as a statesman, declared: "All that I am or ever expect to be, I owe it to my angel mother."

Speaking of Lincoln, I remember reading a story some time ago of him. It was in the time of our great Civil War, when the sun of peace and happiness was entirely shut out by the clouds of desolation and destruction; the great armies of the South were pushing northward, destroying everything before them, while the armies of the North were invading the Southland, doing likewise. One boy, only sixteen years of age, fired by his ambition and patriotism, ran away from home and enlisted in the Union Army. Things went on very smoothly for a while; he bore his part bravely, performing all the duties that befell a soldier, until one night after a long march on a hot summer day they encamped for the night. This youthful lad was put on guard duty; weary and tired after his long walk, when all nature became hushed and still, he forgot that he was a soldier on such an important duty, sat down. The south wind seemed to sing a lullaby. He went to sleep.

You know the penalty—death. His trial was held and sentence passed. The day was set for his execution. Some way the news was transmitted to a little woman at home. She was his mother! The shock almost overcame her, but

rallying all the force of her strength, she immediately set out for the city of Washington. Going immediately to the White House, she asked to see the President. There were special guards placed around the house and grounds, as naturally there must be in such a time of danger, and no stranger was allowed to be ushered into the presence of the Nation's executive without due recognition. The guards told her she could not be admitted. But still she stayed, pleading and begging for just one word with Mr. Lincoln. Finally they were going to send her away forcibly, when it is said Lincoln from an open window heard their angry tones and sent a messenger to inquire the trouble. They told him this woman had remained all day at the gate and would not go away. He gave orders for them to allow her to enter. And when at last she stood in the presence of that great man, the commander-in-chief of all the armies and navy, in whose hands lay the power to do or undo a matter of so grave importance to her, her emotions overcame her, and she sank in a chair, covering her face with her hands while great sobs shook her slender frame. President Lincoln advanced to where she was sitting, laid one hand gently upon her shoulder and asked in kindly tones, "What can I do for you, madam?"

On hearing these encouraging words and looking up into the kindness of his eyes, her courage was renewed and she poured forth her story as only a mother could, emphasizing the fact that he was only a boy, with a boy's ways and habits still.

When she had finished, he reached over to the table and taking pen and paper wrote a few words upon it. It was a telegram to the commanding officer. Handing it to a messenger, he said, "Send this immediately."

Turning to the woman, he said: "You may return to your home now; your son is pardoned."

There in that magnificent room the picture before us, at first we see only the form of the great American, standing fully six feet and four, with his lean, gaunt shape, the unchangeable ugliness of feature, the deep, sad kindness of eyes, but with a soul so big with purpose, so grand, that he stood there as he stands to-day, unshaken in his place.

Yes, but in that same picture there is another truly great character. It is that mother, sitting in her faded suit of brown, her toil-worn hands clasped together, yet with a hope so unshaken, with a faith firmly fixed, with a determination that would not be put aside, interceding for her child.

So it is with all good mothers. I do not believe there is a mother here to-day but would make any sacrifice for her child. She would risk her life in fire or storm, sickness or disease, that her child might be rescued.

A few years ago I made an observation concerning one of our high school boys here in town. He was a straight, healthy boy, especially noted for his strong physique and brilliant intellect. When through school he started out in life to make a fortune or sow his wild oats. He first went to Kansas City, then to Chicago, then afterwards to New York City. In about three years he returned home, but what a change! His youthful rosy face showed only too plainly the marks of dissipation. His health was broken; his ambition was gone.

Our son told me that in conversation with him, when he had been confiding his experiences, that he had lost all confidence in womankind. They were all false and unfaithful, whether married or single. I replied, "Oh, he did not mean that."

"Well, that is what he said."

I replied, "Did you ask him if that included his mother?"

"Well, no, I never thought of that."

Neither had he, for he had a good mother and he knew it. Days went by; she kindly cared for him at home, but as he grew no better she left her home and the rest of the family and with him went to the warm mountainous country, devoting all her time and energies to the one task of restoring his health again. Do you think he trusted that one woman? I do.

The Bible says that the sins of the fathers are visited upon the children. One of our modern writers has given us a counter expression which says, "The virtues of the mothers shall be visited upon the children." How comforting. Listen to the words of the noted Robert G. Ingersoll:

"It takes an hundred men to make an encampment. It takes the influence of but one good woman to make a home. I not only admire woman as the most beautiful creature ever created, but I reverence her as the redeemed glory of humanity, the sanctity of all virtues, the pledge of all perfect qualities of heart and head. The one thing in this world that is considered constant, the only peak that rises above the clouds, the window in which the light burns forever, the one star that darkness cannot quench—a mother's love.

"It rises to the greatest heights,  
It sinks to the lowest depths,  
It forgives the most cruel injuries.  
A mother's love is the perfume of the heart,  
It is the real love that subdues the earth;  
The love that has wrought miracles of art,  
That gives us music all the way from the cradle song to  
the grand symphony;  
That bears the soul away on wings of fire.  
A love that is greater than power, sweeter than life,  
stronger than death."

We can never repay our mother for all her goodness, but we can show our appreciation.

MRS. ANNA MCCORD.

STEWARTSVILLE, MISSOURI.

CORONADO, CALIFORNIA.

*Editors Herald:* As there are soldiers "over there" who would like to hear from this part of God's vineyard, I will take this way of writing to them all at once. A few days ago a procession of our dear boys was seen on the streets of San Diego. Surely there were tears of gratitude from many eyes seeing our returned heroes. But how sad the lonely mother, father, sister, sweetheart, at the thought of their loved ones lying on the far-away field of Europe somewhere, for the sake of world peace that we could have so easily if only there were not those who are disobedient to God's laws.

But it is only a matter of a few years, dear mothers, when your loved ones will come forth with glorified bodies. The signs of peace are here. The flying machine school near us sent up daily, hundreds of fliers during the war, but now the characteristic buzz is heard from perhaps four daily fliers.

The main damper on our peace is the necessary putting off of the league: by its delay there are many good people losing in business. If everyone would take the proper interest and keep track of it (as well as to send to our hard-working, sincere President their ideas, if they have the kind that the world needs), we would the sooner lift the burden from the business world, that our living comes from. Let us make it a matter of prayer, for I know, personally, worthy people who will suffer much in financial affairs and consequent nervous breakdowns from which they will never arise unless the league is amicably settled soon, and we

should each put an individual shoulder to the wheel, and meetings should be held for that purpose.

The Constitution of the United States was crude at first and gradually became better as ideas came in, and so, perhaps, will be the case with the constitution of the world. The humblest peasant may be the one to give forth the best law, so don't hold back anything of value to the human race. Too much has been held back for centuries. If our astronomers, inventors, sculptors, artists, and scientists had been supported by the Government, this world would be far in advance of to-day.

The world does not conceive the harm it is doing by compelling people of talent and no means to waste time by being compelled to work at anything they are not adapted to just for bread to keep the body alive, when, if they had bread provided, they could use the talent God gave them to benefit thousands of bodies. Saints, what are you going to do with that part of the Scripture where it warns us to make use of the talent God gave, as he will multiply it? If we do not, he will take it from us. How many come under the latter head? He will not punish those who try, but who have to contend with insurmountable obstacles put there by others.

Changing the subject, I wish to suggest to our musical rehearsal leaders, drill your choirs so thoroughly that they need but the slightest suggestion of timekeeping from the master; as the baton, or any figuring, is a detraction from the proper musical impression. If your choir is not sufficiently drilled, and they will sing anyway, let the baton be the finger, not the arm, or place yourself to lead behind an artistic little screen of flowers or anything that does not spoil the occasion. Masters sometimes get so worked up that they do not know they attract attention. I cannot conceive of a heavenly choir with some one undergoing contortions or gyrations in front of them, where each angel has to keep his eye painfully fixed. A perfect choir have their songs memorized, and the cues given in a secret way that only the choir understands. There are times when our people are in need of a decided leader. I am not alluding to impromptu work, or to the hands walking through the street, for I do love to see the beautiful fantastic twirlings, etc., of the leader's baton; but I really have had the Spirit of God taken from me, as it were, in watching a choir singing without spirit and understanding in above stereotyped way.

The Saints used to sing two beautiful hymns which I do not hear any more. Where can I obtain them? One is: "An earthquake seems to shake the globe, and distant thunders jar the land," etc. There are two tunes to it, and both are the most beautiful hymns I ever heard, well worth seeking for. The other hymn is: "O Israel, O Israel, with all your abidings." I never heard anyone but my mother sing them. Her voice was that of an angel, melting us to tears whenever she sang. Since September she is singing in glory.

There are several in the church who need your prayers. Let us hold them up before God when we kneel, or are about our cares. My desire is to be of service to mankind in uplifting to a better life.

Lovingly,  
REGINA ROHRER MORTON.

FARGO, NORTH DAKOTA, May 21, 1919.

*Editors Herald:* Last fall we located here after being isolated for three years. I sacrificed a larger salary to make the change, but the Lord has been with us and blessed us in so many ways that we have been more than repaid by his blessings for the financial sacrifice.

After having been isolated for so long it surely is a treat

to enjoy the associations of God's people and to be able to apply the talents God gave us to his work, instead of giving it to a worldly cause.

There is a fine little branch here of about ten families, and though few in number, our united efforts are effective in gradually making our church known in the city. As district and branch chorister, I am trying to build up the musical work, and although I have been handicapped in the district work, we are making some headway in the branch here. We have a nice choir, a junior choir, and Sunday school orchestra of twelve pieces, and more to come in.

We had a special Easter program which was advertised beforehand in the city papers, also by personal invitation, which brought a goodly number of outsiders, who were interested in our efforts and are anxious to come again. Our orchestra, after two months of practice (most of them had not played an instrument before), made their initial appearance and did splendidly. The orchestra is composed of young folks, ranging in age from nine to twenty, and a few older. We are working hard and expect these young people to become useful in musical lines. Several of the boys at Lansford, North Dakota, have taken up the study of orchestral instruments, and we can look forward to an orchestra at the district conferences in the future. It surely is a pleasure to work with the young people we have here, who seem so deeply interested in the church work. We are commencing work on a Children's Day cantata, and planning on other musical activities during the summer.

I have found a fine bunch of Saints in this branch, willing and earnest, and anyone desiring to locate in a branch will make no mistake in locating here. Since coming here there has been one family moved in, and others expect to locate here. I would like to see some with musical talent, and especially more young people, for we have to look to the young folks to carry on the work later on. Fargo seems to be a city with the usual opportunities for work in normal times, and I think those who would desire to locate here, by looking around, would find no trouble to obtain work in their respective professions. Fargo is a city of about twenty thousand people, and is termed the "Gate City."

We have a fine little church. Though not very large, it is neat and attractive and large enough to take care of this branch for some time. It is known throughout the city as the Bungalow Chapel. Elder E. E. Weddle is the local pastor. His address is 1421 First Avenue South, and anyone who might desire to locate here can write him. Brother J. E. Wildermuth, our district missionary, has made his home in Fargo for thirteen years and is home occasionally to help us out. Much credit is due Brother and Sister Wildermuth for their efforts in building up this branch. Though meeting with many discouragements they have patiently toiled until they have built up this branch to its present condition.

We have the usual auxiliaries, Sunday school, Religio, normal work, and Woman's Auxiliary, which we are trying to advance as fast as possible.

As I am interested in the musical welfare of the church, which I believe is so important, I enjoy the columns of the Staff as published in the HERALD, but would like to see more articles on the band and orchestra work of the church, as well as the choir movement. There have been some good things presented to us by Brother Arthur Mills, which have been interesting and beneficial to all interested in the musical work, and I believe similar articles on the band and orchestra work would be helpful to those striving to learn the different instruments. By this I mean articles similar

to those appearing in the musical journals; articles relating to the various instruments, what instruments to take up for study, how to practice, the organization of bands and orchestras, etc. I might mention that those who desire to take up the band and orchestra work in their branches, as organizing an orchestra or taking up individual study, unless they are acquainted with this line of work should consult those experienced, either the district musical director or those at the head of the national movements.

I hope the time will come when there will be more to promote the musical work in the districts, and those appointed will be able to work under better conditions as the church grows. This work could be carried on similarly to the missionary work, and the districts bear the expense of the district choristers, then those chosen who would be willing to consecrate their talents and entire time to this work. I do not believe the traveling missionaries should be burdened with any musical work, and, as it is now, those who are appointed to do the work of district chorister cannot travel on their own expense through the districts as the work demands, owing to the expense and being tied down with other work.

I am interested in the efforts which our President, Brother F. M. Smith, is making to promote the foreign mission work, as was outlined in the last HERALD. This is a great undertaking, but will be accomplished if we as a people uphold him as we should.

My desire is to put my time and talents into the Lord's work, cast aside the things of the world, and so live that I might be numbered among the faithful.

Yours in gospel bonds,

FRED E. MOLLISON.

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GARDEN CITY, ABERCROMBOI, ABERDARE, WALES.

*Editors Herald:* I am very sorry indeed that our friend, William Lewis, has passed away, as I remember him well as one of the most spiritual men of the church. I wish to thank Brother E. B. Morgan, for the Spirit was manifested through him in such a way that it convinced me before I came into the church that he was a true servant of God, and for that very reason I was baptized by him into the church many years ago. I wish also that I could have the privilege of seeing Gomer T. Griffiths again as I know he was a true lover of Wales. I am sending my respects to him and his family.

I am sorry to say that the work of the Master seems to be a dead letter here, as there is so much to be done and so little material to do it with.

I am delighted to read the HERALD every week and have taken particular notice of this last conference. We are too poor a branch to provide a place of meeting here, and would very much like to have some assistance upon the matter. I understand that the strong are called upon to assist the weak. It has puzzled me a lot of late as to how we are going to get out of the hole that we are in. I know there are many who would like to come to our place of assembly.

It seems to me sometimes that the church is an American organization and is not adaptable to any other country but the United States, as it does not seem to flourish as well in this country as out there.

I have read the policy of the Bishopric and notice the church is not in debt. I have read the fourth proposition and also the recommendation following, wondering in which way it is going to help us over here in our present condition. (For reference, see SAINTS' HERALD, April 23, 1919.)

We have had good times in the past and I long for the same to come again. There have been plenty baptized into

the church here, but everything seems to be at a standstill through lack of organization.

Your brother in gospel bonds,

H. C. SNOOK.

DEWAR, OKLAHOMA, May 22, 1919.

*Editors Herald:* I very seldom trouble the columns of any of our church organs, or boast of what I do, or don't do, as I have always disliked the idea of a person continually blowing his own horn. If my labors are not of enough importance to be mentioned by others, I draw the conclusion that they are of but very little value, and unworthy of mention. Again, small boats stay near shore and let the larger ones venture more.

There is quite a difference between pint, quart, half gallon, and gallon measures, and their contents—they may all be full to the brim. Mr. Pint may step up to Mr. Gallon and say: "I am just as full as you are." And Mr. Gallon may in turn make the same remark. Both have told the truth, but Mr. Pint cannot help the fact that he cannot hold as much as Mr. Gallon. He was made that way, and should not find fault with the Maker.

So I feel content, and thank God that I am full, though but a very small vessel; now and then I notice that some of the gallon measures get so full that they burst and besmear themselves and vessels that surround them. But God's mills keep on grinding as if nothing had happened, and so it will continue to the end.

There was a time in the history of this church that a very heavy pressure came from without, but Satan found that to be a failure, hence he changed his tactics to that of an inward pressure, by bringing about distrust, lack of charity, pride, patterning after the world, etc. Of these things we have been forewarned, hence forearmed, and if all the Saints would keep on hand a good supply of church books and papers, read up and become posted, there would be no danger whatever of being led off by every wind and doctrine and man-made institutions, provided their daily (testimony) walk and conversation gave witness of the Christ life, and the family altar not forgotten, for prayer is the key to heaven's door. But I have noticed in my travels carelessness among some of the Saints along that line, unless the missionary happens to drop in, and not even then at times; some few have neither church books nor church papers, while some have both, and are live wires generally, full of faith and zeal. But where one sees the tobacco pouch, pipe, or snuff box, where the life-giving church literature ought to be, spirituality is at a very low ebb.

Our church books and papers are of the very highest type in the world, and within the reach of all, but in a few cases they have been put to improper use, from my point even window stops, hence complaints about poor binding of view. I have seen books used for arm rests, fans, and I have found our church papers in toilet rooms, or out-houses, and used for wall paper, when to my mind they ought to be given away to ones who might care to read them. They are great missionaries, and valuable as such. Why not make the very best use of them, or put them on file for future use in the family in years to come?

I am short of the 1872 volume of the *HERALD*, and hope that some one will be able to supply me with that volume. Will be willing to pay a reasonable price for same if need be. I have the volumes from 1865 up to date with the exception of that one. I have every volume of the *Autumn Leaves*, *Ensign*, and other church publications, but short of the following numbers of *Unity*: Volume 1; No. 10 of vol-

ume 2; Nos. 2 and 3 of volume 3; Nos 7, 8, 10, and 11 of volume 4. Also *Ensign* No. 1, January 4, 1917. Who will supply my needs?

Of course, I am on the western slope of life, and they may not prove to be of very great value to me, although I hope to live many years yet; however, the books and papers may come in good play to my posterity. I only wish I was financially able to have them bound, making them more valuable. All our church publications are owned by the church, hence mutually interested, knowing that when we pay out a dollar, more or less, for our publications, we are helping the church and her needs, as well as ourselves.

But now a few words in regard to my field of labor. The Eastern Oklahoma District takes in a part of three States: Oklahoma, Texas, and Arkansas; fortunately or unfortunately for the Saints in that district, I am to be their servant another conference year, and having labored among them the past five years, I have learned to love them, and have no hesitancy in saying that no district has a nobler body of Saints, taking them as a whole. Space forbids my giving names and the nature of their loving-kindness toward me in supplying my just needs. May the good Lord reward them richly, and, God being my helper, I hope to so live, labor, and conduct myself that their trust in me shall not be shaken or betrayed, and at the same time honor my office and calling in the sight of God and his church, the kingdom of God, that I may be worthy of divine aid and help spiritually, and above all, wisdom to lead, but not to drive.

In gospel bonds,

J. C. CRESTENSEN.

The important thing in life is to have a great aim, and to possess the aptitude and perseverance to attain it.—Goethe.

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## SMOKING IN THE COLLEGES

(Continued from page 541.)

it is doubtful if the percentage of those who discontinue the habit is as high as that of legitimate divorcees.

The effects of tobacco are not confined to the user, but the babe in arms whose father smokes in its face is taking early lessons in the tobacco habit. It is little wonder that many a woman frankly admits that she enjoys the smell of a good cigar. She is brought up to it, and why should she not enjoy it? Yet this is not a natural appetite, for no baby ever failed to winch when the first tobacco smoke drifted into its face, and nearly everybody who smokes must learn the habit with more or less discomfiture.

Smoking is a relatively costly habit. To the wealthy or well-to-do this may be of little consequence, yet most men have more or less difficulty in "making both ends meet"; and in general the prospective smoker should realize that the habit will represent the price of a good library, and he will do well if it does not duplicate the cost of his clothing. The total outlay is enormous, and it comes largely from those who can ill afford it.

Few smokers of middle age will deliberately advise a young man to begin the habit. I have never known one to do so. "Stay out when you can," is the common advice of those who have tried it, however enthusiastic they may be about the use of tobacco themselves.

Smokers may as well understand that tobacco is exceedingly offensive to most people who are not addicted to the habit. They often say in remonstrance, "I suppose that people generally, excepting some women, of course, like the odor of a good cigar." Certainly not, for if such were the case they would smoke for themselves. Many women do really like it, having been brought up to it from babies in their father's arms, and such are deterred from smoking (when they are deterred) only by custom, while others are made positively ill by it. So far as men are concerned, however, it is a perfectly safe assumption that nonsmokers do not like tobacco smoke. Indeed, it is well within the facts to say that it is as disagreeable to them as it can possibly be enjoyable to the smoker. Hence the comparative absence of nonsmokers from men's clubs; hence some of the financial difficulties in keeping the clubs alive.

To obtain the smoker's point of view, I wrote to a half dozen intimate smoker friends, asking two questions:

1. Do smokers understand that in general tobacco smoke is probably as offensive to the people who do not smoke as it is satisfying to the smoker?

2. How can we justify the fact that smokers have taken possession of practically all public places, such as hotel lobbies and dining rooms, smoking freely even in elevators, ladies' parlors, and observation cars?

Quite to my surprise no light was thrown upon either proposition by any of the answers made, except to cite the fact that others than smokers also intrude upon their neighbor's rights—as witness noisy boys and girls, and mothers with crying babies.

The writer cannot of course defend the noisy youngster, the rude boy, or the giggling girl in public places; but the mother has a right to her baby even when she travels, and babies too small to be spanked will sometimes cry. But, if the smoker who makes a nuisance of himself should encounter frowns as promptly and as vigorously as do mothers of crying babies, they would soon be as scarce as the offending infant.

One friend in reply frankly confessed that there is no satisfactory answer to either question. Another said it was all a piece of male intolerance. Still another admitted that his observations led to the conclusion that the smoking habit tends powerfully to the selfish overriding of the rights of others.

One correspondent said that smokers are deceived because nonsmokers so often profess to like the odor of a good cigar, and that hotels permit smoking in lobbies and dining rooms because the vast majority of patrons are smokers. Neither of these answers will suffice, because the nonsmokers who like the odor are mostly women, and because the habit of asking whether smoking is offensive has well-nigh disappeared. When observed at all it is as a kind of aside while preparations are in progress, and of course if one's neighbor already has his cigar in his hand with match suspended, most men will yield with the best grace possible to what seems to be a superior demand.

Even in hotel dining rooms it is a very small minority that indulges the habit. This minority, however, becomes little short of a public nuisance to many guests and makes the use of the dining room impossible for some who have a perfect right to its service. The writer's mother, for example, positively cannot eat with the odor of tobacco smoke; yet who would deny her the right to the dining room? So thoroughly have the smokers taken possession of things in the last decade that I know of no first-class hotel in the United States where I could entertain my mother at meals except in her private room. Is this gallant? Is it right? Can it last?

The smokers of the stories are all young, dashing, and natty fellows. Those of the clubs are either

middle aged, comfortable, and complacent, or young devotees struggling by every possible device to imitate, often absurdly, their conception of the ideal man of the world. All this is attractive, not to say seductive, to the young man making his first halting entry into the society of men and desiring above all things to seem very much at ease, if not indeed blasé.

A half century ago women smoked as freely as men, and I am bound to say that they threaten now to resume the habit. Chewing was then fully as respectable as smoking, and generally preferred by young men as more easily concealed from the family. Now, few that pretend to respectability would care to have it known that they chew tobacco even in private, the practice having been fully recognized as intolerably filthy. Compared as to offensiveness honors are easy between the two. There is of course much more that is natty and social about the smoking habit and this is doubtless the chief reason for its being more prevalent.

If smoking is good for men, and altogether desirable for them, then it is equally good and desirable for women. There is, and can be, no good argument against it; yet I never heard a man admit that he desired a smoking woman for a wife. Why not? Is smoking a privilege to be denied to women? Not so, in these piping days of liberty. Men cannot go on indulging in any form of male intolerance without having it speedily imitated, first by their sons and afterward by their daughters.

Do we want the smoking habit fastened upon our women? If so we are in a fair way to have it. If not, we shall need to do some steady thinking, and that speedily. Are the women so much more refined than we, and will their refinement protect them against a habit that we do not approve—for them? At this point even the smoker is in danger of being driven into an admission that the habit is unworthy of thoughtful men.

Here then are some of the considerations that the young men must weigh in the balance over against the seductions of a social habit: Its characteristic drug effect; its probable permanence as a personal habit; its cost as compared with the necessities of life; the fact that in general smokers do not advise it; the fact that it is a habit the effects of which reach all who are in the vicinity; its real offensiveness to many, likely a full three fourths of all the people; its effect upon little children; its undoubted influence upon the finer sensibilities as to courtesy; the condition in which it leaves one in old age, with impaired physical powers and dependence upon others; its inevitable extension to women if the habit continues and is brought into general practice

through enforced tolerance; the spectacle of a woman addicted to the use of tobacco as a wife and mother of little ones—all these will be considered by the thoughtful man who has a fair opportunity to think it out before beginning to smoke.

If, after due consideration of all the facts, the man decides to smoke, he must be conceded the right to do so; but this right implies corresponding duties, and his plain obligation is so to practice his habit as not to offend others in any way. If he is certain that he can and will do this, not only now but during all his life, let him smoke; and may God bless him.

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### INCREASE OF THE TOBACCO HABIT

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[The following is an extract from a letter by Frederick Lynch, editor of our esteemed contemporary, *The Christian Work*. The Reverend Lynch travels considerably and contributes "a weekly letter" recording the significant events and movements of the day, from the Christian point of view. This is a second letter on "English and American traits."—EDITORS.]

The war has greatly increased the habit of smoking among women. In any London restaurant fully half the women are smoking cigarettes. But this same habit is growing almost as rapidly in New York. The most immediate cause of it has been the assumption of men's work and men's apparel during the war. Thousands of girls went into munition factories and other work. They bobbed their hair—every third girl on the streets of London has her hair Dutch cut. As they did men's work, so they acquired men's habits. Thousands of girls have on khaki and caps—they smoke cigarettes as freely as do the soldiers. The strain of war, of course, was a prime cause. Smoking, they said, was a great sedative and helped to pass anxious and empty hours. It has become a universal habit in the trenches and it has become a very common habit with the girls of England as well as with the young men. But as I said, the habit is growing very rapidly in America and in the great cities it is no uncommon thing to see women smoking cigarettes in all parts of the restaurant. The Englishman, after he has outgrown the cigarette stage, takes almost without exception to the pipe. The American and Frenchman like the finer odor of a Havana cigar. The sight of a pipe, to say nothing of the smell, makes a Frenchman sick. One rarely ever sees a French gentleman smoking a pipe. If he cannot afford cigars he will stick to his cigarettes. The American is more like the Frenchman in this regard. But one great calamity of the war is seen in the tremendous increase of the smoking habit everywhere. One cannot escape it. All the restaurants are thick with it. All the

trains reek with smoke. Officers and soldiers paid no attention to the signs forbidding smoking, so no one does now. The taxi drivers smoke as they drive you about. Smoking is permitted in all the theaters—with one or two exceptions. The American cities are not far behind. Where will it all end?

**MISCELLANEOUS DEPARTMENT**

**Conference Minutes**

**INDEPENDENCE STAKE.**—At Stone Church, May 5, 1919. Stake presidency presided, assisted by the members of the First Presidency and Quorum of Twelve present. Reports from stake president and stake bishop read. Action of the General Conference providing for the consolidation of all branches in the Independence Stake was concurred in. Twenty-three members were received on letters of removal. The following were approved for ordination: Roy Roberts, priest, and Fred Parman, deacon. Oakley R. Miller was expelled from the church, action based on findings of an elders' court. The following stake officers were sustained: Stake presidency; J. A. Becker, stake bishop; stake high council; J. A. Koehler, pastor Second Church; A. H. Parsons, pastor Walnut Park Church; W. H. Deam, pastor Enoch Hill Church; J. M. Cockerton, pastor Liberty Street Church; C. I. Carpenter, stake recorder. P. G. Fairbanks was elected stake secretary. The following deacons, on recommendation of the stake bishop, were approved as caretakers of the church buildings: Hilton Hartley, First Church; John Soderstadt, Second Church; Fred Parman, Walnut Park Church; H. Hattey, Enoch Hill Church; Louis Resch, Liberty Street Church. The following recommendation in the stake president's report was adopted: That in the choice of local choristers for the several churches, such be referred to the pastor and the choir of each congregation in consultation with the stake chorister, except in the case of the Stone Church. The chorister of the Stone Church will take the oversight of the song service throughout the stake. Paul N. Craig was elected stake chorister. A vote of thanks was extended to Mrs. G. H. Hulmes for her splendid and untiring work as chorister, but who declined renomination. Ordinations were ordered provided for Brethren John M. Lloyd and Royal Brocaw to office of counselors to W. H. Callin, president of the First Quorum of Teachers of the Independence Stake. Privilege was given the stake authorities to move the library books from the present library building into the new building when ready. Walter W. Smith, stake president; P. G. Fairbanks, stake secretary.

**The Presidency**

**NOTICE OF APPOINTMENT**

By concurrence of Presidency and Twelve, Elder M. F. Gowell has been appointed to the Central Texas District, Hearne and vicinity objective, where he will labor as missionary.

**THE FIRST PRESIDENCY.**

INDEPENDENCE, MISSOURI, May 29, 1919.

**Conference Notices**

Northeastern Missouri, at Bevier, Missouri, June 21 and 22. Election of officers. William C. Chapman, secretary.

Eastern Maine Sunday school, South Addison, June 14. Business session at 2 p. m. John F. Sheehy, Jonesport, Maine.

Northern Michigan, at Sault Sainte Marie, Michigan, June 27 and 28. Secretaries of branches please report early. Meals served as usual, 10 and 20 cents. C. N. Burtch, secretary, Boyne City, Michigan.

Central Texas, with Central Branch, near Hearne, July 12. Sunday school and Religio on 11th. Time for other auxiliary work will be provided for. Reunion will follow conference. Sheldon Armstrong, secretary.

Northeastern Illinois, with the Mission Branch, June 14 and 15, at 10 a. m.; branch officers please take notice and have statistical reports on hand. All of the priesthood please send a report of your labors to J. O. Dutton, Mar-

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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seilles, Illinois, care Doctor O. T. Hayer, R. F. D. These reports are desired at least two days before the conference that a summary may be made ready for the conference. Trains will be met at Sheridan and Seneca. Write O. T. Hayer as above. J. O. Dutton, president; F. E. Bone, secretary, 821 South Euclid Avenue, Oak Park, Illinois.

**Convention Notices**

Western Maine, at South Addison, June 14 and 15. John F. Sheehy.

Northern Michigan Religio and Sunday school at Sault Sainte Marie, June 26. Religio forenoon, Sunday school in the afternoon, 2 p. m., entertainment in the evening. C. N. Burtch, superintendent.

Northeastern Illinois Religio, at Mission Branch, June 13, at 2 p. m. Send all reports to J. O. Dutton, Marseilles, Illinois, care Doctor O. T. Hayer, R. F. D. J. O. Dutton, district president.

Northeastern Illinois Sunday school, at the Mission Branch near Marseilles, Illinois, from 3 p. m. to 5 p. m., June 14, 1919. Good representation from all locals desired. Program will be rendered by local Sunday school Friday evening preceding. LaJune Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

**Reunion Notices**

The Spokane committee is sending out a printed circular advertising their reunion which convenes June 20, at Culdesac, Idaho. They will operate under the *old plan* of necessary accommodations free, except sleeping tents. Those desiring to rent these can secure same at \$5 each. Send money with order to S. A. Dobson, Culdesac, at least ten days prior to reunion.

Little Sioux and Gallands Grove Districts will hold a joint reunion in the beautiful park in Dow City, Iowa, August 22 to 31, 1919. Tents may be rented at the following prices: 8 by 10, \$2.25; 10 by 12, \$2.75; 12 by 14, \$3.80, each having 3-foot wall; 12 by 14 having 6-foot wall, \$5.40. Canvas cots, 2½ by 6½ feet, at 40 cents. An additional charge of 25 cents will be made for setting up tents. A dining tent in charge of E. R. Butterworth, Dow City, will be operated on the ground; also a confectionary stand in connection, in charge of the reunion committee. The First Presidency will provide an excellent corps of able speakers. Auxiliary and

recreational work will be a very important feature each afternoon, except Saturdays and Sundays. All orders for tents should be forwarded promptly to F. R. Schafer, secretary, Denison, Iowa. Amos Berve, chairman, Logan, Iowa; J. L. Butterworth, treasurer, Dow City, Iowa.

Western Oklahoma, at Calumet, in A. W. Sanders's grove, August 1 to 10. There is a good grove, plenty of good pasture and water. There will be a cooperation boarding tent. Everyone wanting tents please send in orders to A. W. Sanders, not later than July 15.

Northeastern Illinois, at Plano, August 22 to 31, on the uptown site which was used three years ago. The committee are doing all they can to make it a success. All take notice and see that you are there. J. O. Dutton, for the committee.

Joint reunion of four districts, two in southwestern Iowa and two in eastern and southern Nebraska, will meet in Council Bluffs, Iowa, August 15 to 24. For further information, write J. L. Parker, secretary for committee, 3326 R Street, Lincoln, Nebraska.

Southern Indiana, at the fair ground in Marengo, Indiana, August 22 to 31. We will have a dining tent on the ground, also a confectionery stand. Those wishing tents, notify L. C. Moore, Marengo, Indiana. Don't forget the big Marengo cave is on the Southern Railroad out of Saint Louis to Louisville, Kentucky. No change to be made. L. C. Moore.

### Addresses

Elder J. L. Parker, 3326 R Street, Lincoln, Nebraska.

Elder S. S. Smith, 2100 I Street, Bellingham, Washington.

### Our Departed Ones

GIBSON.—Willard Jarrold Gibson, son of J. H. and Lila Gibson, was born at Independence, Missouri, April 6, 1915. Died at the Independence Sanitarium, May 22, 1919, of bronchial pneumonia. He was a very sweet child and loved by all who knew him. The loss of this fine little boy was a great bereavement to this family and its connections. Services from the Stone Church, in charge of I. N. White, sermon by Joseph Arber. Burial in Mound Grove Cemetery.

WELD.—Mary Weld, at Lamoni, Iowa, May 23, 1919, aged 82 years, 4 months, and 3 days. Maiden name was Olsen. Married George Weld at Ottawa, Illinois, in 1858. Baptized in 1861 and was faithful. Husband died in 1917. Two sons and 2 daughters survive their parents. Francis M. and Oscar L., Mrs. Phoebe Allen, and Mrs. Carrie J. Danielson. Funeral service May 26, Columbus Scott in charge; sermon by H. A. Stebbins.

FARRELL.—Robert Charles Farrell, born in Davis County, Indiana, January 17, 1842, died at his home in Allendale, Missouri, May 24, 1919. Married Sarah E. Young, May 18, 1870. Six children were born to them, 2 sons and 4 daughters. Was baptized December 23, 1889, at Allendale, Missouri, by H. A. Stebbins. Enlisted and served in United States Army in Civil War. Funeral sermon by D. T. Williams.

LOVELL.—Jane Olive Lovell, born in 1837 at Watertown, New York, died in Wilmington, Illinois, May 22, 1919. Married Oliver Lovell in 1856. To them were born eight children, 6 sons and 2 daughters. Baptized by J. E. Wildermuth, May 21, 1905. Lived a good Christian life. Leaves 4 sons, one daughter, 3 sisters, 14 grandchildren, and 12 great-grandchildren, and many other relatives and friends. Funeral sermon by W. A. McDowell.

SIDDALL.—John Siddall was born in England, December 28, 1864; baptized in Plainville, Massachusetts, September 28, 1898, by Charles Coombs. Ordained teacher March 10, 1904, by Richard Bullard and George Smith. Died May 18, 1919, his wife preceding him thirteen years ago. Leaves five children: Mrs. Ernest Chesworth, of West Warren, Massachusetts; John, jr., in the U. S. Army; Lillian, Florence, and Alma, of Attleboro; also one brother and one sister in this country and one brother and five sisters in England. Funeral service in the Attleboro church, E. B. Hull officiating, Charles Coombs assisting. Interment in Attleboro Cemetery.

HOPKINS.—William D. Hopkins was born May 17, 1830, in Wales. Married Grace Jones in 1847. To this union 9 children were born, 4 boys and 5 girls; 7 children survive, with 35 grandchildren and 54 great-grandchildren. Died

at Goff, Kansas, May 18, 1919. He was baptized over 70 years ago in Wales and became associated with the Reorganization soon after its organization, and became an elder therein. Was president of the Netawaka Branch for many years. Funeral services in the Methodist Episcopal church at Netawaka, Kansas, with sermon by V. M. Goodrich.

## FROM HERE AND THERE

Clippings received from Toronto inform us that the trial, Bishop B. R. McGuire versus R. C. Evans, for an accounting of funds received, began on Monday morning, May 26, at Toronto, Ontario. We are not advised of the outcome at this writing.

### FIRST PRESIDENCY

We note on all communications received from members of the First Presidency of late, the notation, "Address all communications to the First Presidency." This will facilitate the handling of necessary matters by either member who happens to be in the office. It recognizes the fact that official matters are passed upon and are the business of the First Presidency. We do not assume that it will prevent personal communications when such are necessary, but will affect the greater part of correspondence, and all official correspondence.

Brother Peter Andersen, whose testimony appears in the *HERALD* of May 14, desires that we state that he is living in Holden, Missouri, and has been for the past sixteen years.

### HOME DEPARTMENT LEAFLET

A new leaflet of instruction has been prepared by the joint home department of the Sunday school and Religion, and should be in the hands of every worker in these organizations. It is a convenient size, explicit enough to give essential details, yet brief enough to be easily readable. Each step in organization and carrying on the important work of this department is plainly told, and the supplies listed with prices. District officers and others especially interested should order liberally of this leaflet. It is No. J39, each 2 cents, package of 10 for 15 cents.

Harry B. Thompson and wife, of Southern Indiana District, ask the prayers of all the Saints for their little Vivian Ruth, who has been unable to walk for months past, being unable to move her legs.

At the sacrament service at Lamoni, Iowa, held June 1, Elder A. J. Yarrington, counselor to Bishop A. Carmichael, was ordained to the office of high priest. The illness of Brother Carmichael's wife has kept him from actively engaging in his work as bishop of the Lamoni Stake for some time, and since the other counselor is R. J. Lambert, of the *Ensign* staff at Independence, it has laid heavy burdens on the shoulders of Brother Yarrington. Though at the time the Standing High Council indorsed the ordination these things were not expected, the additional rights accruing from this further ordination should be helpful in the situation.

Heavy rains fell at Lamoni on Saturday and Sunday, May 31 and June 1. The local weather bureau reports 5.17 inches of precipitation from Saturday afternoon to Monday morning. A number of culverts and bridges are out, as well as damage by washing fields. As we write this on Monday morning it is still raining some though a cool wave from the north indicates a cessation.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, June 11, 1919

Number 24

## EDITORIAL DEPARTMENT

### WISE SERVANTS, HARMLESS AS DOVES

[From a sermon by President Elbert A. Smith, at the Kansas City Stake conference, Central Church, May 18, 1919.]

*Text: Be ye therefore wise servants, and harmless as doves.*—Matthew 10: 4, Inspired Translation.

Our text suggests two lines of thought. On the one hand, under the admonition to be wise servants, it suggests the many lines of activity open to us in doing good, under the general commandment, "Thou shalt."

On the other hand there are certain things that we are not to do, coming in the category, "Thou shalt not." While doing all the good we can, we are ever to refrain from doing harm to any human being.

Jesus makes the latter injunction rather emphatic and striking by his selection of the dove as a symbol. As far back as literature goes, the dove was regarded as a type of purity, innocency, and harmlessness. We have selected the dove as the emblem of peace. The Master's type of mercy, by her very helplessness she claims mercy from our hearts. The Master, himself, alas, coming into the world, found no mercy in human hearts. But upon those who come out of the world and are born again he lays the injunction that they shall be as harmless as the doves.

#### DEFINITIVE LIVING

Let us examine first the commandment that we shall be wise servants. Those who make no profession of religion may go blundering and blathering through life. Why not? They have no ideals to come short of. They have made no covenant to violate. They aim at nothing—and hit the mark.

But to live a true Christian life, or even an "honorable" life from a purely worldly standpoint, requires thought and study—the Christian contends that it requires prayer.

Any constructive enterprise takes thought. This

is illustrated in the most homely and practical matters. As a farm boy I observed that it required thought and skill to stack the sheaves that were brought in from the harvest field. To lay the bundles in regular circular courses, each in its place, and all at a proper angle to shed the rain, to shape the stack properly, and finally bring it symmetrically to a peak, with a properly adjusted capsheaf, and at last to get to the ground without breaking one's neck, was a matter requiring care. The first stack your speaker attempted to build fell down before it was completed—not so the second.

To bring the sheaves from the field and throw them in a shapeless mass without thought would only mean that with the first storm the harvest would be ruined. That is the way some men build their lives. They throw the days, the months, the years together, and call it life, and at the end have only ruin, and must lament, "The summer is over and the harvest is ended and my soul is not saved."

Even to build one of the old log cabins in the forest required thought. The logs were to be hewn and the corners of the building matched and the roof erected after a certain pattern. While we all realize that to build one of the great cathedrals to which the Middle Ages gave their attention, or one of the great skyscrapers of our age, that rise from Manhattan and assault the very heavens, coming nearer thereto we imagine than did the Tower of Babel, required profound study. The architect must make the design with care, and every builder who puts in a stick or a stone or a steel truss must do so with care or all may come tumbling down about the ears of the builders.

#### NO LISTLESS IMITATION OF JESUS

The character of Jesus Christ has impressed the world for all time. Ingersoll and Napoleon joined with Saint Paul in eulogizing him. Back to him we date our every act. The date line on every daily paper coming from our numberless and noisy presses announces that so many centuries, so many years, so many months, so many days ago a perfect man was born into the world.

His character admits of no careless, thoughtless, listless imitation. The model is set for all time.

It challenges all that is in every man. Well may we heed the advice, "Be ye therefore wise servants." We have need of all that study, prayer, revelation, and experience can give us.

#### BLUNDERING REFORMERS

Then comes the commandment that we shall be harmless. The world is full of blundering reformers who do evil where they intend to do good. Lenine and Trotsky furnish examples on a national scale. Many examples in a humbler way in private life come to our notice.

We observe something in the life or deportment of an associate that requires correction. But we go at the matter in such a rough, unfeeling, drastic manner that more harm than good results. Perhaps it was after such an experience that Saint Paul hung his head and said, sadly, "When I would do good, evil is present with me."

It is said of Jesus, that he went about everywhere doing good. He never did harm. It is not on record that Jesus ever harmed any man. True, he upbraided the hypocrites, and we would make that our excuse for every bitter assault that we deliver. But even then he did not harm them—and observe that his denunciations were limited entirely to the class of hypocrites in which was included the scribes and Pharisees.

#### EVERY HYPOCRITE A POTENTIAL JUDAS

Jesus hated the hypocrite, because every hypocrite is a potential Judas Iscariot, waiting only his own time to betray not only Jesus but his fellow servants as well—we have had enough examples to prove that point.

But everyone outside that class was a recipient of the beneficence of Jesus. Because Jesus assumed that in most cases, outside the class of hypocrites, evil was the result of error. Even concerning those who hanged him on the cross, he said, "Father, forgive them; for they *know not* what they do."

Jesus was always willing to concede that the intent might not be so bad as the act would indicate. But it seems too often to be our nature to slam back at every offender and assume at once that his act was the fruit of deliberate, willful, malicious desire to offend and harm. We wish to "get even."

#### MORE BLESSED TO RECEIVE THAN TO GIVE—OFFENSES

I heard one woman confess that for a number of years she thought that her husband was "devoid of backbone." She never forgot or forgave an injury. But he would pass one by with a smile and go quietly on. Presently when the offender was sick or in trouble, he would go to the rescue. But she came at last to declare, "It is not that he has no moral courage. He is just bigger than I; and

I didn't understand him. He is big enough to ignore little things."

When he considered his course run and his work finished, the Apostle Paul felicitated himself that he had "a conscience void of offense toward God, and toward all men." Happy will we be if we can say as much. When it is all over and the record closed we will not be worried about the offenses that we have *received*. We will worry then about the offenses that we have *given*.

The offenses that we receive are not worth a moment's worry. We need not lose a single night's sleep over them. It is the offenses that we give that should cause us concern.

#### IN WORD AND IN DEED

In what ways should we be careful lest we harm others? First of all probably in word and deed. And of the two we are likely to do more harm in word than in deed. Few of us actually go out and commit assault and battery on the person of another. We don't set fire to anyone's house, or put poison in his well, or anything of that kind.

There is more danger that we will injure others by thoughtless or malicious talk. James says that the man that can control his tongue is a perfect man and able to control his whole body. Certain it is that when the tongue is made to conform to the gospel law by its owner that man's whole life is likely to be found in harmony with the gospel law. Doctors judge a man's physical condition by his tongue; preachers may judge his spiritual condition in the same way, if they are discerning, the one by what he sees, the other by what he hears.

What is it within one that will not let him rest when he has heard a bad story about a brother? What is it that boils around within him demanding that he hasten away and tell it to others? What starts the tongue running in such cases? Well, James, who seems to be something of a diagnostician, says that the tongue is set on fire of hell. Perhaps so, in such instances.

#### CARRYING BONES OF CONTENTION

Then there is this practice that some are tempted to indulge, to run to and fro between individuals, telling each what the other has said about him. Again I propound the question, if the peacemakers are the children of God, whose children are the strife makers?

Brother Joseph used to tell a story to the effect that a sister came to him at one time saying, "Brother Jones says so and so about you." Brother Joseph retorted, "Well, Brother Jones is no better than he should be." He watched results, and sure enough in a few days Brother Jones came to him very much hurt, saying, "I am told that you say

that I am no better than I should be." Brother Joseph looked at him keenly and answered, "Well, are you?" A light broke in on his visitor, and he admitted that probably the charge was true. "Now," replied Brother Joseph, "I did this merely to demonstrate to you that a dog that will fetch a bone will carry one. Be careful how you talk."

It may be necessary sometimes to report derogatory remarks to proper officials. I am talking only about this irresponsible, mischievous, if not vicious habit of running about with a bone of contention. Let us be Christian men and women in both word and deed. The scriptural injunction is, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom."

#### OUT OF THE ABUNDANCE OF THE HEART

Referring again to our mentor, James, we read, "But if ye have bitter envying and strife in your hearts, glory not." Ah, there is the secret of the tongue's activity. Out of the abundance of the heart the mouth speaketh. The tongue gives us an *index* to the spiritual condition. If the scandal-monger were tongue-tied, he or she would learn to talk with the fingers. The heart will find expression.

Paul gives us splendid advice, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."—Philippians 4:8.

If we know an honest man, let us emulate his example and establish his good name. Let us think honest and just thoughts. If we know a lovely and virtuous woman, let us admire her and guard her good name, rather than pick it to pieces on the street corner or over the back fence. If we hear a good report, let us spread it, if it be true. These are the things to think: honesty, justice, purity, virtue, praise. If we will do that we will have less trouble controlling our tongues.

In conclusion, then, while we should be all on fire with zeal and enthusiasm, our zeal should always be matched by wisdom—we should be wise servants. Then may we be able to do always good and never harm, that even as Christ said, we may be "wise servants, and as harmless as doves."

"The ethical and moral code of Jesus Christ is becoming the Magna Charta of nations," said Mr. Tom Williams at the Allen Theater last night. "It has taken the world two thousand years to recognize that the moral and ethical code of Jesus points the only way to freedom and happiness."—*Toronto Daily Star*, February 10, 1919.

#### DEATH OF ELIZABETH AGNES SMITH

Again are we made sad by the death, on June 6, of Elizabeth A. Smith, the wife of the late presiding patriarch of the church, Alexander Hale Smith. She had been ailing some through the winter, but seemed to be enjoying fairly good health, when she was suddenly taken ill on the night of June 5, and passed away the following morning.

She was born in Marysport, near Liverpool, England, June 16, 1842, as the daughter of Elizabeth and Elder John Kendall. Her widowed mother brought her as a babe to America, and she suffered in those early years the privations of a widow with small children, in a new country, even though among kindly friends and neighbors.

In 1861 she was married to Alexander Hale Smith, at Nauvoo, Illinois. To them were born nine children, two of whom preceded the parents to the other side, while in 1909 the family suffered the great loss of the husband and father, the patriarch. But prior to that event she had lived the life of sacrifice of a missionary's wife for many years. Those who are acquainted with the history of the church, and have read the items from the pen of Brother Alexander will remember how difficult he found it at times to leave home. They will appreciate something of what it meant to the little mother, left alone with her family, for in that age of slow transportation California seemed more remote than the remote parts of the earth to-day.

For several years they made their home in Nauvoo, but shortly after the founding of Lamoni, removed to this vicinity, living on a farm for a time, but later removing to the town of Lamoni, itself, where she continued her efforts as a wife and mother, to do her duty to her family and her church.

After the passing away of her husband, she retained the home place where the family had lived since 1891, and it is there that she passed away. She preferred the independence of her own home, even though each one of her children had established homes of their own. However, several of them lived near to her, especially her son, Frederick A. Smith, the present presiding patriarch of the church, and her daughter, Sister Vida E. Smith.

She united with the Reorganization in its early days, and was always a humble sincere follower of the Lord. She was of a bright and sunny disposition, and so endeared herself to many. She was a mother, not only to her own immediate family, but to others who needed her help. During the past few years, she made a home for her son, Arthur, and his motherless flock of five children. She had reared one grandson to manhood, and bore the undying love, not only of her children and grandchildren in

America and Australia, but of many others who were privileged to know her.

She has finished her work, she has completed her course, and has entered into the rest promised of the Father.

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### OBEDIENCE TO GOD

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[Sometime last winter on looking up some matters in the HERALD file, to answer a personal letter, we ran across the following extract from a letter by Frederick M. Smith, published in one of the Salt Lake City papers while he was in Utah.

The extract was reprinted in the SAINTS' HERALD, with an introduction by Elder Heman C. Smith. It appears that, a few years prior to 1906, President Frederick M. Smith had delivered a sermon, some parts of which were afterwards misconstrued in the West, and the attempt made to show that he believed in unquestioning obedience to the priesthood. As this is a perennial question, it seems to us it might be of interest to reread part of what he stated at that time. However, before doing so, we submitted the extract to him, and received it back shortly before the opening of conference; hence its publication has been delayed.—EDITORS.]

. . . We will briefly state . . . that as a believer in the principles of continued revelation, and a believer in Christ's divine mission as a part of God's great plan, we believe in the potency of obedience to God and his commands; but we have not believed, and do not now believe in rendering "unquestioning obedience" to what comes through human agencies. We claim the right to examine and weigh and consider, in the light of the law that God has revealed in the past, everything that purports to be from God, and when that which comes, even though it may have come through one claiming to hold and act by the authority of the priesthood, is in conflict with what has already been given as law, we claim the right to reject it as not being from God. Thus "unquestioning" obedience is not given. As an evidence that we hold to this belief in theory and practice, it is only necessary to state that I have never sworn away my right thus to question what shall come through any man purporting to act in the name of God, and as one of the leaders of the Reorganized Church I can say that that organization does not ask its members to enter into covenants which will take from them this right—the covenant "not to speak against the Lord's anointed."

Obedience to God always; but "unquestioning" obedience to men, even though they hold the priesthood, never. Obedience to God and his commands always; but obedience to commands or purported commands which come through human agencies (agencies in which human liability to err is always present) without first determining them to be in harmony with God's law, never.

FREDERICK M. SMITH.

SALT LAKE CITY, UTAH, January 27, 1906.

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### CANADIAN HERALD

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For several years it has been the desire of the Editorial Staff to issue a special Canadian Magazine HERALD. At last we are able to do so. At the suggestion of our Canadian friends, we are endeavoring to make it a Dominion Day Number, which is the big day for Canada. Dominion Day is July 1. It is our intention, if possible, to issue this special magazine number June 25.

As is usually the case with these special numbers, a few extra copies will be printed. But to insure securing extra copies where desired, it would be well to order in advance. By ordering in time (before June 22) as many numbers as is desired can be secured at the uniform price of five cents each.

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### COOPERATION

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We need cooperation, and we need to stand in that cooperation shoulder to shoulder with men of business, with men of means, with poor men, with laboring men, every class of men, from one to the other, of every place, ought to stand together. There ought not to be any insinuation or any intimation or any faultfinding when we go out into our fields of work, after we have met and sustained each other as we have done in this connection, and sow distrust by quiet, sinister remarks concerning this man or that man. Why do we not exercise for each other the confidence that we demand to be placed in ourselves? How can I trust a man who shows a distrust to me? In my association with them I am absolutely compelled to labor in justice to myself and to them under the divine clemency of almighty God. How can I, with the gift of discernment in me, stand side by side with men of whom I know they would desert under peculiar circumstances? How could I do it? And yet, my dear brethren, I have stood face to face with difficulties which required me to know the men by whom I was surrounded and with whom I was associated, and I have been hurt to the quick, knowing that those who have been working with us and with whom I have been associated are frequently found covertly finding fault with us. I am sorry. Let us have done with it. Let us, if we cooperate at all, let us have that confidence, *let us have confidence*, LET US HAVE CONFIDENCE! That is one thing that we need.

And you may say, "Well, how can we have confidence? How can we?" I will tell you one way that we can have confidence; that is to fill the measure of our own labor just as fairly and as well as we can, and keep our thoughts busy upon it, and let the mistakes of the past that we so much deplore, and

(Continued on page 574.)

## ORIGINAL ARTICLES

### NAUVOO OF 1840--LARGEST CITY IN STATE OF ILLINOIS

*Editor of the Democrat, Fort Madison, Iowa,*  
*Dear Sir:* Some of your readers have lately asked me to furnish their favorite periodical with some of my stock of unwritten history of Nauvoo. I have been investigating Latter Day Saint history for over forty years, and have discovered some curious facts that will certainly interest the progressive readers of your excellent journal.

By way of introduction, I may say that I am a graduate of Carthage College, a postgraduate of the University of Illinois, have been county surveyor of Hancock County, president of the Hancock County Historical Society, etc.; have had my historical articles published in the *Lutheran Woman's Work* of Philadelphia, Pennsylvania, *The Journal of the Illinois State Historical Society*, and other magazines; have lately been elected a member of the State Historical Society of Missouri, and for the past year have been in Kansas City most of the time investigating the history of Jackson County, Missouri. So you see that I have extraordinary facilities for getting at the truth regarding the Latter Day Saints.

One of the queerest things, to the minds of some people, about the early Latter Day Saints, or Church of Christ, was their apparent thirst for education. The Encyclopedia of the History of Missouri, by the Southern History Company, says, volume 4, page 484:

The county seat of Caldwell County (Missouri) was established at Far West, and a log schoolhouse was erected in which the courts were held. The town of Far West was laid out on a scale worthy of the magnificent proportions it was to bear in the not distant future. The squares were 396 feet to a side, and there were four principal avenues, 132 feet wide, and all the streets were 82½ feet wide. The temple site was in the great square in the center. The excavation for it, 120 feet by 80, was actually made in the fall of 1837. Joseph Smith built his house, a one-story two-room frame, a quarter of a mile from the temple site; and a number of schoolhouses were erected in the county, for the Mormons were ever careful and diligent in the education of their youth.

In 1844 Nauvoo was twice as large as Chicago, at that time had a great University, an excellent public school system, was the largest city in Illinois, and was the only city in the world that prohibited the liquor traffic. The last part of the above statement, no doubt, sounds odd to your readers, in view of the fact that the underworld of Carthage and

Fort Madison of the present day make regular trips to Nauvoo saloons to get intoxicating liquors.

Section 24 of the famous Nauvoo Charter is as follows:

The city council may establish and organize an institution of learning within the limits of the city, for the teaching of arts, sciences, and learned professions, to be called the "University of the City of Nauvoo," which institution shall be under the control and management of a board of trustees, consisting of a chancellor, registrar, and 23 regents, which board shall thereafter be a body corporate and politic with perpetual succession by the name of the "Chancellor and Regents of the University of the City of Nauvoo," and shall have full power to pass, ordain, establish, and execute all such laws and ordinances as they may consider necessary for the welfare and prosperity of said university, its officers and students; provided, that said laws and ordinances shall not be repugnant to the Constitution of the United States or the State of Illinois, and provided, also, that the trustees shall have all the powers and privileges for the advancement of the cause of education which appertain to the trustees of any other college or university of the State.

The Nauvoo city paper of that day, *The Times and Seasons*, in the issue of January 15, 1841, says:

The University of the City of Nauvoo will enable us to teach our children wisdom—to instruct them in all knowledge, and learning, in the arts, sciences, and learned professions. We hope to make the institution one of the great lights of the world, and by and through it to diffuse that kind of knowledge which will be of practical utility and for the public good and also for private and individual happiness.

The president of the university was William Kelley, A. B., graduate of the University of Dublin.

Professor of English Composition and Languages, Orson Spencer, A. B., graduate of Union College, New York, and the New York Baptist Theological Seminary.

Professor of Mathematics, Orson Pratt, of Brooklyn Academy.

Professor of History, Sidney Rigdon.

Head of the School of Music, Gustavus Hills.

*The Times and Seasons* for December 11, 1841, says John C. Bennett was elected chancellor, and William Law, registrar, and also gives the names of regents. The university was given supervision of the ward schools, and three wardens were appointed in each of the four wards to assist the regents in looking after the schools.

The Latter Day Saints were not able to finish the university buildings, but they conducted the university classes in other buildings, had graduation exercises and conferred degrees until they were driven from their city by the mob.

That popular standard book of reference, *The New York Tribune Almanac*, has for years repeated the declaration, "Emigrants from New England settled Iowa." The people of Iowa can hardly conceive of the hatred of the Southern settlers of Illinois and Missouri for the New Englanders, with their New

England ideas of education and hatred of slavery. The proslavery Missourians in the 30's expelled both Joseph Smith, and Elijah Lovejoy, the Presbyterian, for their antislavery sentiments. Both went to Illinois and the Illinois proslavery mobs killed Lovejoy at Alton, seven years before they killed Joseph Smith at Carthage. In the 50's the Missourians made war on the Kansas Free-Soil men, and on John Brown and his band of New Englanders; and in the 60's Missouri was itself overwhelmed by the New Englanders, and other Northern men in the Civil War, and it was only through the great influence of Douglas and Logan that southern Illinois was saved from rebellion. No antislavery man could safely speak his sentiments south of Princeton, Illinois, before the war, according to Colonel Clark E. Carr's Illini, and Lovejoy's brother was in some danger in his church in Princeton.

The Latter Day Saints in Nauvoo were upon the frontier and so were obliged to organize the Nauvoo Legion. The Missourians continually conspired to arrest Joseph Smith, whereupon they desired to return with him to Missouri, where it was feared they would murder him. The Missourians had robbed the Mormons of nearly half a million dollars worth of land and property, and they tried to justify this robbery by claiming that the Latter Day Saints were criminals. At every trial held the Latter Day Saints were acquitted. Many of the Nauvoo Legion were members of Wellington's army when he conquered Napoleon at Waterloo, and they were exceptionally well armed, officered, and disciplined, so that the Missourians feared to attack Nauvoo.

Steven A. Douglas and Abraham Lincoln both voted for the Nauvoo Charter. (See records of Illinois Legislature, December, 1840.) Douglas was born in the same State as Joseph Smith, and was in sympathy with him. Douglas had been brought up by a good New England mother, and was finally rejected by the South. Some have thought that because of his friendship for Joseph Smith, that Joseph Smith had abandoned his New England political principles. Not so. The Jacksonville, Illinois, *Democrat* of November 21, 1840, says:

All the combined factions and fragments and sects of religion, morals, and politics have been arrayed against us. The Abolitionists falsely pretended they were neutral between the great contending parties. Their strength was a reserved force, which fought us in ambush, under the standard of Federalism. The deluded and infatuated Mormons were mustered like so many regular soldiers, by that infamous impostor, Joseph Smith.

You may judge by that how the southern settler of Illinois loved Joseph Smith, and his band of New Englanders. Joseph Smith's grandfather, Asahel Smith, was a captain of Massachusetts militia at the battle of Lexington, and Captain Asahel Smith's father was Captain Samuel Smith, chairman of the

Topsfield Tea Committee, and member of the first and second Colonial Congresses of Massachusetts. His mother's father, Solomon Mack, was in General Israel Putnam's company in the French and Indian War, in the Massachusetts Army in the Revolution. Isaac Hale, his father-in-law, was a Connecticut soldier in the Revolution. (Genealogy of Frederick M. Smith, p. 335, Year Book of the Sons of the American Revolution for 1914.)

The list of the chief Mormons of Nauvoo reads like a roll call of the New England Puritan families, from who, indeed, most of them were descended. In their hatred of them, their political enemies invented many slanders about them which are still often repeated. (See Governor Ford's History of Illinois, pp. 330, 331, and 407, where among other assertions you will find the following):

These also were the active men in blowing up the fury of the people, in hopes that a popular movement might be set on foot which would result in the expulsion or extermination of the Mormon voters. . . . Exaggerated reports had been extensively circulated. . . . And at a public meeting at Warsaw, resolutions were passed to expel or exterminate the Mormon population. This was, however, a movement that was not unanimously concurred in. The country contained a goodly number of inhabitants in favor of peace, or who desired, at least, to be neutral in such a contest. These were stigmatized by the name "Jack Mormons," and there were not a few of the furious excitors of the people who openly expressed their intentions to involve them in the common expulsion or extermination. A system of excitement and agitation was artfully planned and executed with tact. It consisted in spreading reports and rumors of the most fearful character. As examples: On the morning before my arrival in Carthage I was awakened at an early hour by the frightful report, which was asserted with confidence and apparent consternation, that the Mormons had already commenced the work of destruction and murder, and that every man capable of bearing arms was instantly wanted at Carthage for the protection of the country. We lost no time in starting; but when we arrive at Carthage we could hear no more concerning this story. Again: During the few days that the militia were encamped at Carthage, frequent applications were made for me to send a force here and a force there, and a force all about the country to prevent murders, robberies, and larcenies, which, it was said, were threatened by the Mormons. No such forces were sent, nor were any such offenses committed except the stealing of some provisions, and there was never the least proof that this was done by a Mormon. Again: On my last visit to Hancock County I was informed that the larcenies of the Mormons had become unusually numerous and insufferable. They indeed admitted that but little had been done in this way in their immediate vicinity; but they insisted that sixteen horses had been stolen in one night near Lima, in Adams County. At the close of the expedition I called at this same town of Lima, and, upon inquiry, was told that no horses had been stolen in that neighborhood, but that sixteen horses had been stolen in one night in Hancock County. This last informant, being told of the Hancock story, again changed the venue to another distant settlement in the northern edge of Adams.

And on page 406 of Governor Ford's History of Illinois:

And not long after this discovery in the fall of 1845, the anti-Mormons of Lima and Green Plains held a meeting to devise means for the expulsion of the Mormons from their neighborhood. They appointed some persons of their own number to fire a few shots at the house where they were assembled; but to do it in such a way as to hurt no one who attended the meeting. The meeting was held, the house was fired at, but in such a way as to hurt no one; and the anti-Mormons, suddenly breaking up their meeting, rode all over the country, spreading the dire alarm that the Mormons had commenced the work of massacre and death. This startling intelligence soon assembled a mob. But before I relate what was done I must give some account of the anti-Mormons. I had good opportunity to know the early settlers of Hancock County. I had attended circuit courts there as State's attorney, from 1830, when the county was first organized, up to 1834, and to my certain knowledge the early settlers, with some honorable exceptions, were hard cases. In the year 1834 one Doctor Galland was a candidate for the legislature, in a district composed of Hancock, Adams, and Pike Counties. He resided in the county of Hancock, and as he had in the early part of his life been a notorious horse thief and counterfeiter, belonging to the Massac gang, and was no pretender to integrity, it was useless to deny the charge. In all his speeches he freely admitted the fact, but came near receiving a majority of votes in his own county of Hancock. I mention this to show the character of the people for integrity.

As to polygamy, there never was a particle of real evidence of the guilt of Joseph Smith. It was promulgated and practiced by Brigham Young and his deluded followers in Utah several years after Joseph Smith's death. Joseph Smith always spoke against polygamy, and all the evidence of real history shows that he had only one wife and no children but hers. Many prominent and reliable men in Illinois could be cited as witnesses in proof of the above statement, but I do not wish to embarrass them by naming them in this article.

As proof of the difference in sentiment in northern and in southern Illinois at the time of the Mormon settlement at Nauvoo I will give one more instance:

The *Alton Telegraph*, of Alton, Illinois, where the Abolitionist Lovejoy was murdered in 1837, in one of its issues in the fore part of June, 1842, says: "It struck us with a good deal of astonishment that Joe Smith and General Bennett should thus publicly avow their abolition principles."

The present village of Webster, in the east part of Hancock County, was called by the Latter Day Saints, Ramus, and afterward Macedonia. At one time it was larger than Carthage, and had about 800 population to 300 or so in Carthage.

Joseph Smith was six feet tall, blue-eyed, fair, and a well-proportioned athlete. He played ball in Nauvoo, and was a noted wrestler. On Monday, the 13th of March, 1843, he met William Hall, the Ramus champion, in a wrestling match, and threw him.

In the *Times and Seasons* for October 15, 1841, we find that "Ramus is a Latin word meaning branch."

This place was laid out in September, 1840.

The local situation of Ramus (Webster), its good health, fine water, convenience to mills, handsome timber, extensive pasturage ranges, and the advantages and inducements of agriculture, are a sufficient recommendation to those wishing to locate themselves in this part of the county. Those emigrating from the East will find the most eligible and commodious roads from Springfield (capital of the State) to be through Beardstown, Rushville, Macomb, and Ramus, to the city of Nauvoo.—*Times and Seasons*, October 15, 1840, p. 573.

The *Saint Louis Atlas*, in September, 1841, published the following:

An intelligent friend has just returned from a visit to Nauvoo and the Mormons. He has a whole skin—showing neither scratch nor bite. . . . He believes, just as we do, that the Mormons have been grossly misunderstood and shamefully libeled. . . . The people of Nauvoo are very enterprising, industrious, and thrifty. They are quite as honest as the rest of us, . . . some peculiarities they have, no doubt. Their faith is a peculiar one, . . . but it is a faith that they say encourages no vice, nor immorality, nor departure from established laws or usages; neither polygamy, nor promiscuous intercourse, nor community of property. One peculiarity of life is observable among them, and whether traceable to their religion or some other cause will not, we suppose, be quarreled with very generally. Ardent spirits as a drink is forbidden among them, and its sale, except in medicine, forbidden by law. Any member of the church who vends spirituous liquor is first admonished, then expelled from the church. Tobacco is a weed which they seem almost universally to despise. We do not know that the Mormons ought to be extirpated for refusing to use tobacco and whisky, but we hope the question will not be decided hastily against them, nor until the judges have slept off the fumes of their own liquor and cigars.

H. S. SALISBURY.

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### THE STATURE OF CHRIST'S FULLNESS

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We have all noticed the change that comes over the earth when the spring sun and rains have been absorbed by the ground. Objects that had seemed dead or of no interest begin to unfold in marvelous beauty and symmetry of form. Renascent life is a wonderful thing, that mortals may not fully understand; but even more mysterious, perhaps, is the growth that this rejuvenating power produces. The insignificant seed expands before our amazed vision and glorifies itself with a more exquisite design than we could have imagined. Delicate in texture, every part helping to complete the perfection of the whole, each lovely flower compels our deepest admiration while charming our senses with the fragrant perfume that in some indescribable manner emanates from it without diminishing its power. Does this mean that the works of nature are intended solely to beguile the idle moments of mortal man? I cannot think so. All experience teaches us that perfect law, and not chance, guides the manifestations of the material world; but to the finite mind the world is pregnant with mystery. The melancholy lines of Thomas Gray remind us that,

Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

But though the divine plan is beyond our full comprehension, it is bringing about purposes that will be revealed to us when we reach the higher life, for there God can trust us with the secrets of his omniscience and immortality. He has informed us that all things were created spiritually before they grew in the earth, and we may thus understand that the objects of nature are inseparably connected with the unseen past as well as with the unmeasured future. This, being true of all other life, must be preeminently so of man who was made in the very image of his Maker.

We have learned how necessary it is that the laws of nature shall be obeyed, in order that our seed may produce that mature and perfect growth which will delight and satisfy our expectancy. The farmer, knowing this, endeavors to provide measures that will insure a proper development of whatever he sows. Otherwise he will be sadly disappointed when the harvest is at hand, for his careful attention or his disregard of the conditions of growth will determine the character of his reward. Surely no one can afford to carelessly treat so important a matter as the growth of his own soul. It is a tremendous thought that, when we look into each other's faces and feel the power of the human emotions that draw us together, we are beholding the image of the Creator. But we note with sadness that too often that image has become distorted; for adverse forces have been permitted to enter the life and oppose the operation of the divine will. It is as necessary for the soul to grow in harmony with the laws of God as it is that the body should grow in harmony with the laws of nature, which are, after all is said, as truly God's laws as though they were written in characters of ink instead of in living manifestations. All things teach us that we should be true to the heavenly precepts that are given to guide our spiritual development so that we may attain to the stature designed for us by the Master Mind.

#### TWO KINDS OF STATURE

Perhaps when the stature of man is mentioned one most naturally thinks of height in inches and size in bulk; but in reality we cannot measure anyone's stature by such simple methods. Bulk is of inferior significance when the question of value is at stake. The qualities are of more importance than the quantities with respect to practically all objects of man's desire. Some gourds that have the appearance of pumpkins grow to enormous sizes, but would be found hollow and bitter if we attempted to make pies of them. Once while traveling in a certain State I bought an apple of the most beautiful color

and perfect shape that I had ever seen. My anticipation of an enjoyable repast was succeeded by disappointment, however, for upon tasting the apple I found it of poor flavor, coarse in texture and dry. How I longed for a good New England apple can be understood best by those who have had a similar experience. The beauty of that apple was of no worth to me, for it would only decay if it were not consumed.

Thus we are constantly being reminded that what constitutes an object's real value may not be discerned by the eye or photographed by the camera. If one should object that this is not true with respect to a beautiful picture, I would reply by asking: of what value would the picture be to you if it did not represent something that you cherished? Unseen memories fill your portrait with associations that form its real worth, without which it would be meaningless to you. When you begin to analyze these memories you will discover why you prize the object that recalls them. Things are by no means less real because not experienced through such senses as the eye or the touch, and their value may consist of none of these. To the novice the physical proportions of two men may be equally admirable, but one may be healthy, vigorous, and muscular, while the other is vitally lacking in them all. It is well known that an individual face may be attractive though its owner has such disagreeable manners that very few people wish to associate with him. This principle is found in the instruction given to the prophet who was directed to indicate the chosen king:

But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.—1 Samuel 16: 7.

Our real stature is made of more precious things than inches of avoirdupois. The latter we cannot very greatly enlarge, but this is of small importance when compared to that stature which is to endure after the sun of life has ceased to cast our shadow upon earth. To develop a stature of eternal substance that shall radiate with glory in celestial life is the grand purpose of our existence here, and by the grace of God it is within our power to choose and attain to it.

#### THE STATURE OF CHRIST

Because we would prefer it to be so, we may have thought that Jesus was of most majestic stature and handsome appearance outwardly; but this does not appear to have been the case, if we may determine the matter by what the Scriptures contain. Notice how greatly at variance with certain artists' conceptions is the following portrayal:

He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is

despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.—Isaiah 53: 2, 3.

Doll faces may be most artistically formed and still be incomparably inferior to that of some homely child. The most glorious beauty is soul deep. Age can never cause it to fade, nor can ugly lines mar its features. Love is ineffaceably written there, and its influence remains with us while memory endures. Indeed, its impress continues even though memory should lapse, and it affects the entire course of our lives. There is such a thing as *the stature of the soul*. This is what Paul meant when he explains how we may attain "unto the measure of the stature of the fullness of Christ." It is what the beloved disciple meant in these beautiful words:

If ye know that he is righteous, ye know every one that doeth righteousness is born of him. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—1 John 2: 29; 3: 1-3.

The stature of Christ outwardly did not probably excite any particular comment in his favor, and to-day no one knows whether he was tall or short, large or small, as compared with other men; but during the few years of his life among men he towered infinitely above them, and with the passing of many centuries his stature grows larger to the vision of all, for its glory to-day extends over all mankind as the only medium by which to comprehend the nature of God. Of all the living beings of earth he alone could say: "He that hath seen me hath seen the Father." We need not travel to his birth land in order to behold him, for he promises:

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John 14: 21.

#### THE STATURE OF THE SPIRIT

The most potent forces of the universe are invisible. That which quickens all animate or other organic life is both silent and unseen, yet it pervades all within the scope of human observation. The unnumbered forms of life that are revealed to our physical senses are but partial expressions of the power that molded them, somewhat as the physical body is not the complete expression of the spirit which animates it but is rather a servant of the spirit. Even though it is composed of substance that defies the research of the alchemist or the analysis of the chemist, it would be stupid to assert that the spirit is therefore less real than the body. Its power

is realized by the results that it accomplishes, and these results are not dependent on some one's ability to tell all the processes by which they are achieved.

As physical birth must precede our maturity, so our spiritual stature must be the outgrowth of a spiritual birth. To be born of the Spirit is as necessary as it is to be born of the flesh; nor is it by any means but a figure of speech, for it is the greatest experience of human existence, and changes the entire outlook on life here as well as hereafter. Yet when Jesus said, "Except a man be born again, he cannot see the kingdom of God," his words seemed so strange that astonishment and perplexity were evident in the query: "How can a man be born when he is old?" If the fact seemed impossible to Nicodemus the means by which it is accomplished must have been incomprehensible to him. Jesus therefore appears not to have explained his statement further than to point out the birth of water, and then reply with the analogy:

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.—John 3: 8.

The birth of the Spirit does not come at the behest of man, though it will be experienced when he is prepared to receive it, because it can come from God alone. In fact, the Scriptures tell us that to be born of the Spirit is to be "born of God." We should therefore understand that the stature of the spirit is conditioned on spiritual life made possible by conforming to "the law of the Spirit of life in Christ Jesus." The results are as certain as are those with respect to the tangible objects within our observation.

#### THE GROWTH OF STATURE

One of my boyhood experiences, that is still vivid in memory, concerns a little pig that a neighbor gave me when I was about seven years of age. In a short time we became quite constant companions, and wherever I went piggie tagged along very much as a dog would do, obeying my whistle call in a similar manner, and seeming to enjoy my company more than any other allurement. But with the passing of time, unlike others of his species, Bobby, as I called him, never grew. Soon I heard some one remark that he was hidebound, but I did not understand what was meant, and had probably never wondered why he remained so small.

One day Bobby did not respond to my call, and though I searched far and long I could not find him. I am not ashamed to say that I had formed an attachment for my little pet, and all that day I was disconsolate. When night came my mother, seeing that I still grieved over my loss, tried to explain that he could never have been of any value and therefore

had to be put out of the way. Of course the explanation seemed vague and faulty to me at the time, and it was only after my perspective of life had become enlarged that I could recognize the justice of the act. But since then I have observed at various times that which has recalled my hidebound pig of youthful days, and have been pained to discover its likeness to human beings who spiritually never grow.

The most pathetic object in all the world is the one who, made in the image of God, never grows. He who comes into saintly association with the Lord's church is living in violation of the divine law if he fails to develop. He cannot truthfully say that he breaks no law, for his life belies his assertion. If a child should fail to exercise bodily functions we would know that something must be radically wrong, and it would be a source of sorrow and anxiety to us. It is as fully true with the child of God who fails to maintain spiritual activities, for he cannot enter the glorious kingdom of heaven. He who deceives himself in supposing that he can become like Christ, without using the ability God has given him, shows a pitiable failure to discern the character of the Master, who was "faithful in all things." The tragedy of the hidebound soul is the saddest of anything in human experience.

Improper habits and ways of living often stunt the growth of the young to an extent that is never recovered from in later life. So also, experience shows that those who neglect to develop proper habits of spiritual activities rarely if ever fully recover from the effects of their slothfulness, especially if continued in for any considerable period. Around such the Devil is fast closing his net. He who neglects his duties to God and his church is gambling with his own soul; and though Satan is on his side the Lord is against him, therefore he must suffer eternal loss. Faithfulness in the Church of Christ, on the other hand, will ensure that growth of stature which will entitle him to the celestial reward.

#### HOW TO MEASURE THE STATURE

It appears to have always been a favorite method among many people to "measure themselves by themselves." Unfortunately such measurements are almost certain to be defective and deceptive, and are not according to any authoritative standard. The Apostle Paul found it necessary to particularly caution the saints against this fallacious and dangerous habit. If such methods were used in the industrial world loss, suffering, and chaos without end would result. One might sell you twenty inches of silk for a yard, and another might build your house by a measure so small that the parlor would be only large enough for a clothes closet. Each individual would use a measure to suit his own fancy rather than yours, and doubtless each one would be constantly

imagining, if not boasting, that his measure must be superior to that of his neighbor. For mutual protection the State makes and safeguards the standard of measurement, and punishes those who use any other.

For almost everything of worth there must be a standard of comparison or measurement, and the more valuable the article is the more perfect and delicate must be the adjustment of the standard. If it is so important to have a perfect standard for measuring things of trivial value, it must be infinitely more necessary that the soul should have a standard in which there is no imperfection. The soul is of more importance than all the treasures of earth. Jesus reminds us of this great truth, in words that sink into our deepest consciousness, when he solemnly declares:

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?—Mark 8: 34-37.

We cannot afford to make a mistake in measuring our souls, for our loss would reach into the vast eternity of ages where we all must soon go. We can trust but one standard, the standard of Jesus Christ: "Take up thy cross, and follow me." It is the only standard that will show us where we lack in measurement, and it has the cherished property of engendering growth in proportion to the frequency with which we use it. Its daily use will be our safeguard.

#### THE FULLNESS OF CHRIST

It is impossible to approach this phase of our subject without sensing a most profound reverence and adoration for the stainless Redeemer, by Malachi so rightly called the Sun of Righteousness. It is no wonder that the sacred writers of old used a hundred titles in the attempt to adequately express their conceptions of him. But all the languages known to man could not express the sum of his glorious nature, for the most comprehensive words ever employed are too palpably meager to convey the thought, and our finite minds are too weak to fully comprehend.

The longer we mingle with the associations of this life the greater is our amazement that in Jesus of Nazareth no defect has ever been found. All around him was weakness, but he was in every respect always strong. The hard hearts that persecuted him made no inroads on the wealth of his sublime love and tender compassion; nor could the tempter's most subtle lure draw him from his thorny path of sacrifice for undeserving man, even though scarcely a soul heeded, much less understood, his great message.

We can but marvel that in the agony of his Gethsemane, with barely a handful of unimportant and uncertain followers, who failed to watch with him for a single hour, he never faltered; but with every thought true to his great mission, he there proved the loftiness of his divine purpose to save the world from sin.

Wickedly negligent or stony must be the heart that does not thrill at the voice of the Holy Shepherd; that does not yearn for the Living Waters; that delights not in the Rose of Sharon; that will not follow the Star of Bethlehem; that refuses the Bread of Life; that melts not before the altar of the Lamb of God who taketh away the sin of the world. If there is one spark of holy admiration for the Man of Galilee, the zephyrs of heaven will fan it into a living fire that will consume the dross and purge the soul until his image is reflected there. The spiritual forces, awaiting our willingness, pervade the church of Christ, ready to live and vibrate in us and radiate from us. God is asking our full measure of service, calling us higher where befogging mists cannot obscure our vision. May the mantle of Elsha's prayer fall upon those who do not discern the spiritual realities of life: "Lord, I pray thee, open his eyes, that he may see."

ARTHUR B. PHILLIPS.

### ALCOHOL AND ITS ALLY, TOBACCO

(The following synopsis of a sermon by Brother George Hall, appeared in the *Creston, Iowa, Daily Plain Dealer*, for April 2, 1919.—EDITORS.]

Texts used: Proverbs 20: 1; 23: 29-32, and Isaiah 5: 11-14. After presenting from the scripture, the word of God on the subject the speaker said, "No matter if every man in the world declared that alcohol and tobacco were beneficial to the human body, no follower of Jesus Christ should be addicted to their use, since the scripture is so plain in its condemnation of them."

"There are many to-day, however, who are little interested in what God has said and even they should not use a thing that is well known to be harmful to the body." At this point was produced some evidence from some of the most noted physicians, and special attention was called to the similar effects produced by the use of liquor and tobacco upon the human body. Doctor Charles Mayo, one of the famous surgeons of Rochester, Minnesota, is author of the statement, "Alcohol's only place now is in the arts and sciences—National prohibition would be welcomed by the medical profession."

Robert Ludy, M. D., late assistant surgeon, United States of America says: "Wine, whisky, beer, and all other strong drink are classed as alcohol drinks. Diseases of the heart and vascular system, the kid-

neys, brain, and liver and of the respiratory system, particularly pneumonia and asthma, the predisposition of which is greatly increased by the habitual use of alcohol."

A. C. Morgan, M. D., Philadelphia General Hospital, says: "Excessive imbibition of alcohol causes congestion of the stomach, congestion of the liver and finally destruction of many of the liver cells. It also causes subnormal temperature, in small doses it acts as a cerebral stimulant, while larger doses greatly depress and abolish nervous activity, and check digestion. The habitual use of alcohol is accompanied by a disposition toward fatty degeneration, particularly of heart muscles, liver, and kidney and enlarged and dilated condition of the smaller blood vessels and a degeneration of all nerve structures. The typical beer drinker's liver is a much enlarged organ showing fatty degeneration. The resistance to tuberculosis and other infectious diseases is decreased. Their will and intellectual faculties are greatly impaired, and there is perversion of the moral tendencies."

The following from Doctor Goldwater, Commissioner of Health, New York City, was also presented, "A diminution in the consumption of alcohol by the community would mean less tuberculosis, less poverty, less despondency, less pressure on our hospitals, asylums, and jail. Intemperate drinking cuts into the support of the family. Drinking mothers lose twice as many babies as do sober mothers. More alcoholism is found in the parents of feeble-minded children than in the parents of normal children. The children of drinkers develop more slowly and do poorer school work than do the children of abstainers. Alcohol impairs the tone of the muscles and lessens the product of laborers; it depreciates skill and endurance of artisans; it impairs memory, multiplies industrial accidents, causes chronic diseases of the heart, liver, stomach, and kidneys, increases death rate, lessens natural immunity to infectious diseases."

From a physical and moral standpoint no man can afford to impair his own body and mind, (to say nothing of his spirit) by the use of this enemy. "The evil consequences from the use of tobacco," said the speaker, "are catarrhal inflammation of the pharynx, tonsils, and mouth. Nervous disorders of the heart, palpitation, and insomnia also result. Derangements of the stomach with loss of appetite and impairment of vision, together with paralysis of the optic nerves, nervous tremors, and muscular twitching may result."

Some of the results of tobacco smoking are: It depresses the circulation and produces palpitation of the heart. It causes low grades of inflammatory processes in the upper air passages, catarrhal con-

junctivities, mental lethargy, with inability to sustain mental application.

A few years ago it was estimated that about twelve hundred American boys began the cigarette habit every day. This number has no doubt been greatly increased during the late war. A boy conquered by the cigarette is conquered for all else. In the smoke of the cigarette the most precious opportunities of life float away beyond recall.

No devotee of the cigarette ever graduated at the head of his class at Harvard. High school teachers say that "cigarette smokers stand at least ten per cent lower than their nonsmoking classmates, and that they are more untrustworthy, untruthful, and deceitful." Many of the largest railroads, business firms, insurances companies, and banking institutions practically debar the cigarette smoker.

Mr. Will S. Hale, Superintendent of the Oregon School of Training for Delinquent Boys says: "It's my opinion that no boy who smokes or chews tobacco will ever make as good a man physically, morally, or mentally as he would have made if he had left tobacco alone, and in ninety-nine cases out of a hundred the victims of this habit are complete failures as men, while a large percentage do not ever reach maturity."—*Youth's Temperance Banner*, July, 1915.

#### BOYS HURT BY CIGARETTES

Professor Charles Mohr of Hahneman College, Philadelphia says: "Excessive use of tobacco, especially in the form of cigarettes, dulls the intellect, impairs nutrition, seriously affects the eyes, causes functional and organic heart diseases, and in other ways contributes to physical and mental degeneracy. Boys who smoke cigarettes much are prodigious liars and have been found unmanageable at home and at school, and judges of the juvenile courts have declared, 'that of the incorrigible and criminal class of boys, not a boy has been found who did not use cigarettes.'"

During the past decade the habit of cigarette smoking especially by boys and young men before they reach the age of maturity has given rise to so many cases of chronic tobacco poisoning as to cause legislatures to enact laws preventing their sale to the youthful. Usually and unfortunately, many young adults who use tobacco exclusively, also indulge in alcohol, and in these subjects the use of both poisons often produce atrophy of the optic nerve.

The following graphic description of the cigarette smoker is from the pen of Elbert Hubbard, as published in the *Cosmopolitan Magazine*. Cigarette smoking begins with an innocent boyish effort to be smart. It soon becomes a pleasure, then a satisfaction, next a necessity. The last stage evolves into a third, a condition of fever and unrest, wandering and mental uncontrol. This may take two

years or ten, but finally a flabbiness of tissue results from taking the smoke into the bronchial tubes, where pure air is required to oxygenize the blood, and a nervous weakness follows that leaves the victim unprotected, a prey to any sort of malady or disorder to which he may be disposed or liable. Beginning as a habit, the indulgence finally becomes a vice. The first indication of degeneration is in the youth's secretiveness. He feels his weakness and so seeks to present a bold front.

"Bluff" is his chief characteristic. He tries to make an impression, he talks big, is full of promises, plans, and confidential utterances. He confuses dates, times, and places, and often will tell you he has done a thing when he only intends to do it. The cigarettist is apt to dream over his work, to dawdle indefinitely. He picks things up and lays them down, and proves for us again and again the maxim that the strong man is the one who can complete a task, and not merely begin it. One marked peculiarity of the cigarette fiend is that often he makes the discovery that cleverness, astuteness, trickery, and untruth are good substitutes for simplicity, frankness, and plain, common honesty. The cigarettist has much faith in himself. If his faith wavers, he rolls a cigarette. Often in advanced stages half the day is given to rolling cigarettes. To roll cigarettes gives the defective something to do. Nervous, clutching, scratching, searching, yellow-stained hands, hands that alternately play the Devil's tattoo and roll cigarettes, these are the hands that forge your name and close over other people's money.

The victim has a fixed belief that he is immune and that all men are mortal but himself. He grins at your warning, laughs at the advice of his best friend, and turns your brotherly appeal into a joke. The man who would quit the cigarette habit must see his own folly and convince his own mind of the existence of the vice ere it can be eradicated. The trouble is in his brain. There is no salvation for him outside himself. There is no doubt that the cigarettist is often a man of many good impulses, and over and over again in his heart there sweep resolves to cease all subterfuge and be true, but these maudlin resolves are not to be trusted any more than you hearken to the promises of a "dope fiend." The choice between cigarettes and daily doses of cocaine, morphine, or bromide is very slight. Cigarette smoking is not periodic—it is continuous, a slow, insidious, sure poison. Its results can be foretold as accurately as the expert alienist can foresee the end of incipient locomotor ataxia. Fortunately, most young men who begin the habit quit it before it gets a vital hold upon them. Were this not so, how could the student body, say

at Harvard, Yale, or Dartmouth, qualify for "service"? They smoke cigarettes just as they dabble in strange sins when away from immediate restraint of family and home. Later, many of them square away and become pillars of society. But for the young man who has become so calloused that he smokes in the presence of his mother, sister, or sweetheart there is little hope. The poison has already tainted his moral nature, and for him the work of dissolution, disintegration, and degeneration has begun. He is a defective, a physical, mental, and moral defective. Cigarettes stupify the conscience, deaden the brain, place the affections in abeyance, and bring the beast to the surface. It is a busy world, boys, and competition is keen. We need all the strength we can muster. No one thinks more of you because you use cigarettes, and there are those who think less, and these last are the people whose good will we prize. "Let's cut them out!"

"Is it any wonder that God in speaking to his church in these last days has said: 'Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father,' And again, 'Tobacco is not for the body,' 'avoid the use of tobacco, and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.'"

The speaker closed by saying that he was glad and proud to be representing a people that stands 100 per cent against the liquor traffic and among whom tobacco users are few and far between. At a General Assembly of the church at Far West, Missouri, November 7, 1837, it was unanimously voted not to support stores and shops selling spirituous liquors, or tobacco. On July 26, 1838, a council composed of the First Presidency, the High Council, and the bishops court passed the following resolution: That we use our influence to put a stop to the selling of liquors.

### **MAKING CHURCH WORK MORE ATTRACTIVE**

As elders in the Church of Jesus Christ, we indeed have a great responsibility resting upon us, and I am persuaded that in a great many instances we have failed to fully realize and appreciate the privileges and blessings which are rightfully ours, providing we apply ourselves to the arduous task before us.

We are a body of men to whom God has said: "See that my law is kept." It is not only impracti-

cal but utterly impossible for men to enforce or supervise a law which they themselves do not understand. Therefore the first essential for us to comprehend as members of this great priesthood, is preparation. The Lord's instruction to Hyrum Smith was: "First seek to obtain my word." We should seek to obtain the word of the Lord by study and by prayer. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This was Paul's admonition to his beloved son in the gospel, Timothy. Study for the purpose of being approved of God, not of men, or for the purpose of disapproving the brethren. Paul also mentions the fact in his Roman letter, that some had a zeal but not according to knowledge.

Preaching and presiding are not the only responsibilities placed upon the elders. The eyes of not only members but of nonmembers are continually upon us. And if our everyday life does not comply with our Sunday sermons and public acts, they become as sounding brass or a tinkling cymbal.

### **THROUGH HUMILITY**

I know of none more qualified to give instructions along this line than the Lord Jesus. Let us note the commands given to his disciples, that they might make the church work more attractive in their day. You will remember that he impressed them again and again with the fact, they were brethren. For example let us consider his instruction given in the upper room.

It seems there has been a demonstration of ill will among the members of the Twelve, outbreaks of temper had appeared. As they take their places around the table, the spirit of envy crops out. Jesus must teach them a lesson; and how does he do it? By taking a basin of water and a towel he proceeds to bathe the feet of the disciples; not for the purpose of cleansing their feet, but that he might teach them humility. He realized the time for him to be with them was very short. And what was the commandment given? "A new commandment I give unto you, that you love one another." Again and again during his sojourn, he prayed that his disciples might be one. He is now going away and the blessing he places upon those who are to have charge of his work is: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

### **THROUGH LOVE**

Brethren, experience has taught me that love among the elders will do a great deal more toward making the church work attractive than eloquent sermons, where love fails to exist. If real love

exists, the whole community knows and appreciates it. How many times have you seen families where the spirit of love had complete control with the father and mother, and did not also show itself in the children? Never, my brethren. When we as elders in the great Church of Jesus Christ display that spirit of love and confidence in each other we will also see the same displayed in the members, and the nonmembers will take note and will admire and appreciate the fact.

Well did the Lord say in latter-day revelation: "No one can assist in this work, except he shall be humble and full of love." John gives us a method by which we may ascertain whether we possess the genuine qualities. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." "Whosoever hateth his brother is a murderer." "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." One who truly loves his brethren and lives that he may be of service to them, surely lays down his life for them. Let us relieve ourselves of all envy, jealousy, strife, and contentions about the law: filling our hearts with love, hope, and charity, that we may disseminate it among those with whom God has called us to labor.

If we are to evangelize the world, if we are to make the church attractive, it will be accomplished more by demonstrations of real gospel principles in our lives, than by flowery sermons. We must remember that our great leader said: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal till the whole was leavened."

#### PLAN OUR WORK

Once a good brother said to me, "I am an elder in the church, I love the gospel and the brethren, but it seems there is nothing I can do." Did he really love the gospel and the brethren? I make bold to say he did not. If one called to this priesthood really loves the gospel he will not cease to study and pray until the Lord will assist him to find his corner in which he is to work. It is well to examine our love to see whether it be genuine.

Well did Jesus intimate that the children of this world are in their generation wiser than the children of light. The individual who is working to attract men and women from God and his church, is willing to spend much time in contriving schemes and devices to make his work inviting and alluring to those he expects to capture. Can we not learn a lesson from this, and be willing to spend a little more time and energy to plan our work against our enemy, Satan? The allurements of Satan are effective when they hold a firm grip on men and

women with some nonessential amusement, that keeps them out of church work. The allurements or attractiveness of the church is effective when we adorn the church with such beauty that men and women can see in it more than in the amusements of the world, which will cause them to attend the services and become coworkers with us and God.

No doubt you have already observed that I hold, that when the elders exercise love and unity they attract the members, and when the members fall in line the combination makes the church attractive to the nonmembers. Let us note a few of the problems that to my mind should be considered by this body, as well as pointing to some of the solutions by which they are to be solved.

#### LEAVE OUT THE PRONOUN "I"

First. It is a sad thing that there is in the church a spirit of distrust or lack of confidence, not only in the local elders but in the general officials of the church. How are we elders to establish confidence in members towards the leaders? A brother elder once said to me: "I have all I can do to look after myself." This is no doubt more than true in too many cases; however, properly considered we are looking after ourselves when we are establishing confidence in the brethren. The most essential thing for us as elders to do, is to live so close to God, the members will feel we are worthy of the direction of the Holy Spirit. If the members do not have confidence in us, it is useless for us to tell them they should have confidence in anyone else.

I think it well that we always allow the members to feel we are their servants, and are willing to give ear to their counsel or suggestions. We elders and members are "workers together with him." Make them feel we have not asked God to place the responsibility of the priesthood upon us, but since he has, we are thankful for the opportunity of assisting our brothers and sisters, and that it is a pleasure to us. The task may be hard, but as the beauty and fragrance of the rose cause one to forget the thorny bush on which it grew, so we enjoy so much the comfort of assisting the members that we entirely forget the difficulties we so many times encounter. Never assume an attitude of being superior. Remember the prayer "that they may be one," "consider the lilies, how they grow," and "you are to be equal."

Try to forget the pronoun *I*. You have the confidence of your wife when you explain to her your dealings. Notwithstanding you are the head of the house, her counsel and support help in your final decision. Just so with the members. Never railroad legislation; explain and ask their support to that which you feel is proper. Never by being harsh, get the ill will of the young, upon whose shoulders

the burden of the work will soon rest. Make them know you are their friend, and that they always have your sympathy. Into whatever folly they may fall, you are the one who will assist them to overcome. It often occurs that by using tact you can weave your way into the lives of the young, until they will confide in you, and come to you for advice even before going to their parents.

#### REGAINED THROUGH TACT

A branch president was informed that one of the young men in his branch had been gambling. He asked the person informing him not to repeat the matter again. He used every opportunity available to get in close touch with the young brother. Finally after five weeks had passed and nothing had been mentioned regarding the offense, in his untiring efforts the president managed to get on a committee with him. The committee work brought them in close contact, and offered opportunity to speak of the need of pure, righteous lives. After a time he took occasion to tell the young brother how he really admired his good qualities, and spoke encouragingly of his future in the church, providing he was only careful that nothing evil should enter his life.

Putting his hand on his brother's shoulder he said: "I wish I could find words to thank you for your assistance, and to tell you how much joy it gives me to work with you. And I wish also you could understand the pain and sorrow it brought me to learn you had partaken of the folly of gambling. But since I have been with you on this committee work, I have taken great comfort in the impressions that have come to me, which are to the effect that if you have really been guilty of this fault, you have already seen your mistake and by my help and the help of God you will do it no more." The young brother was melted to tears, and said: "Do you think I am a hypocrite?" The reply came: "No, I do not think you are a hypocrite; I know you are a man." With great earnestness the dear young brother gazed into the face of his companion as he said: "I am so sorry it happened, if you will forgive me I will never do it again." Two weeks later the same young brother was going home from church accompanied by a young lady. A brother walking close behind heard the young lady propose something, and the reply of the young brother: "I do not believe Brother \_\_\_\_\_ (speaking the president's name) approves of us going; however I will ask him, and if he approves of it I will go."

He had won the confidence of the young brother. By using tact he saved him to the church. When we obtain the same of all the members, and we ourselves are led by the Spirit divine, you can see how attractive the church will be to nonmembers.

#### THE VALUE OF PRAYER

Second. The members fail to pray as much as they should. And why? My answer is, they do not understand the real value of prayer. But, says a brother, teaching members to pray is the duty of the priest. True, it is the duty of the priest to teach that particular part of the law, but the elder as an executive is to see that the law is kept. Elders may preach long, loud sermons, filled with flowery phrases, and deliver with great eloquence, yet their actions speak louder. If you have the confidence of the members as you should they will come to you for advice. You may feel at the very time you know how to answer their question advisedly, but that you may teach them the need of prayer; you may suggest you never like to pass your opinion until you have asked God. If the place permit, suggest he kneel with you. In this way you demonstrate your earnestness and confidence in God, as well as instilling into your inquirer a disposition to ask God himself in time of need. Again you may suggest you do not feel clear to offer any direction just now; "let us continue in prayer from time to time for a day or so, and I am certain God will hear us and send us the relief desired." Example and personal contact is what will bring us victory. When some member is in trouble enter into a fast with him. In these times that you are very near to a person is the time to suggest, the Lord would be more pleased with you if you would assist in the Sunday school, take your part in the prayer meeting, etc.

#### LIGHTNESS OF SPEECH

Third. The Lord considered it necessary in 1887 to admonish against lightness of speech, among the ministry. Here he recognized the power of example, since it is also necessary that the members avoid the same. Saints and sometimes elders will indulge in a conversation lasting for an hour or more, from which no good is derived whatever. As elders we should not become long-faced but we should endeavor to make all our conversation in some way educational to those who hear. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Never talk unless you have something to say. And never say anything that you would not like to see recorded in the book of remembrance. Many times where the good sisters meet to sew and work, the entire time is spent in conversation, which is in no way beneficial. The same exists in gatherings of men. It is not the desire of any to waste their time. It is a habit, which is contrary to the law, we are supposed to see is kept; therefore it becomes our duty to dig in, and find some method which will assist in overcoming this habit. Always take God into counsel that your methods may be in harmony with all that he has previously given.

## LACK OF REVERENCE

Fourth. I have been deeply grieved to see the lack of reverence among the Saints, and at times the elders, the greater part of which I am willing to admit is committed thoughtlessly. Lack of space will allow me to notice only the lack of reverence at the house of worship in part. The church is not a place to visit, especially before and during the service. If conversation is carried on before the service, or while the service is in progress, it shows lack of reverence. I have seen elders, yes, high priests, carrying on a conversation during a service or business session, disturbing those who desired to hear, and have heard the same men find fault with boys who whispered a little while they were preaching. There may be good attention and order during the sermon, but as the last hymn is being sung, at least half the congregation is putting on coats, etc., making arrangements to hurry away after the closing prayer. And at the same time the elder who has been preaching is fixing his books in his case or passing down the aisle, that he may greet the people as they pass out. Why is the song not as much of the service as the prayer? It is equal to the prayer if not greater, because of so many more taking part in it. I would prefer a deacon would adjust the windows after the preaching, rather than distract the attention during the song service.

Few consider the real value of the song service. It prepares the audience to think together. If you are not in sympathy with the song service, try holding a meeting without any singing. The way the people take hold of the singing is usually a good example of how they will take hold of the sermon. I fully believe the deacon should restrain people from entering the building during the song service, the same as during the prayer service. Why not? The song of the righteous is a prayer unto God. "Reverence leads to love. Love leads to obedience. Obedience leads to the gospel. The gospel leads to eternal life." Reverence like charity never faileth.

## SELFISHNESS AND CONTENTION

Fifth. I think it quite essential that we touch on selfishness and contention. You have all no doubt seen the evil effects of selfishness in the church. It is exhibited by many in a multiplicity of ways. But is most damaging when it has developed into egotism. All elders are not gifted along the same line. Some are preachers, others are counselors, while others have ability in presiding. However, in all these different lines the Lord offers them the opportunity to develop according to their talents. It is very unkind for one who is especially blessed along a certain line to speak discouragingly of his brother who is

not so blessed. "Wisdom is justified of all her children." Therefore he who is talented to preach, let him preach, and those not so talented uphold him in their prayers. The same with the one who is talented in presiding and counseling. Dwell in unity asking direction of the Lord in all. Always try to imagine you were occupying as your brother, and uphold him as you would desire him to uphold you. Selfishness leads to contention. Paul admonished Titus, "Avoid foolish questions, and genealogies, and contentions, and strivings about the law." And to Timothy he said, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." Latter-day revelation says, "Contention is unseemly." "Let contentions and quarrelings among you cease, sustain each other in peace." Solomon says, "It is better to dwell in the wilderness, than with a contentious and angry woman." A contentious elder is even worse because of the position he attempts to fill.

## LACK OF PATIENCE

Sixth. The lack of patience and long-suffering among brethren often cause hearts to bleed and at times throw barriers in the path of a really great man. All men are subject to mistakes. We should never ostracise a man because he fails to use wisdom in a given task. Allow him opportunity to develop. It may be he is working to a disadvantage, not being talented along that particular line. Jesus is our example. When Peter was contentious with his brethren, Jesus rebuked, and forgave. When his faith failed him on the water Jesus strengthened him. When in a fit of anger he cut off the high priest's servant's ear, Jesus did not say, "Your work is ended." And even after Peter had denied the Lord the third time, he was not turned out entirely. He no doubt suffered a great deal for it, but Jesus, knowing the weakness of the flesh, forgave and continued to use Peter in his ministry. After the crucifixion Jesus had occasion to say to Peter, "When thou art converted, strengthen thy brethren." So I say to you men, When you are converted, or receive greater light, do not ridicule the brethren, strengthen them. It is all summed up in the statement of Jesus, in his sermon on the mount. "Whatsoever ye would that men should do to you, do ye even so to them."

## FEED FROM A FULL BASKET

These are indeed only a very few of the many things to consider in making the church work more attractive. Let us note one more incident which took place between Jesus and Peter. The disciples are fishing in the sea of Tiberias, Jesus calls to them. They come to shore, and find a meal prepared. After

the meal Jesus puts a question to Peter, it is repeated the third time. Peter, lovest thou me? Each time Peter answers in the affirmative. Once Jesus requests of him, "Feed my lambs," and twice admonishes, "Feed my sheep." Jesus desired an expression of his love, before giving the instruction to feed, being assured if Peter loved him he also loved the brethren. It is impossible to feed out of an empty basket. The flock will soon discover the emptiness and will not come to the place of feeding. On the other hand, people like sheep do not forget the place where they receive good, wholesome food. When we preach, or talk in private, let us by study and prayer have something to feed the people that will be nourishment to their hungry souls. A sermon should be interesting as well as instructive; however, it cannot be instructive unless it is interesting. But it does not need to be funny to be interesting. There is nothing more interesting to an audience, whether they be members or nonmembers than for the speaker to be endowed with the power of the Holy Spirit. Take great care to avoid the negative. Ours is an affirmative gospel. A man selling fine fruit does not talk of the inferior quality of other fruit on the market. He displays his own beautiful fruit, feeling sure its superior qualities will attract attention. As elders we need only display the beautiful fruit of the gospel, the fruit that can only be produced by right living and communion with God. Such will make the church work really attractive, "By their fruits ye shall know them."

May we as elders in the church of the living God, so apply his law to our lives, assisting the members to do the same, until Zion shall flourish as the rose, throwing off her fragrance and beauty, until all who come near will recognize the attractiveness, is my wish and earnest prayer.

R. S. BUDD.

(Read before the elders of the Far West Stake, in a quorum meeting held in First Church, Saint Joseph, Missouri, March 8, 1919.)

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5029 California St., Omaha, Nebr.

### Better Homes Through Concerted Action

(Extracts from the address of Professor Max Carmichael before the Woman's Auxiliary Convention, Lamoni, April 8.)

We are not justified in shifting to the community the entire responsibility for the welfare of the home, but we do maintain that good homes are not possible without concerted action. No mother raises her child to herself; she must take into account the fact that the child is a unit in the community life, and is affected thereby. Community action succeeds only when parents recognize their communal responsibilities and are willing to meet together and work together.

The first step necessary is to instill into the child's mind what home is. Home does not exist without children. Im-

press upon the child himself that *he is the home!* This should be done as early as possible. The psychological time to impress the important facts of his communal life upon a child is when he is from ten to twelve years of age. Interest in adult life is then awakening, and is coupled with a great tendency to imitate its activities. You can get girls of that age to take care of babies; you can't get them to do it when they are eighteen. Neither are they then interested in food dietetics, or other phases of child welfare.

This problem of the home and its relation to the community through its children is a very indefinite one, because the child itself is a very indefinite problem. A child does not always respond to given influences in a given or certain manner. The human child does not respond to the push of a button, with a definite and foreseen action. He is, of all creatures, the most uncertain. Thus it is not possible for any woman to study the problem and arrive at conclusions which would be of much value to others, were she ever so consecrated to the task. All women must study the problem together. The Woman's Auxiliary, working on first prerequisites to educating the mass, shows that they do not know all there is to know upon the subjects which concern them. Impress upon girls that they need the education of the masses. We have lots of talk but too often go home and do nothing. Don't be discouraged. If you can succeed in fifteen or twenty years in getting girls to understand that they must study the child, instead of taking it as a mere result of wedlock, you will do well. Meanwhile, never give up.

If you can't get others to do things you see should be done, don't be discouraged. Get the spirit of betterment, and keep it up. Indifference and discouragement make a combination fatal to concerted action. The chiefest of all problems is to get people to work in with each other. This is especially true of women. With them it seems to be a continual job of "preferring one another," when it comes to work of a public nature being performed. You will have no success until you get people willing to work with others, and to subdue, in some degree, their own personalities.

Last reunion, here, a mother objected to her son working in Scout action "with the common bunch." She forgot that he had been working with the bunch in some way or another ever since he was born! When a choir comes to life, concerted action is the first necessity. One must learn to get in the mood, and to chime in with the rest. Some day the mother of that child will unite with others on a common program of entertainment for their children, for this spirit is in the air and will win. As for the present, because you mothers cannot agree on what your children may do together, they are staying out until midnight, playing ball on Sunday, or doing other things you wish they would not. I tell you, the mothers must *unite*, for the boys will get together, and what one does, another will want to do.

Neighbors, get together, and talk over a program of proper amusements for your children. But one caution—don't be overzealous. This is especially applicable to Latter Day Saint women. Remember you are but an infinitesimal unit in your community, and do not be discouraged if you cannot swing things your way all at once. Start easy and in good nature, but keep going and you'll get somewhere. Ask your neighbors to meet you and talk over the things which concern you all. Perhaps you need not meet very frequently at first, but you will soon find that so much good results from these conferences that you will want more of them.

Another thing, employ the agencies already established in your community. There are plenty of them and they exist to be used. It will often require great tact and wisdom to get indifferent people to see with your eyes, but it is worth

the effort. You, yourself, must have a vision of the future in order to succeed in a permanent way. You will admit that the outlook to the Christ on Calvary was smaller than yours at present. His life was near its close, and he was hedged and hemmed in; but you have a wide field before you, and time to work it.

Let me call your attention definitely to some of the actual agencies in every community. First, I would say, as women you should *go after the ballot!* Join the suffrage associations, pay dues, give money freely, for suffrage is absolutely necessary for the greatest freedom in concerted action. Work it hard! Sign petitions, appeals, anything and everything that is legitimate to bring about the desired end. How many of you belong to a suffrage association? Hardly a one; and yet you want it, do you not? And you know any effort needs money, and you are willing to isolate yourselves—stand aloof, and let these other women work it out without your help? For accomplish it they will, without your help if necessary; but surely, for very shame, you will get on the band wagon, and help boost! The teachers' association of the Nation is trying hard to get bills passed which will raise the salaries of all teachers above the paltry sum many are getting, and yet we see the spectacle of teachers who don't want to pay the dollar a year necessary to join this association which is trying to benefit them.

Other agencies at hand are legislative bodies, the schools, Boy Scouts, girls' clubs, social centers, parent-teacher associations, booster clubs, young mothers' clubs, the courts, etc. How may these be used to advantage, is the next question. We have, first, the problem; second, the need for concerted action; and third, the agency by which it can best be brought about.

I will try, briefly, to give a few hints along these lines. Let us say the problem is some food regulation. Go after the town council, which would be the shortest cut to success in this regard. Now, don't be discouraged and quit, on the first round, if these good gentlemen do not become enthused over your proposition. They, too, must learn, and that is sometimes a slow process. I have had some experience with town councils, both from the outside and the inside. I believe, as a general thing, they want to do the fair thing, the square thing, by the community. But they are not always easily convinced. I would advise you to select the woman in your community who is the most popular, the most influential, whether because of money, social prestige, or intellectual brilliancy. Get that woman back of a live committee and go after the council again. Suppose they laugh because you want the food screened, or the milk inspected! They sometimes laugh, but admit at the same time they are getting their eyes opened. There is no agency so quick and effective as the town council, if you can work it.

Suppose it is the sanitary condition which needs improving. The Boy Scouts are an excellent agency to help out. Get the council to set apart a clean-up week, and make the boys the executives. Don't be afraid to ask for what you want. You may be sure the liquor and tobacco men do not hesitate to approach the town council! Why should you?

Is it the schools that are not properly ventilated? First, find out, scientifically, the exact conditions. Work reforms through the parent-teacher association, but remember you are not entitled to succeed thereby unless you join them! Go after the superintendent of your schools; he's your servant. He should know how things are going in the rooms under his care. Our janitor is sent from room to room with a piece of paper upon which he records the conditions he finds.

Mothers, be tactful, but find out definitely what you want and go after it. See that your children are getting the

proper exercise, the proper play. Concerted action will do much for you. Get together, determine how late your children should play in the evening, and under whose care. Agree as to whether or not they should dance in the homes of the neighborhood, and as to what amount of sleep is necessary for their health. You cannot raise your child to himself. Would you deny him association with others? And if their standards do not agree with yours, what is the result? Shall they be together at some entertainment, in a community center, or should some be at home, and some on the street, with no communal life? You say they might not come home directly such entertainment is over? Well, spend a little money for a town marshal, who will see to it that there is no loitering on the streets.

Get together and spend a little money for a public health nurse. There is a bill in the legislature now, requiring each county to have a nurse at public expense. Adenoids, eyes, ears, tonsils—examinations, regular, if superficial, could be made, and reports made that might save many a child from disaster. Some day the state will assume the responsibility of caring for the bodies of its children, as it has for years undertaken to do for their brains. Some day public money will be spent for doctors and nurses, as well as teachers. It is a practical thing for a local community to do now. You can't do it by yourself—and some mothers there are who do not *believe* in adenoids! Mothers' clubs could put in a dollar a year or a month, and really save money by it—money that is now paid to doctors individually. Walk down the line of children in any school and see the pitiful number of mouth breathers! You can pick them out by their pinched and vacant faces. A community nurse would see that these children had a fighting chance for success in life, even though their mothers might not believe in their affliction!

Another topic worth discussion and action is that of school feeding. Perhaps you do not realize how many children come to school undernourished. Creston pays for the milk wagon to come around to its schools each day and each child is given a drink of milk. Truancy and absence is another problem which needs concerted action to eliminate. Mothers should ask about their children. Sometimes it seems that nobody cares whether or not a child is at school, and on time. I have statistics of truancy, showing, for instance, that three cases of truancy and loafing on the part of freshmen were directly traceable to the influence of a loafing senior. Tell me, do you *know*? I could tell you exactly how many minutes per week per study a failing child spends on his subjects—but mothers don't ask!

My time is gone, and I have only done partial justice to this matter of concerted action. My plea is that you investigate the plan, and then get busy—*together!*

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### Report of the Editor-in-Chief

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In the year between the dates of February 6, 1918, and February 5, 1919, one hundred and fifteen original contributions were printed in our auxiliary columns in the *HERALD*. Of these thirty-seven came from officers of the organization, thirty-one from other sisters, seven from brethren, and the rest from the Editor. They represent a contributing force of forty-seven. In some respects this does not represent as varied and widely-scattered a support as the department deserves.

The year has been a peculiarly difficult one owing to the demands of war work and the devastating epidemic which has stultified many of the plans and contemplated work of our women. But twelve reports were received during the year regarding the local activities of our sisters. We feel sure that this showing does not truly represent the amount

of work that was done. It does show, however, that either through carelessness, indifference, or failure to acquaint themselves with their duty in that respect, the majority of our locals are content with *doing*, and saying nothing about it. Were the women to realize the extent of good which even brief notices of their live-wire activities can do, when placed where others may learn of them and be inspired to "go and do likewise," we feel sure they would be more careful to elect energetic press chairmen who would deem it both pleasure and duty to allow their local lights to shine out across the wide area of the HERALD subscription.

Sr. Alice Mae Burgess has made a splendid editor for our column in the young people's magazine of the church, the *Autumn Leaves*. She and the corps of talented workers she has rallied to her side have kept their space filled with short, terse, practical things which have appeal for girls. The name has been changed to "The Parthenon," the artistically designed heading for which (the work of Sr. Ruby Short McKim) combines the emblems of the Orioles and the Temple Builders—our two societies for girls.

Sister Corless having for some time reported for a local paper the activities of the women of her district, was, in the summer, commissioned more officially, with the task of editing a woman's department in the paper, the *Glad Tidings*, published at Grand Rapids, Michigan. How capably Sister Corless has done this, none but the readers of that bright little monthly can rightly judge.

We cannot but feel that the publicity department of our woman's organization in the church has not, as yet, received a fullness of its proper attention. We are still creatures so susceptible to suggestion, so stimulated by others' successes, so animated by the truths which come from the full heart of our sympathetic brother or sister, that we can but derive great benefit from the "printed word." It is a field entrancingly beautiful, with soft, invigorating airs of freedom and friendliness—and we have but peeped through the gate! May the day speedily come when we may each and all be impressed with the loving service we can do for others by a more liberal use of our publishing privileges. Many are the gems which should be passed on, much the helpful advice and counsel, and valuable the lessons we can glean from the experience of another.

AUDENTIA ANDERSON.

### Report of Patronesses of Independence Sanitarium for 1918

We have an enrollment of 100, with 24 active members with dues paid for the year 1918. We meet at homes of members, transact business, and during first part of year as has been our custom we called for volunteers to go to the Sanitarium each Tuesday afternoon to mend and sew. Last spring it was decided to meet on regular day at Sanitarium, bring lunches and stay all day. We feel that a great deal more was accomplished in this way. Sister Rogers had the work and sewing machines brought out on the porch and we spent some very busy and pleasant days. Sister Rogers kindly furnished ice cold lemonade which was very much appreciated. During the recent influenza epidemic we responded to special call from Sanitarium and Stake Bishop to make caps, masks, and gowns for doctors, also to be used by elders while administering to influenza patients in compliance with order from civil authorities. We have an average attendance of 12. Sometimes we have a short program and light refreshments, and feel that the social part is helpful as well as entertaining. We feel encouraged in the work and hope for progress this year.

Any donation of linen from members or friends outside of as well as in Independence are appreciated at any time.  
MRS. F. O. THOMASON.

### Report of the Auxiliary Members of the Board of Trustees for the Children's Home

We, the members of the Board of Trustees for the Children's Home, nominated by your body, beg leave to report that we have continued our work for the home along the lines indicated in former reports.

As members of the clothing committee we have spent a large amount of time in the care of clothing contributed, in preparing work for the sewing societies, and in the buying of new material. Because of the high prices the outlay of money this year has been greater than heretofore.

We are still indebted to the different sewing societies of this place. The Dorcas Society has been untiring in its service, being the main dependence in the making over of old garments as well as the making of new ones. The Rosalia and Utilis Societies have also given assistance.

Sisters Nicholson and Resseguie are members of the education committee. Sister Stebbins of the admission and dismissal committee.

At one time this winter there were forty-one children at the home—forty-two being the highest number at any previous time.

In addition to our specific duties we have participated in the general work of the board.

The term of office of Mrs. Minnie B. Nicholson expires with this conference year.

MRS. CALLIE B. STEBBINS,  
MRS. M. B. NICHOLSON,  
MRS. L. L. RESSEGUIE.

## LETTER DEPARTMENT

### Christmas Offering Call

Some four months ago we mailed cards, self-addressed and stamped, to all the Sunday schools, addressed to the one in your branch who received all Christmas offering letters last year, 1918. These cards called for information that would assist us in sending to the various schools proper-sized clocks and helps for their assistance in carrying on the Sunday school "Attendance and offering movement."

Many of these cards have not been returned to us. Has your school received a clock? If not, will you please advise us immediately, giving us the name and address of your superintendent, and we will immediately get in touch with your school and see that you are supplied with these helps. Or if you know who in your school was receiving the offering letters last year, ask them about the card and see if you cannot get it filled out immediately and sent to us. Remember, it is addressed and stamped.

We are getting many encouraging letters every day, and many of the schools are way past their \$2.50 per-member mark now. These schools will be listed in our next general letter—try to have your school in this list.

Thanks to the splendid cooperation and support of our many Sunday school workers, the church debt is now a thing of the past, but this does not mean that we are to discontinue our efforts. There is even a greater work before us. We are now in a starting position; are we going to make this start or are we going to remain on the starting line

while others run our race? The clearing of the church debt places us in a position to do greater things. Greater things are expected of us, by the world and by our heavenly Father.

At the General Conference this spring, the Order of Bishops recommended that "this year's Christmas offering be used for the purpose of purchasing lands for the creation of inheritances and stewardships, that our less fortunate members might be given an opportunity to purchase their inheritance under favorable conditions." This was adopted by General Conference.

The work we have before us, then, is for a most noble and laudable purpose, and should appeal to every loyal, wide-awake member. So much is to be done, as reconstruction comes after the clearing away of old debts, and we should endeavor to appreciate the stress of present economic conditions and to sense the necessity of setting in motion the Zionie program.

This offering does not in any sense take the place of tithes. This must be a freewill offering. It is not a tax or a prorata assessment. It is an offering from the heart, to be used for a most noble purpose, and God, in his infinite wisdom, will bless abundantly all who willingly and cheerfully give for this good cause.

There are many ways we can help. Many have pledged their best day's wage each month; others are making an offering of proceeds from certain acres of land; others are giving money received from the sale of eggs laid on Sunday. One letter received recently told of the installation service in their Sunday school the day they started the clock system, and how one good brother offered the school two acres of land on which to grow potatoes, etc., the proceeds to go toward the offering for the school.

If all of us could only sense the full meaning of this opportunity and enter into the work with a will, I am sure that the \$150,000 that we are trying to raise this year would be away overpaid long before the end of the year.

As suggested in the beginning of the year, if we could only get each member to give just one penny each day for the year, we would go beyond our highest expectations. Can we not do this? What is your Sunday school class doing toward this effort? Are you working together for its success? Have you set an aim so that you will have something to work to? If not, will you not do so immediately and be an example to your school?

Remember this is our privilege, our opportunity, so let us make it our success.

Sincerely yours,

ARTHUR W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

### Jots by the Wayside

The Delhi Branch of the London District, Canada, evidently believe that "the earth is the Lord's and the fullness thereof," as also that other scripture which said, "given to hospitality," as can be testified to by the number of Saints and friends who surrounded those tables spread in the open under the trees and laden with the "good things of the earth" in vast variety and rich abundance, on both Saturday and Sunday, May 24 and 25.

The occasion was the district Religio and Sunday school rally held with Delhi Branch. These auxiliaries to the church are ably presided over by Elder James Winegarden of London, and Elder David J. Withrow of Stratford, respectively, who ably conducted the various sessions, which were quite well attended and a goodly interest shown.

It would have been appropriate to sing, "Give us room that we may dwell," as their neat and beautiful little church

was inadequate to supply the demand for seats, especially at the Sunday meetings.

A splendid program of the musical and literary order was held on Saturday evening. Sunday, the prayer meeting was from 9.30 to 10.45, followed by short addresses on live topics in connection with Religio and Sunday school work. We will not name all who took part except a visitor, Brother James Gault, from Detroit. There were two preaching services in the afternoon, the first by B. H. Doty, the second by William Grice.

At least five auto loads were there from London, besides some by train. Also Saints were present from various other parts.

We are not giving the names of those few families of Delhi Branch, lest we omit some one, but the marvel is for the few to do so much and do it so well, but as a motto we give the secret of success as being: They were united and planned and worked together. Notwithstanding we have not had a dry Sunday for months, they had faith to arrange for their meals outdoors, and got good weather.

JOHN SHIELDS.

### Patent Medicines

An article appeared in the HERALD of March 26, under the heading, "Patent medicines." In justice to manufacturers of proprietary medicines, it might be well to write a few words in their defense.

It has seemed as though the members of the American Medical Association have been able to get whatever they desired before the public, and as few people take the trouble to verify their statements, the public takes their word as authority.

If we are to condemn so-called patent medicines, why not include the same medicines exploited by the medical profession under the ethical name of pharmaceuticals?

There was a time when medicines were advertised to cure any disease, and were composed of mysterious secret formulas. But in recent years national and state laws have been passed compelling the manufacturers to state on the label the percentage of alcohol, coal tar, and opium derivatives. The word *cure* has been dropped entirely.

Mrs. Winslow's Soothing Syrup, the oldest and most widely advertised one, contains no opiates, and but five per cent alcohol. The poisonous acetanilide and other coal tar derivatives appear as official drugs in the latest edition of the Pharmacopoeia.

One can always read the medium dose as stated on the labels of headache powders, or "patent medicines." In some cases the physician prescribes double this amount of poisonous drugs, unknown to the patient. It is true that most all headache powders are cardiac depressants, but when bought in the open market the patient knows whether or not he is taking acetanilide or some coal tar product.

There may be a few tonics or female medicines that have little or no virtue, but the life of these preparations is very short. If they are sold for their narcotic or alcoholic effect in dry territory, the local authorities can and should suppress them, as they have been given ample legal power by the Nation and various States.

The most highly advertised female nostrum on the American market (Lydia Pinkham's Compound) contains fifteen per cent alcohol, and when taken according to the directions would only give the patient one half teaspoonful of alcohol each day.

Hayden's Viburnum Compound, prescribed extensively by the physicians as a female remedy, contains fifty per cent alcohol.

Most everyone will recall the sensational trial held in Chicago a few years ago, in which the manufacturers of Wine of Cardui (female tonic) sued the American Medical Association for statements they made about this proprietary medicine. The medical association employed the most able legal talent obtainable and put prominent specialists and eminent physicians on as expert witnesses. But the manufacturers won the suit.

The greatest violator (as branded by the Government) of the Harrison Narcotic Law, who admitted on the witness stand that he had sold over \$100,000 worth of narcotic drugs within one year, was a physician.

I am interested in the passing of any law that has for its object the betterment of humanity, but I am not in favor of "class" legislation. If we start to clean house, let us clean up the whole house.

Very sincerely,  
S. J. DENTON, R. PH.

GALESBURG, ILLINOIS.

[The writer of the above letter apparently has missed the essential point. It is true that in the cure of diseases some doctors give in small doses medicine which in large doses would prove poisonous. Nor has any attempt been made to say that all doctors are ethical. We do suggest that when it comes to taking drugs, it is much wiser that it be done under the direction of a person who knows exactly what is being given and how it will act. It is seriously objectionable to take either pharmaceutical or patent medicines, or other drugs or narcotics, promiscuously.

Many are under misapprehension as to the effect of statements in the labels. The Government does not guarantee either foods or drugs to be pure, and many of the medical names are misleading. We have not verified the statements concerning various patent medicines referred to above.—  
EDITORS.]

### "Zion, a Place of Safety"

After reading "Zion, a place of safety, its establishment at hand," by Glauco R. Kuykendall, in the HERALD for March 26, I have often felt that I would like to tell you how happy it makes me to read this article. There is nothing this side of heaven that I long for so much as a home in Zion. It is my constant prayer that I may overcome selfishness and all wickedness, and have my heart free from all worldly sins, so that I may be worthy to live there with God's people.

What a picture this letter of Brother Kuykendall's has drawn! To be in fellowship with the Saints, to sing and pray with them, to be where there is no slander or backbiting; only the peaceable and pure in heart. Do you know what that means to one who has been for years isolated from our church, living where the people are all so satisfied with their religion and will smile or scoff and say, "How can you believe in such things?" when the church is spoken of or when I asked them to read the church papers and tracts? They think they are all right; don't want to know any more.

When I talk about our church, some will say they would not change for anything in the world. They say they have the Holy Spirit, and are satisfied. I am the only Latter Day Saint here. My husband is a believer in the church, but he seems contented to live his life out here. Of my five children, only one has obeyed the gospel. Three of them are in homes of their own, and two of my boys are "over there." My heart is sad and lonely, but I am praying for them all and I feel our Father will bring them all in in his own good time. Pray for us.

A MAINE SISTER.

[A brother writes to President Smith from Chicago as follows]:

Sunday was a day of unusual interest and marked effect in both the branches here in Chicago. At the South Side in the morning the house was packed to the doors. There was a downpouring of the divine Spirit which, I believe, was felt by all present. Many outsiders were there and showed a sympathetic interest. The Saints feel most hopeful that several of them, if not all, will ask for baptism. In the evening we had a full house at the West Side Branch and were wonderfully blessed.

The Saints, many of them, have been seriously disturbed by the conference. I believe, however, they are beginning to see matters in a true light. Constructive work is what is necessary at this moment. Whatever the church loses in passing through the fire she can afford to lose. She will only be refined by her sufferings and losses. The people must have brought home to them that the church, like all human institutions, is made out of men, and men are creatures of many infirmities and limitations. Faultfinders, complainers, and mischiefmakers should be silenced and no ear should be given them. There are some people in the church, I am sorry to say, who seem to delight in fanning the fires of suspicion and confusion. They certainly do not contribute any good to the cause. Lying rumors and poisonous gossip can do deadly work if given free scope. They snap the bonds of sympathy and trust.

The effect of the service at South Side yesterday brought the Saints closer together, causing them to cling to the church with a new devotion, and pour into it a fuller measure of their strength and love. Your efforts to bring the church up to the forefront are not lost.

I made it convincing to my audience that we gain nothing by decrying the weaknesses of the church, expressed in members or in leaders. It is the part of wisdom to note the points at which we fail, either as individual members or a collective body, and then, in a spirit of harmony, use all our powers in devising plans by which old weaknesses may be eradicated and new vitality imparted. It seems to me it would be a movement in the right direction to lay persistent insistence upon the attitude of every member toward the church and its leaders, and see that it be a constructive one. Every member should ask himself not what flaw can I discover, what defect can I bewail, but what defect can I remedy, and what added energy can I bestow? Christ loved the church and gave himself for it. We ought to follow the example.

I believe the Doctrine and Covenants are now burning with a new glory as a result of the conference. Yet while this is true, I trust we will be spared ever having such a conference again. Our aim, in all the branches at this time, should be to help the Saints get rid of that spirit of faint-heartedness, which so often expresses itself in lugubrious forebodings, and inspire them to speak in a bolder and more jubilant accent. We should give the deepest possible meaning to the sacrament of the Lord's Supper as one of the most effective means to bring this about. To my thinking, the Lord's Supper is the most powerful agency under heaven for the fusing of human hearts.

The world was never more interesting to me than it is to-day. I am devouring every book I can get treating of the problems of the day. It is plain to see that outside of the church men are learning many things. Men are wondering, meditating, asking questions, wrestling with difficulties as never before. Out of this sweat of intellect and turmoil of heart I believe there will come a harvest to the glory of God. Your world-wide vision of the church as expressed in your message to the General Conference I con-

sider most opportune. Into the new world made by the war you would send the church baptized into the spirit of Jesus and endowed with his might. In time others will come to see the same vision.

NEW WESTMINSTER, BRITISH COLUMBIA, May 27, 1919.

*Editors Herald:* Elder J. J. Cornish is holding a series of meetings here, preaching four nights in the week, and twice on Sundays.

To-night his subject was the Sabbath question. We noticed among those present, several Adventists and a Baptist minister.

Brother Cornish is enjoying the Spirit to a great degree in his preaching. This is a hard field, but we believe some good will be accomplished. The Saints feel very much encouraged.

LILLIAN E. POPE.

BEARDSTOWN, ILLINOIS, May 28, 1919.

*Editors Herald:* I am writing this letter to let the world know how the church is growing in this part of the Lord's field. Each and every Sunday there have been two or three baptisms. So we are trying to do a little good anyway in this part of the field. These people that have been baptized are all heads of families.

We have some very fine prayer meetings. The Spirit of Him who lives on high has always been in our presence and that to bless, with its sweet influence for good. And yet we have need of more workers for Christ. It is the same here as in other places. The field is white for the harvest; more workers are in demand. Our Sunday school is progressing nicely. We had a fine program Mother's Day; it was both educational and spiritual. Brother Norman preached at eleven o'clock in honor of our mothers, relating some history concerning the event, and how we should love our mothers.

All of our services are well attended except our morning preaching at eleven o'clock. We are going to have Flag Day program in our Religio society. So you see it is active, too.

Our church is being painted and a new sidewalk is laid in front.

We are sorry to lose our Brother R. L. Fulk, who has been a missionary for four years. Now he is sent to Utah District to labor. He was baptized in Beardstown, and has been a good, faithful worker in this field.

Brother Fulk is a good worker in the service of the Lord. We hope and pray that the Lord will recognize his work in the Utah District, and that the work there may prosper under our servant's labor. As the Saints of the Central Illinois District, the Lord has made known to us that he wants more consecrated service.

To the new missionaries sent to our field this year the Beardstown Branch is open, and we are ready for you to come at any time. We will do whatever we can to help get a crowd to preach to. May the good work which is done still develop until every soul hears the gospel. We desire an interest in your prayers that this year might be the banner of them all. We are progressing fine with Christmas offering. We ask an interest in the prayers of all the Saints.

Your brother in Christ,

HARRY JONES.

DEKALB, ILLINOIS, June 3, 1919.

*Editors Herald:* For two whole weeks the attention of the cultured town of DeKalb was focused on the Latter Day Saint Church by the attraction of Brother Augustine Dwyer's lectures. Despite hot weather and the closing exercises of the school, the church was filled with eager listeners every night.

On the second Sunday of his stay, he delivered his lecture, "My sojourn in Palestine." The subject attracted a crowded house. For two whole hours he held the attention of the cultured audience.

Doctor A. C. Wieand, president of Bethany Bible School, of Chicago, pronounced Brother Dwyer's lecture on Palestine the most instructive and edifying lecture ever given in that noted institution. Doctor Wieand himself spent a long time as a Bible student in Jerusalem. His recommendation has attracted wide-spread interest to the lecture. Through the generosity of one of his benefactors, Brother Dwyer has in store for him a second tour of the Holy Land. *HERALD* readers may anticipate some articles of thrilling interest from his pen while there.

He goes to Saint Louis where he will give Shakespeare's Hamlet, then to Taylorville. After these engagements he goes to Minneapolis and the reunions of the Northwest.

CORRESPONDENT.

## COOPERATION

(Continued from page 556.)

which have had their depressing effect over our past, pass into the great sea of forgetfulness, and remember only the bright spots and the good things among our fellows, the things by which we can love, esteem them; those things according to the declaration of the apostle, that are of good report, those things that are lovely and of good report. Let us think upon these things. Do you not know that that is a part of our faith? Let us forget the hurts that have come to us, and labor together, labor together, stand together, understanding things as fairly as we can together. Wherein we differ let that difference be an earnest and honest one, but with due respect to every man of whom we should feel an assurance that he is just as honest, just as earnest, just as upright as we, desiring to serve God and find as good a reward at the end of the commission as ourselves. I like to labor with such men as that. I like to know where they are. I like to feel the clasp of their hand. I know when I feel it they are also willing that other men shall have the same right, the regard, and the esteem of others that they themselves wished and hoped for themselves.—Joseph Smith, General Conference Minutes, 1912, pp. 1647, 1648.

## AMBITION

In its original sense the meaning of this word *ambition* is not good, as it referred to going around to get votes, and signified a desire for office or honor. If there exists such a desire among us it should be defeated. The man who seeks office in the priesthood is not the man we want to sustain. The man who, having office in the priesthood, desires preferment or greater power for personal ends, is not a man whom we desire to sustain. And when convinced

that any man has ambition in such a thing, we should be right in preventing the injury to the work. We do not justify ambition for personal preferment in any man.

But the word may also be used very much as the Master spake it, as the apostle to the Gentiles spake when he directed that we should covet earnestly the best gifts. Covetousness in and of itself is not good. But here it is used in the sense of desire for the purpose of doing good.

The gifts of the gospel will bless us and prepare us for better service. There is, among the ancients, according to comparative theology, a story that those who covet the divine power for selfish ends, injure not only others but themselves thereby; and for this cause was the divine power taken from earth and for this cause was the world destroyed by water. The divine knowledge cannot safely be used for personal ends.

Also we read of one Simon, the sorcerer, when he would have purchased the gift of the Holy Ghost. His denunciation followed quickly at the hands of the apostles.

Still we may rightly covet earnestly the best gifts—faith, hope, and charity, and the gifts of the Spirit—that they may be used for the blessing of others.

Then there comes to mind the ambition of men of God, not for their own sake, but for the work's sake; men who have seen the heavenly vision and yet have been hampered and hindered in their work by their brethren. It may be by captious criticism, as has been the case with some. It may be from a lack of true, loyal support on the part of their brethren.

It may have been from the lack of financial support, and of the necessary tools with which their work could be accomplished. When we struggle against obstacles without, though severe and hard our work, we gain strength thereby; but when we feel that we have not the support of our brethren behind us, then the work is hard.

Moses partook of the heavenly vision, came down from the mount with a revelation for the people after he had talked with God for forty days. But he found that the twelve princes of Israel and Aaron had, with the people, returned to the iniquity of Egypt. They lost then and there the heavenly revelation and received in its stead a "schoolmaster."

Moses desired to make them a nation of kings and of priests unto God, but they would not. So he was forced to wander with them in the wilderness for forty years, and suffer until he would feel to cry out, "O Lord, why hast thou cumbered me with this people?" He had the heavenly vision, but the people would not enter it. That is wearing to the soul of man.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Then there are the petty hindrances from lack of consideration and lack of support. Men have had to sit idly by, comparatively so, because they have not been permitted to do their real work; because perhaps of jealousy; perhaps for other reasons. After making long preparation, yet is their work hindered.

We can call to mind many such instances under our personal observation. Ambition for self should be defeated. But ambition to serve the cause of Christ and the work better should receive the confidence and support of our brethren. S. A. B.

MISCELLANEOUS DEPARTMENT

Conference Notices

Detroit, at Flint, Michigan, June 28 and 29. Harry F. Armstrong, Detroit, Michigan.

Eastern Iowa, conference and conventions at Oelwein, Iowa, June 20, 21, 22, at Kidler's Hall, 205 North Frederick Street. A committeeman with a badge on his person will meet all incoming trains. All are cordially invited to come and bring with them the loving Spirit of the Master and receive the blessings that are in store for his people. A. L. Miller and C. D. Shippy, committee. Telephone former at No. 131 Black.

Convention Notices

Des Moines reunion at Runnells, Iowa, August 8 to 17. E. G. Beyce, Runnells, Iowa.

Southern Michigan and Northern Indiana Religio, June 13, at Clear Lake, Indiana. District officers are requested to send their reports promptly to Louise Evans, secretary.

Eastern Iowa, Sunday school, at Oelwein, Iowa, June 20, at 10 a. m. Religio at Oelwein, Iowa, June 21, at 10.30 a. m. C. A. Beil, superintendent, and Religio president, Clinton, Iowa.

Eastern Iowa, at Weeds Park, Muscatine, August 8, continuing ten days. It is among the many beautiful places located along the Mississippi. There will be good accommodations, meals will be served in the club house as cheaply as possible. We hope Eastern Iowa will all come and any others who can. Kewanee District Saints are especially invited. Those desiring tents please notify C. G. Dykes, Muscatine, Iowa, R. F. D. 3; C. G. Dykes, C. A. Beil, James Houghton, committee.

### Reunion Notices

Little Sioux and Gallands Grove Districts will hold a joint reunion in the beautiful park in Dow City, Iowa, August 22 to 31, 1919. Tents may be rented at the following prices: 8 by 10, \$2.25; 10 by 12, \$2.75; 12 by 14, \$3.80, each having 3-foot wall; 12 by 14 having 6-foot wall, \$5.40. Canvas cots, 2½ by 6½ feet, at 40 cents. An additional charge of 25 cents will be made for setting up tents. A dining tent in charge of E. R. Butterworth, Dow City, will be operated on the grounds; also a confectionery stand in connection, in charge of the reunion committee. The First Presidency will provide an excellent corps of able speakers. Auxiliary and recreational work will be a very important feature each afternoon, except Saturdays and Sundays. All orders for tents should be forwarded promptly to F. R. Schafer, secretary, Denison, Iowa. Amos Berve, chairman, Logan, Iowa; J. L. Butterworth, treasurer, Dow City, Iowa.

### Quorum Notices

Southern Michigan Quorum of Elders, at Flint, Michigan, June 29. Newly-ordained elders should correspond with undersigned and receive application blanks. Howard Carpenter, North Detroit, Michigan.

### The Bishopric

NORTHERN WISCONSIN DISTRICT

Owing to the removal to Missouri of Brother Nalmer Johnson, we have arranged with Brother Leroy Colbert to act as Bishop's agent of the Northern Wisconsin District. Brother Colbert is well known to the Saints of this section and we feel that any words of commendation upon our part are unnecessary. We are satisfied that you will give him your loyal support; you cannot afford to do otherwise, for from the observance of the temporal law we receive personal benefits in accordance with the promises of our heavenly Father.

Solicitors who have been reporting to Brother Johnson will kindly send future reports to Brother Colbert.

Yours very truly,  
BENJAMIN R. MCGUIRE.

### Married

SCHNEIDER-LEHMAN.—At Independence, Missouri, on the evening of Thursday, May 8, occurred the marriage of Sister Donnie Lehman and Mr. John Schneider, both of Independence, Missouri. It was a quiet wedding, at the home of Miss Edith Bailey, with Elder R. J. Lambert officiating. They are at home to their friends at 705 North Cottage Street, Independence. Miss Lehman served as secretary of the Religio Society most of the past year, filling out the term of James Stobaugh, who resigned to enter the war.

### Our Departed Ones

WORSENCROFT.—John Thomas Worsencroft was born December 2, 1848, at Ballington, Cheshire, England, and died at his home in Little Sioux, Iowa, March 25, 1919. Married Martha Johnson, March 30, 1872. Two children were born to them, William of Sioux City, and Priscilla of Little Sioux. He was baptized April 9, 1893, at Little Sioux, and was acting priest of the branch and superintendent of the Sunday school, and served faithfully to the end. He was honored and respected by all who knew him. He leaves wife, two children, and many, many friends to mourn. Funeral from the Latter Day Saint church in Little Sioux, D. A. Hutchings in charge, sermon by Joseph Lane. Interment in Little Sioux Cemetery.

## FROM HERE AND THERE

### BLUE STEPPING STONES

The annual number of *Stepping Stones* containing the list of Christmas offerings for 1918 will be issued this week. It is gratifying to note that it has been reduced to practically a double number of the paper. There is only about one third the space used that there was three years ago and there is about eight times as much money reported. It was then about \$11,000, and now it is over \$90,000. Three years ago about \$200 was reported to a page, and now one will find an average of \$4,500 to a page.

### SUNDAY SCHOOL EXECUTIVES MEET

Both the office editors, S. A. Burgess and E. D. Moore, were in attendance at a meeting of the Sunday school general executive council in Independence on the 7th and 8th. Items of general interest growing out of the meeting will be announced next week.

### GRACELAND COMMENCEMENT

The announcement of Graceland Commencement covers the five days from June 7 to Wednesday, June 11. The Athenian graduation is on Saturday evening; the baccalaureate sermon by Bishop J. F. Keir on Sunday, June 8, at 11 a. m. Monday evening there is a graduating recital by Miss Stella Packard, assisted by Miss Gladys Silsby, at the college chapel; and on Tuesday evening, the studio recital at the Brick Church, voice, piano, band, orchestra, and oratory. Wednesday, June 11, is class day, Athenian festival, with picnic dinner and baseball with Simpson College in the afternoon; and in the evening the commencement address by Elder J. A. Koehler, of the Independence Stake Presidency. Thus closes another successful year for our college. There are 56 graduates in all departments.

*The Des Moines District Dispatch* announces an intensive program for district conference, June 6, 7, and 8, and gives much attention to the coming reunion, also to be held at Runnells, Iowa.

We note the announcement of another district paper in the Southern Nebraska District, *The Arimat*, with E. E. Long as editor, and J. L. Parker business manager. We have not yet seen a copy of this paper. Its name is an Indian word meaning "of value or worth."

We note from the *Kansas City Journal* of Sunday, June 1, that the Missouri Valley Historical Society gave a memorial service for five prominent Kansas City men, at their meeting on Saturday: Congressman William P. Borland, Judge John F. Philips, Doctor W. R. Campbell, Marshall B. Wright, and Major Andrew Drumm. These men had died since last January, and bring to mind the early days of Missouri history, Judge John F. Philips is of interest to our readers since he presided in the suit on the Temple Lot, and made the decision in that case. Herbert S. Salisbury, Assistant Church Historian, presided at this meeting.

Those attending the Holden Stake conference, to be held June 15 and 16, at Sedalia, Missouri, should take an "East 13th Street car" anywhere and ride to Montgomery Street which is the last block before end of car line. Then go north two blocks. The Latter Day Saint church is a white store building on the southwest corner of the street. Anyone coming on the train can get a car on Ohio Street, two blocks from depot, southeast. Mrs. E. E. Moorman, Sedalia, Missouri.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, June 18, 1919

Number 25

## EDITORIAL DEPARTMENT

### BLUE PENCIL NOTES

#### INDIVIDUAL METHODS OF WORK

The statement that every man should learn his own duty and do it may very well be supplemented by the statement that he should learn *how* to do it. Men cannot all work by the same methods. We are not all cast in the same mold.

Shortly after I entered the ministry I became possessed of the thought that I should not make any preparation before preaching—further, of course, than preparation by prayer.

So upon one occasion I entered the pulpit without having selected any subject, and without any previous thought. My mind was entirely empty. And I must report that I was pained to discover that it remained in that condition during that service.

I suspect that I have observed other preachers in much the same state. We may draw an empty bucket from an empty cistern and go through the motions of pouring out the water of life. But it is a very dry performance, no matter how realistic and eloquent our gestures may be.

That is why elocution alone, or rhetoric alone, or logic alone, or all of them together but without the Spirit, fail in the pulpit. That is why we are told that if we do not have the Spirit we shall not preach. One thing is sure, if we do not have the Spirit we do not preach—though to be sure we may continue to talk.

One has asked us to define the difference between preaching and just talking. That might be hard to do. You might ask a young man to define the difference between kissing his sister and kissing his sweetheart. The physical performance of osculation

is much the same. But there is a spiritual difference that he finds very delectable, in the one instance. It is responsible for all sorts of thrills and ecstasies.

Some men may do their best preaching extemporaneously. But in contrast to the experience first mentioned, I recall the many times when the Spirit has brought to mind, like a hint from heaven, some particular subject, perhaps even before the call came to preach. And in meditation upon the subject thus given the Spirit has been present in great measure, bringing light and assurance.

Such a method of preparation does not bind one to a hard and fast adherence to fixed lines when the actual hour of sermonizing comes. And it may not be at all suited to some men. The Spirit is given to every man to profit withal—and the needs of every man are known to the heavenly Father.

In the pulpit and out of the pulpit we should study to learn how we may best do our particular work. We do not have to work exactly as some one else does, or as our fathers or grandfathers did. We are only bound by the restrictions imposed by good taste, common sense, and the law. Those limitations by no means hamper us. They give plenty of room for the cultivation of individual talents, though they may restrict idiosyncrasies and hobbies.

Paul's exhortation is still timely: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."  
ELBERT A. SMITH.

So, likewise, the war has opened the eyes of the successful man. It has suddenly jarred him into the realization that, after all, his toiling, his money, and his so-called good fortune are of no particular good to him. After twenty or thirty years he has really no more to offer his country than his totally unsuccessful brother has. He is up against the eternal verities.—*Saturday Evening Post*, January 12, 1918.

## GRACELAND COMMENCEMENT

On Wednesday, June 11, Graceland College held its Twenty-third Annual Commencement. There were 16 graduates in the junior college, 6 from the academy, 8 in the preparatory department (the academy corresponds to high school work, the preparatory to the seventh and eighth grade work), 13 in the commercial department, and one the teachers' course in piano; 15 received State teachers' certificates, including 2 young men, a total of 44. In 1917 there were 7 graduates from the junior college and 3 state certificates granted; in 1918, 10 from the former and 8 for the latter; this year 16 from the college, and 15 state certificates, thus showing a commendable gain.

The college scholarship, for best work during the college course, was won by Christine Roberts, of Lamoni; the academy scholarship by Coral Hatcher, of Cooper, Iowa. Other honors in oratory have been announced from time to time as they were won.

The baccalaureate sermon by Elder James F. Keir, and the commencement address by Elder J. A. Koehler, of Independence, were excellent and were attentively listened to. We hope to have at least a summary for presentation to our readers.

## SUNDAY SCHOOL EXECUTIVES MEET

On the 7th and 8th the general officers of the Sunday school held their annual meeting at Independence, Missouri. This was an improvement over the old custom of trying to carry on the business of the association at hurried meetings during the sessions of the conference when it is often impossible for all members to be present.

As a token of the respect and appreciation felt by his former associates in Sunday school work, the Corona typewriter used by Daniel Macgregor in his work was donated to him.

Mrs. A. W. Smith, of Saint Louis, was appointed superintendent of the organized class movement, this being a joint appointment by the Sunday school and Religio.

Mrs. Hazel Burwell was continued as superintendent of the extension work of the home department.

E. F. Yerrington, having acted in that capacity the past year, was appointed to continue the normal department till such time as Graceland College takes over the work, which will be during the present summer.

The convention had referred a statement in the report of the organized class superintendent to the executive council for report, and in consequence a statement was formulated and adopted, which will in due time appear in the church papers. The manuscript for an excellent pamphlet has been written

by T. W. Williams for publication the coming year, which will materially help in getting this important work on its feet.

The Sunday school officers fully realize the inconvenience and even serious difficulty that comes from the present system of late issuance of the *Quarterlies*, and took drastic steps to remedy the situation. While it may not be advisable at present to enumerate all the details of the several alternative steps to be taken, our readers may be assured that *something will be done, and that soon*, to correct the present trouble. The plans are not temporary, either, for they include work which will extend into the years to come.

An excellent series of object lessons for small children have been worked out at Independence by Mrs. Tessie Smith, and the council appointed a committee to ascertain best methods for putting them into permanent form for use by the schools of the association. They are designed to precede the work of the beginner grade of the *Quarterlies*.

The proposal of the London District that a Sunday school pin be formulated similar to the one used by the Religio was discussed and referred to the First Presidency with the proposal that a pin to represent membership in the church be designed and used generally. Some would even go so far as to use various colors to designate priesthood, etc., so that the wearer of a pin would often find friends unexpectedly on trips and among strangers. Such an idea has been considered before, and the council hoped it might materialize in this manner.

As a Sunday school representative to cooperate with the college in the normal work, A. L. Sanford was chosen.

The present editors of the *Quarterlies* are to hold their positions and continue work till such time as other arrangements take effect.

G. R. Wells was reelected as editor of the Sunday school department in *Autumn Leaves*.

The health of Mrs. H. B. Roberts being in a precarious state, Mrs. Alma Burroughs was chosen as her assistant and the choice ratified by the council.

A resolution prevailed favoring the establishment of Sunday school headquarters and the publishing of the Sunday school *Quarterlies* at Independence, subject to the approval of the joint council.

The superintendent was voted funds to provide sufficient clerical help to properly carry on his work.

The "winter institute" idea as launched last year and hampered by the ravages of influenza, was indorsed and will be continued. Excellent reports were received from those who had found it possible to carry out the idea.

The superintendent was empowered to make temporary arrangements for revising of *Quarterlies*.

Another meeting will be held sometime this summer to further complete some of the plans of the council concerning the lessons course.

E. D. M.

### THE TRUE SUCCESSOR OF THE MARTYR

In December, 1917, we received an inquiry in regard to the appointment by Joseph Smith, jr., of his son to be his successor. It may be of interest to our readers to review part of the evidence, at this time.

Our late President Joseph Smith was very clear in his testimony on this question. On October 1, 1868, he published in the SAINTS' HERALD a statement of which the following is an extract:

In Liberty Jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head by lips tainted by dungeon damps, and by the Spirit confirmed through attesting witnesses.

This blessing has by some been called an ordination from the usual predilection to confound names and terms.

The blessing which marked Moses as the deliverer from Egyptian bondage was not that which Jethro pronounced upon his head.

Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage.

We have always felt reluctant to speak in attestation of the position as president of the church, for three reasons:

1st. Every aspirant for that position since the crime that left the church a prey to aspirants, has been loud in his own defense, and has each, in turn, run into vice and folly, thereby causing the cause to be evilly spoken of.

2d. Words are but cheap, protestations are but the breath of one's lips, and wisdom is never very open-mouthed, and the unsupported testimony of any man must fall.

3d. If the Lord has promised, and the work is his, the Spirit which bore testimony to it at the beginning will continue its ministrations.

The silence which in this respect we have hitherto kept, has been variously construed, according to the bias of the minds of the Saints who have been under the various circumstances attendant upon the history of the people since 1844.

Wiseacres, honest in their every conviction, charge fearfulness or hypocrisy; cavilers find cause for doubt, while very many stand aloof from human testimony.

Many concede the right, but deny the manner in which we have been content to accept the honor by ordination, once conferred by blessing.—SAINTS' HERALD, vol. 14, p. 105; Church History, vol. 3, p. 506.

Again, in the Temple Lot Suit we note his testimony, as follows:

About my selection by my father to be his successor in office, I remember of being called in his office, or into a room adjoining his office, and receiving the laying on of hands, and a prophetic blessing or setting apart, whatever it may

be called. I remember that, and also remember that just before his departure for Carthage, with a number of others, I was called into a room in the Mansion House, and there again received the laying on of hands, and the blessing. I was also present at a meeting in the grove near the temple, and I remember my father laying his hands on my head, and saying to the people that this was his successor, or was to be his successor. I remember some of the parties that were on the stand, a few of them I remember, but I do not remember all of them. William Marks, George J. Adams, and I think Willard Richards were on the stand at the time.—Abstract of Evidence, Temple Lot Suit, pp. 40, 41.

On cross examination he reiterated his statements as follows:

*No, sir, I did not state that I was ordained by my father; I did not make that statement. I was not ordained by my father as his successor; according to my understanding of the word ordain, I was not. I was blessed by him and designated, well, in a sense chosen, and the word ordain could not be applied in any other sense than by the act of pointing out or indicating only, and he indicated or designated me as his successor.*

I do not know what significance you might attach to the word *call*, but I understood it at the time, and understand it now to have been a blessing conferred upon me, and by the act conferring certain privileges upon me, or to designate me to do certain work, depending, as I understood it then, and understand it now, upon good behavior, and upon any subsequent call I might receive.

I claim to be his successor by lineal right, and by his blessing, and lastly by the right of selection and appointment. It is not necessarily a birthright to be the president of the church. It comes by virtue of fitness and qualification, I may say, good behavior and the choice of the people, recognizing a call or a right.—Abstract of Evidence, Temple Lot Suit, p. 79, folio 126.

Opponents of the church have several times quoted the part in italics, of the first paragraph above, from page 79, to show that Joseph Smith was not appointed by his father, or designated to be his successor. But it will be readily seen that to do so it is necessary to stop in the middle of a sentence. The paragraph as a whole, as well as his testimony as a whole, makes his statement very clear.

He was not ordained in the sense that a man is ordained to an office, so that he becomes the incumbent of that office. His father was still living, and was still the President of the church, but hands were laid upon him to bless him and designate him as his father's successor. There is no confusion for those who desire to learn the truth.

His testimony is confirmed by that of William Smith, his uncle, who as early as 1845 made public declaration that young Joseph is the only legal successor to the presidency of the church, etc. This is to be found in a letter written by one James Kay from Saint Louis, Missouri, on November 22, 1845, in the *Millennial Star*, volume 7, page 134. This, it is true, became a Brighamite publication. Kay himself apparently sided with the Twelve, but the *Millennial Star* was not always a Brighamite publication, and in this instance the statement is against

its interests and is a valuable testimony in showing how early the succession of "young Joseph" was insisted upon. In 1850 we find William Smith again clearly so asserting, and his testimony to the same effect was also given in the Temple Lot Suit.

James Whitehead's testimony confirms distinctly that of Joseph Smith:

I recollect a meeting that was held in the winter of 1843, at Nauvoo, Illinois, prior to Joseph Smith's death, at which the appointment was made by him, Joseph Smith, of his successor. His son Joseph was selected as his successor. Joseph Smith did the talking. There were present Joseph and Hyrum Smith, John Taylor, and some others who also spoke on the subject: there were twenty-five I suppose at the meeting. At that meeting Joseph Smith, the present presiding officer of the complainant church, was selected by his father as his successor. He was ordained and anointed at that meeting. Hyrum Smith, the Patriarch, anointed him, and Joseph his father blessed him and ordained him, and Newell K. Whitney poured the oil on his head, and he was set apart to be his father's successor in office, holding all the powers that his father held. I cannot tell all the persons that were present, there were a good many there. John Taylor and Willard Richards, they were two of the "Twelve," Ebenezer Robinson was present, and George J. Adams, Alpheus Cutler, and Reynolds Cahoon. I cannot tell them all; I was there too. . . .

The ordination of young Joseph Smith, the gentleman who is now the President of the Reorganized Church of Jesus Christ of Latter Day Saints, took place in the winter of 1843. I do not know the exact date; if I had the history or minutes of that meeting, I could tell you; but history or minutes of that meeting all went to Salt Lake City, and it has been so long that I cannot remember the date. Of course I do not know whether the records ever reached Salt Lake or not; they started for that place; I was not with them; I cannot say what became of them after they left my hands.

The ceremony of the ordination of young Joseph Smith by his father was performed at Nauvoo. Young Joseph was called into the meeting, anointed with oil by his uncle Hyrum Smith, Patriarch of the church. Newell K. Whitney, the Bishop of the church, held the oil, and Joseph Smith, his father, laid his hands upon him, and blessed him and ordained him to be his successor in office. . . .

It was the general understanding and belief among all the members of the church at Nauvoo, that young Joseph was to be his father's successor. I never heard any dissent from it, either before or after the ordination, or before or after the declaration made by Joseph Smith at the meeting at the east end of the temple, that his son had been selected as his successor. That declaration was made to the people.

There might have been three thousand (3,000) or more present; there might not have been quite so many. I do not know the exact number. The people were assembled in Nauvoo, at the east end of the Temple; there was a stand there, and Joseph Smith preached there that day, and made the announcement to the congregation that his son Joseph had been selected as his successor, and that was the time that the people sanctioned it. The people who were there present at that time and sanctioned that ordination belonged to the Church of Jesus Christ of Latter Day Saints. The people were not called together on the Sunday following the ordination of young Joseph Smith for the purpose of sanctioning the selection and appointment. It was the regular preaching service every Sunday afternoon, there was no calling about it. They gathered to hear the preaching

and at that meeting it was declared by Joseph Smith himself that the selection and ordination of his son Joseph as his successor in office had been made, and the people agreed to it, by a vote in the usual way, voting by the uplifted hand.—Abstract of Evidence, Temple Lot Suit, pp. 28, 32, 37.

It will be noted that he uses the term *ordain*; Joseph Smith does not. If we look beyond the word used, we can see that they are both describing the same act with the same intent. It was not meant that he was ordained to the First Presidency to take his father's place in a way to remove his father from his place, but both agree that hands were laid upon him to the end, and he was anointed to the end, that he should be his father's successor, and was so designated and so accepted by the people. Both of these men bore the same consistent testimony, in writing, on other occasions, as did in fact the others whose names are mentioned in this article.

Lyman Wight on several occasions from an early date related an ordination which took place in Liberty Jail. (In 1838.) He persistently insisted that the Twelve and all other officers should have remained in their place, until the son of Joseph Smith should occupy and take his father's place.

A letter was written to the *Northern Islander* in July, 1855, in which he states:

Now, Mr. Editor, from what I have written you will discover that what I have done is according to my ordination and calling, having acted in my own place and stewardship, and not in the shoes of any other man. If all had done the same, I think the church would have been in a much higher state of perfection. There was authority enough left to have moved the cause of Zion on, if all the authorities of the church had stepped forward, with the many good instructions given by Brother Joseph, and, heart and hand together, it could have been carried on in perfect good order. Every man standing in his place according to his calling and ordination would have made a firm and sound presidency. And then if one of Joseph's posterity had stepped forth and done *his own work* (and not his father's), as Joseph's was handed down from father to son by lineage, (and he finished his work,) and handed it down by lineage to his posterity, so should his posterity have done his work which the father gave him to do on earth. Then, and not till then, shall we have a happy kingdom.—Church History, vol. 2, p. 789.

Also an old letter book of Elder Wight's contained the following:

Now, Mr. Editor, if you had been present when Joseph called on me shortly after we came out of jail [Liberty Jail, Missouri.—Ed.] to lay hands with him on the head of a youth, and heard him cry aloud, "You are my successor when I depart," and heard the blessings poured on his head—I say had you heard all this, and seen the tears streaming from his eyes—you would not have been led by blind fanaticism, or a zeal without knowledge.—Church History, vol. 2, pp. 789, 790.

This is apparently similar to the letter written to the Strangites (as the *Northern Islander* was pub-

(continued on page 597.)

## ORIGINAL ARTICLES

### **THE OUTLOOK--Part 1** **Retro-, Per-, and Prospective**

BY COLUMBUS SCOTT

O my threshing, and the corn of my floor: that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you. The burden of Dumah. He calleth to me out of Seir, Watchman what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night: if ye will inquire, inquire ye; return, come.—Isaiah 21: 10-12.

Here is the Lord's invitation to "inquire," "return, come." How solicitous the Lord is that inquiry be made by man, regarding his works, among, and what his purposes are as they relate to man.

A morning and a night coming at the same time. When is that?

This question is propounded to the watchman. Watchman, on Zion's walls, what of the night? Are we of to-day any part of the Lord's threshing? Are we the corn [wheat] of his floor?" Are we being winnowed for his granary? (Matthew 3: 11, 12.) If so, the Lord's inquiry is to us. We of these, "the last days," are concerned. What shall the harvest be?

But what may be said of the retrospect? of the race of men in general? What are the influences which have moved them? What do results now show in general, right or wrong? Has the right conquered or prevailed? Has right prevailed by peace or war? The past and the present are before us. The inquiry can be answered now. What are the primary influences that have overruled man? What, politically? What have his ambitions wrought out? Lasting peace? Enduring grandeur? But one answer can be given. Undue ambition—aristocracy. "Might is right," has been the blind policy, and the world is in the ditch! Examine the fruit. Declare! What of man religiously? Has it been to receive God's laws and fail to observe them? Has this been the case from the beginning? Let results resounding along the ages reply. Love of power; human greatness of riches.

As a result of this, note that the rights of man among his fellows, or equals, have, almost without exception, been vindicated, if at all, by warfare. If right had prevailed, this need not have been. A continuous warlike revolution, with spasmodic exceptions, has been the history of the race.

They have failed to recognize that their "*liberty is in the law,*" and hence have moved out on the

plane of license, and bondage has been the result—bondage, the love of unlawful power, power to rule over their fellows. What has been left to the world as a result? Let us look abroad to-day and see! Results and conditions are the outgrowth of certain causes operating back of them. All past history is with us here. It cannot be now reversed. It is too late. The history is a sad one as the history of nations passes in review. When nations have chosen might instead of the right to maintain themselves—to destroy, when undue might lets them, is the result.

Why is it thus through all the past of men and nations? Law carried out produces organized durability, intelligent order, liberty, and peace. This has been the experience of a minority of the human race. If this be not true, why is the world at this time of the world's greatest war in the condition it is?

Man's best efforts when not right are unavailing of good—are a failure. Ignorance has done its share of the failure of the past. We cannot think it all mistaken honesty, misdirected knowledge, that has made all the past so dismal a failure! There are instances of the light of the Divine having been seen in the lives and triumphs of a few of earth's pilgrims—Enoch, Noah, Abraham. Relating to human affairs—Joseph in Egypt, Moses, Daniel, Alexander, and a few others in later times. Kings of Israel were failures. But when, at any one period, has the world all stood in the light? At what time in the past has the world all stood for the light of God? And in human liberty and right? But it has always taken might among mankind to vindicate the right. It is because right has been opposed by—aristocracy.

#### PRESENT CONDITIONS

What are they as affecting the world? Are the forces now in operation all right, or are they wrong? Is it right to maintain the rights and liberty of man when it can be done? Innately to the right-minded there is but one answer. Justice says, yes. Be free. Let me help you. Be free and happy. Enjoy your liberty, both civil and religious. Be progressive in light—intelligence. Do this by peace if possible. Aristocratic might *cannot always* prevail. No. Justice, love, and mercy are blended. They coordinate. They are on the upward move. Man will yet be established in his rightful place. This is divinely purposed. The entire line of prophecy so testifies. But, the past and the present are before us. The latter abides. Passing—of the future. What? "A night" and "the morning" cometh. Both coming? Yes. Are we approaching the dawn of one and the twilight of the other? The dawn of the day of the church? The twilight of the world's night? Which

are we to enter? Zion's glory the millennium? Are we now entering the period when the day-star is to appear—is coming before us? We can now see the twilight of the one, and the dawn of the other. We are approaching "*the time of the end,*" of the world. (Daniel 12: 9.) But it is "*the time of the end.*" Events to be accomplished do not admit of "the end" coming in a moment of our calculation of time. Please stop. Notice. "In the *time of the end,*" many shall run to and fro, said the angel, "and knowledge shall increase."

Our Savior, too, very strongly indicates where we are in the drama of time, in his discourse found in Matthew 20: 1-16, where he illustrates "the kingdom of heaven," (a phrase by him applied to the church), as it existed in the history of the world, and as it exists to-day.

Jesus answered, Are there not twelve hours in the day? —John 11: 9.

Was not the early hour of the morning representative of the days before the flood, when men were enabled by the gospel to "walk with God," as did the Prophet Enoch? (Genesis 5: 22.) I am aware that the idea of the antiquity of the gospel antedating the times of the Savior's ministry is not accepted as truth with many—even believers in Christ. But let us be considerate.

How will the worthies who lived and died from Adam to Christ's passion be saved? Is there more than one "straight gate," or "narrow way" whereby mankind can be redeemed and saved everlastingly? Let Jesus and Paul answer this question.

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

Where is "the straight gate and narrow way" revealed?

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Romans 1: 16, 17.

Here is God's answer to any and all who may "inquire." Any answer differing from these. Jesus said:

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12: 49, 50.

By the gospel only, then, can man be saved in God's eternal kingdom, whether in the days of Adam and Enoch, Abraham or Moses, Paul, or John Wesley. How could Enoch of old "walk with God three hundred years," without righteousness? God's ever-

lasting righteousness is revealed only in the gospel. We will fortify here.

#### ENOCH KNEW THE GOSPEL

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. —Jude 14, 15.

Is it possible that Enoch could know about "the second coming" to judge the world of sinners (Matthew 16: 27, and 25: 31-46), and have no knowledge concerning our Savior's first advent and mission, and its eternal consequences to the world of mankind? (1 Timothy 2: 5-7.) Is it possible that Enoch was a subject of the "ransom" given for all men, and he a holy man, and have no understanding of it? Christ was the ransom for all.

Did not the atonement made by the Savior reach back to Enoch, Abel, and Noah? (See Matthew 23: 35.) Noah, by faith, became an "heir," by gospel adoption, to "the righteousness which is by faith." (Hebrews 11: 7.) Was not Christ, the lamb of God, seen as one "slain from the foundation of the world?" Will righteous men who, like Enoch and Noah, live in the "early morning" "hour," fail to be with and sing the song of the redeemed of all the ages? And if they are there will they sing in truth the song there heard? (Revelation 5: 9, 10.) "Thou hast redeemed us by thy blood, out of every kindred, and tongue, and people, and nation." The gospel is based on the eternal love of God and his Son, and consists of eternal "principles" of the doctrine: Christ shed his blood to ratify. (Hebrews 5: 12 and 6: 1-3; John 3: 3-11. See also Hebrews 9: 28; 10: 7.)

We may safely conclude from the foregoing Bible testimony cited that the gospel of eternal salvation was proclaimed in the early morning hour of the world; while those taught looked forward in mighty faith to the cross, as we now believing look back to the mission, infinite, while obeying and living those principles.

#### "THE THIRD HOUR"

And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.—Matthew 20: 3.

"About the third hour," would be not far from nine o'clock a. m., at the time of Abraham, Isaac, Jacob, and Melchisedec, priest of the Most High God, King of (Jeru)Salem. Was the gospel preached in the days of Abraham? What was the mission of the king of righteousness—Melchisedec—at that

period of the world? It is the duty and prerogative of a priest of the Most High God, of the Melchisedec order, to administer in the law of God relating to the salvation of dying man. What was this great high priest doing when administering "bread and wine"? Were they celebrating the Lord's supper, and by faith in the gospel looking forward to the coming of Christ to be the Redeemer of the world?

Was Abraham made acquainted with the gospel—the way of salvation?

To the unbelieving Jews Jesus said:

Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.—John 8: 56-58.

Abraham was "the friend of God." (2 Chronicles 20: 7; Isaiah 41: 8.)

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." Is it possible that Abraham was God's "friend," and yet God left him ignorant of the great salvation brought to light through the gospel of his Son? Let the Apostle Paul answer:

And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.—Galatians 3: 8.

"The Scriptures" referred to here, no doubt, are those that embody and relate to the covenant that God made with Abraham four hundred and thirty years before the covenant made with Israel, at Sinai. Paul said:

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.—Galatians 3: 16-18.

According to these statements of Paul, Abraham was an adopted heir of the gospel by the gospel covenant. For "the gospel of Christ is the power of God unto salvation to every one that believeth," both Jew and Gentile.

The gospel preached to (and we say by), Abraham; that in him *and* his seed which is Christ; is the gospel as it was preached by the apostle, and as we believe it. Let us read:

For the promise that he [Abraham] should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith.—Romans 4: 13, 14.

Abraham then, by the gospel preached to him, and his faith in *and obedience thereto*, "became the heir of the world." Yes, so also are all those *who*

"Walk in the steps of the faith of our father Abraham."

How many of us down here in "the eleventh hour" of the world's day are walking in the steps of that faith? By that faith he talked with God. God talked with his friend and constituted him the heir of the world, and the father of the faithful. But further: Abraham, Isaac, and Jacob were not only heirs of God, but were missionaries as well, of the message of salvation. (Hebrews 11: 9, 10.)

By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, *the heirs with him of the same promise*: for he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.—Hebrews 11: 9, 10, 13, 14.

Will anything short of obedience to the gospel of Jesus Christ, and the work of the righteousness therein, save us? Is God a respecter of persons? (Acts 10: 34.)

Would anything aside from this save Abraham, Melchisedec, or Isaac, and constitute them heirs of God, the world, and him the Father of us all?

These are most wonderful considerations as relating to the future of God's children! What is it to be *the heir of the world*? To inherit eternal life? Immortal glory? The kingdom of heaven? And the earth? (Matthew 5: 1-9.)

Can these constituting the reward, inheritance of the redeemed, come to any of God's children independently of Christ? Independently of the gospel? If so, is Christ "all and in all?" If the eternal inheritance can be attained and not obey the gospel, how? If one could, cannot we all? "God is no respecter of persons." Then did Abraham and others, hear, believe, and obey the gospel in Abraham's day? In "the third hour" dispensation of the gospel and "the kingdom of heaven?"

But again:

When they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong; yea, he reprov'd kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm.—Psalm 105: 13-15.

Did God "anoint" these prophets just to go among the nations visiting? Did he constitute them prophets to sport in kings' courts and feast? Did God rebuke kings to insure their safety to "gallant" among the *elite* as gentlemen of leisure? What is an "anointed" one as referred to here by David? It was to be under God and Christ a "Savior."

What are the chief duties of a prophet?

Of Israel's return from Babylonian captivity, Nehemiah said:

Thou gavest them saviors, who saved them out of the hand of their enemies.—Nehemiah 9: 27.

And saviors shall come upon Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.—Obadiah, verse 21.

Savior, in the subordinate sense, is an instrument in God's hands to save. The prophet's duty is to reveal God's will and law, and to proclaim the divine word, and declare that which is to come—to prophesy. What they said and did religiously may not all be found in the Bible now; but it appears evident from what is said there, on this theme, that the kingdom of heaven existed then; and that God's people in Abraham's day labored in his vineyard for man's eternal salvation—eternal—as called and sent "laborers."

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.—Matthew 8: 11.

If those then living did not do the things that Jesus taught, what will be the result? Answer:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.—Luke 4: 18.

And why call me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them [not some man's interpretation of them], I will show you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.—Luke 6: 46-49.

Who in any age or clime can be saved without doing what Christ says? Will those of Abraham's day, who did those things Christ taught be found in the kingdom of God? Hear the testimony of Jesus:

Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3: 4, 5.

In verse 11, Jesus declares:

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

What do you know, our Savior? What do you testify? I know that except mankind are born of the water and of the Spirit, they cannot enter the kingdom of God. Strange! Yet eternally true! This is the gospel.

The "laborers" of the third hour of the day; therefore administered the gospel. Men obeyed it, lived it, and were saved by it. Obedience thereto. Obedi-

ence, a faithful life spent in observing it brings the inheritance.

#### THE SIXTH HOUR

"Again he went out about the sixth and ninth hour, and did likewise."

Inasmuch as the subject of the Savior's discourse is "the kingdom of heaven," the laborers are his ministry, those who are called, authorized, and sent by him to labor in the vineyard.

Referring, doubtless, to the laborers of the earlier hours of the world's day, Jesus, when on earth, said to his then chosen laborers—disciples:

I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.—John 4: 38.

The laborers of "the sixth" hour must have been those sent in the days of Moses, along about fourteen to sixteen hundred years B. C. and perhaps afterwards. Of the coming of the children of Israel out of Egypt, in Exodus 18, we read of an eminent man, a priest, Jethro by name, the father-in-law of Moses. After Israel had been brought out of Egypt, Jethro came to visit Moses, no doubt to converse about the wonderful work accomplished by God through Moses. Jethro seemed to have lived and labored and ministered in the land of Midian. We cannot think for a moment that Moses had married the daughter of a wicked, idolatrous priest, or that Moses would have taken the counsel of such a priest in the work of God which Moses had been authorized of heaven to do, to lead Israel out of Egypt. (Exodus 18: 17-24.)

"So Moses hearkened to the voice of his father-in-law, and did all that he said." Would God have sent an idolatrous priest to give his servant Moses counsel regarding his great work of bringing his people, the children of Abraham, Isaac, and Jacob out of bondage, and leading them to their promised land? Well, hardly. Moses had been commissioned of God direct to do this work. (Exodus 3.)

Jethro was evidently a priest, laborer, divinely sent. God's angels were also connected with Moses in his great mission. No idolatrous priest ever counseled Moses.

According to our common Bible chronology, Moses was born about 1580 to 1500 B. C. He lived to be one hundred and twenty years of age. (Exodus 2: 1-3; Deuteronomy 34: 7.) Another eminent character, Job by name, lived contemporaneously with Moses and Jethro. He lived in the land of Uz. "And that man was perfect and upright, and one that feared God, and eschewed evil." (Job 1: 1.) "Sons of God," Saints, lived in his day and country. (Job 1: 6; 1 John 3: 2, 3.) Men became sons of God in the days of John, by obeying the gospel. Job was a man of broad, tolerant mind. He understood the gospel,

knew of his "Redeemer," of the resurrection, and of the second coming of Jesus to raise the dead. Like the Apostle Paul, he believed in Christ's coming in glory. (1 Thessalonians 4: 15; Job 19: 23-27.) He speaks as one understanding the science of astronomy, the earth's revolutions (chapter 22: 12-14; also Proverbs 8: 24-27; Isaiah 40: 22), as taught by men of God from the beginning.

When Job was so seriously tried, so deeply afflicted, his unyielding hope in the Lord sustained him until his wonderful recovery. His saintly patience is commended by the Apostle James as exemplary. But as to understanding of science, he further speaks of the sun and earth. (Job 22: 14; 26: 7, 8.) "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." How did he know the earth was hung upon nothing, suspended in space, as it travels in its circuit? (See also Proverbs 8: 27; the margin here for *compass* gives us *circle*. See also Isaiah 40: 21, 22.) Job discourses positively, *as viewing his future life* but did not hold it perfect without the resurrection.

If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.—Job 14: 14, 15.

Is this language true? Is it gospel truth?

It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. . . . Verily, verily, I say unto you, He that believeth on me hath everlasting life.—John 6: 45, 47.

Job spoke as one who knew. And to know is a long step in advance of faith, or belief. Faith in God's word leads to obedience; and knowledge follows after. (Read carefully, John 17: 20, 21; Acts 2: 37-39; Acts 8: 12-20; Acts 19: 1-7.)

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.—Romans 10: 14, 15.

Paul the Apostle bases his great argument in favor of his and our hope of eternal life, on the *fact of Jesus Christ's* resurrection from the dead (Acts 24: 14, 15; 1 Corinthians 15: 1-14), and that the resurrection of the righteous dead will be at Christ's second advent. Job's faith in God and the eternal life to come seems as clear to him as did Paul's hope to him. Job understood that he should wait till *the appointed time*, and then God would call for him. (Job 14: 14, 15.) But Job gave a strong testimony as to his hope in God, and the second coming of Christ, and the resurrection of the dead; and that he should then see his Redeemer in

his flesh. Hear him in the darkest hour of his trial:

Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! *for I know that my Redeemer liveth*, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—Job 19: 23-27.

How like the gospel Job's testimony of the resurrection, his hope here reads. He not only believed his "Redeemer" lives, but said *he knew* this to be true. Like Noah, Enoch, and Abraham, he also knew of his Redeemer's second coming to resurrect, to judge, and reign on the earth.

The Prophet Isaiah knew of the doctrine of the resurrection. Like Job and Enoch he was enabled *to know* of a certainty of this eternally wonderful truth. To ancient Israel he declared:

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. . . . For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.—Isaiah 26: 19, 21.

How wonderful these testimonies, though given at different periods, as to the second coming of our Savior and the resurrection of the righteous dead at that time, and the realization of their wonderful hope of eternal glory, then!

As it relates to the truth of the proposition that the gospel was proclaimed in, or under "the sixth hour" call, let us hear the great Apostle Paul, who learned the gospel from Jesus Christ only. (Galatians 1: 8-12.) Speaking of Israel's deliverance from Egyptian bondage, Paul said:

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.—Hebrews 4: 2.

This would seem to be conclusive as to what was done by the "householder" in "the sixth hour." Why should it be necessary for God to call a ministry into his vineyard at these several periods of time in the world's history? A pertinent question is this. We answer: Because of a period between these "hours" there was a gradual departure from God, the truth; intervening these several hours, an apostasy occurred, and therefore, men had to be called to take up the same work anew, when darkness came over the earth and gross darkness the minds of the people. The work of the salvation of men, and the building up of "the kingdom of heaven," must be done in the Lord's way—the gospel way, and by heavenly authority.

Authority, legitimate authority, can come in *one of two ways only!* If it be to build up God's king-

dom, it can come from God only. If it be to build up a human government, the authority to act—minister—it can be vested in those called to act for the people, only by the voice of the people. The two classes of ministry must administer in accord with the law that governs, respectively. In the Republic, the authority comes *ascending* from the people up to those called to minister. In the kingdom of God, all authority comes from heaven to man. And, that man may receive this authority, and the divine direction to minister, the King of heaven must speak; and *man* must hear. And the authority comes *descending* from God, in whose kingdom they are laboring.

(To be continued.)

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### THEN AND NOW

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In the course of human events, men and women are allowed the right to change in their attitude toward any government and either indorse the constitution under which they exist, or rebel against that which they believe to be against their liberties. It is not the purpose of this article to cause misery to an innocent people, but more expressly to call attention to some facts of history that need to be known by those who are not in possession of this necessary information affecting a certain class of religious believers of to-day.

There has been an effort made in the very recent past on the part of certain officials of the dominant church in Utah to place that church in a favorable light before the people of the world, in representing that church as always being loyal to the Government under which they have existed. While we do not question their loyalty at the present time, we do question the loyalty of their leaders in the early history of Utah, when without doubt they were in open rebellion to the Government of the United States. In the recent pamphlet published by the Mormons in which the question is raised as to the attitude of the church as to its loyalty, the facts as we believe, are misrepresented. On page one of the pamphlet known as *Pertinent Facts on Utah's Loyalty and War Record*, appears the following:

The Latter Day Saints who settled Utah in those early days were, therefore, exceedingly loyal, naturally so because of their faith and devotion to the church of which they were members.

The above statement is challenged by the writer as to its truthfulness. We believe every student of history is acquainted with the facts well enough to know that the church is not presenting the facts as to the loyalty of the people who at one time were in open rebellion to the Government.

If the utterances of the leading representative men

of that church correctly represented the church, then beyond all question they were at one time in rebellion, and therefore not loyal, as the claim is now made.

We shall content ourselves with quoting some of the statements made at an early day by men who stood at the head of that organization in the valleys of the mountains. We shall not attempt to give nearly all that was said by these men. But only enough to show the spirit of the people.

When it became known by Brigham Young and those associated with him that the Government was going to remove him as Governor of the territory, and place another in his stead, it was decided that he would not allow any person to have that position who might be sent by the general Government. When this became known an army was sent by the United States to enforce the order in removing Brigham Young and in the seating of the person appointed. About that time Heber C. Kimball, a counselor to Brigham Young, made the following statement:

In relation to those soldiers coming here, they can never come, so long as the Lord God Almighty gives us strength to resist them. And that is not all. There is no man that can rule over this people but Brigham Young. (The congregation shouted, Amen.) As long as we uphold him as the man holding the keys of this kingdom, he shall rule as governor of this people. What a foolish thing it would be for us to drop Brother Brigham and say that a wicked man shall have that position.

This same speaker went on to say that "We have declared our independence." (*Journal of Discourses*, vol. 5, pp. 274, 275.)

As the army under General Johnson approached Utah they were met by men under the direction of Brigham Young who did all they could to prevent their coming into Salt Lake City. It is a well-known fact that Young defied the Government, and did all he could to prevent the execution of the laws enacted by the legislative bodies of our country in the government of Utah. For years they were in constant rebellion, until it became necessary to confiscate their church property and hundreds of the leading men were either in hiding or serving sentences for their rebellion.

While we would not hold men of to-day responsible for that which was clearly in opposition to the laws of our country at that time, yet we do believe men of to-day should not attempt to misrepresent the fact that is so well known by all. We can afford to be charitable with all people, but we can never feel that men are honest when they knowingly and willfully tell that which is an untruth. If the leaders of the Utah Church to-day would have us believe in their honesty, let them come out and frankly admit that their leaders under existing conditions prev-

alent at the time when these things were in evidence, made a mistake, then and only then can we have any confidence in their honesty now. By no rule can we have any confidence in the honesty and integrity of any class of men who attempt to take advantage of people, who they think are ignorant of the facts as presented in history.

The Reorganized Church in contrast to the Utah church has never had to come out and defend its loyalty and seek to cover up the history of the past as to our attitude to the governments under which we have existed. In every land and in every clime where our representatives have gone we have never come under the ban of the law. Our leading representatives have always stood for the governments and laws, asking the Saints to abide by the same. Joseph Smith the founder of the church and his son, the late Joseph Smith, were law-abiding citizens. They were never in rebellion to their country. The present president of the church, Frederick M. Smith, following the noble example of his predecessors, is regarded as a man who is intensely patriotic and loyal to his country.

As compared to this nearly every president of the Utah church has been convicted of crime. Even the late president of their church paid a three-hundred dollar fine for unlawful cohabitation. We regret to mention these facts, and were it not for the question raised by that body of people in the very recent past we would not do so, allowing the memories of the past to be forgotten. When they themselves raise the question, for the sake of honest men and women we are willing to speak and let the facts be known. To show their honesty let the leaders of the Utah church come out and state their loyalty now to our Government. We can believe that the people who now are members of that church want to be patriotic and loyal, but if there is an effort made to misrepresent the opposition waged by their leaders in the years of the past against the Government of the United States, then we have no confidence in their statements of their loyalty now.

When men prove themselves untruthful in one matter, how can we have any confidence in them? Much could be said coming from the leading men who spoke in the past, but we will not attempt to give their words as it would not make the case any stronger. It is too well known at this time what the history of Utah has been for men to seek denial now as the means of escape from just condemnation. In the pamphlet referred to above the effort is made to cause people to think that Utah has always been loyal which is not true. Let us hope that from now on they may be loyal and cease defending that church when it was antagonistic to the Government of our beloved country.

AN OBSERVER.

## EFFECT OF CHRISTIANITY IN THE WORLD

The inspired writer has said:

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.—Isaiah 55: 10, 11.

If there should be any disposition on the part of anyone to doubt the effects of Christianity upon the world, the above statement would remove such doubt taking for granted its inspiration.

Its effects are so numerous and so far-reaching that with our limited comprehension we are not able to fathom the depths nor scale the heights, nor to penetrate unto the utmost corners of a darkened and benighted world to search out the marvelous and wonderful effects it has had upon the race of mankind. Even those nations who have not formally accepted Christianity are walking in the light of it and receiving its benefits.

### CIVILIZATION

Christianity's effect upon civilization is easily discernible. The highest degree of civilization can be attained by those only whose standard is the highest, whose thoughts, acts, and aspirations are based upon a true conception of their duties and responsibilities toward God and their fellow men; hence Christian nations whose laws are based upon the divine laws of justice and righteousness are those who stand the highest in the scale of civilization.

If by Christianity we refer to that system of philosophy which was taught by Christ and his immediate followers, the effect will be the moral and spiritual regeneration of the world, as it is traceable to that endless fountain of purity and goodness out of which the stream of crystal purity and goodness flows, and has been the eternal stream of all true progress and all true civilization in all ages.

What has heathenism contributed to civilization by which peoples and nations have risen higher in the scale of development in all that pertains to true progress and true greatness? Nothing. The pages of history record their fruitless efforts as well as their downfall. On the other hand, Christianity has contributed everything worthy of note either directly or indirectly through its inspirational light, and thus has given greater power of comprehension and development.

If such wonderful progress has been brought about, as is manifest, by only a partial allegiance to the cause of Christ, we may well surmise the result of an unreserved, full and complete submission

and fidelity to the principles which he taught. As a result we may expect greater degrees of spiritual light and power to explore and develop the spiritual, moral, and mental forces in contradistinction to the brute force and animal passions of the natural man.

"THE GLORY OF GOD IS INTELLIGENCE" (DOCTRINE AND COVENANTS 90: 5)

When the time shall come that the earth shall be lightened by his glory, it will be a glory of God-given intelligence to men on the earth as a result of perfect correspondence to a perfect Christ-system—Christianity in its fullness.

Now, we only enjoy in *part* the effects of Christianity, because we only yield a partial submission to its requirements, and are not able to *perfectly correspond* with the provisions.

Through an intelligent comprehension of the forces in nature and the laws governing the same, God evidently intended that man should search out, harness, subdue, and have dominion over the earth, not by brute force; but by a comprehension of the forces in nature, men might bring these into requisition for their use, pleasure, and benefit. May we not also assume that in this, the age of ages, God has marvelously endowed men with power to accomplish this—to have dominion over earth, sea, and air? Yet it is only the beginning of what the great millennium will develop.

Intelligence—what is it? It is the great moral and spiritual thermometer of civilization; the thermometer which records all our deeds, as they may be expressed in our social, religious, and political functions, and in our law and lawmaking assemblies, and all of our outgoings and incomings, one with another. If these things are of a high order, that great thermometer will tell us so; if low, it will so indicate. If God's glory is intelligence, can man's glory be anything else?

Intelligence, then, binds God and man into such close relationship that we are forced to the conclusion that men were taught of God. Intelligence then, is the effect of Christ-ianity (Christ in us in unity).

#### FRATERNAL AND CHARITABLE ORGANIZATIONS

With intelligence developed, but with sympathy and kindness undeveloped, we would have a one-sided Christianity. But this is not the case. Abundance of evidence abounds everywhere to prove that the gospel seed is producing an abundant harvest. The humanitarian side of life is in every nation, in the various societies and organizations effected for the alleviation of the suffering, destitute, and distressed in every land and clime where the name of Christ is known. Fraternal orders exist in every

community who care for their sick and dying. Nations assist each other in dire distress and calamity. Charity workers are everywhere to look after the sick and afflicted, the poor and the needy. We have the national and international order of the Red Cross society, ready and willing to face danger and even death, for the service they may render to humanity; thus offering themselves upon the altar of service a living sacrifice, that they may follow the example of him who died upon the cross to save others. True heroes and heroines indeed, in the service of humanity, effected by God-inspired motives to do good. What greater effect could Christianity produce?

#### WICKED AND EVIL FORCES

With the birth of Christianity, was also brought into existence opposing forces, seeking to destroy, and, in various manners, counteract the effect of Christianity. But regardless of every opposition and every hindrance, it has continued to flourish to the present time, and thus the word of the Lord is verified: "It shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Nothing could be more convincing of the effect of Christianity, than the courage and absolute fearlessness with which those who had embraced it met the opposition of these wicked and evil forces, and the martyr's crown became the crown of millions who sealed their testimony to its truth with their blood.

War, yes, war and strife was the natural result of Christianity introduced into a wicked world—not the effect of it. The Master said that he did not come to bring peace, but a sword, knowing as he did, the great forces at work, seeking to destroy the effect of his teaching. But thanks be to God, there have always been men, fearless men, who have not been afraid to stand for the right and oppose the wrong with an abiding faith in the ultimate success of the work of God. Should the time ever come that Christianity should fail to produce such men, then and not until then can we say that the effect of Christianity has failed.

#### LAWS IN GENERAL AND WOMAN SUFFRAGE

Ancient laws were in favor of the rich, the noble, and the mighty, suppressing the rights and privileges of the poor and less fortunate. But also in this respect do we see the handwriting of God on the wall, and laws are changing to bring about an equality before the law. As a sample of oppression, of unjust laws and governments, we only need refer to the dissatisfaction and discontent which arose in the American colonies when oppressed by unjust laws of the ruling power of England. This dissatis-

faction is best expressed in the Declaration of Independence, which says: "The history of the present king of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these States. To prove this let the facts be submitted to a candid world." Then follows a series of, no doubt, just charges of his tyrannical and despotic government, which these noble framers of this immortal document had the courage and conviction to sustain by the force of arms, when there was no other earthly power to appeal to for relief. They asserted that all men are created equal. Why, then, should laws be inaugurated to make men unequal?

Just a few years after the Declaration of Independence, and the adoption of the Constitution of the United States, the Lord spoke to the church as follows:

That law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justified you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these cometh of evil. I, the Lord, maketh you free; therefore, ye are free indeed: and the law also maketh you free.—Doctrines and Covenants 95: 2.

Again the Lord says in section 98: 10:

Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Thus we discover that one of the greatest boons that has come to man in this world as a result of Christianity is the establishment of a government of freedom and equality directly inspired of God that all men *might be free and equal*. But as yet we have not reached that equality before the law as we contemplated. Article 15, sections 1 and 2 of the amendments to the Constitution, says: "*The right of the citizens of the United States to vote shall not be denied or abridged by the United States or any State, on account of race, color, or previous condition of servitude. The Congress shall have power to enforce by appropriate legislation the provisions of this article.*"

Who are the citizens of the United States? Are not both sexes (considered) citizens? And yet women are not yet allowed to vote in many States, though power is given to Congress to enforce such legislation. We have not yet fully come out from under the spell of the Dark Ages, when woman was only considered a slave and inferior to man. This is yet true in many countries, and in no country has woman approached to an almost equality with man,

except in the United States. But until she is placed on an absolute equality, we are not living up to the provisions of the law, and the will of him who inspired that law which is constitutional is not honored. God made both equal in the beginning and the effect of true Christianity is to make both equal now. It is not Christianity to consider one sex above another. Both are equally necessary in the consummation of God's eternal purposes.

#### THE LIGHTS OF THE AGES

Since the dawn of creation many lights, dim and small, have arisen, and millions of the sons and daughters of men have walked in those lights, and do yet; and so far as members are concerned are yet in the majority, while Christianity is in the minority.

Gautama Buddha, the reformer of Brahmanism, became the founder of Buddhism, which to-day has a following in India and surrounding country of upward of five hundred millions. But what is the result and effect of this system? Their standard of civilization and their progress is the answer. They are weighed in their own balances and found wanting.

*Confucianism* has been the religion of China, with a population of about four hundred million. The result and effect of that system is written across the pages of history and needs no comment.

*Shintoism* is the religion of Japan and is adhered to by its millions. And while Japan has made wonderful progress in civilization, it is all due to her coming in contact with western civilization which had adopted Christianity as its beacon light. What progress had Japan made more than any of the Asiatic countries before she began to borrow of the light of Christianity?

*Zoroastrianism* is the religion of the Medes and the Persians, founded by one Zoroaster, the renowned sage and prophet of Persia, who combined in himself the threefold character of philosopher, poet, and prophet.

*Mohammedanism* is a system of religion founded by Mohammed in the seventh century A. D., whose followers numbered in 1893 about one hundred and twenty-three million, and what has it accomplished in the way of progress and civilization? It is rather more notorious for its uncivilized condition and cruel barbarities.

Brahmanism is the religion of the Hindus who, in 1893, numbered one hundred and twenty million, who were divided into four castes: (1) the priests; (2) the warriors; (3) the tradesmen; (4) the servants. This religion was the religion of India until the arrival of Gautama Buddha who was the son of

a powerful prince, and who became the reformer of Brahmanism.

To show the evident position that some of these occupy religiously, I will just quote the language of a Brahman priest of high standing, at the Chicago Parliament of Religions. He said: "*The science of religion will become perfect when it discovers him who is the life of the universe of death, who is the constant basis of an ever-changing world, who is the only soul of which all souls are but manifestations.*"

This evidently sounds the keynote to many of the heathen religions, showing that they are groping in darkness, trying to discover, trying to find him who said: "I am the life and the light of the world."

While Christianity is in the minority, so far as numbers go, yet the great majority must come and borrow from that light which guides their destiny, realizing that their own light is insufficient to accomplish the results which they see accomplished in Christian nations.

In closing these few thoughts, I will do so by using the language of Reverend A. J. Canfield, one of the editors of "*Rays of Light from all Lands*":

As the bending sky surpasses the clouds which drift across it, so stand the everlasting laws of justice, truth, and love. Whenever and wherever those laws are read aright, the human soul will recognize amid its infinite diversity of operations a blessed unity more glorious than that which binds the suns and systems of countless constellations into one harmonious whole.

Then will occur the glad consummation for which the wisest sages of all ages have longed, which the inspired prophets of every religion have foretold, and which the minstrels and poets of aspiring humanity everywhere have spent their lives in singing—the

"One far-off divine event,

To which the whole creation moves,"

and which can be nothing less than the triumphant coming of the kingdom of him who is to gather in one all things, both that which is in heaven and that which is on earth—the Christ that is to be.

Thus will finally be brought about the great triumphal effect of Christianity when at last we in him shall live and move and have our being.

S. K. SORENSEN.

This church is the pioneer in modern times of what is popularly known as "faith healing," believing that God is both able and willing to "help our infirmities;" practicing the admonition, "Is any sick among you?" let him call for the elders, and let them pray over him and anoint him with oil in the name of the Lord (James 5:15), and that the power of God in the lives of the people can and does produce the same results which gladdened the hearts of the early Christians, as outlined in 1 Corinthians 12, also Mark 16:16-20.—G. H. Wixom, in *Santa Ana Daily Register*.

## OF GENERAL INTEREST

### BETWEEN YOU AND ME

[Under the above title, an article by A. A. Jensen appeared in the *Utah Labor News*, for May 17, 1919, and has been kindly forwarded to us by C. A. Smurthwaite. This statement of the position of the church will not be new to our readers, but is of interest in appearing in a Labor newspaper. Much yet remains to be done, but we hope to see steady progress to accomplish our ideals, social and economic, for the good of the man who works.—EDITORS.]

There is no question but that the labor party will accomplish wonders if all signs do not fail and we hope that the different church denominations will be able to see their way clear to give them a helping hand. In our own country there is at least one church organization that has tried to follow the path of true Christianity and has for several years past practiced the principle of a social responsibility toward its membership. Mr. John W. Rushton of the Reorganized Church of Latter Day Saints in part, says:

"The church has from its beginning been interested in the application of the Christian ethics and ideals to the social and economic aspects of life. With more and more clarity we are beginning to appreciate the fact that life is not a desiccated association of non-related interests and that we cannot successfully think of dividing it into separate compartments. But that all the varied day's work and experiences, whether physical, mental, or spiritual, are intimately related to each other; and indeed frequently, if not always, identical in their bearing upon character and destiny. The time, place, and the manner of life, together with the educational, cultural, and religious influences are important factors in contributing to the sum total of character wherein lies the secret of 'destiny.' While it is true that the church cannot become the instrument of politics, industry, and commerce directly, and as a matter of fact it seems that every time she did so or attempted it, the church was in serious trouble, yet together with the home and the school the church is one of the great and primary agents in the development of character, the modification in environments and the generating of activities making altogether for better social conditionings. It is just as true that when the church tried to divorce herself from the things which were near and real to the life of men, she was not only worthless, but became an actual menace to the public weal.

"'Salvation' was a term which meant much more than merely personal preparation for heaven. It was a very practical thing and included the reactions for goodness, justice, and truth which an individual

Christian would set up in the community in which he lived. Even the judgment was interpreted by him to be an investigation by God of the way in which our alleged Christianity had resulted in the alleviation of human misery, the abolition of hunger and poverty, together with the heroic devotion of ourselves to the uplift of our fellows from the slough of despondency into which they had sunken."

He states that the Latter Day Saints from the beginning have been greatly interested in this aspect of the Christian hope, and have persistently preached a "literal Zion" upon the earth, which would have its beginning at Independence, Missouri, and widening out more and more, until the whole earth should be filled with the "glory of God." To these people the kingdom of heaven also meant the literal organization of men and women, who, accepting the Christian ethics as the rule of conduct, would bring the collective life under the immediate control of God. To remove the curse of poverty, and resultant hardships by giving to all men equal opportunities, so that each would be fair to all and do all for the communal weal, to impress the wealthy with the truth that they were "stewards" and should use their means, opportunities, and power to insure the greatest happiness to the greatest number, and not for their own ends or selfish purposes. He says that while it is true that several attempts have been made to realize the ends in view they may not have produced any revolutionary results, yet at least it is sure that the people have become saturated with this idea of social religion and have made some heroic progress to give concrete expression thereto. For it is still true that what men dream of they have power to be.

#### THE ORDER OF ENOCH

At the present time an auxiliary order, consisting of church members, called by the rather antiquated and possible pretentious name of 'The Order of Enoch,' because of the tradition that Enoch's people were pure in heart and no man considered what he had was his own, so there was not any poor because no man was rich, is the agency through which the efforts to apply the religious principles to economics and industry is being made.

He claims that so far as the church is concerned it is the purpose of the presiding bishopric, the financial department of the church, to cultivate in the consciousness of the people the idea of "stewardships," by which is meant in a liberal sense, that whatever means, business, employment, or profession any may have or be engaged in, will be regarded not as an instrument for securing personal gains or ends, but rather as the "ministry" through which service on behalf of the mass may be rendered. The good and well-being of the community will be the

first consideration and not the enrichment of self, the providing of a fortune for the family will be characteristic.

What has been and is being accomplished is more impressive for what is promised and portended than for the actual and immediate, which is also the statesmanlike way of evaluating things and persons as well as enterprises.

Already, however, many have been assisted to find a way for themselves through the mazes of the economic and industrial problems. Some as individuals or groups, according to ability and opportunity, have been given starts in various businesses, some in manufacturing, some in mechanical ventures, others in retail stores, and others in securing professional or academic courses and again others in agriculture, coal mining, and even extending to light and power plants for municipal demands, and all of these with the idea of ministering for the good of the societal whole first rather than because of what Ruskin calls the "fee." Wages, dividends, and interests under this scheme become to be regarded as "honorarium" in the highest and the most ethical sense.

In this brief sketch there is much unsaid perforce, but this must not be allowed to escape our attention; in the very nature of things, the success of the enterprise depends more on the spirit of the members and the cultivation of sense interdependence of each unitary part rather than upon either rules or mechanism. For in all such cooperative methods it must be remembered the union of persons motivated by this high spirit of service for others is more than union of means; and only insofar as men are loyal to the cause and the principles for which the cause stands can the movement be triumphant.

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#### SHORTENING THE HOURS OF LABOR

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There are times in everyone's life when it is necessary to use the reserve capital of nervous strength which nature provides, but it does not follow that this ought to be an everyday procedure. To economize on rest, sleep, and fresh air is to be penny-wise and pound foolish. In modern studies of efficiency it has been found that more work is often accomplished by shortening the hours of labor. A committee appointed to study the health of British munition workers found that the hourly output of one hundred women who were making fuses increased 23 per cent when the weekly hours of labor were reduced from 68.2 to 59.7, and the hourly output of twenty-seven men at heavy work increased 24 per cent when their hours were reduced from 61.5 to 56.2 each week.

What is the explanation of this? In all that we

do, either consciously or unconsciously, the nervous system is the controlling power; it not only directs all the movements of the muscles, but it also regulates the heat and controls the secretions of the body. The cells of the nervous system are built up during rest and sleep, and it is necessary that the body should be rested and a sufficient amount of sleep taken to enable the nerve cells to recuperate.—*Literary Digest*, for May 10, 1919.

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### PROFESSIONS OR TRADES

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What is the difference between "professions" and "trades"?

According to Doctor C. Stuart Gager, of the Brooklyn Botanic Garden, in an address before the school of horticulture for women, at Ambler, Pennsylvania, there is a decided difference between a "profession" and a "trade"; in other words, there is a decided difference between horticulture and gardening.

This distinction he makes to consist of the fact that a trade may be learned solely by one's experience. To acquire a profession, the experience of others must be added. One's knowledge must exceed the anticipated demand upon it. A trade is content with rule-of-thumb methods. A profession will yield contribution to its own progress.

There are, of course, superficial differences such as, one holds a position and not a job; is employed by the month or year, not by the day; he earns a salary, not wages. But these are all superficial. There exists, however, fundamental distinction.

"First. The nature of the preparation required.

"One may learn how to raise vegetables and flowers with success by beginning as gardener's helper, imitating the experienced practitioner, substituting in his absence, and thus gradually acquiring sufficient skill to proceed independently, and, in turn, pass on his information and skill to other apprentices. But, with rare exceptions, what the journeyman has learned is all that he can pass on; like father, like son. But where is the opportunity for progress here? The history of agriculture in China or Palestine, or with our own aborigines, gives the clear answer. There is little or no opportunity for progress. Cloth would be spun on hand looms to-day had no other factor been introduced into spinning than the instruction of daughters by mothers. This kind of instruction does not make for progress; it can never convert a trade into a profession. The spinning jenny was not invented by a spinner, nor the wireless telegraph by a telegraph-operator, nor the science of agronomy by practical farmers.

"Progress depends upon a fullness of preparation exceeding the limits of anticipated requirement in

practice. This is why I have never liked the phrase 'teachers' training class.' Horses may be trained, and a well-trained horse may be depended on to do accurately and promptly the tricks that are taught him. But place him in a new situation, or confront him with a new problem, or an old one somewhat altered, and you may then learn clearly and easily the difference between training and education.

"In order to become a horticulturist, as distinguished from a practical gardener, one's knowledge must exceed the anticipated demands upon it in practice. He must not only know how and when to cultivate, but why; not only the names of his plants, but the nature of plants—why leaves are green, what flowers are for, how seeds are formed, how roots absorb moisture, how plants feed, the nature of plant diseases (as well as when and how to spray), the nature and kinds of variation, the basis of selection, why some varieties tend to run out, why corn 'mixes in the hill.' This is the knowledge that gives power, this is the basis of progress. I do not mean that such fullness of knowledge is always necessary in order to raise good crops—to be a good gardener; but it is necessary in order to be able still to raise good crops in spite of unforeseen obstacles—the new insect or fungus pest, an excessive drought, a season of unusual weather in general; it is necessary in order to raise increasingly better crops, in order to introduce improvements in practice, in order to become a horticulturist.

"Horticulture is an art, and, like all arts, it is based upon certain sciences; a knowledge of these fundamental sciences is necessary—soil technology, economic entomology, the elements of botany, with special emphasis on plant physiology; something of plant pathology, the principles of plant breeding, ecology or the relation of plants to their environment; something of physics and chemistry, plant geography, and the history of cultivated plants. Moreover, one should know the history of his profession, be acquainted with the classic publications, the names and lives of the founders and leading horticulturists. One can never keep abreast of the times (let alone becoming a leader) who does not keep in touch with the new and modern books, and the current periodical literature of the subject. Membership in local and national organizations of gardeners or horticulturists is stimulating, if not essential."—*The Literary Digest*, May 17, 1919.

Doctor Gager also suggests that we should have one or more hobbies, or outside interests, and quotes with approval President Eliot of Harvard University, who tersely defined a liberal education as knowing "everything about something and something about everything."

The further distinction between a "trade" and a

"profession" is in the personal attitude, which makes of profession a life work. It makes it a first, though not exclusive interest. Such a one seeks to keep in touch with the advanced idea of his profession, and is not content with rule-of-thumb. His library will show his special interest, both in books and in magazines. With a professional man, his vocation is not merely a means of earning a living. It is for the sake, not only of practical things, but also of beauty; and not alone to secure culture in practical affairs, but also the spiritual development to make the world a better place in which to live.

### SOCIETY OF NATIONS

*Foi et Vie* for February 10, 1919, is largely taken with the society of nations; which very strongly favors the right and Christian solution. They refer to the past history, as far back as Jeane d'Albret, a minister of Henry IV of France. His plan was the creation of a Grand Council General of the representatives of fifteen powers with a number of lesser councils which could appeal to the Grand Council. Decision of the Grand Council would be obligatory upon all nations, and would be upheld by the military power of all the states' representatives.

Twenty years later the plan was enlarged upon by Cruce. Seventy years later William Penn suggested the idea of a parliament of nations. In 1729 the abbe of Saint Peter proposed, after the peace of Utrecht a grand international parliament, representing an irrevocable alliance of the states. His was the first clear idea of a confederation. Jeremy Bentham, 1786, advanced the new idea of disarmament and the emancipation of all the colonies. And finally Emanuel Kant, the German philosopher, in 1795, united all of these ideas, and conceived of a permanent international congress. All the associate states would be republican in form, and each person would be a citizen of the world, just as we are citizens of a place. Kant specifies that to insure the peace of the world each nation should surrender something of its sovereignty.

Nor should we forget the efforts made by the Czar Nicholas, in the nineteenth century, of which the results were paralyzed by the opposition of Germany. There have been various representatives of divers nations who participated in the elaboration of this grand concept, but the French and the Protestants have been the first and most numerous.

For the American concept of a league of nations, credit is given to Albert K. Smily in 1895, and to President Wilson in 1915. It then adds:

"To complete this very brief history let us add that all has been well said and well explained by a great man of the eighth century before Christ. This passage is found in our Bible. (Isaiah 2: 2-4.)"

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

The writer takes the position that the society of nations may be summed up in two words, meaning, "it is necessary," and "it is difficult." It is extraordinarily difficult, but infinitely more necessary.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### The Home

(Extracts from President F. M. Smith's address, April 7, 1919.)

The home is fundamental in all phases of society. It is the bulwark of the Nation—the cradle of the church. In its influence upon our homes, I stand unequivocally for the Woman's Auxiliary. As chief executive I have realized the necessity for a woman's organization in the church. One reason for this is the need of women to act in group form. A meeting of the men is provided for in the priesthood activities. Very few men but have expression in some quorum where they may discuss problems which concern the church—incidental as well as main issues. Women come to prayer meetings, church, Sunday school, and Religio, but these do not meet their whole needs. There is a necessity for an organization distinctly for women, where problems which concern women may be considered.

Another reason is that the "woman movement" of the world of to-day is a progressive one, which will never go backward, and unless the church gets in front of such a movement within its boundaries, trouble is likely to ensue. There is no need for the saloon-smashing type, but earnest, live, brainy, active women need a legitimate and satisfying outlet for their energies. Tradition-wrapped and hidebound, are the theories which are conspicuous in the attitude of some so-called "leading men," towards women.

Too great emphasis cannot be laid upon the importance of the home. If the home is rotten, all the social fabric is in danger. This Nation is shot through and through by immorality of home. Get behind the up-to-date movements to protect the home from invasion, for, mark you, influences that are outside of us are at work. Town, county, state, and nation are involved and none can be eliminated from the universal effort to elevate the home and its environs. Home welfare is fundamental. Any social reform which ignores this fact will not be successful, nor can any home hope to be reached by such futile effort. Woman is primarily the home-maker, and therefore she is the natural preserver of the home. In its efforts to stimulate our women to perceive this duty I am heart and soul with the Woman's Auxiliary. Our church needs it. Every successful organization has its woman's auxiliary. Part of the success of the British Army is due to the solid organization and splendid service of the British women. If this is true in war, what cannot be done elsewhere?

Woman is the natural sponsor for education. Any woman who does not believe in education is a handicap to her family. A young missionary, naturally endowed, is studying very hard to overcome a handicap given him by a mother who discouraged such effort when he was young. A letter from him the other day told of his pleasure at receiving from his teacher in grammar, a compliment on the great improvement in his language. I hope there are not many such short-sighted mothers as this man had, but some are still with us, I fear. If the Woman's Auxiliary stimulates a demand for education they have made a most valuable and definite contribution to the progress of the church.

The opposition to the Woman's Auxiliary from some quarters shows that some men still think of women in terms of inferiority to men. I am reminded of an instance when a young girl was getting fitted to shoes in a modern shoe store. She made objection to one pair which was put upon her feet, saying they looked like boys' shoes. The clerk replied: "Well, do you not know, miss, that there is nothing quite so much like a girl's foot as a boy's foot?"

Science proves that a woman's brain is identical to that of man, and outside of size, no scientist can tell which is masculine or which feminine. If woman is inferior to man, it shows she is not using the brains she has got. To the inconvenience of some men, in many ways woman has excelled.

Woman has been at times loud in proclaiming her equality with man. Personally, I always held that she was of a higher order than he is, and she really comes down from the pedestal upon which I had placed her when I am compelled to admit her his equal. I never placed her inferior—as a mass. God made Eve equal with her mate, and did not intend that she should be inferior. If she has become so, it is because she has been content to be dominated. I hope the women of the church will arise and demonstrate that their souls are as important and worth saving as those of their brothers.

As I view it, the Woman's Auxiliary has only begun to enter in upon its mission. If you men feel that they are setting a pace, you will have to get busy, to keep out of the way. For they will keep hustling! Some quorums of the priesthood are still discussing problems of fifty years ago! No progress made, apparently, but the women are becoming alert to the problems of *to-day*.

Certain biological differences make women different in function from men; there are also mental and spiritual differences. One cannot occupy where the other does in certain lines. In some cases women are superior, in other lines, men may be superior. Don't get away from that fact. There should be no jealousy or strife, but adjustment. God intended men and women to exist side by side. The danger in the political world is that these fundamental differences are not kept in sight. One danger in our church lies in the inertia of the methods of the elders. Tradition causes some to cling with tenacity to some so-called "law." A hangover comes from Paul. I don't believe in it. The Pauline doctrine concerning women was a tradition of old, thrust upon him by the customs of the age. In defining our attitude towards women, we must consider the customs of *our day*. Hats on, in the churches, or hats off,—no spiritual law is broken either way. If left on, they can be seen to better advantage than if lying on the seat! Were Paul here to-day, he would undoubtedly be led to speak of the wide diversity in dress evident, for he was always influenced by the custom of the times. "Wives, be subject to your husbands," was but a reflex of Pauline times. To-day she is not the *property* of her husband! We are all subject to the powers that be, and woman's relative position has changed considerably since

Paul's far-off day. Yet to-day some men obstinately continue to hide under Paul's statements, distorting them from their true perspective. They were consistent then, but out of line to-day. Were he here to-day, Paul would reflect to-day. To-morrow will see yet more change, and some day, even biological differences may be eliminated, for we are told that in heaven there will be neither marrying nor giving in marriage, but we shall all become as the angels.

So I say to the women, hang on to what you have, enlarge upon it as you are given vision and wisdom, and let the good work go on!

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### From Other Pastures

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(Notes from the National Congress of Mothers held in Kansas City, Missouri; last month.)

Mrs. Frederick Schoff of Philadelphia, President of the Congress, presided, assisted by Mrs. Milton P. Higgins, of Worcester, Massachusetts, and Mrs. David O. Mears of Cambridge, Massachusetts, vice presidents.

The meetings were held in the spacious, artistic, and comfortable assembly room of the Hotel Baltimore. Sister A. L. Yingling was chairman of arrangements and much credit was given to her for the success of the congress.

Mrs. Eugene Crutcher of Tennessee said that to popularize a movement insured its success. In a survey of a school district, twenty-eight out of thirty-eight children needed medical attention. This attention was given and now all the children and parents are clamoring for a standard of health to be maintained. Health has become popular in this district.

Mrs. Sherman, in speaking of school and home gardening, said that one year ago one and a half million children were given legitimate recreation in gardening. Now three million are engaged in such recreation. Profitable gardening should be made a regular subject in school work. In crowded districts children who went to school hungry are now being better fed, they are busy, they are kept out of court, and a useful bond of fellowship has been established. They are learning lessons of thrift and morality, each one contributing something to his support—and all this because of their gardens.

Doctor Valeria Parker of Connecticut said: "The United States was the first nation to establish a prevention of immorality in army camps and navy yards. Prior to this movement of the Government, city officials near camps refused to close places of immorality because they expected to make lots of money. The first move towards prevention was the establishment of a five- to ten-mile zone. Statistics prove that there was five times as much vice outside, in the cities and country as in the army. Therefore our responsibility for the enforcement of our moral laws is very great, and our duty is to elect officials who would enforce them." Doctor Parker spoke also of the necessity for educational work among children, to fix in their minds the right ideals regarding the beginning of life. She told of the boy who hears from one that his baby sister came from a doctor's bag, a neighbor girl who hears that her baby sister came down the chimney, another that her baby brother came from a cabbage, another brought by a stork, and so on until the child's mind becomes confused. He finally hears the story of life in the coarse, vulgar language of the street and playground, until there is nothing beautiful in the chaotic idea he has formed. The Y. W. C. A. are sending out doctors to instruct mothers in communities to know *how* to tell the story of life to their children and to supplement the mother's work by holding educational meetings with the girls.

An interesting number of the congress was that given by

Miss Alexander of Texas. She secured about fifteen high school girls from the Kansas City schools and had them pass in parade, their dresses and hats demonstrating their own handwork and the appropriate styles for girls in and out of school. By the use of charts she illustrated the most becoming lines in dress for large and for slender women, the becoming collars for round-faced and thin-faced women, etc.

Miss Elizabeth Harrison, of kindergarten fame, said, "There are three requisites in correct play for children: 1. It should interest the child. 2. Develop some art. 3. Have some worth-while content. . . . The home and kindergarten should cooperate, the home furnishing the three elements of health, viz: right food, right exercise, and right sleep. A mother avoids pie, tea, and coffee and thinks she has done her duty, but she has not trained her child to know what food is for. . . . A child of one district plays in alleys, trash cans, and dramatizes the police arresting a drunken man. The child of another district gazes in windows, touches flowers longingly—and that is the extent of their play exercise. Give them the constructive play exercise, dramatize the constructive child plays. Certain rules concerning size and shape of rooms for such worth-while effort, their location, etc., need not be followed arbitrarily, but just secure the best equipment and location available, make a beginning, and go ahead!"

Mrs. Hence Orme of Indiana is a rural woman and spoke on rural problems. She said that she had been asked why she did not move to the city for city advantages, etc., and she had replied, "I have a mission on the farm!" Dissatisfaction with social conditions on the farm is what sends the boys and girls to the city, and the police officers in many cities say their great problem is that of the rural boy and girl. . . . The church is not meeting its privileges in this regard, and the future of the rural communities will rest largely with what the churches will do *socially*. A community spirit should be developed, and one hindrance to this objective is a certain element which in these modern days is coming to the farm—that of the city farmer with servants and automobiles. An *inactive* farmer is a nuisance. *Occupying land owners* only can raise the standard of the farm life. A movement for better rural schools should be encouraged. The boy who finishes the ordinary rural school has nine months less training when he enters high school than does the city boy with whom he has to compete. Discouragement and failure may result."

MRS. J. A. GARDNER.

### Activities in the Northwest

*Dear Sisters of the Auxiliary:* I would beg a little space in your cozy corner for a letter from far-off Saskatchewan.

We feel that the Auxiliary work here is but in its infancy, since it was only begun a little over a year ago. Our people are scattered, branches being from twenty-five to one hundred and twenty-five miles apart. The sisters mostly live on farms, and have their time more than occupied. In spite of these handicaps, however, we are delighted to report that the work is flourishing in several localities.

During August and September of last year we traveled through the northern half of Saskatchewan, visiting practically every branch and Sunday school in the district. We succeeded in organizing seven different locals. One other has been organized since, so now we have a total of eight.

We appreciate very deeply the courtesy and consideration shown us by the members everywhere, and especially the presidents of the branches. Everything possible to facilitate our work was done, and those two months thus spent will always be remembered with gratitude and pleasure.

Shortly after this effort, the influenza (which, by the way, must be weary of shouldering the blame for so many omissions,) swept down upon us, and two locals have not yet recovered. The others, however, are meeting, keeping fingers and minds busy at the same time.

One local Oriole Circle was organized in the Artland Branch. We find girls everywhere anxious to take up the Oriole work, but Saskatchewan seems to be strangely lacking in young girls in groups. The superintendent of Oriole work in Alberta kindly volunteered assistance in organizing.

At our district conference in Saskatoon last July, the Auxiliary held a sale of work, which netted us a substantial sum. I believe the various locals are preparing to hold another this year, on a much larger scale. Last year most of the funds so raised were turned in to the Christmas offering.

At the conference we were also granted an afternoon for our own special work. We advertised our meetings in the city daily, and had several hundreds in attendance. Sister Daniel Macgregor gave us a most inspiring address on "Love"—parental, conjugal, brotherly, patriotic, etc. Red Cross work was discussed in many phases; and we are glad to say that most of the locals have worked industriously for that organization.

I fear I have occupied more than my share of space already, so will conclude, asking our sisters everywhere to remember those in Saskatchewan, who, although many of them overburdened and weary with home cares, are yet striving to be faithful to the business of the Father. I cannot close without thanking our president, Sister Krahl, and the other Auxiliary officers, for their kind assistance and unflinching patience towards us.

Your sister in the faith,

MRS. C. E. DIGGLE,

Organizer Saskatchewan District.

## LETTER DEPARTMENT

### Training for Foreign Missions

I have been deeply interested in the various articles appearing in the HERALD relative to a mission training school, and at the risk of being thought presumptuous I am giving expression to my opinion of the matter. Briefly, I may say that not only is it "one of the most important evangelical works which the church has undertaken," but also it is one of the most sensible policies which the church has adopted for the accomplishment of that most holy duty. It constitutes in every way a revelation of the Divine Mind, as remarkable and as necessary as anything in holy writ. It is a step forward and upward, and is another powerful witness that inspiration is still with the church. One has but to glance over the proposed training course to see how completely it will furnish the missionary with the qualifications necessary for his work:

1. Divine calling.
2. Consecration and qualification.
3. The preparation of mind and body.
4. And perhaps most important of all, the impetus which will be obtained through association with those who correctly interpret and value the ideals of Christ.

Who will say that a missionary force so constituted and qualified will fail to win the world to Christ? We cannot overestimate the value of these things, for history furnishes ample proof that the willing mind, the buoyant heart, and sound body have changed the course of dynasties and na-

tions, have enlarged the borders of empires, and from the four corners of the earth have brought treasures pleasing to mind and body. The morale of an army is as effective for conquest as armament, but one without the other is of little value. We can easily conclude that as we have the best armament religiously that the world knows, we must qualify to make our arms victorious through intelligent and consecrated use. Surely no one will seek to hinder the carrying out of such a splendid policy which not only bears the earmarks of superior human intelligence, but is also a glimpse of the Divine Mind. We cannot subdue the thought that God is still at the helm, all is right with the church. How it may appeal to others I cannot nor will not say, but as for me I receive more evidence of the divinity of our work through observing the sane policies which we are seeking to carry out.

In December, 1918, in London, Ontario, during the course of a round table talk at which President F. M. Smith presided, I was impressed to ask him if he had in mind any school for training young men and women for foreign and domestic missions, but refrained from asking, for reasons which I shall not express here. I was convinced then, my conviction is stronger now, that the policy which the Presidency has adopted for foreign missions is divine, and I pray that God may speed the right. As a young minister of the church speaking for hundreds of young people who no doubt feel as I do, I can only say, "Give us but room to stand, and we will move the world."

Deem me not boastful, my brethren, the strength of our convictions is not born of the flesh but of God, and through the power of the Spirit we seek victory for the right. Remember that consecration and qualification are the means by which a minister must magnify the divine calling, and great or small the service we can render, our only regret is that we cannot do more.

I shall subscribe myself, just a youngster,

GEORGE C. TOMLINSON, JR.

SAINT MARYS, ONTARIO, June 7, 1919.

### *The Bishopric*

*Advocate for 1919*

*"Every Member a Tithe Payer"*

Some regard the paying of tithing as a duty rather than an opportunity.

The man who gets his job done on time is the man who will eventually run the boss a neck-and-neck race for his job.

So

The man who pays his tithing when due, and then prays, will run the man who prays and then pays his tithing a neck-and-neck race for eternal life.

### *Things to Be Remembered*

Adam sinned and brought death. God sent his Son, who died to save us from our sins, or atone for our sins, if we believe on him, and give life eternal.

God is with us always. In all our days and nights, all life is full of God. What blessings come to us when we are faithful!

There are friendships in this life which never reach their depth of richness and beauty, playing only along the shore, while the great ocean of love lies beyond.

Happiness drawn from mere earthly sources is as changeable as varying sources can make it; but the peace of Christ is a constant abiding peace. Let us bear about in our hearts

the gladness which his Spirit doth reveal. For he who learns of Christ is emptied of self, of pride, of love of supremacy, and there is silence in the soul. We love to look to Jesus, waiting for his voice to lead, his hand to guide.

LOUISE STRICKLIN.

### *"Unto Whom Shall We Go?"*

"Unto whom shall we go; thou hast the words of eternal life."

The Apostle Peter spoke these words to Jesus after many had fallen away, and Jesus asked the Twelve if they would also forsake him. And this is my answer to all those who are sending literature to our church members, endeavoring to get us to turn away from those leaders that he has set over us.

While I (perhaps because of having been brought up a Quaker) cannot agree with some of our leaders in their war policy, and believe it a sin to encourage our young to educate themselves with the aim in view of being of military use in case of war, still I am confident, even certain, that no other organization on earth can compare with this Reorganized Church of Latter Day Saints as being in harmony with the word of God.

One writer makes the claim that the Prophet Joseph appointed fifty-three princes, and endeavored to set up an earthly autocracy. I have been in the church twenty-seven years, and have read all the standard books, and never heard of it before. But the church has never taken the ground that the Prophet was faultless. Moses smote the rock in the wrong spirit, and was not permitted to enter into the promised land. Still he was a true prophet. Joseph may have committed some overt act that caused his God to take him away, even as Moses was taken, before his natural strength was diminished, or his eye dimmed. But that does not exempt us from heeding God's commands given through him. It is very easy for the feet to say to the eyes, "I have no need of you."

All Saints know that God gave a revelation through the Seer for the Saints to purchase all the lands around about Independence, Missouri, which could at that time have been purchased for only a few dollars per acre. But like Israel of old, they were slow to heed the word of God, and let the golden opportunity pass by.

He also failed to heed the word of God "that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

In those early days, worldly ambition crept in, and even the leaders got mixed up in politics and the affairs of this life, and because of these things, God moved the church out of her place, and the church became disorganized. And that man of sin was revealed whose heart departed from God and who taught that he should become a god, even greater than the one that he said created this earth.

But the faithful were called together and reorganized under the power of God, and from 1852 until this day, God's chosen ministry have been trying to get the people to come up higher. I know the reason we have not been gathered sooner is largely the fault of the members. If our leaders have erred, it has been in not being severe enough. I believe that no person who has not paid his tithing (or tried his best to do so) should be disfellowshipped; and all our surplus should be put into the Bishop's hands as the beginning of our tithing. As the church of God, we should be ashamed at the showing we are making in comparison with some of the churches of men.

Our leaders have not enriched themselves at our expense; neither do they receive a big salary out of our tithing

money. Many of them have stifled their ambition and left good financial positions in order to give their full time to the work of the Master. Many of these men I am personally acquainted with, and they are able men that were in the way to make a success in business. And to-day they are living on an allowance from the church that is only a fraction of what they might have if they would leave the ministry. But they know that God has called them, and, like Paul, they feel to say, "Woe to me if I preach not this gospel" (that God has called me to carry to the people).

Our leaders are men subject to the same passions as the rest of us, and I expect that like the servants of God in all ages, they will make some mistakes. But all of us who are living our religion know that God is working in our midst, and Satan is raging and trying in every way to stir up discord. Can you or I afford to be one of his allies and, like some others, endeavor to stir up discord among God's people?

Satan knows how large the Christmas offering was, and how the Bishopric are really starting the gathering, and he is trying in every way to stop our progress. He knows that the best way is to make division, for he is well aware that "a house divided against itself cannot stand." Are we going to help him sow discord and make divisions, or shall we put our shoulders to the wheel and help push the load along?

We have made great progress in the last few years, and for one, I am determined to be a worker together with Christ and my brethren in this glorious work that the Master has committed unto our care.

Yours for unity and progress in the work of Christ,  
 THOMAS G. WHIPPLE.  
 GROTON, CONNECTICUT.

### THE TRUE SUCCESSOR OF THE MARTYR

(Continued from page 580.)

lished in their interests on Beaver Island).

Further statements make it clear just whom the boy was. An address in 1851 shows clearly that it was "young Joseph."

A paragraph in the *Gospel Herald*, August 31, 1848, is to the same effect with regard to Lyman Wight's testimony that young Joseph was his father's successor. John H. Thomas testified to the same effect in the Temple Lot Suit. His testimony is given on page 255. Part of it is as follows:

Brigham Young stated at that conference himself that no man could stand in Joseph Smith's place, because he said he had seen him ordained, set apart to fill his father's place, and that place belonged to him by right, and God would take care of him and bring him forward at the right time; there was no trouble about that at all. There were a great many people present there who heard the same thing said by Brigham Young that I have just testified to, and there are a great many of them living to-day.—Abstract of Evidence, Temple Lot Suit., p. 255.

John H. Carter's testimony was also given in the Temple Lot Suit, as follows:

I was present at a meeting in the city of Nauvoo, in the State of Illinois, at which something was said or done about the successor of Joseph Smith. It was held in the Bowery, right north of the Temple, and Joseph Smith was on the stand. I cannot tell you when it was, but it was not long

before he was killed. This happened in Nauvoo, in the Bowery that was erected right north of the Temple, where they held meetings before the Temple was finished. Yes, sir, Joseph Smith who was called Junior, was on the stand. It was on a Sunday. There was a congregation gathered there on that occasion; it was a large gathering. It was the people mostly from Nauvoo who had gathered there, and when they got together on these occasions there was a large gathering.

. . . Joseph Smith came on the stand leading his son, young Joseph, and they sat him down on a bench at the Prophet's right hand, and Joseph got up and began to preach and talk to the people, and the question he said was asked by somebody, "If Joseph Smith should be killed or die, who would be his successor?" and he turned around and said, pointing to his son, "There is the successor," and he went on and said, "My work is pretty nearly done," and that is about all he said in regard to his son. He said in answer to a question that was asked as to who should be his successor in case he should be killed or die, and he pointed to his son, young Joseph, who was sitting at his side, and said he: "There is your leader."—Abstract of Evidence, Temple Lot Suit, pp. 180, 181.

Many other witnesses could be cited, as for example, Sophia K. Cook, of Provo City, Utah, who was a niece of Martin Harris, made an affidavit as follows:

With no other motive than that the truth may be known by all men to whom this affirmation may come, I, Mrs. Sophia K. Cook, do hereby solemnly swear that I was born near Pontiac, Michigan, July 28, 1828. I was baptized into the Church of Jesus Christ of Latter Day Saints in Missouri in my girlhood, my parents having previously united with that church. I am now a member of the church of Latter Day Saints, the headquarters of which are located at Salt Lake City, though I do not indorse polygamy; that I was present in a meeting held in the Bowery in Nauvoo, Illinois, the date of which, to the best of my recollection, was the spring or summer of 1843 or 1844; I was sitting west from the speakers' stand, only a few feet. At this meeting I heard Joseph Smith, president of the Church of Jesus Christ of Latter Day Saints, say in substance: "I have often been asked who would succeed me as the prophet to the church; he is here in the stand." He turned and led his son Joseph before the audience and said: "My son Joseph will be your next prophet." Approximately, I should say there were several hundred people present at this meeting.

Subscribed and sworn to before me this 13th day of September, A. D. 1900.

JOHN U. BUCHI, *Notary Public*.

My commission expires February 5, 1904.

(Seal.)

—From The Interpreter, page 38.

According to the above, he was blessed and anointed three times, and set apart by the laying on of hands to be his father's successor.

First: Lyman Wight relates the laying on of hands in Liberty Jail. This would apparently be in December, 1838, when Joseph Smith was only six years of age, hence before he was baptized. Joseph Smith also refers to this, though so young a boy at the time.

Second: A meeting was held of the church dignitaries in the office in Nauvoo, and he was again

blessed, Hyrum Smith anointing; Joseph Smith confirming the blessing. This was after his baptism in 1843. Joseph Smith, the late president of the Reorganized Church testifies to this, also James Whitehead. John H. Thomas states that Brigham Young stated that he had seen him ordained or set apart to fill his father's place. Other evidence includes Emma Smith, probably Lyman Wight, and others.

Third: He was shortly thereafter presented to the church, three thousand being assembled in the grove, and was then presented to, and accepted by the people to be his father's successor. To the witnesses already named, we may add John H. Carter, Sophia K. Cook, and others.

Fourth: Joseph Smith himself states that just before his father left Nauvoo for Carthage, he laid his hands upon his head and again blessed him and designated him to be his successor. This being just prior to his departure for Carthage was evidently nearly his last, if not his last official act, and showed his intent at that time.

Some other witnesses' testimonies are not so clear cut, nor do all designate which ceremony they witnessed, but still clearly testify that he was to be his father's successor and was so designated. (See SAINTS' HERALD, volume 39, page 339.)

According to Doctrine and Covenants 43:1, 2, Joseph Smith, jr., would have the right to appoint his successor and designate him as that to the church. It seems plain that he did so, and it is also plain who was the one designated, and that this was his son, Joseph Smith, the late president of the Reorganized Church.

This is not new to those who have borne the heat of the day defending the work, but there are many who are not in touch with the evidence. This is our only excuse for re-submitting. Also because some have attempted to misrepresent his testimony as above indicated. The law as accepted by the church is that through revelation to the Prophet, his successor should be appointed. This was done. His son was so designated.

S. A. B.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

POTTAWATTAMIE.—At Crescent, Iowa, May 25, 26, 1919. District presidency presided. The following resolutions were adopted by the conference: "As some of the branches of this district are now operating under the plan of a branch president and all other ordained men laboring under his direction, Therefore, be it resolved; that we as a district conference, look with favor on branch presidents nominating, subject to the branch approval, one or two associates. Be it resolved that we, the district conference, request all the branches of our district to select their officers for a period of one year, the election to be held during the month of December and the new officers take up their work on the first day of January following. And, be it further resolved that the date of said election be left to the president of

each branch, and the branch presidents are hereby requested to confer with district presidents before setting date for said election of branch officers." Because of his many duties as Bishop's agent, Brother J. A. Hansen, district president, submitted his resignation, which was accepted. Brother Orman Salisbury was elected president. Counselors: J. A. Hansen, B. S. Lambkin. A vote of thanks was extended to Brother Hansen and G. J. Harding for their services to the district as presidency. Next conference to be held at Hazel Dell, Iowa, October 3 and 4. Elsie Lapworth, Secretary.

### Conference Notices

North Dakota, July 9, at M. D. Graham's, Burlington, North Dakota. J. W. Darling, secretary.

Southwestern Texas, at Pipe Creek, beginning Friday night, August 8; the matter of a reunion will be announced later. Carl F. Wheeler, secretary, Route A, San Antonio, Texas.

### Convention Notices

North Dakota Sunday school, July 5, at M. D. Graham's place, Burlington, North Dakota. Gladys Darling, secretary.

### Reunion Notices

Clinton, at Eldorado Springs, Missouri, August 8 to 17. H. E. Moler, district president, Mapleton, Kansas.

Southern California, at Hermosa Beach, August 1 to 10. A good program is assured. All wishing tents, cots, etc., address Peter Kaufman, Montebello, California. Date of district conference is not yet settled, but will be held sometime during reunion. G. H. WIXOM.

Chatham, at Erie Beach, July 18 to 28. Meals will be served in large dining tent: Breakfast 15 cents; dinners and suppers, 25 cents. Reduction for children. All wishing tents send order, or for price list, to Stewart Lamont, Box 236, Chatham, Ontario. Order early and make sure of tent. Will be time for auxiliary work. Many of the prominent general officers of the church will be present. Stewart Lamont, president; J. C. Dent, secretary.

Saints expecting to attend Holden Stake reunion, at Pertle Springs, near Warrensburg, August 15 to 25, please write to Fred A. Cool, Warrensburg, Missouri. Holden, Independence, and Kansas City Stakes unite. Furnished rooms, including electric lights will rent for \$4.75 and \$6 for the ten days. All rooms on reunion grounds. Also hotel accommodations if preferred. Send cash for reservations. Reduced rates may be secured by purchasing tickets to Pertle Springs.

Little Sioux and Gallands Grove Districts will hold a joint reunion in the beautiful park in Dow City, Iowa, August 22 to 31, 1919. Tents may be rented at the following prices: 8 by 10, \$2.25; 10 by 12, \$2.75; 12 by 14, \$3.80, each having 3-foot wall; 12 by 14 having 6-foot wall, \$5.40. Canvas cots, 2½ by 6½ feet, at 40 cents. An additional charge of 25 cents will be made for setting up tents. A dining tent in charge of E. R. Butterworth, Dow City, will be operated on the grounds; also a confectionery stand in connection, in charge of the reunion committee. The First Presidency will provide an excellent corps of able speakers. Auxiliary and recreational work will be a very important feature each afternoon, except Saturdays and Sundays. All orders for tents should be forwarded promptly to F. R. Schafer, secretary, Denison, Iowa. Amos Berve, chairman, Logan, Iowa; J. L. Butterworth, treasurer, Dow City, Iowa.

### Addresses

Elder V. M. Goodrich, 1404 Charles Street, Saint Joseph, Missouri.

### Book Reviews

READING THE BIBLE.—By William Lyon Phelps. The Macmillan Company, New York, \$1.25. Among the many good books on this general subject, this one will stand out as one eminently worthwhile. The author does not pretend to special theological training, consequently does not attempt to treat the subject from that standpoint, but merely from a literary point of view. It furnishes pleasant inspiration to the reading of the pages of Holy Writ, by giving us a human interest touch to the following chapter headings: Reading the

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Bible, Saint Paul as a letter writer, and short stories of the Bible. Speaking of Paul's reference to baptism for the dead, he says: "Paul seems to have believed in the efficacy of this superstitious rite." But this is the worst criticism we can make of the book, and the author is not to be blamed for lacking a further knowledge of this God-given rite such as is given in the three standard books of the church. The book is chiefly valuable for the comprehension it gives one of the Pauline epistles, though the other chapters are of interest and value.

THE BOOK OF FREE MEN.—By Julius F. Seebach. George H. Doran Company, New York, \$1.25. It is the story of the Bible in quite a new way, giving the facts and proof of the transcending influence of the Bible in the civilizations of the world, and particularly with reference to the settlement of the United States. It deals with the development of the Bible, with its completion, and its various translations; how it was submerged during the Middle Ages, and other substitutes offered, until it became a book forbidden to the people. Then how through the Renaissance and Protestantism the book was resurrected and became a special reservoir of our speech. The Bible is considered in Catholic America and in Protestant America, with different views of the value of the book; and especially summing it up as *The Book of Liberty*. A bibliography to the Bible is also included in the 235 pages of this volume. There also are brief extracts from the statements of famous men concerning this Book of books.

HIDDEN TREASURES.—A very recent book by John Thomas Simpson, published by the J. B. Lippincott Company, Philadelphia, at \$1.50 net. If we could think of a way to induce every young lad among us, especially the farmer boys, to read this book, we would adopt it. It is a fast-moving story that the most vigorous boy will not tire of, yet it is packed full of information that will inspire anyone with the possibilities of hidden treasure on the home place. Knowing the difficulties of providing reading matter for the boys which will be given a warm spot in their hearts and be worthy of that place, we believe this is such a book, and welcome it as not only a good story but a really valuable contribution to young people's literature, so badly needed these days.

Pastoral

To the Saints of Western Oklahoma and the Panhandle of Texas; Greeting: The powers that be have deemed it proper for me to labor with you another year. I therefore address this epistle to you to let you know that I am anxious to serve you. Our field is large, and the membership is widely scattered; it is therefore difficult for us to reach you all in the course of a year. We, however, trust you will give us your hearty cooperation and support, that the interests of the church may be advanced in this part of the world.

Our late General Conference was an important one, and marked an epoch of growth and development in the church. The church debt has been paid, and the Bishopric are now looking toward the purchase of lands for the purpose of granting stewardships with the Christmas offering funds. Let us renew our zeal and make this year a banner year for the church. The hastening time is upon us, and it requires the best there is in us to keep abreast of the times.

Brother J. D. Shower is associated with me in Western Oklahoma, and we feel sure that he will render us efficient and profitable assistance. He will devote the greater part of his time to the eastern and southeastern part of the district. Those desiring preaching or other ministerial work in those parts, should get in touch with him. His address is 106 North River Boulevard, Independence, Missouri.

As in the past three years, I will devote a goodly part of the time to the unorganized portion of the field, and the Panhandle of Texas. We particularly desire to hear from the isolated members, and will make every effort to serve you. We will be glad to receipt you for tithes and offerings, or you may send it direct to the Bishop's agent, Brother L. D. Dyke, Eagle City, Oklahoma.

My address is 1302 West Maple Avenue, Independence, Missouri.

Very truly yours,

J. E. VANDERWOOD.

To all Saints in the Southeastern Mission; Greeting: Having been appointed to labor among you as missionary in charge during this conference year, I desire to call your attention to a few points which may be of special interest.

THE TIME IS PASSING

Already about one fourth of the year (counting from conference to conference) has passed away and we should be warned that the remaining portion of the time will not wait for us, but if we are to secure or reclaim the divine grace of blessing that comes to the diligent, the days as they pass, must be employed in useful and faithful service.

COOPERATION OR TEAM WORK

To secure best results, our work must be cooperative, and without jealousy or strife. If the missionaries and local authorities will cooperate, and seek to help and encourage each other in their work, laboring along lines of mutual agreement, and in the spirit of prayer and humility, having an eye single to the glory of God, and hearts set to do his will, then I am sure success will crown our efforts; and no dark regrets embitter our song of triumph at the year's close. "We may be helpful to some if we try" says one of the song poets. Let us all try.

THE ISOLATED ONES

I wish all who live in the outlying places, away from the branches and especially where there has been no preaching by the elders, would write me as to the prospects for mission work; and their desires for preaching in their respective localities. We desire to push the work into as many new fields as possible this year. Any assistance we can get from any one will be very much appreciated. If any Saints anywhere, have friends in the Southeastern Mission, whom you would like to have the missionaries visit, please write us, giving their address and we will try to visit them. Give us the name of railroad as well as town.

REPORT FROM MISSIONARIES

Statistical reports from the missionaries are expected the first of each month. Please be prompt so report can be made to the Presidency or Twelve in good time.

TITHES AND OFFERINGS

Last year the record of tithes and offerings was quite gratifying. It is hoped that we may do better still this

year. The Christmas offering this year is to be put into the fund for the purchase of land for the redemption of Zion. This is one of the most important moves the church has made. The Bishop's hands should be upheld and strengthened in this work. It is a forward movement. Let us do our full share along this line.

#### THE CONFLICT

The fight is on and we must win. Satan with a host is arrayed against us. Loyal service to Christ, faithfully and diligently keeping his word, will give us the victory. In no other way can we succeed. With the help of the Lord the church must fight its own battles. The world will not help us. Some have thought the great war through which we have passed would soften the hearts of the people and cause them to be more easily influenced by the gospel message. But we must not depend on outside influences. Every inch of ground we gain, every evil we subdue, every soul we convert to God, will be by and through the power of the gospel just as it has always been. Realizing this, let us not put confidence in any worldly or outside influence, but move forward in faith, presenting, by precept and example, the gospel of Christ to the people, "For it is the power of God unto salvation."

#### INDIFFERENCE

Be not indifferent. It hides the beauties of the gospel from the eyes of others, and soon destroys one's own spiritual life. Indifference exerts an influence or power that is as deadly as some of the outbreaking sins that we do not tolerate. Why tolerate the sin of indifference?

My home address is 316 South River Boulevard, Independence, Missouri. For short times, my mission address will be, Paris, Tennessee, care of J. R. McClain.

In gospel bonds,

T. C. KELLEY.

## FROM HERE AND THERE

#### VISIT NAUVOO

Bishop George Lewis of Wells End, Australia, and Bishop James F. Keir of Independence, Missouri, were pleasant callers last Tuesday. They belong to the Reorganized Church of Jesus Christ of Latter Day Saints, and were here to give Nauvoo a look over, and they expressed a kindly feeling for the old town. They informed us that it was a beautiful site for a great city and hoped that some day it would grow and grow. Bishop Lewis of Australia said his country was becoming a wonderful one, and a delightful place to live in.—*Nauvoo Rustler*, June 3, 1919.

#### AUTUMN LEAVES FOR JUNE

A leading article in the June number is one by Augustine Dwyer on "What shall we read?" The collection of poems is exceptionally good, all contributed for the good of the cause, some by those not members of the church but who were attracted by the work *Autumn Leaves* is doing. "The brotherhood of man" is the title of a Graceland oration by Fernell Briggs. There are timely editorials on "Foreign Missions," "June Brides," "Poor Rich Girls." There is a cartoon by John Collin; a mission experience by one of our men in the field; excellent chapters of the two serials, "The call at evening," and "Book of Mormon evidences," and the departments contain matter of special interest.

Elder George H. Wixom, president of the Southern California District, visited at Des Moines, Independence, Saint Joseph, and elsewhere on his way home to San Bernardino, and then he had scarcely arrived before he accepted an invitation to go to El Centro, where he spoke in the Christian Church, and also performing the wedding ceremony for two couples. The latter occurred in San Bernardino, one party of each couple residing in that city.

At the Lamoni Stake conference at Hiteman, June 12 to 15, occurred the ordination of Elder Cyril E. Wight, a son of J. W. Wight, as a counselor to John F. Garver, president of the stake. This completes the stake presidency, Elder D. T. Williams having been ordained as a counselor nearly a year ago.

#### PRESIDING PATRIARCH ON TOUR

Last week Presiding Patriarch Frederick A. Smith left for Minneapolis, Minnesota, on an extended tour of the reunions of the Northwest. He is accompanied by Elder W. R. Dexter, a competent stenographer, who will render efficient service in the reporting of blessings. The reunions of Minnesota, North Dakota, Montana, Spokane, Seattle, and British Columbia, Northern and Southern California are included in the itinerary.

#### JOINT COUNCIL MEETS

The meeting of the joint council of Presidency, Twelve, and Bishopric are to meet this week, beginning on the 16th. The appointment of missionaries and a number of other important items of business are to be taken up.

Doctor John R. Green has just returned home after ten months in the military service. He has served in the Base Hospital, Camp Upton, Long Island, since the close of the war in charge of the surgery of the chest and lungs at that place, and has just been able to obtain his release since the work in this line has been finished as the various Eastern divisions of the army have been demobilized. Doctor Green prior to entering the military service was a surgeon in attendance at the Independence Sanitarium, and the Sanitarium is pleased with his continued good work in the army service, a part of which appeared in the *Journal of the American Medical Association* in reporting on the medical research work, which promises to be of much use in this line.

The case in the civil courts of Toronto against R. C. Evans, asking for a financial accounting closed Saturday, June 7. The decision in all probability will not be handed down before September or October.

A letter from Saint Louis advises us that Elder Ralph W. Farrell and family have reached their field of labor, and hope soon to be settled. There is a splendid field for service in that city. He no doubt can be reached for the present, care of G. S. Trowbridge, 5032A Devonshire Avenue, Saint Louis, Missouri.

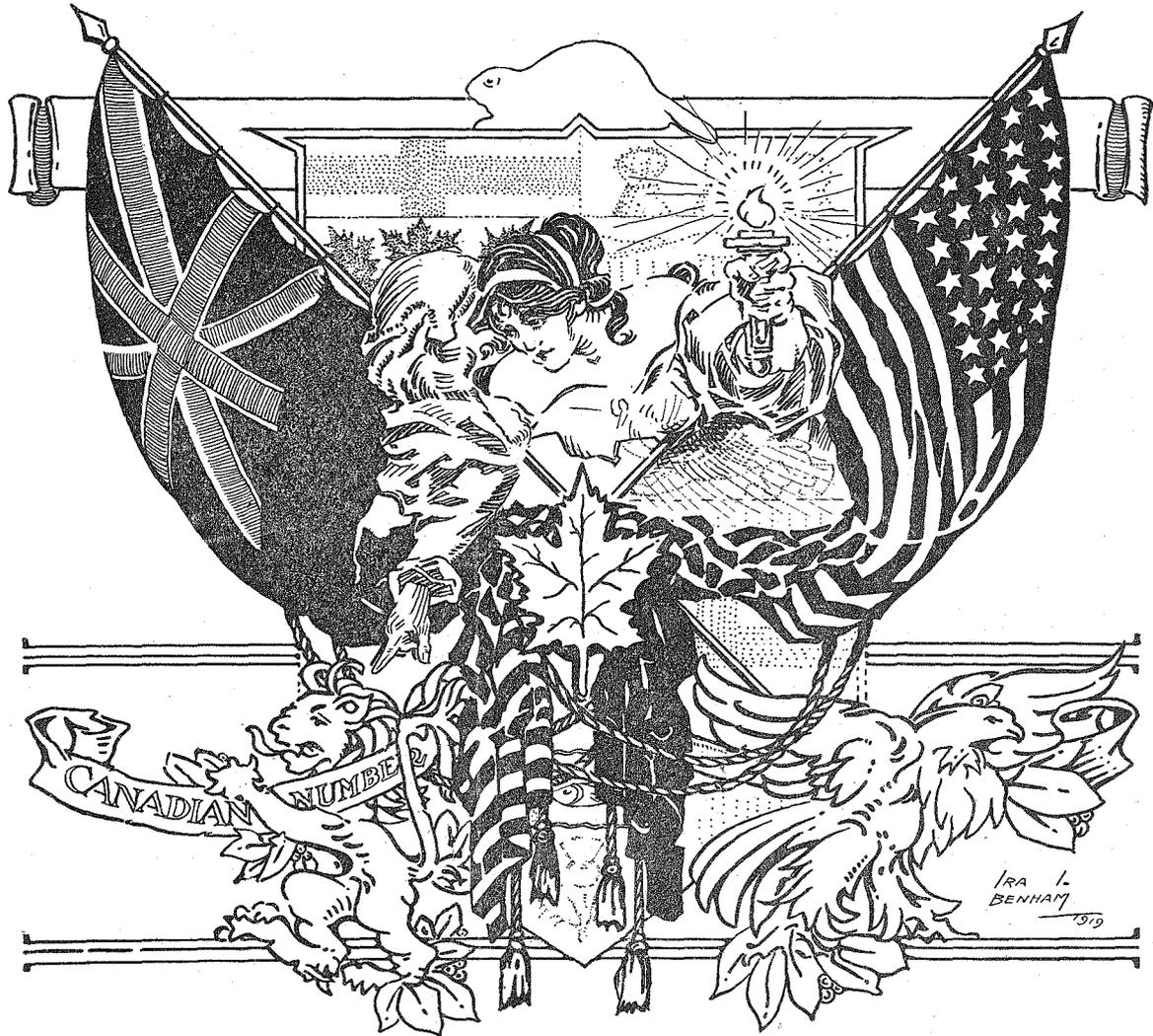
Elder Daniel Macgregor has been quite busy since conference. He engaged in a short debate on June 1 and 2, at Battleford, Saskatchewan. He is busy doing his work, and hence is happy.

#### SOME INTERESTING BOOKS

In our book review department of this issue some excellent books are noted this week, and we call the attention of our readers to them. The admonition to become acquainted with all good books requires that we keep in touch with the latest developments in this line, that we may know which are the best for our special needs.

Reorganized Church of Jesus Christ of Latter Day Saints. Regular Sunday school 10 a. m. Remember our aim—"a Christmas offering of \$1,000." Preaching at 11.30. Social meeting at 3 p. m. In the evening at 8.30 Bishop George Lewis of Australia will be the speaker. Choir practice Thursday evening, 8.30. Religio Literary Society Friday, 8.30 p. m. Quarterly conference at Sedalia next Saturday and Sunday.—*The Holden Progress*.

# The Saints' Herald



❁ ❁ SOME CANADIAN VERSE ❁ ❁

**THE MAPLE LEAF FOREVER**

(National Song of Canada.)

In days of yore, from Britain's shore,  
Wolfe, the dauntless hero came,  
And planted firm Britannia's flag  
On Canada's fair domain!  
Here may it wave, our boast, our pride,  
And joined in love together,  
The Thistle, Shamrock, Rose entwine  
The Maple Leaf forever.

Chorus:

The Maple Leaf, our emblem dear,  
The Maple Leaf forever!  
God save our King, and heaven bless  
The Maple Leaf forever!

At Queenstown Heights and Lundy's Lane,  
Our brave fathers, side by side,  
For freedom, homes, and loved ones dear,  
Firmly stood and nobly died;  
And those dear rights which they maintained,  
We swear to yield them never!  
Our watchword evermore shall be,  
The Maple Leaf forever!

Our Fair Dominion now extends  
From Cape Race to Nootka Sound;  
May peace forever be our lot,  
And plenteous store abound;  
And may those ties of love be ours  
Which discord cannot sever,  
And flourish green o'er Freedom's home,  
The Maple Leaf forever!

On merry England's far-famed land  
May kind heaven sweetly smile;  
God bless old Scotland evermore,  
And Ireland's Emerald Isle.  
Then swell the song, both loud and long,  
Till rocks and forest quiver,  
God save our Queen, and heaven bless  
The Maple Leaf forever!

**DOMINION DAY**

Canada, Canada, land of the maple,  
Queen of the forest and river and lake,  
Open thy soul to the voice of thy people,  
Close not thy heart to the music they make.  
Bells, chime out merrily,  
Trumpets call cheerily,  
Silence is vocal, and sleep is awake!

Canada, Canada, land of the beaver,  
Labor and skill have their triumph to-day;  
Oh! may the joy of it flow like a river,  
Wider and deeper as the time flies away.  
Bells, chime out merrily,  
Trumpets, call cheerily,  
Science and industry laugh and are gay.

Canada, Canada, land of the snowbird,  
Emblem of constancy, change cannot kill,  
Faith that no strange cup has ever sobered,  
Drinketh to-day, from love's chalice her fill.  
Bells, ring out merrily,  
Trumpets, call cheerily,  
Loyalty singeth and treason is still.

Canada, Canada, land of the bravest,  
Sons of the warpath, and sons of the sea,  
Land of no slave-lash, to-day thou enslavest  
Millions of hearts with affection for thee.  
Bells, chime out merrily,  
Trumpets, call cheerily,  
Let the sky ring with the shouts of the free.

Canada, Canada, land of the fairest,  
Daughters of the snow that is kissed by the sun,  
Binding the charms of all lands that are rarest,  
Like the bright cestus of Venus in one!  
Bells, chime out merrily,  
Trumpets, call out cheerily,  
A new reign of beauty on earth is begun!

**PRAYER FOR DOMINION DAY**

With head uplifted toward the polar star,  
And feet half buried in vines and corn,  
Our country, of the nations latest born,  
Stretches one hand the Atlantic's waves to bar,  
The other to the setting sun afar—  
Rolls back the Pacific towards the morn!  
And yet methinks distracted and forlorn  
She looks—from things that were to things that are—  
With doubtful eyes, that all uncertain sweep  
The wide horizon, as if searching there  
For one strong love to make her pulses leap  
With one strong impulse! Wayward passions tear  
The heart that should be set in purpose deep,  
And cloud the eyes that shall be raised in prayer.

O God of nations, who hast set her place  
Between the rising and setting day,  
Her part in this world's changeful course to play,  
Soothe the conflicting passions that we trace  
In her unrestful eyes—grant her the grace  
To know the one true, perfect love that may  
Give noble impulse to her onward way—  
God's love that doth all other loves embrace!  
Gird her with panoply of truth and right  
In which she may go forth her fate to meet—  
Ithuriel's spear, to crush with angel might  
The brood of darkness crouching at her feet;  
With faith to nerve her will and clear her sight,  
Till she shall round a destiny complete!

—Agnes Maule Machar.

“Half the men in the world are hiding behind the excuse,  
‘the spirit is willing, but the flesh is weak,’ when they really  
mean, ‘the flesh is able, but the spirit is not willing.’”—E. A.  
Smith, in Joe Pine.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, June 25, 1919

Number 26

## THE CANADIAN NUMBER

BY S. A. BURGESS

It has been the wish of the editors for several years to have prepared a special Canadian number, and now at last that wish is fulfilled.

We thought at one time of preparing it for Empire Day, May 24, but one of our good Canadian missionaries expressed a preference for Dominion Day, July 1.

As pointed out by Elder Daniel Macgregor in this number, the American Revolution brought indirectly to pass the like consequences for Canada; so that her several separated states were brought together and formed a federation in 1867. This included then only the four provinces of Ontario, Quebec, New Brunswick, and Nova Scotia, or Upper and Lower Canada and Acadia.

But since then Canada has shown remarkable development and has organized the several states of the West and Middle West, and represents indeed a far-reaching dominion, just beginning to receive its development.

By proclamation of Queen Victoria, on the 22d of May, the new constitution of the federation came into effect on the 1st of July. This day was then fixed by statute as a public holiday and is annually observed as Dominion Day. What the day means to them is emphasized in Elder Macgregor's article in this issue.

For Canadians this is the Dominion Day Number. It is for all the issue devoted to Canada and the work there.

## A BRIEF SKETCH OF THE WORK

BY S. A. BURGESS

On October 5, 1833, Joseph Smith, Sidney Rigdon, and Freeman A. Nickerson started from Kirtland on a mission to Canada, which proved to be very successful. They reached Canada by the 17th, having preached on the way; Brantford, Mount Pleasant, Colburn, and Waterford are mentioned. A number were baptized at that time, and E. F. Nickerson ordained an elder. Joseph Smith and

Sidney Rigdon returned to Kirtland early in November.

Then at the meeting of the High Council in the following February the question was raised, What elders present would go to Canada and preach the gospel to that people? for they had received a number of letters asking for help. Lyman Johnson and Milton Holmes, Zebedee Coltrin and Henry Harri-man, Jared Carter and Phineas Young, were appointed to go. This work was evidently in Ontario, and in the part between the Great Lakes. The work was pushed there, but we are able to find but little further reference to it in the history of the early church.

On August 11, 1838, Joseph Smith states that he left Far West to visit the brethren on the forks of Grand River in Missouri, who had come from Canada with Elder Babbit. It would seem possible that others may also have moved Zionward, but we have no direct reference to the number, or as to how energetically the work was pressed. The conditions in Missouri and Illinois evidently took most of the attention of the officers of the church.

Some early efforts were made there by the Reorganized Church, as we note as early as the fall of 1860 letters were being received from Canada for publication in the HERALD. The Church History remarks that the closing of 1864 found the work being pushed in the Dominion of Canada.

By 1875 reports were being received from Nova Scotia, as well as Upper Canada, but evidently the work was established around London, Canada. Joseph Luff and J. J. Cornish were busy there in 1876. In fact, London appeared to be the center of the church work, from which it radiated out to the neighboring fields.

As to the districts, the arrangement appears to be different now from what it was in the seventies, as we notice reference only to the Kent and Elgin District (this became later the Chatham District), and the London District. There were evidently branches at Lindsley and Blenheim, as well as at London, and an effort made to secure a church building in Toronto, though the Saints there were poor and were having a hard time. Despite their difficulties, they still continued most earnestly their

efforts. In 1882 ten were baptized at Green Ridge, Manitoba, by W. H. Kelley and George H. Blakesley, Brother J. F. Burton was renewing the work in Nova Scotia. In 1897 the visit of President Joseph Smith to Ontario on October 12 is referred to in the *SAINTS' HERALD*, volume 44, page 662. He visited Blenheim, London, Saint Thomas, and Niagara Falls, as well as Chatham and other points.

There were sixteen branches in the Chatham District at that time, with a membership of six hundred. He also made other visits to that field, especially Ontario, visiting Toronto among other places.

In the brief time at our disposal just now, we have not discovered just when the Chatham and London Districts were organized, nor when the Kent and Elgin District ceased to exist. However, the work was established in Canada early, and principally in Ontario, later in Nova Scotia and Manitoba.

In 1909 the province of Manitoba was organized into a separate district, to be known as the Winnipeg District. The Saskatchewan District was also organized, consisting of the provinces of Saskatchewan and Alberta. The London District in Ontario was divided at the same time, and formed the additional district of Toronto.

In 1913 the Saskatchewan District was divided upon petition to form the new district of Alberta. And in 1916 the Owen Sound District was formed out of the Toronto District. The following year, upon petition of the Spokane District, that part of British Columbia lying east of meridian 120 was included in the Spokane District. Before that the Seattle and British Columbia District had been organized. In 1918 the Saskatchewan District was divided to form the Northern Saskatchewan and Southern Saskatchewan Districts.

So it will be noted that it is within quite recent years that the work has been built up in Manitoba, Saskatchewan, Alberta, and British Columbia. The great western plains were but very lightly settled until within the past twenty years.

Yet an examination of the list of members in the four Ontario districts will show that four fifths of the church membership in Canada is still located in that province. The development in Saskatchewan and Alberta has been indeed remarkable within recent years.

The names of those who have done the work, gone through the hardships on the firing line, are mentioned in the articles which follow.

Some men are so excessively acute at detecting imperfections that they scarcely notice excellencies. In looking at a peacock's train they would fix on every spot where the feathers were worn, or the colors faded, and see nothing else.—Archbishop Whately.

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## CANADIAN MISSIONARIES

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BY S. A. BURGESS

There are four hundred and eighty-four ministers listed for Canada, holding all degrees of the priesthood. These are men who earn their living in secular employment and give their time on Sunday and at such other times as they can spare during the week to the service of the church.

Besides these a number of missionaries have been appointed, but apparently none are appointed to the East, Quebec, Nova Scotia, New Brunswick, or Newfoundland, though part of Quebec would come within the field of Elder Pement, at Ottawa.

To Ontario there has been assigned in the Toronto District, in addition to Philemon Pement, J. W. Davis at Hamilton, T. W. Williams at Toronto, and George E. Harrington, J. A. Wilson, and James Pycock to the district at large. Elders Pement, Pycock, and Wilson are appointed as missionaries; the others are given local appointment.

In the London District, B. H. Doty and William Grice are appointed; to the Chatham District, Cornelius M. Clifford, Wilbert Woods, J. H. Yager; to the Owen Sound District, J. L. Mortimer and Samuel G. St. John. Elder John Shields has been appointed to the Owen Sound, London, and Chatham Districts.

To the west of Ontario, Nelson Wilson is appointed to Winnipeg; J. W. Peterson and T. J. Jordan to Saskatchewan; William P. Bootman, Fred Gregory, and William Osler to Alberta; J. D. Stead to north-west Canada; and S. S. Smith to Seattle and British Columbia District.

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## HOW MANY IN CANADA?

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BY S. A. BURGESS

It may be a surprise to some of our readers to learn that the largest number ever baptized in Canada for any one year was for the year 1918—751. The next largest was apparently 1917, when 648 were baptized; the third largest in 1914, when 437 were baptized.

In 1891 there were 1,572 members in Canada, which included 6 in Manitoba, and 47 in Nova Scotia. In 1900 there were 2,784, a gain for the nine years of 1,212. In 1910 there were 4,931, a gain of 2,147 for the decade. In 1919 there are 7,840, a gain of 2,909 for the nine years.

The membership doubled in the eleven years from 1891 to 1908, and more than doubled in the next fourteen years to 1916.

The credentials for the Canadian districts show in Alberta 421 members; Chatham, 1,505; London, 1,016; Nova Scotia, 43; Northern Saskatchewan,

340; Owen Sound, 1,618; Toronto, 2,221; Winnipeg, 239.

The above figures are for 1919, with the exception that those for Alberta, Nova Scotia, and Winnipeg are for 1918. No figures are given for Southern Saskatchewan, but in 1918 Saskatchewan as a whole reported 552. Seattle and British Columbia District reports 758 members; and the Spokane District reports 600; but they do not show the number in British Columbia. Part of British Columbia is in the Spokane District.

This would mean a gain of 215 not directly accounted for, which might be partly accounted for by Alberta, Saskatchewan, Nova Scotia, Winnipeg, and British Columbia; and which may also be partly accounted for by the adjustment between the end of the year and the time of reporting membership in connection with credentials to conference.

The work is apparently onward, and the spirit of the Master is working with the church in Canada.

## CANADA AND CONFEDERATION

BY DANIEL MACGREGOR

The confederation of Canada, effected some fifty-two years ago, inaugurated the birth of a nation destined to occupy a commanding position in the council of human governments. Prior to that time the country was divided into contentious colonies, animated by adverse policies, religious, political, and racial.

The story of Canada is divided into three great periods: the first as a colony under the French; the second as a colony under the British; and the third as a self-governing nation in association with that group of nations comprising the British Empire.

The first period marks an era of two hundred and sixty years of political and religious intolerance, during which the country made no progress, save in the development of an enslaving system, answering the orders of the papal hierarchy. Rome had placed one foot upon the neck of Mexico, and the other she had set upon Canada, from whence she purposed to conquer and control all America.

But an overruling Providence ordered otherwise. It was ordered through the inexorable agency of war. France and Britain, those ancient adversaries of medieval times, found occasion to renew hostilities, and their combats were carried to America. The conflict was long and bloody, in which the genius of George Washington first showed itself on the side of the mother country, Great Britain.

Canada is undoubtedly indebted to the colonists of New England, who, true to their political ties, rallied to the support of Old England in a war against the aggressor and aggressions of the north.

Eventually the struggle was decided. It was de-

ecided on the immortal field of the Plains of Abraham, where Wolfe, the British commander, expired in the hour of triumph. In 1760 peace was declared, and all of Canada was ceded to Great Britain. Under British administration, the day of political liberty dawned, and Canada began her development.

There was another event which contributed to the laying of a splendid foundation for the country. It was the setting up of the free American Govern-



DANIEL MACGREGOR

ment in 1776. The Declaration of Independence found a ready and appreciative response in the bosom of every true-born Canadian, and undoubtedly influenced the colonial policies of the motherland from that time henceforth.

Upon the close of the War of the Revolution, thousands of the New England citizens who did not countenance what appeared to them as drastic measures to acquire self-government, and who did not relish separation from Old England, removed to Canada, settling in the unsettled regions of Acadia and Ontario. To this bold and hardy race of pioneers, Canada will be eternally indebted for that vigor, vitality, and trueness of character that has made her name respected, and her citizens revered.

A word in reference to the administration of Great Britain. If Britain has erred it has been on the side of over liberal terms accorded the French colonists at the time of taking over Canada. She continued to them the unrestrained use of the French language in all parliamentary and judicial proceedings, together with the perpetuation of the now famous "ne-temere decree" which gave the Romish Church a disturbing prestige, particularly in the Province of Quebec, where the French element dominated.

Needless to say, the French people, fond of their mother tongue, and enslaved to the papal church, have not hesitated to promote the interests of both. The result has been an unfortunate demonstration of racial and religious narrowness, insofar as it affects the people of Quebec.

Thus matters stood at the time of confederation. The country was divided into three great political camps, Acadia, Upper Canada, and Lower Canada.

The first comprised the Province of Nova Scotia, Cape Breton, and Prince Edward Island; the second, the Province of Ontario; and the third, the Province of Quebec.

The industry of the country at that time was chiefly fur trading, lumbering, and fishing; the first holding the preeminence. And a country so rich in natural wealth, notably in minerals and agriculture, was bound in process of development to solve its internal difficulties.

Aside from the French Canadian, the country was endowed with the brawn and brain of those hardy sons of toil, the Celt and Anglo-Saxon, a race that has left its mark in the development of many nations as the greatest colonizers the world has ever known.

With such an administration and with such opportunities for exploit and investment, it was not long until the Goddess of Commerce pushed into harmony the erstwhile discordant racial and religious notes.

Accordingly, a council of the country was called. A galaxy of great men were brought together. They were drawn from all parts of the land, and were justly termed, "The Fathers of Confederation."

Sir John Macdonald of Ontario, Sir Charles Tupper of Nova Scotia, and others of note were the commanding personalities, and eventually those princes of politics effected the unity of Canada, and all under the sovereignty of the British Crown.

In matters of self-government, Canada is absolutely free and independent, unrestricted and unrestrained by any rule or regulation of the mother land.

The growth of the nation has been phenomenal, particularly in the development of an export trade that goes well beyond the billion-dollar mark.

In territorial expansion few countries can compare, and this, too, has been accomplished without the shedding of blood. The great northwest territories, held and controlled by the Hudson Bay Company, passed into the possession of Canada by purchase, and to-day, with the cultivation of the prairie provinces of the West, still in its infancy, Canada has earned the well-named title of "The Bread Basket of the British Empire."

Three great transcontinental lines belt the land from ocean to ocean, while millions of acres of untilled fields await the tiller's tools.

There is no state church in Canada, and men are free to worship Almighty God according to the dictates of their own conscience, while the schools and universities are modern and progressive in every respect.

As a field for effective gospel work, Canada is unexcelled and rarely equaled. The character of her citizens, plain and unpretentious, honorable and upright, energetic and ambitious, offers a splendid soil for the seed of faith and service. Indeed, we may judge by results. The church in Canada is stronger numerically and financially than in any other country of the world, the birth country of the church alone excepted.

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## CANADA AND HER RESOURCES

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BY STEWART LAMONT

Canada has an area of nearly three and three quarter million square miles. It comprises all the territory north of the United States with the exception of Alaska and Newfoundland. It forms about one third of the British Empire and is only a little less in size than the continent of Europe.

The United States, without the territory of Alaska, is smaller than Canada by more than seven hundred thousand square miles. In other words, if the United States without Alaska were placed upon Canada, the provinces of British Columbia, Alberta, and one third of Saskatchewan would be left uncovered.

There are nine provinces in Canada, namely, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, and British Columbia.

Canada has five marked physical divisions, namely, the Acadian Region comprising the eastern Maritime provinces and the southeastern portion of Quebec; the Lowlands Region, which forms a great portion of Quebec and the land bordering along Lakes Ontario, Erie, and Huron; the Laurentian Highlands Region, composing about 2,000,000 square miles of the northern part of Ontario, Hudson Bay territory, and Manitoba; the Central Plain Region, from Manitoba to the Rocky Mountains;

and the great Mountain Area, from the Rocky Mountains to the Pacific Ocean.

Fertile soil is found almost everywhere throughout the Dominion, and favorable climate for such occupations as grain growing, stock raising, and fruit growing, naturally making agriculture the chief Canadian industry. Wheat growing for export is now confined entirely to the Prairie Provinces. Dairying and stock raising are common in every province. The hardier fruits grow chiefly in the eastern provinces.

Much of the wealth of Canada lies in her forests, of which there are several district regions. The southern region extends from Western Ontario to the Gulf of Saint Lawrence and the Atlantic Ocean, and stretches northward to the fiftieth parallel in western Ontario, and the forty-ninth parallel in central Ontario and Quebec; and all the northern area across the continent is densely wooded with all useful timber. Lumbering in Canada is second in importance to agriculture, and in addition to supplying the ever-increasing home market, a large export trade is carried on with Great Britain and the United States.

Minerals of commercial value are found extensively in Canada. In order of economic value, the most important produced are iron, coal, copper, nickel, silver, gold, lead, cement, and asbestos. The mining districts lie chiefly in the East and extreme West. Northern Ontario and British Columbia practically supply the world with nickel.

The fisheries of Canada are extensive. The most valuable fish for commercial purposes are found in shallow, cold water, where food is abundant. There are in the world three great salt water centers in which these conditions are found. One is in the North Sea and the Atlantic Ocean east of Iceland; the other two lie adjacent to the coasts of Canada, one in the North Atlantic Ocean, and the other in the North Pacific Ocean.

The Arctic current brings to the shallow waters of the coast of eastern Canada, vast quantities of algae, upon which the fish feed, and the facilities afforded by the ten thousand miles of coast for the taking and curing of fish, and the canning of lobsters, render the North Atlantic fishing center the most important in the world. The cod and lobster fisheries are the most valuable, although the herring, mackerel, salmon, and other fisheries are also important.

Canadian, British, French, and United States fishermen find employment in this fish center. The eight thousand miles of coast waters of British Columbia abound in excellent fish, salmon, and halibut chiefly.

The numerous fresh water lakes and rivers abound in valuable food fish. There is a storehouse

of wealth in the Hudson Bay and her northern seas. The Canadian Government expends large sums in preventing the capture of fish during spawning season, and in establishing hatcheries in which fish culture is used to supplement natural production.

In trade and commerce the vast resources of the Dominion are extensively being developed, and consequently the trade and commerce of the country are correspondingly increasing. Seven eighths of the trade is with the two great English-speaking countries, the United Kingdom and the United States.

Trade in some respects has increased fifty per cent the last few years, principally agricultural products as grain, apples; animals and their products, as cattle, bacon, cheese, butter, and furs; products of the fisheries; products of the forest, as lumber and timber; products of the mine, as copper, nickel, and asbestos; manufactured products, as flour, agricultural implements, wagons, carriages, automobiles, and auto trucks, leather, and other articles too numerous to mention.

The principal exports are horses, cattle, sheep, hides, skins, and furs, products of fisheries, lumber, shingles, lath, pulp wood, and the products of the mines.

In transportation, Canada is well supplied, having three transcontinental lines, the Canadian Pacific, the Canadian Northern, and the Grand Trunk Pacific; also numerous radial steam roads. Canada's waterways are unequalled by those of any other country.

The chain of Great Lakes which lie between Canada and the United States, and their connections form by far the best inland system of water transportation in the world, besides numerous navigable rivers and canals.

From water power 1,825,200 horse power is produced with 18,803,000 if required.

Canada has developed wonderfully during the last few years. British and American capitalists have recognized the opportunities open for development.

Canada's seat of government is at Ottawa, each province having a legislative assembly. Canada's population is nine million, but her territory is large, and she is only in her infancy as far as development is concerned, and we believe there are more opportunities and privileges open for development in Canada than any country in the world. There is lots of elbow room for the downtrodden people of other countries.

We used to hear the old slogan "Canada for the Canadians." If that be true, let us all get out and leave it to the Indians for we are all the product of emigration. We will admit, with all our territory we have not populated as vastly as the United States, but we believe it is for the best.

Moses in prophecy refers to Joseph's Land as being choice above all lands, and we know Canada forms a great part of Joseph's land, and he refers to the abundance of fish, and the chief things, coal and minerals of all kinds, and the precious things of the everlasting hills (the gold of the Rocky Mountains) and the fullness of the earth. Where is there a country that will produce more grain? Put the prairies of the golden West under cultivation and we could feed the world.

Moses refers to having the good will of him who dwelt in the bush. Scientific men say that this land was once a bush. So the Jaredites and Nephites were the pioneers of early history and cleared the bush and left the great prairie lands for future cultivation, and so the squatter who goes to the prairies has the good will of the early settlers who dwelt in the bush.

Of the blessings which would come to Joseph's land, the gospel came in New York State. Nephi, 600 B. C. was shown the future of Joseph's land; its discovery by Columbus, the emigration of the Pilgrim Fathers, the Revolutionary War and the Declaration of Independence. In Canada we have great respect for our American friends and brotherhood in the church for the work we love so well. Its headquarters are in Uncle Sam's territory, but your country is extensively populated, while we in Canada have lots of room to spare.

Moses referred to Joseph's glory and power and compared his power to the great horns of the unicorn, and with this power (the gospel as established here) God would push the people together to the ends of the earth, and among them would be the ten thousands of Ephraim and the thousands of Manasseh.

So when we look over the situation of the world to-day after the great war, people will have a desire to get away from monarchy, militarism, and oppression, and we believe we have abundance of room for such in Canada, and we look forward to immense emigration and development of this vast Dominion of Canada.

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### EXPERIENCES

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BY R. C. RUSSELL

From August 23, 1867, I have had a goodly share of the joys, but not very many of the sorrows of earth life, for which I am very grateful.

I was born on a farm near Dundack, Ontario. Came of Irish parentage, of Presbyterian faith, who, like most of the old school, saw that the Lord's day was kept holy.

Most of my young life was spent in school, until I eventually graduated as a teacher, spending the

first three years as a pedagogue in the school where I had been taught by my father, who was of the same profession.

While teaching I was passionately fond of athletics, and spent much of my time in that enjoyment, not alone with the amateurs, but eventually taking third place in racing at a world's carnival. Being quite a believer in the saying that a person is just as old as he thinks himself to be, I quite naturally associated with the young of like temperament (for which the Lord commended me by prophecy of which more will be said later) for surely we grow old too rapidly, even though striving to the contrary.



ELDER R. C. RUSSELL

I had paid but little heed to any outward show of religion, though in a quiet way I followed the moral teachings of my parents, in which they were exceedingly strict. At one time I tried the mourners' bench as a means of entrance to the kingdom of God, but as in the case of Saul of Tarsus, it was the wrong road, and proved a failure.

I see now the peculiar leadings of the hand of God from my childhood, whereby he directed a family to locate in our neighborhood for a few years prior to their going to Michigan, during which time I chose the second daughter as my life's companion. Remaining but a few months in Canada after our marriage, we went to Hillman, Michigan, to which place her parents had preceded her.

One evening, as I lived a couple of miles out of Hillman, a man by name of Thomas Hunt came to ask if I would allow one of the ministry of his church to preach in the school in which I was teaching.

I knew nothing of his religion, but he bore the reputation of being the finest man in the country, and people said it was the effect of his peculiar religion. I readily consented, proposing to attend to the fire and lights. The next evening he brought Elder Benjamin Blackmore, who for several nights preached most excellent discourses to many people, who listened quite attentively to the strange doctrines so forcefully presented. Two were baptized.

The following spring, two of the ministry of the same church, the Reorganized Church of Jesus Christ of Latter Day Saints, came to continue the services so ably begun by Elder Blackmore. Among the many attendants were my wife's people, Mr. John Moran and family, as well as my wife and I. Soon many were ready for baptism and then persecution began in many ways. However, about thirty-five entered the kingdom, among whom were my wife and her people and myself.

Though the ratepayers of the public school for years had petitioned the school board to continue hiring me, they now petitioned to the contrary, as they said they wanted no Mormon to teach their school.

In December, 1894, I was called to the office of teacher, with the following promise: "If faithful, thou shalt be called higher and higher and higher and still higher," which was fulfilled in priest, elder, seventy, and in 1909—apostle.

In 1901, with my wife and family of two children, I returned to Canada, where for one year I entered the commercial arena.

Knowing by the inspiration of God that his divine purpose in creating me, and peculiarly leading me in the past was that I might volunteer for his service, I therefore, after being called to the eldership in June, 1904, accepted a mission that I might go forth to the harvest of the Lord and show to others the benefits of being a citizen of the kingdom of God.

For some few years I labored as a missionary in Ontario, going to Pennsylvania in 1908, from which place I went to General Conference in Lamoni in 1909, where I was called and ordained to the apostolic office. Being with Apostle U. W. Greene, placed in charge of Canada and the Eastern States, I remained in Canada while U. W. went East, and since that time my work has been chiefly in the United States in different missions.

In the Lord's divine economy, our natures vary as widely as our features, and mine has apparently been ordered of the optimistic class with a vision of brighter things ahead, in which the now young of our church will be mighty men and women of the Lord, carrying forth the glad message of truth to the convincing of the honest in heart and the salvation of their souls. By prophecy, the Lord has

specially commended me for the interest I manifest in his young folks.

I am a staunch believer in providing the necessary amusements for the betterment of the health and habits of those who feel their youthful blood crying out for legitimate pastime, so that in mind and body they may develop to be perfect men and women, that as the cares of life come with age, they may grow old gracefully.

When the war of 1914 broke out, I was residing in Saint Thomas, Ontario, and believing that my son, then seventeen years old, would soon desire a place in the army of the allies, we took up our residence in Michigan, his native State, that with the men of that State he might go forward to meet the enemy of all good, and with others of that State he enlisted in the Students' Army Training Corps.

When I entered the work in Canada as a missionary, there was a band of good, devoted men who went forth with might and main to evangelize the country far and wide, and a great work was accomplished every year. Some of those have gone to a worthy servant's reward, one of whom I speak of in particular, Elder A. E. Mortimer, as a most companionable, as well as capable fellow traveler, and upon whom I could fully depend as a worthy collaborer through trial and worldly persecution.

Some have, through lack of finances and other adverse circumstances, stepped out of the missionary work for a time, whom I hope will soon return; while some have worse than burned the bridges behind them.

The work, however, in Canada is now being ably cared for by a mixed force of Canadian and United States missionaries, and is on a more solid basis than a few years ago.

My faith in this latter-day work is as unshaken as ever in the past, and I hope to be faithful to the end of life.

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## A RETROSPECT OF FORTY YEARS

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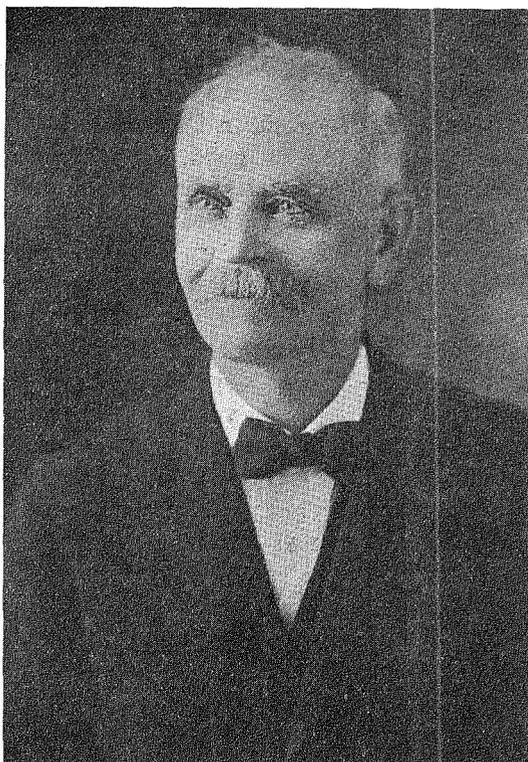
BY JOHN J. CORNISH

By special request of my uncle, John Taylor, of Bothwell, Ontario, in December, 1871, I left London, Ontario, to visit them. I was sickly at the time with what the doctors called consumption. They claimed I had not many months to live.

On this my first visit to his home, he informed me that they had the gospel of Christ as it was when Christ was on earth; that it had been lost but was restored again with all its gifts and blessings, and he thought if I would try to get an understanding of it and obey it in good faith, with a determination to live faithfully before God that I would be saved in his kingdom; and he had no doubt but I would be healed of my affliction.

I believed all he told me, and after getting a fair understanding of it by explanation and hearing the ministers preach on different subjects, I determined to ask God for an evidence of its truthfulness.

In February, 1872, I went into the woods and prayed to God for a manifestation; that I might feel the Spirit in my body as others testified they had. This I did not mention to any person. In the prayer meeting that Sunday evening the Lord spoke through Elder M. Haskins in the gift of tongues. In the interpretation he said (in part): "Inasmuch as you have inquired of me this day to know of the



ELDER J. J. CORNISH

truthfulness of my gospel, I now reveal it unto you and give you a manifestation of my Spirit by which you may know it is true." Immediately a power came upon me; my body trembled; the Spirit of God thrilled through my body from head to foot and my soul was filled with joy and gladness.

About a week later, February 22, 1872, I was baptized. In confirmation I was promised if faithful, that I should be healed and that I would be called to work in the ministry.

Shortly after I went to Blenheim, Ontario, where I secured light work. I boarded with an elder, bought a New Testament and had him mark the places referring to the principles of the gospel, the officers, the resurrection, etc. At that time words with more than three or four letters I would have to spell. I tried to learn to read, and having the

book before me and with the memory of what I had heard the elders preach, I began to understand it so I could tell it to others.

About eight months after my baptism I had gained in body and was quite strong again. I then returned to London, Ontario, where I talked to all who would listen to me. A young lady, a few years my senior, believed. We went to Bothwell where she was baptized and confirmed. We returned to London, and when opportunity presented we would talk to one another about the gospel.

I then interested and explained the gospel to a young man, a fellow workman named Harvey, and when an elder passed through London Brother Harvey was baptized. This made three Latter Day Saints in London.

Shortly after I arranged for Brethren Robert Davis and Arthur Leverton to come to London to preach. The meetings were well advertised but few came. However, I had two well satisfied that the gospel was the same old Jerusalem gospel. Brother Leverton baptized three, including these two, at these meetings. Three Saints by the name of Sparks who had a few weeks previously come from London, England, saw the advertisement in the paper and made themselves known. Now we had nine members in London. The last meeting was a prayer meeting, at which time I was called and ordained a priest. After the dismissal of that meeting, before we separated, it was suggested that we give out an appointment for preaching for the following Sunday, and that I be the speaker. I told them I could not preach.

"Yes, you can," said one.

"But," said I, "I cannot read."

Brother Sparks said: "I'll open the meeting and read your hymns and Bible lesson."

"But," I answered, "I cannot preach."

Then first one, then the other, would say, "You have been called and ordained."

"Yes!"

"Well, then, open your mouth and God will fill it."

"Yes!"

"Well, then, say you will preach; say yes."

I said, "Yes." Oh! then how I trembled and sweat. I slept very little that night, but prayed continually to God that he would help me and I would make an honest effort.

On Sunday afternoon we met at the home of Brother and Sister William Burch, who were not yet members. Brother Sparks opened the meeting. I took the little Testament; and a verse, so often quoted by ministers, and which I could with many other verses recite from memory, I used. But you know I was a preacher and must read the text, so I read Acts 2:38.

"Now," thought I, "what will I say next?" But

words came to me; I said them and kept on saying until I had talked twenty-five minutes. While this was happening I thought, "It is all right. I am doing it," and in my mind said, "Thank God," not because I thought I would be a preacher, but because I would be able to tell others about this beautiful gospel. Then before I had time to consider, I said, "Preaching next Sunday at 2.30."

Again I trembled, and a short discussion went on in my mind: "What will you say? Well, what did you say?" Then, "I didn't do that. It was God who did it through me and he will do it again." By the help of my Master I preached the following Sunday and on Monday baptized two young men.

I kept on preaching and baptizing until the fall of 1875, when I was ordained an elder. It then saved us the trouble of sending and waiting so long for an elder to come to confirm those whom I baptized from time to time. We continued preaching, baptizing, confirming, and administering as occasion demanded until I had baptized over one hundred people, and soon we had a nice little church building and a branch organized.

It was in this branch in December, 1876, when Sisters Taylor and Lively were baptized, that God so gloriously manifested himself when he caused the heavenly light to shine upon us and filled us with the power of his Holy Spirit. A sound like a rushing mighty wind, and a round shaft of light came down from heaven, and a voice spoke to Brother William Clow, saying: "These are my people. You must not laugh at them." About thirty people were present encircled in that great light, which enveloped not only the people but that part of the river where we were baptizing, and continued until the baptism was over, when it ascended. Only Brother Clow heard the voice of God speaking to him. All who witnessed this scene and were not then members, were afterwards baptized.

When the child of Brother and Sister Cambridge swallowed deadly poison, a few drops of which the physicians said would kill any child, an older brother of the child was sent on the street car for me to go to administer to him. I left my engine in the care of one of the brethren and hurried to the home of Brother Cambridge. There I found the child lying across his father's knees making a low groaning sound, and the mother in another part of the house crying. I got the oil, gave the child half a teaspoonful, poured three or four drops on his head, and, kneeling by the chair whereon the father sat, I put my hands upon the child's head and in a few words begged our heavenly Father to destroy the power of the poison and heal the child. At the prayer meeting the next evening I saw Sister Cambridge and asked how the little boy got along. "Oh," she said, "he was running around with a piece of bread

and butter in his hand in ten minutes after you left, thank God."

"Thank God!" said I, and who would not praise and thank him under such circumstances?

About that time or a little later, Brother John Harvey (now of Kansas City) had the misfortune to cut off two fingers of his right hand. He came downstairs where I was running the engine and holding the hand with the other said, "I've cut my hand."

"Oh, what shall we do?" I asked. After a pause of a few seconds he said, "Unite your faith." In a flash it came to me: "You have been ordained an elder, administer." Immediately I laid my left hand upon his head and lifting up my right hand, prayed thus: "O God, in the name of Jesus Christ I pray thee to stop the blood and heal the hand." It stopped instantly, and I bandaged the hand. When the doctor, whom our employer ran for, had come, he ordered the bandage removed. John said, "No." Our boss and the doctor raged. The doctor said, "I'll bet five hundred dollars that the cords will draw up to the wrist, then it will mortify and the hand will have to be taken off at the wrist." I then stepped in between Brother Harvey and the doctor and said: "The God that stopped the blood will heal the hand." And he did. In sixteen days Brother Harvey returned to work.

Our dear Sister Hunt was afflicted with what the physician called black-bone erysipelas. It started at the toes and had spread above the knees and had gone from the fingertips above the elbows. The doctor said she could not be cured and as soon as it met from the hands and feet to the heart she would die. That night they sent for me to administer to her. I found her limbs were black with shades of purple and blue. I put oil over all the afflicted parts, and anointing her head said to those assembled there: "Now, unite your faith with me." Then laying my hands upon her head I prayed, being filled with the Holy Spirit. I cannot tell what I said, the power was so great. We sobbed. Some cried aloud and gave praises to God, and Sister Hunt was healed. In a few days her skin was as natural as it was before the affliction came upon her. She lived and died in the faith at a good old age.

Oh! had we space we could mention so many cases in the early days in Canada. But passing over forty years of our work and the scores of blessings we have enjoyed all along the way, we come to the last few weeks of our ministerial work and we can see the hand of God still leading and blessing us.

Sister Mae Butterfield of this place (New Westminster, British Columbia), who was suffering with double pneumonia following influenza, was taken to the hospital. Everything that medical skill could do was done, but without avail. The doctor and the

head nurse said it was impossible for her to recover, and upon one occasion she was placed upon what was called the "death bed." The Saints, however, kept up their prayers for her and the local elders administered. I was also called to the hospital to administer and we exercised all the faith we had, praying that our heavenly Father would stop the ravage of the disease and spare our sister to her family. As nothing more could be done she was taken to her home. The Saints continued their prayers, and one night they met in our assembly room, everyone offering up a special prayer for her recovery. The disease was rebuked, much to the astonishment of the nurses and the physician, the latter making three special examinations at her home to assure himself that she was recovering, then astonishingly remarked, "Well, you've made it."

The sister who is the mother of six children is now well, doing her own housework and looking after her family. As we again see her in the assembly of the Saints, attending all the special services now being held, we feel constrained to give God the glory and praise for healing her when she was past the powers of man.

While in the home of Brother and Sister Davis, of Centralia, Washington, I was sitting talking with a young brother upon the restored gospel, when Sister Davis rushed into the room past us into another room, holding one hand with the other and saying, "I've scalded my arm." Instantly I was by her side, and as she poured the oil on the arm, which looked like a piece of fresh raw beef, I lightly spread the oil all over the red part, and putting both hands on the scalded part, I said: "O God, the eternal Father, draw out the power of heat and heal this hand and arm and make it well, that it will leave no ill effects. Amen!" As I turned to go back to the room I saw the young brother with his head bowed and his hand up to his face. I think he was breathing a prayer with us. I said: "That is the way, pray for one another, two or three, and the blessings will come." The sister (a sweet singer) was healed, and in ten minutes the red was gone, and she felt no ill effects.

At that time her baby had been sick for some time and had been administered to, seemingly without result. I then suggested that the mother and father fast and pray with the administrator, and at the end of the fast, administer. We did. A few days ago I received a letter from Sister Davis, her husband adding a few lines, in which she said: "Our baby is well and good natured. She has not been bothered any more since she was administered to that night. The Lord is so kind to us all. I wish we could show our appreciation to him more than we do. Also Brother Oppelt bore testimony that he was helped from administration and has had no

further trouble since then, which is a great relief to him."

This Brother Oppelt was troubled by the power of the Evil One, as were many others in the days of our Savior while he was among men, going about doing good, casting out devils and healing all manner of sickness. He gave his servants power to do likewise, both in former and latter days. This evil power against Brother Oppelt was so great that he said it seemed sometimes that it would press the life out of him, and at one time told him: "If you do not cease resisting my power I shall see that one of your babies is taken from you."

I said, "My brother, Satan cannot do it. God won't let him while you do right." No blame should be attached to anyone by reason of the efforts of Satan trying to get power over people now, more than in former days, and the power of God is as great now as in any other age.

I told the brother to be administered to. He said that he had been repeatedly. Then replied I: "This may be a kind that goeth not out but by fasting and prayer."

Arrangements were made, and Brethren Heading, Rhodes, Cato, and myself agreed to fast and pray with the brother, and under the fast administer. By the power of God through the priesthood the Evil One was rebuked, and as the brother relates in a letter to me: "Well, thank God, I have not seen him since . . . since the administration I have felt much better, physically and spiritually."

Oh! it is not the golden past only. I thank God for the golden *now*. I have never in all of my ministerial life had better freedom of speech in preaching the gospel, nor greater blessings following my administrations, than now, and for the last few months.

Dear readers of the HERALD—members and non-members; with me God is not the God of Abraham, Isaac, and Jacob only, but he is the God of Joseph and Hyrum, the martyrs; the God of Joseph and W. W. Blair, and likewise the God of Fred M., Elbert A., and all latter-day Israel, and as the days go by let us double our diligence, upholding by our faith and prayers the men of the church upon whom so great a responsibility rests, "being humble and full of love," then greater power will be given to the church to that extent that the kingdoms of this world will be constrained to acknowledge that this is "the kingdom of our Lord and his Christ," and will desire to become subject to its laws.

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Remember that every person, however low, has *rights* and *feelings*. In all contentions let peace be your object rather than triumph: value triumph only as the means of peace.—Sydney Smith.

## GOSPEL WORK IN OTTAWA

BY PHILEMON PEMENT

Propagating the restored gospel in Ottawa is a most difficult task. It appears to me in that light at least, and I am speaking after more than four years' experience.

Truth does not appear to be any more popular today than it was in the days of the Master, and the man who sets about to teach it, and especially along religious lines, can expect, to use a common expression, to be strictly up against it.

Religion seems to have the power to warp most men's minds. The vast majority of men do not seem to have the ability to grasp the gospel as Jesus and the apostles taught it, and this is the direct result of human tradition, and Ottawa is brimful of such teaching, hence the difficulty confronting the gospel message.

It is not that men are not solicitous for their eternal welfare in this city; they certainly are; but the same condition exists here that Paul found in Athens, which stirred his spirit when he beheld the idolatrous condition of that people.

Religious strife and determined opposition between Catholicism and Protestantism seems to be grounded in the very soul of most of the people here. And the reader can imagine what kind of a task it is to get these people to see that both parties are in error, expressed by the Lord when Joseph Smith asked which of the contending churches he should join.

The opposition manifested against the plain and simple teachings of the doctrine of Christ, as I have tried to set them forth since coming to this place, has proceeded mainly from those who sing, "Cling to the Bible." The ministerial association of this city passed and published their resolutions of disapproval against my effort here, shortly after it became known that I came here as a representative of the restored gospel. They were pleased to call it Mormonism, and that was sufficient to prejudice and harden the hearts of many, who, I am convinced, would otherwise have lent an ear to our message.

One old gentleman said to me when I spoke of building up a branch of the church here: "Well, it will be a wonder if you do," and I rejoined with, "Well, it will be a wonder if we don't." And we *did*.

My first effort at holding meetings in a tent had some very discouraging features about it. I opened up, without any human assistance, on Saturday evening; had about 150 people present; the cry of Mormonism immediately went up, and that gave me an opportunity to promise a sermon on Mormonism the following evening. But lo, and behold, about three o'clock Sunday afternoon a rain and wind storm laid my tent flat with the ground, and tore it in several

places. This pleasant experience was immediately followed by the cry that the Lord had destroyed my tent as a mark of his displeasure. Well, I do not know how other missionaries are built, but I will fight harder and more determinedly in the midst of opposition than when I am left alone; and the greater the opposition the greater the fight on my part. So, as I was not to be downed by any storm or wind or cry of God's displeasure, I set to work to get a new tent, and on Monday night I was at it again, in a better tent, and in a better place. I realized that, while I had no human assistance, I was not left alone, for the promise was verified which says: "I will never leave you nor forsake you." To

God be the praise for what measure of success attended my feeble effort.

I believe it is a serious mistake to send out a green, raw missionary into a new field alone. As far as I can ascertain I am the first missionary the Reorganized Church ever sent into this part of the field. I knew no one connected with the church in this place when



ELDER PHILEMON PEMENT

I arrived here. There were three members of the church here but even they did not know of any other Saints in this place, and they did not know of each other. Through certain articles appearing in the papers they learned of my presence and in that way we became acquainted. They have proved faithful to their covenant, and have been of very material assistance to the work here.

Many blessings have been experienced by the Saints, given them by the Lord, and they so recognize them. The testimony that the work is true is held by most of them, and that is, after all, the real, abiding consolation.

### OUTLOOK AND PLANS FOR THE FUTURE

I have never lost faith in the future of the work here. I really believe that with some little assistance to carry on tent work, we could do a good work and reap a harvest of souls into the kingdom. One man alone cannot successfully carry on tent work anywhere. He must have help. And I am looking

forward with considerable hope that such assistance will be given this summer. I have the promise of the district president that he will lend some assistance along this line. The Saints here are quite young in the work and have done marvelously well in the service to the Lord. May his Spirit abundantly remain with them.

The ground for my faith in the above hope is founded on a vision given me twenty years before coming to this city. I have gone literally through a part of what was shown me, and I believe the balance will follow in due time, and that the work will be more fully established than it now is. It will require faith and works to bring this about, and I pray for the exercise of both these, as well as all other virtues of the gospel of our Lord. May his peace abide with us and let us be faithful.

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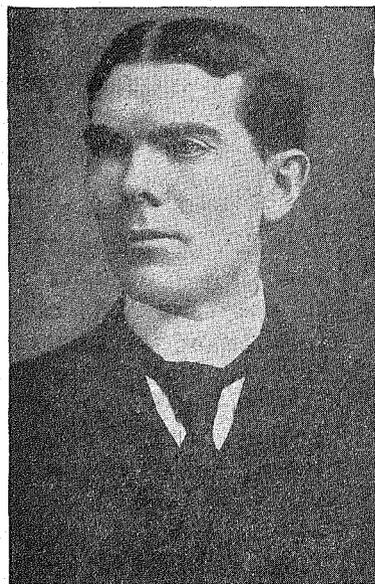
### THE WORK IN TORONTO

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BY A. F. MCLEAN

The Saints here are rejoicing in the gospel of Jesus Christ. Never before was it so dear to them nor did it mean so much. For years past they have been active, building rapidly and rushing headlong without a thought of the testing time just ahead.

There were warning signals by the way; but they were passed unnoticed until the crash came. Only those present on the fateful night of June 5, 1918, can realize those tragic moments when about six hundred Saints, who had worked together in storm and sunshine, were called upon to line up for or against the church. The gathering out of the faithful Saints was the work of but a few moments, during which time family



ELDER A. F. MCLEAN

ties and friendships of long standing were broken.

The sifting time was upon us. Many officers in the branch, Religio, Sunday school, and Woman's Auxiliary went down in the smash, but we soon reformed and pressed on, never losing a single service through it all. It was an ordeal, but those who have come through are greatly benefited by it. Our vision of the work is different; our aim is different.

The general good of the church, its members, and the spreading of the gospel is our first care.

Individualism has gone. "Toronto" no longer is our boundary line. That is too narrow. The line between the Toronto Branch and the general church has vanished. We realize we are a part of the general church, and its interests are ours.

When the season to open the theater services arrived, the branch went forward with a determination to succeed. The fine new Allen Theater was rented, and the campaign went along the usual lines with the exception of a more democratic control and a new speaker. Elder T. W. Williams, of Los Angeles, California, was the man to fill the vacancy, and he measured up to the task.

We conducted the services throughout the entire winter, closing in time for Brother Williams to attend General Conference. We labored under more adverse conditions than ever before, because of the slanderous pamphlets and articles appearing in our city papers. However, the season was a success. Our audiences increased, the last two nights being the largest. Many new friends were made; and a good solid work was built up.

It was a critical season but we feel the situation was well handled; and the prospects for next season are good. We are now in a position to carry out a constructive program. The Saints are all loyal to the church; and ready to "carry on" with more vim and energy than ever before. Our object is a definite one. No personal aims to be considered, and to God only be the glory.

The lawsuit, McGuire versus Evans, is over. It lasted seven and a half days in the Supreme Court of Ontario, before Judge Sir Glenholme Falconbridge. Judgment will not be given for some time yet. This case being over, the Saints are now preparing for their reunion at Lowbanks, July 26 to August 10. We are looking forward to the best reunion ever held by our branch. It will be our aim to make all who come feel welcome and at home.

Our elders are going out to near-by towns and villages, opening up new places to preach, and are thus kept busy. All are anxious to work in the Master's cause, and feel a freedom and liberty hitherto unknown. The work is progressing, and we feel confident of a bright future.

Our members have been through the mill. We know what it is to be on the hilltop of achievement and prosperity, to face almost overwhelming adversity, to live together in peace and love, and to meet in bitterness and strife. We are battle scarred, but we trust the milling will develop a body of veterans who will have learned to trust God in sunshine and storm, and glory in the opportunity to fight for the cause dear to every Latter Day Saint.

There can come no ultimate defeat to those who

are in the struggle for truth. Our experience has taught us that the sun always shines after a storm. We have never seen it fail and never will, unless our vision becomes so dimmed that we cannot see when the sun shines. Toronto Branch rejoices in the latter-day glory.

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### OWEN SOUND DISTRICT

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BY JOHN SHIELDS

This district has a record of change of name, as it was first a portion of the old London District when it contained some fifty-four branches, or all Canada except Chatham District. Later it formed a part of Toronto District, until a few years ago, at Arthur conference, Owen Sound District came into existence, with Brother D. B. Perkins its president, and Sister Hannah Leeder, secretary. The latter held such position formerly both in London and Toronto Districts. The former had served as president of Toronto District likewise. Both are retained in those offices respectively.

I might go on in the biographical strain, but in so doing would have to mention such a multitude who have used time, talent, finance, and, I must say, much sacrifice for the upbuilding of the work in the district, that the HERALD itself could not contain all that should be written. However, as my task really is to give "the present situation and future outlook," I must confine this to a mention of the branches, their name and membership, with an occasional remark that may come to mind.

Arthur: W. J. Goulding is president, and Effie Goulding secretary. Membership 94, absent from the branch 57. Names associated with the work are Daniel Macgregor, J. L. Mortimer, S. W. Tomlinson, R. C. Russell, and George Buschlen. Had the last-named remained in the branch and continued his splendid work there, it might have been much better. We would like to mention many there, but must mention Brother Thomas Berry and family as faithful stand-bys.

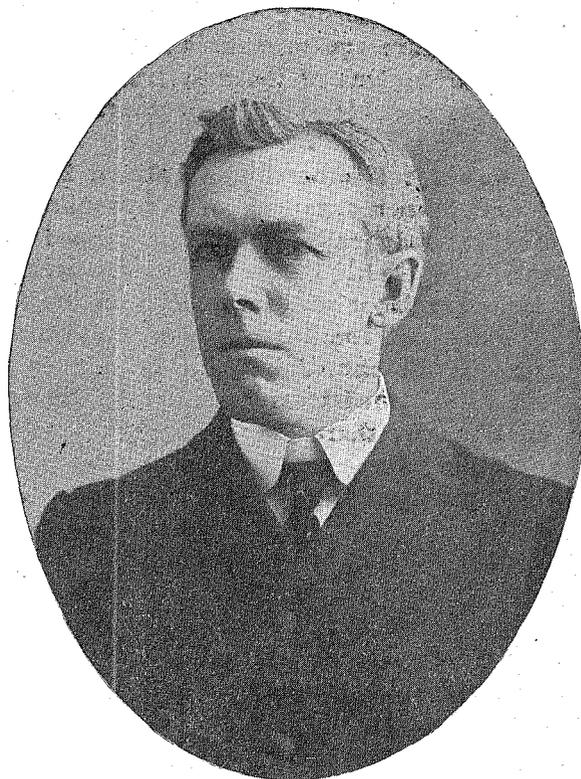
Cedar Valley: R. W. Tarzwell president, Sister M. M. Tarzwell clerk. The work was started there by John Shields some twenty-nine years ago, the first persons baptized being the said Brother and Sister Tarzwell.

Clavering: Membership 81, absentees 30. D. B. Perkins was the first resident of the village to be baptized. He had studied for the ministry of the Baptist Church, but not being satisfied he had a divine call, he was engaged in mercantile business when this work found him. Elders James Gerrie and J. T. Thompson are associated with the rise and progress of the work at Clavering, also J. L. Mortimer and John Shields. On one occasion the

latter and others were kept in the building after meeting till the mob had exhausted their supply of ancient eggs on the building when some one would open the door in an attempt to leave. At another time they took away the cart he was driving and dumped it over a bridge and into a creek, breaking one of the shafts.

Cockburn Island: William and James Gerrie preached some sermons while there on business, followed by a missionary effort by John Shields. Here persecution took the form of shooting off guns and throwing stones. Membership 18; Malcom McPhee president, Bella McPhee clerk.

Colpoys Bay: We believe Fred Gregory should have the credit for the existence of this branch.



ELDER JOHN SHIELDS

Membership 65, absent 44. Ralph D. Waters president, Frederick Whenham clerk. Brother Waters and wife were once earnest workers in the Salvation Army.

Egremont: Membership 69, absent 51. D. W. Cameron president, George McCall secretary. This is the oldest branch in the district, being organized June 2, 1880, by Elder Robert Davis, who also did the first preaching and baptizing. William H. Kelley, G. T. Griffiths, J. A. McIntosh, T. A. Phillips, and W. J. Smith are mentioned among the early missionaries performing labor in the branch. We are only aware of two branch presidents having occupied in all the years: the late Walter Morrison, and the incumbent, D. W. Cameron. Here the writer attended his first conference in June, 1884.

Garafraxa: Membership 153, absent 44, John H. Taylor president, Mrs. R. J. Thompson clerk. Here the writer, when a priest, made his first opening in the fall of 1887, and on the 3d of December baptized his first candidates, five in number, the first to enter the water being John Taylor, father of John H. and his seven brothers, all becoming members of the church. Later, that grand, good man, Alexander Clark, and a number of his family became members of this branch, being baptized here. Of these we might mention the late Ada Smith, wife of our late President Joseph Smith.

Guelph: This branch has been organized during the past year and has 55 members. King Cooper president, Christena Demmons clerk. Brother Cooper gave us a morning walk of eighteen miles nearly thirty years ago to make an opening at Damascus, Ontario. One of the first fruits of our labor there was the late William Brothers, president of Buffalo, New York, Branch.

Manitowaning: Membership 87, absent 37. This was the first branch organized on Manitoulin Island with the first man called to the priesthood as its president, W. R. Smith, Chester M. Smith clerk. The first missionary labor was performed on the island by S. W. and G. C. Tomlinson, who also did the first baptizing. B. StJohn, John Shields, Walter Bennett, and R. B. Howlett are mentioned among the early missionaries there.

Owen Sound: Came into existence under persecution and opposition from other religious bodies, through the labors of J. L. Mortimer and John Shields. The woman, in whose unfinished house the latter was preaching, brought a lady school-teacher to show him how foolish he was to believe the Book of Mormon. The sequel is that a son of the first woman to give this elder a meal and place to lodge has occupied acceptably as branch president all those years, and the then school-teacher has been his helpmate and faithful wife. Benson Belrose president, R. J. Wilcox clerk. Membership 137, absent 52.

Port Elgin: Organized in July, 1901; church built the same year. Had for its first missionaries Daniel Macgregor and J. L. Mortimer (or vice versa). N. E. Leeder and James A. Phillips (now president of Sarnia Branch) were among the first to be baptized and were present when J. L. Mortimer and John Shields were before the magistrate for "disturbing the public worship of Almighty God within the walls of the German Evangelical Church." However, it was the members of said church who made the disturbance, and used mob violence toward these brethren, who merely desired an announcement that the Reverend Dierlam's misrepresentations might be replied to. The building where these brethren were tried has since been given by

the town authorities free of charge for conference meetings. Membership 102, absent 34; N. E. Leeder president, Hannah Leeder secretary.

Proton: We believe was the second branch organized in the district. Membership 146, absent 70, James McLean president, W. C. Wale clerk. Samuel Brown, J. A. McIntosh, and Willard J. Smith are named among the early missionaries.

Ravenna: Membership 35, absent 6, Alexander Brown president, Mrs. Galloway clerk. Brother R. C. Russell, under conditions of persecution and opposition, raised up the work here.

Redickville: The older members here were first part of Masonville, one of the early branches; missionary work was performed by J. A. McIntosh, S. Brown, W. J. Smith, R. C. Evans, John Shields, and others. Many of your readers will want to know if Elder John Wilson still lives, and he does so far as we know. They will remember the Masonville church on his farm and the kind hospitality of himself and family. John Wilson, Bowley Arnold, and Robert Whitehead are named as being branch presidents. Please pardon our digression to mention Masonville which was disorganized by removals before Owen Sound District had being, but its history could not be written without Masonville being mentioned because of the work going from there to so many places. Membership 83, absent 24, Martin L. Snell president, Lillie Snell clerk. Brother Snell, family and others there have worked hard and sacrificed much that a house of worship might be built and the cause maintained at Redickville.

Sault Sainte Marie, Ontario: Membership 54, absent 17. We think Elder G. C. Tomlinson was one of the pioneer missionaries there, and Brother John Tomlinson held presidency of branch. The incumbent is M. K. Brown, formerly of Manitoulin Island.

Southampton: Membership 47, absentees not given, Albert Gibbons president, Sister Gibbons secretary. When we first held meetings in Owen Sound Maggie Belrose played the organ for the services. Albert Gibbons used to come to see her. He did not want to hear us and wanted Maggie to take a walk, but she remained and did service; he stayed, too. Sequel above.

Spanish Station: Membership 28, absent 8, W. E. Aelick president, Sister Aelick clerk. Organized by J. F. Curtis on November 19, 1916.

Sandfield: This second branch on Manitoulin Island was organized by J. F. Curtis on November 29, 1916, with Arthur Gordon president, and Margaret Arnold clerk. Membership at organization 16, now 31.

The disorganized branches in the district are: Grand Valley, 4 members; Masonville, 60; Oliphant, 11; Riverview, 10; Saint Edmonds, 12; Stokes Bay, 43. These figures, kindly furnished me by Sister

Leeder, are all taken from last year's reports, which ran up to June 30.

The priesthood of the district consists of 1 patriarch, 1 seventy, 24 elders, 28 priests, 22 teachers, and 22 deacons.

The officers of the district are: D. B. Perkins president, Benson Belrose and N. E. Leeder assistants, Hannah Leeder secretary, James A. Morrison Bishop's agent and treasurer, S. M. Shute librarian, A. Taylor chorister, Laura Taylor member gospel literature board.

The future outlook for the district is full of promise of much good to be accomplished, provided we continue the righteous endeavors that have brought about, under the blessing of God, the successes of the past.

## OPENING WORK IN WESTERN CANADA

BY ALVIN KNISLEY

The writer was not the first missionary to the Canadian Northwest. Preceding me were Frederick Gregory, Thomas McMillan, and Walter Bennett, who went jointly, and J. L. Mortimer, respectively. The first and last named of these brethren had made, I believe, more than one trip each, leaving their families and loved ones behind for many months at a time, destined to make the best of it on a light allowance and careful management.

Under the pushful administration of the forgotten and at that time invincible R. C. Evans, then of the Presidency, the writer made his initial trip to western Canada in company with J. L. Mortimer in the fall of 1903.

As Oliver Cowdery says in describing their exalting experiences in translating, "Those were days never to be forgotten." Bro. Mortimer and I took ship at Owen Sound on one of the three large liners operated by the Canadian Pacific Railway, which for a long period was the only company having such a thing as a transcontinental line. Owen Sound is on Georgian Bay. We had a pleasant passage through the bay, and all went well till we reached and passed the gap into Lake Huron. Then it seemed that the very imps of the infernal pit were combining to intercept the voyage of men whom they knew were destined to reduce their strongholds and succeed against them. For it was very rough during the remainder of the voyage, some four or five hundred miles. The fate of our bark was in question and I was as sick as a dog nearly all the way.

I was glad when we were able to emerge from our sick bed and a veritable hospital into the open air of Port Arthur the fourth day after our passage began. Soon we were on the train pulling through shapeless rocks and the forsaken waste of

western Ontario. When we reached Winnipeg it was intensely cold.

After spending a couple of weeks or less time in that neighborhood, I went to Treherne, Manitoba, where Brother Nelson Wilson and his wife were resident, six miles in the country, my companion moving northwesterly to other points he had in view.

Against preachers and prejudice, the opposition of the local paper, and all that hell could invent to impede our marches, having to begin with only the sympathy of three or four unofficial but prayerful and zealous members, I trudged on till I had, in this new place never before visited by any of our ministry, baptized no less than twenty-three.

From there I went, after about three months'



ELDER ALVIN KNISLEY

time to Weyburn, Saskatchewan, in answer to a request from Brother and Sister Toovey who had taken up a homestead there. There again I raised up a congregation with the help of the Master and of those earnest souls who supported me, till, in a very short time, I won other support. When I went to this place the Methodists were in possession of the right of way, were the only thought, holding the only services held in the schoolhouse. On my return or second visit thither, after a brief absence, they had abandoned the place and we had captured the crowd, had all to ourselves, no others competing, no other services. But, of course, opposition was not dead. Where I accomplished the most I had the most to fight and hell was the hottest.

It is proper to say that I made openings at Disley and Saskatoon, baptizing about nineteen at the latter place in fulfillment of a dream I had as I was about to visit the place. I opened the work at South Melfort, where I debated with the Non-Progressive Campbellite minister, the Reverend Jones, whom I hear has since fallen a victim to insanity. At Saskatoon I debated with the Roman father, J. C. Sinnett, and also with a Presbyterian, the Reverend S. G. Lawson.

My work in the Northwest was the putting on

the map of the church, Treherne, Weyburn, Halbright, Disley, Saskatoon, and South Melfort, for I went first and alone to each of these places. And save as to priority of visit, Winnipeg may well be placed in the same category.

I believe that British Columbia is also a part of Western Canada. It would be the height of ingratitude to ignore the efforts of Daniel Macgregor there, and his first trip, soon after his marriage, alone, till eventually his devoted companion was permitted to join him in that remote field.

In those blessed days we were without the present conveniences of travel. Railroads were far between, trains were few, and such a thing as a missionary having an automobile was a dream. But it seemed that the more we cheerfully accepted of hardship the more we were blessed and the more power we had. By the time this is in print I expect to be on my circuit through the northern part of Wyoming, wife and boy accompanying me in the interior of our massive new car where we have sleeping accommodations and can almost take in roomers. I seldom see the inside of a railroad coach from April till December or January any more. And I am in the market for the first practical aeroplane within my financial reach that will always stay up, till I am ready to come down.

So far as I am concerned, and I presume that other participants will likewise testify, the work in Western Canada was built up with much sacrifice, fasting, and prayer, the same as it must necessarily be done in Europe, Asia, Africa, or the oceanic islands—or anywhere else.

For nearly two years I saw not the face of any other occupant of the priesthood in my field, and heard no voice but my own in proclamation of the message. But I had power and I saw the promises of the Lord to his representatives verified. The instances of miracle, of manifestation of power, of remarkable experiences, healings, etc., in that field would call for much more space than my allotment. God is in sympathy with inventive genius and is in favor of our employment and utility of useful means and articles in rapport with our fellows, but some of his means and some of his utilities and plans are not subject to modification and must be observed without variation for all time to come. So in missionary work.

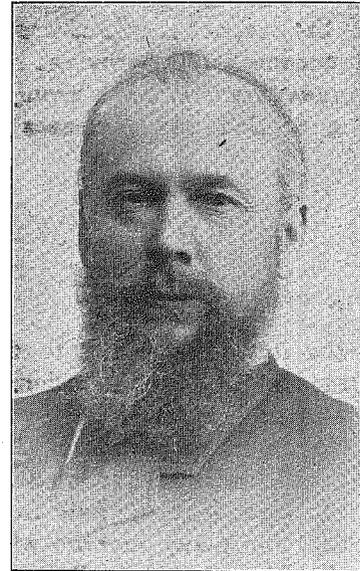
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There are some men who have never believed enough to doubt. There are some who have never thrown their hopes with such earnestness on the world to come, as to feel anxiety for fear it should not all be true. But everyone who knows what faith is, knows too what is the desolation of doubt.—F. W. Robertson.

## THE EARLY WORK IN ONTARIO

BY A. LEVERTON

It was in the year 1867 that I first heard of the Latter Day Saints (or Mormons as they were then called by almost everyone, as the people did not seem to know the difference between the two organizations) being in Canada. It is true there were a few Saints in Canada previous to that time. I



ELDER ARTHUR LEVERTON

think there was only one branch, namely, the Buckhorn Branch, now called the Blenheim Branch, and the people looked upon them (the Saints) as being such a poor, ignorant, and insignificant class of people, that they would never amount to anything religiously, numerically, or otherwise. In fact it was predicted by some of the world's people, that old Joe Shippy's ox team and

sleigh would be a sufficient conveyance to carry all the Mormons that would ever be collected together in Canada. This has proved to be a false prediction, thus verifying the word of the Lord, that there should be false prophets in the last days.

About the year 1866 (as near as I can remember) the gospel was introduced into a place called Lomsville (seven miles east of Chatham City), by Brethren John Shippy and James W. Gillen. A number believed the gospel, and obeyed, namely, John Traxler and wife, George Shaw and wife, Asa Vickery and wife, George Green and wife, and others that I do not now remember. This group of Saints was organized into a branch called the Lindsley Branch.

In the fall of 1870, or about that time, the gospel was preached at Wilksport by John Shippy and others; also in the township of Moore. On or about this time, James Robb, David Johnston, Robert Davis, John McKenzie, Phelan Shaw, and others obeyed the gospel, and the Olive (now Kimball) and Wilksport Branches were organized.

In 1870 and 1871, Brethren John H. Lake and Joseph S. Snively came into Canada on a missionary tour, and they labored with the local brethren in the different localities. God blessed their efforts, and numbers were gathered into the fold. Sixteen or twenty were baptized into the Blenheim Branch.

This addition to the membership of the branch rather overcrowded Brother Joseph Shippy's ox sleigh and made transportation a little inconvenient in that line.

The people might "rage and imagine a vain thing," yet the marvelous work and a wonder pushed its way on, and the Botany (now Ridgetown) Branch was organized, with Brother Peter McBrayne as president.

Also about this time the gospel was preached in the township of Zone and, as in other places, some came into the church. Among the first to obey were Thomas Badder, Norman Blakely and their wives, and A. Leverton, Brethren John Taylor and Joseph Snively officiating, and the Zone Branch was organized January 12, 1871.

Well, dear reader, about this time the people did "rage and imagine vain things." We were accused of believing in polygamy, free love, and the like, and some of our neighbors with whom we had been acquainted for years, looked upon us as though we were escaped convicts, shunned us, and said all manner of evil against us. The churches united to fight against us and the work, and sent to Woodstock and secured the services of Professor Crawford to come and annihilate the whole thing, but he failed. Others were sent for, and they also failed; which proves to be true that consoling statement, "If God be for us, who can be against us?"

But we were surprised at the conduct of people whom we had thought before were good Christians. Still the Lord's work proceeded, and about this time (1872) I baptized my first convert, J. J. Cornish, who at that time was quite young and as full of mischief as an egg is full of meat, and we were very much surprised when the Lord told us in his confirmation that he was a chosen instrument, and if he would be faithful he should be the means in the hands of God of bringing many into the church. We are thankful for the fulfillment of God's promise.

The work about this time extended to the township of Osborne, through the efforts of Brethren John Taylor, Myron Haskins, and A. Leverton. Some were baptized. Here again the people raged, and resorted to mob violence, but the Lord watched over and protected his children. We were told (and it appeared to be by good authority) that a number took an oath that there should not be another one baptized in that locality, and that they would shoot the man dead who attempted to do so.

Well, it pleased the Lord to send your humble servant, with Brother John Taylor, back to that place again, telling us that we should baptize some before we returned home. Shortly after arriving there, a certain one came to us as a friend, warning us of the intentions of the mob coming out against us, and advising us to leave the place immediately,

for he said he was afraid there would be harm done to us if we did not go at once. I thanked the young gentleman for his kindness, and told him the Lord had sent us there to do a certain work, and neither men nor devils could force us away until that work was done. He expressed alarm for us, but I told him we were under the Lord's protection, and it would be all right.

I preached that evening, and some offered themselves for baptism. We arranged for the baptizing to take place the following day at noon. After the meeting that night, the mob came out to take us, but we escaped being captured by them. But through them and their influence we were robbed of the privilege of sleeping on a feather bed that night, and Brethren John Taylor, John Hartnell, and myself made a bed among the leaves beside a log in the woods, and there reposed until the sun was shining brightly the following morning. We then arose, shook ourselves, and as we were near the banks of the creek, we sought a good place for baptizing, and then returned to the house to find that the mob had caught Brother John Hartnell, sr., the night before and shaved the hair and whiskers off one side of his head and face, and left them all on the other side, which made him rather an odd-looking sight.

Noon came, and according to appointment we all proceeded to the waters of baptism (and here let me say that we received God's blessing and protection in a marvelous way, but it would make my article too long to repeat it all in detail). So we came to the place where we had selected for the baptisms to take place; we sang a hymn ("Lo, on the water's brink we stand"), had prayer by John Taylor, then I went down into the water and baptized ten before I came out. And the mob did not shoot me according to the oath they had taken, for the Lord was between them and us, and had so ordered matters that the mob knew nothing about the baptisms until afterwards. That night the mob came out in full force and rage, but the Lord, in a miraculous way, delivered us from their grasp and power, not suffering any harm to come upon us.

About this time, through the efforts of Brethren J. J. Cornish, Brother Robert Davis, and myself, the gospel work was opened up in the city of London, which has proved to be a good gospel field.

Much more could be said in regard to the gospel work in Canada, but as this article has exceeded the limit, I close by saying, Although people may rage and imagine vain things and use slander and ridicule against the angel's message, and some may make shipwreck of faith, yet the Lord's work is onward, for if God works with us, none can hinder.

MINDEN CITY, MICHIGAN.

## THE PRESENT AND FUTURE OF THE CHURCH

BY FRED GREGORY

My first contact with the latter-day work was in the city of Saint Thomas, in the year 1888. I was then a young man working at the printing trade, which trade I followed for several years after. E. K. Evans, a priest in the church, was also an employee of the *Journal*, and it so happened that I went to board at his home. While we walked together to and from our work the conversation generally ran along church lines. I soon became convinced though I did not express myself openly, and late one very stormy night in April, after some hours of listening to argument between Brother Evans and two other young men, I surprised the little company by offering myself a candidate for baptism, which was attended to the same night. As I remember it distinctly, it was a very rough night indeed, but four of us, notwithstanding the darkness and rain, made our way to Kettle Creek which we found to be greatly swollen. However, we were too much in earnest to be denied, so in the blackness of the night, and in the face of apparent danger, I was baptized, since which time I have considered myself a Latter Day Saint.

From that time to the present I have constantly (with some slight intermissions, of course,) made effort to experience the best the church could give in a spiritual way. I remember with pleasure the labors and sacrifices of my earlier life, side by side with my brethren, some of whom have crossed over to the other shore, while others, losing their grip upon the work of God, have been overcome in the cloudy day.

As a minister of the church I have experienced many lonely hours, but I have no complaint to make. I gave myself to God and the church and have enjoyed the service. At times while alone in meditative prayer I have been fairly immersed in the Spirit to the joy and satisfaction of my soul, and the divinity of the work I have never doubted. God has been my stay and in him I shall continue to trust.

My past is seldom thought of, as I am not the reminiscent kind. The past has never met my expectations along any line. I have truly been blessed and have as truly waded through some deep sorrows. I cannot associate the miraculous manifestations of the Spirit with my past as so many others can, but I have just as surely been in communion with God in ways less demonstrative, and the truth just as effectively burned into my soul. At least I feel it is there to stay. Rather than keep looking back to buoy up my hope and courage, I prefer to live in the fullness of the present and in full con-

fidence of the future. God surely lives to direct his work and enlighten his trusting children.

My joy will increase as I see the spirituality of the church increase, for the spirituality of the church to-day is but a stepping stone to something infinitely higher and better. The future is unmistakably big with promise, the vision of which urges us all onward and upward to greater spiritual attainments. Possibly the hour is upon us wherein we shall see many important changes. We seemingly cannot stand still, and we dare not go back. We must move forward like Israel of old if we would see the salvation of God, and this is the hope of the church.

Our difficulties are not insurmountable. Faith in God and in ourselves will dissolve the mightiest of them. Fear paralyzes all our faculties and inevitably leads to failure. Let courage lead the way, and by throwing all our energy—physical, mental, and spiritual—into the struggle we shall never know defeat. God is on our side and we cannot fail providing we remain within the hollow of his hand. But it requires only a glance to note a serious lack of knowledge concerning ourselves. Not so much a lack of knowledge concerning the outer man as it is a lack of knowledge concerning the inner man—the real, true, spirit-man God made in his own likeness and image. This is the man Jesus appealed to, and only as the inner man catches the beauty of the Savior's counsel can we hope to manifest that beauty in any outward expression.

How often do we find ourselves questioning the possibility and even the practicability of the Lord's requirements. We have almost come to think we are unequal to the task, and in every conceivable way try to excuse ourselves. The fact that God has commanded us to build up Zion is positive and undeniable proof of our ability. We have not the faith in ourselves that God has in us. It must be that we do not understand our higher powers—the abilities of the inner man—and so fail to grasp the situation.

In my judgment the outer man, governed by the physical senses, will never build Zion. He must die and stay dead. We all know that he was supposed to be buried in baptism, but alas! he gives evidence of being very much alive. We simply need to give the inner man more prominence, for "that which is born of Spirit is spirit," and the "Spirit beareth witness with our spirits" that we are the children of God, so that guided by the Spirit of God the inner man would soon lead us to higher and holier conditions. Along this line there awaits us as a people, perhaps in the near future, a great awakening, and when we see the open door which has been so long open, with ourselves contentedly sitting upon the doorstep, we'll likewise see the open windows through which the light of God may constantly

stream into our souls, bringing with it that joy and peace unspeakable.

We need a clearer vision of the real Christ and his unselfish life, and when the mind of Christ is in us by choice then we may reasonably hope for better things.

EDMONTON, ALBERTA.

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## REMINISCENCES AND TESTIMONY

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BY R. C. LONGHURST

I believe what I may have to say, as a native and citizen of the Dominion of Canada, must be a mixture of reminiscence and testimony. In the month of July, 1886, my wife's sister (Sister Janrow, now of Detroit, Michigan,) brought R. C. Evans, then known as "The Boy Preacher" from Saint Thomas, Ontario, to see her father. They came to my home. We understood he was a Mormon, our only information on the latter-day question being Fanny Stenhouse's history, and we were prejudiced indeed.

In course of conversation I said I would like to hear him preach. A hall was secured. On the Sunday morning Evans told us that the night before he had a vision of three men (preachers) coming to the hall, and described the men. We knew there were no men of that description anywhere in this vicinity. Sure enough they came, but from the city of Brantford, sixteen miles distant, their object being to put a stop to Evans's work; however, they were worsted in the encounter from a Bible standpoint.

I was baptized on September 7, 1886, and I believe I was the first in Norfolk County under the Reorganization. My wife and a number of others likewise came into the church, and later Vanessa Branch was organized. Brother John H. Lake was then missionary in charge of Canada. I wish to relate, here, one of the first evidences of divine power we discovered in the church. It was at a prayer meeting in our home when Brother Lake spoke in the gift of tongues, and after earnest prayer the interpretation came through R. C. Evans. The promise was then made to us that the work would extend south and east of us. In course of time I took Brother Evans south to Lynnville where a number were baptized. Later we went east to Waterford.

An instance comes to mind of attending my first conference at Corinth Branch, Brother John Shields and I meeting and rooming together, both being priests. Brother John was there called and ordained an elder, but the instance I started out to relate is this:

At the prayer meeting Brother Lake (who had been failing in health for some time) expressed him-

self, somewhat like Paul of old, as being in a strait between desiring to live for the benefit of the church, or for his own benefit to depart this life. At once R. B. Howlett arose in the gift of prophecy, telling Brother Lake that his health would be restored and that he would live yet to accomplish a good work in the church. He then addressed R. C. Evans, telling him that he would meet the Goliath, but if he would use the pebbles of God's truth as David used the smooth stones from the brook, he would conquer. Some time after this Evans was challenged to meet the Reverend T. L. Wilkinson in debate at Waterford. Propositions were signed for an eight-night debate. Evans entered the debate after thirty-six hours' fast, with the Bible as his only book. Wilkinson, who had met one of our elders in a four-night discussion and another in an eight-night debate, stood the Waterford debate for two evenings and twenty minutes the third, packed his books and left the town. Next morning the Waterford newspaper bore in large type headlines, "Goliath slain by little David," a remarkable fulfillment of the gift.

I wish here to mention a blessing in our own home. A daughter was born to us. The doctor, a friend of the family, came to me and said, "She is a frail creature and may die; it would be a God's blessing if she would as she will be deformed for life." She lacked any bone for three fourths of an inch where the ankle joint should be. Neighbors said it was a judgment on us for joining this church. Brethren Lake and Evans administered to her and their prayer was that when she was old enough to walk that her foot would be all right, and so it was. That foot is as perfect as the other.

As stated, I was first a priest in the church; later an elder, and then high priest, presiding over the London District for twenty years. At one time the district contained fifty-four branches. That was when all Canada was included except Chatham District.

I cannot in the limited space mention the many evidences of divine power as manifested in the restored gospel that have come under my notice, or the efficient labor of the many missionaries who have occupied in our field during that time, or yet the many branch officers who gave us words of encouragement as we passed along, or their families and others who have so kindly entertained us at their homes; but my heart and mind goes out in fond remembrance of our pleasant association together, and though now prevented by the weight of seventy years and certain infirmities of body from meeting with the Saints in the various branches as I once did, my heart is still in the work because of the certain knowledge that has come to me of this lat-

ter-day work being the church of the living God, the pillar and ground of the truth.

I have seen humble men arise and shine, whose light is still burning. I have seen stalwarts become exalted, or ambitious of worldly things, and fall, but the fall of none from this faith has grieved me more than that of the once humble, blessed, and as a consequence, brilliant R. C. Evans. For I roomed with him when he received at Port Elgin that wonderful gift to himself as well as others, a portion of which says: "Tear not down another's structure, seeking thus to build thine own; each shall answer for his conduct, when he stands before my throne."

It is indeed pleasant to think of the blessed (to me at least) association of past years with the Saints, at the conferences and in the several branches, and I hope to be able to endure to the end so that such pleasant association may be renewed, but under the better conditions that shall obtain in the rest that remains for the people of God.

### WHY I JOINED THE SAINTS

BY JAMES HENRY TYRRELL

James Henry Tyrrell. Born June 26, 1854, near Blenheim, Ontario, Canada. Baptized into the Reorganized Church of Jesus Christ of Latter Day Saints on June 23, 1873, by E. C. Briggs and confirmed by Joseph Snively. Ordained a priest, March 21, 1884, by Arthur Leverton, Samuel Brown, and Peter McBrayne. Ordained an elder, July 30, 1894, by W. W. Blair, John H. Lake, and George Green. Married Elizabeth Booth of Dunn Township, June 16, 1880. Of this union two sons, Levi Henry and Roderick Alexander were born.

Not having any religious experience until about the year 1870, while I was living in Blenheim, Ontario, I attended a sectarian revival meeting, during which the minister pictured the awfulness of hell. This stirred up my young mind to inquiry about leading a religious life, but I became perplexed to know which church to unite with. There were four churches in the town, all of different faiths. I stood at the parting of the ways for three years. During this three years my mother joined the Saints, and my associates called me a Mormon, causing me to become discouraged and I felt very much disgraced.

Mother brought home the Book of Mormon and I was curious to read it, but she refused me, saying that she wished to read it first to see if it was fit and proper for me to read. However, after reading it she recommended it to me. I read it and was delighted with its plainness of speech and the very high morals it taught.

I was informed that the Saints enjoyed the gift of unknown tongues, and through curiosity I attended several meetings and unexpectedly the gift was manifested. I was greatly amazed and puzzled

to hear the gift through a person I knew could only speak English. It was certainly new to me, and to make it more wonderful, part of the gift was to me, telling me what the Lord would do for me if I would obey the gospel.

I felt in my mind that the gift was all true, for it sounded so old-fashioned like the Bible times. I accepted the heavenly invitation and found that God was true to his word, as he gave me a testimony that the latter-day message is true. It has kept me from many a snare of the enemy.

### HEALING

The good Master has used me as his instrument with his ordinance of the laying on of hands to cure the diseases, when the doctors said the patient could not live.

### CONSECRATED OIL

I learned the good effects of the Lord's consecrated oil before I joined the Saints, by being healed with it when all other means had failed. Also another instance, Brother E. W. Long, then of Chatham, Ontario, had the misfortune to have his hand burned with gas so badly that he could not open it. I was called upon to administer to him and as soon as I poured the consecrated oil into his hand, he began opening and closing it and exclaimed to his wife, "See how

I can open and close my hand. It is free from pain." This with many others has occurred while I have been officiating in the elder's office.



ELDER JAMES H. TYRRELL

### TITHING

I have found this tithing law of the Lord's to be true. Having collected tithes and offerings in this Chatham District for nearly twenty-six years, acting as Bishop's agent under four bishops, and collecting thousands of dollars, I know God protects those who obey this part of his royal law.

One instance of the many that happened to me: I am engaged in the musical instrument merchandise business, and I sold an organ to a man on a lien contract; he afterwards took the instrument away and hid where I could not find him or the or-

gan. I was advised to go to a clairvoyant for information as to where the instrument could be found, by one who had found lost articles by this plan. This did not appeal to me as I was in business with the Lord. I felt that I would rather lose the instrument than go to the power of the Devil for information, because I believed the Lord would protect his people by his own royal law.

Sure enough, in a short time upon arriving home from the country the organ was sitting on the store floor. I had reported the theft of the instrument to the firm I purchased instruments from. Their traveling agent was on the lookout, and one day while on his travels his attention was drawn to a man, and his curiosity caused him to ask the street car conductor who this man was. As soon as he heard the man's name he exclaimed to himself, "That is the man who stole the organ from Mr. Tyrrell of Chatham." Inquiry was made as to where the man lived. He at once went and found the organ and had it expressed to me, so you see the Lord used the agent to return the stolen organ to my possession again. This is to me proof that God will protect his tithers.

A life of nearly forty-seven years in this latter-day work teaches me that it is folly to trust in the puny arm of flesh. The Apostle Paul knew what he was talking about when he said, "Looking unto Jesus, the author and finisher of our faith."

Let us have "faith in God," for he can save to the uttermost.

CHATHAM, ONTARIO.

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## A TESTIMONY

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BY LUCY YERKS

The editor has invited us to participate in the Dominion Day HERALD. We appreciate the invitation, also the Canadian HERALD. It is our privilege to write a testimony or reminiscence.

When quite a child our young mind was made to feel there was something unusual, something stirring, something going on in the town adjacent to our country home. It was the advent of a Latter Day Saint minister in our burg.

We recall hearing of such a commotion, the like of which had not been before or since. Everyone was running about with a Bible, and talking religion, aroused by something thought to be new. But it was the old, old story, told by the priesthood of the God of Israel.

Opposition was a strong factor. In opposition there is trade. Result—the men of God established a branch in the town. Though it has had its bright and gloomy times, it came to stay and still remains. Please God may it stay until its work shall have been finished.

Some seventy and more years ago, the martyred Prophet had stood in this same town and proclaimed the angel message.

At the time before mentioned, the latter-day work was gaining headway in this community, and many earnest persons were hearing the message and obeying the call. Some in our home, though they were stanch members of another church, were listening to the word taught.

A little later we thought it rather smart to go with father to hear the Saints. Let me state right here that it takes a young mind to make an indelible impression on.

As those in the home became more interested, we constantly heard the work being talked and argued. As we grew older, "pride ruled our heart," and we were less anxious to hear and made our visits to the chapel less frequently, until a time came when we united with another church.

When father and one of our brothers were about to be baptized, life to us was no longer worth living. We surely were disgraced. A few hours in our life at that time—well, we refrain. But those who witnessed them should take it as a testimony that when we joined the church in after years, there must be something in this work.

Father in his quiet way would talk the gospel, though little encouragement was given him at times; yet it kept impressing. In mentioning the time when Christ would visit the Jews and they inquired from where did he receive those wounds, and he replied, "In the house of my friends," we bowed our head to hide the tears, and thought if the Saints are right, we want to go with them. We love God as well as they, and do not want to be left out. When father would be away working, we would read the tracts and study them with the Bible.

The work was unfolding before us, until its spirit bore witness with out spirit; until we were called upon to acknowledge the divinity of the work, to embrace and defend it.

In 1899 a conference was held in London. Father invited us to go, which we did. Those entertaining us perceived our interest and asked us to be baptized. We thought to refuse, thinking the people of Waterford might say we had to go away to be baptized. On second thought we accepted, as there were no regular meetings at home other than the sacrament services, which we had not attended, and had already put it off for some time.

Elder Frederick Gregory baptized us. We have not always been as "valiant in testimony for Christ" in word and deed as we might.

We have had to pass through our Gethsemane as others have, and the fact that earlier in the work we bore our testimony that though we may go down and out, we once knew the work was true, helped

save the day for us when it was dark and dreary, for we never could forget that testimony.

Many pleasant experiences and associations have been ours to enjoy. Our real friends we have kept, and gained many more, dear to us because of the gospel bond.

God is good. The church is true, and worthy the best from all. This gospel of the kingdom shall be preached in all the world. We are honored to be privileged to understand it, and contribute our mite in work for it.

WATERFORD, ONTARIO.

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## AN INCIDENT

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BY MAGGIE MACGREGOR

Twenty-two years ago my husband and I were doing missionary work in and around the little village of Cedar Valley, Ontario, when a request came from Brother George Buschlen, "the village blacksmith" of Arthur, to come over and help them.

Elder J. L. Mortimer was then living in Arthur and working at his trade of stonemason in the surrounding country. Being home on Sundays he had procured the use of a schoolhouse and conducted weekly services. Two had been baptized from these efforts and the work had reached a point where the few Saints living there thought it necessary that nightly meetings should be conducted, hence the request for the services of a missionary.

Arriving on the scene, Brother Macgregor at once commenced a series of meetings. It seemed as though the whole country side was aroused and a splendid interest was awakened.

Exceptional liberty was granted the speaker, which was quite unusual with Dan in those days, for his ascent to liberty and ease in the pulpit had been a long, hard climb, with frequent stumblings in which he would have to sit down in shame and defeat after a struggling effort of ten or fifteen minutes.

This new experience of continued light and liberty was certainly a very welcome and encouraging change and made all labor pleasant and every task a song of joy.

The work went merrily along for over forty nights without a single failure, and some thirty precious souls were brought into the kingdom.

In the midst of this unprecedented success our district conference convened in the city of Toronto, and we hied away with joyful hearts to meet the Saints from other parts in our semiannual assembly.

But this was to be no common conference, for the long-expected and earnestly looked-for was about to happen: Brother Joseph was coming. I believe it was his first visit to a Canadian conference—at least it was the first time the great majority of the

Saints of the London District had ever had the privilege of meeting the Prophet.

It was a great event; we were all excited and on a tension of expectancy, and everybody was on his best behavior—or trying to be. From Toronto wire messages were sent out all over the district from friends who had arrived and had learned for certain that Joseph was to be present, and were wiring their loved ones at home, "Come at once, Joseph is coming."

It was a great conference—in point of numbers at least—for the Saints literally swarmed in from all sides, and our district at that time numbered about three thousand souls.

At length Brother Joseph arrived. With what reverence we viewed him! How respectfully distant we held ourselves, scarcely deeming ourselves worthy of an introduction to "the Lord's anointed." How whole-heartedly we sang: "We thank thee, O God, for a prophet," and how glad we all were that Brother Joseph was such a humble, unassuming, approachable person.

The usual routine of business, preaching, and prayer meetings obtained, and, would you believe it, although there must have been some very fine sermons preached there, yet there was only one that made sufficient impression on my mind to be remembered through the years, and that was the poorest one among them.

Dan was called upon to preach. What a wonderful honor—and responsibility. He had never before been considered capable of attempting such a task as preaching at a conference; and then to be asked to preach before Joseph, the Prophet! It was surely an august occasion, and we both felt it. But what if he should fail? Oh, it was not to be thought of; he must not fail! And then there were the forty days of unwavering success just past, and we felt he surely would succeed.

We both fasted and prayed that the desired blessing would come, and Dan chose a subject that he had enjoyed exceptional liberty in presenting only a few days previously. I remember it well, it was a comparison between the events at the Tower of Babel and conditions in the latter days.

As Dan entered the stand I almost rose in my seat in the energy of my prayer that God would grant him liberty. But no; it was not given. He staggered through a half-hour's discourse on the confusion of languages and the confounding of tongues, and sat down feeling that he was an excellent example of his subject.

Immediately on the close of the meeting he came to where I was standing and said hoarsely, "Come on"; and we quietly slipped out, not waiting for the congratulations of our friends. We walked down the street in "silence deep as death" for a consid-

erable distance, before Dan broke the spell by an abrupt, "Well, what did you think of it?" I cautiously replied, "Oh, it was not too bad." Another silence, and then, from my other half, in very decided tones: "Well, if the Lord doesn't want to bless me he doesn't have to." And turning aside to a fruit stand, he bought some fine bananas and ate six of them, and in a few minutes his mental outlook on this mundane sphere was considerably improved.

OYEN, ALBERTA.

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## NOVA SCOTIA

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BY LOIS G. JOHNSON

In this province with its population of 500,000 there are about forty Latter Day Saints. There are two branches, Williamsdale with a membership of twenty-nine; and South Rawdon, fifteen; but of that number, some are living in the United States, and some have not heard a sermon for years; and do not take the church papers.

There are about fifteen names on the Bishop's agent's report for our conference year, July 1, 1916, to July 1, 1917; tithing \$354.75, and Christmas offering \$112.

There are two church buildings; one at Williamsdale, and one at South Rawdon, about one hundred miles apart. The district owns a good tent with chairs, which we hope will be used sometime.

The greatest loss to the work in Nova Scotia was the removal of Elder H. J. Davison from our province, for while he was appointed to Nova Scotia all the isolated Saints were visited once a year, and cheered, strengthened, and encouraged to go on in the work. He will never be forgotten, and we are often asked by those outside the faith, "When is Elder Davison coming back?"

As I have spent most of my life in Cumberland County, I am familiar with the work here. It was first preached by Elder Joseph Burton, who, with Sister Burton, in 1883, left Rawdon, Nova Scotia, en route to Cape Breton, going by Parrsboro and Amherst, around the historic "Basin of Minas," famed in Longfellow's "Evangeline." They spent two weeks at Parrsboro, and baptized Mr. and Mrs. Layton; then a few days were spent in Amherst (now a city), at the home of Mr. D. F. Quigley. Many interesting hours were spent talking of the gospel. A few years later Mrs. Quigley went to Lockhartville and was baptized by Elder Davison, and some years afterwards, her daughter (now Mrs. Dunlap of British Columbia) was also baptized at Mr. Davison's home.

About the year 1889, Mrs. Page, now of Independence, visited her native country, and she requested an old couple who were friends of hers, to

entertain an elder if one came here (Williamsdale), and acting on a letter received from Mrs. Page, Elder Davison came here in 1890 and secured the schoolhouse to preach in. Previous to this five had been baptized in Parrsboro.

Quite an excitement was aroused in the community when the report was spread that "a Mormon" was going to preach.

Elder Davison had good attendance at his meetings, and in the spring he returned and baptized the first two here on July 15.

During the summer of 1891, Elder F. M. Sheehy came with Elder Davison. I was teaching in a nearby section, and heard several sermons. I had always believed in baptism by immersion, (though I did not have a relative who did) and as yet I had heard nothing about "authority," so had joined the Baptist Church.

In October, 1891, Brother W. H. Kelley came to South Rawdon for conference, and later to Cumberland. At that time there was a branch in Kings County, named "Cornwallis Branch."

In 1892 Elder M. T. Short visited Nova Scotia. My connection with the work began in 1894. I was teaching in Williamsdale, and superintendent of the union Sunday school. I attended a series of meetings held by Elder Davison during the winter, and when Elder U. W. Greene and Elder Davison returned I, with five others, was baptized on July 1. In the same year two others were baptized, and in 1895, Brother Leander Johnson (my husband) was baptized. Before leaving I turned the first sod for our church building.

In 1895 Elder George W. Robley was in Nova Scotia, and I was then teaching about three miles from Amherst, where I secured the schoolhouse, and after one week's meetings, two sisters accepted the gospel. One (afterwards Sister Phillipin) died in London, Ontario, several years ago. As we were forbidden to use the schoolhouse, Elder Robley returned to Providence, Rhode Island.

With one or two exceptions, a conference was held each year. Among the ministry laboring in Nova Scotia from 1897 on, we note: Elder Frank M. Sheehy; Apostle Joseph Luff, who in 1898 made a short visit, preaching at Williamsdale, South Rawdon, and Amherst; S. O. Foss, W. W. Blanchard, and especially Elder H. J. Davison. These latter three organized the Williamsdale Branch, with nine members, in 1900, and made an opening at Glenville. In 1912 the River Philip Branch was organized, but after a few years was disorganized and the members enrolled with the Williamsdale Branch.

Returning to Williamsdale in 1901, after an absence of six years, for nearly eighteen years our home has been the elders' stopping place.

In 1906 we note as laborers in this field, and vis-

itors, Elders R. W. Farrell, and Thomas Mills, of Ohio. In 1907, Elder E. E. Long made a new opening in Westville, Picton County. During 1909, Brother Farrell, as president of the conference, held tent meetings at River Phillip, Oxford, and Amherst, conducting conference at Glenville, in the district tent. Priest John P. Buschlen assisted him. In 1911 Elders Daniel Macgregor and John F. Sheehy attended the conference at Williamsdale, and Sister Macgregor organized a Sunday school. Meetings were held at Springhill, a mining town, with excellent interest, and two were baptized. We have always felt that many more would have heard the gospel if the meetings had been continued, but the interest was never followed up.

Elders William Anderson and O. D. Shirk came in 1912; Elders F. J. Ebeling and Rushfelt in 1913. In 1914 Elder Ebeling returned for a conference, and in 1916 we enjoyed a visit from Elder I. M. Smith and wife. In 1917 Brother Ebeling again came to assist in the conference at Glenville, and in 1918 Elder Sheehy was present at the conference which was held at Williamsdale.

For 1919, so far we have not heard of any appointment for Nova Scotia. The work is at a standstill—almost past reviving. The tent is idle, churches unused, but we believe the spark of faith yet to be found in many hearts can be fanned into a living flame, and we have not given up hope yet of seeing the work built up in many towns where as yet the message has never been proclaimed. We believe some will accept the truth if they only hear it.

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## ALBERTA

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BY WILLIAM OSLER

The subject of the following life-sketch came into this world to stay for a probationary sojourn beginning on November 15, 1884, at the ancient city of "Bonnie" Dundee, Scotland. My father, now deceased, was of old Lowland Scotch descent, and mother, who still lives in my native town, is of mingled Highland and Lowland. The family consists of three sons and two daughters. The writer is the youngest of all.

The facilities of the liberal public school education of Scotland benefited me greatly. Good-by was said to my school days in my fifteenth year, and for about two years I worked with father who was a lathing contractor.

Having a continual longing to see the big, far-away world, a longing which nothing could remove, I finally left for Melbourne, Australia, in my eighteenth year. I worked there for about one year on a bread delivery rig, then left for Westralia, the Golden West of Australia. In three years' time,

many and varied were the experiences of life in the goldfields back of Kalgoorlie.

It would unusually lengthen this narrative to relate any feature of them. With "billy" and water bag, I "humped bluey" many hundreds of miles and tasted of the bitter and the sweet. With all the ups and downs, failures and successes of my youthful days in the land of the Southern Cross, even now the harp of memory has no strings of regret save for the follies and indiscretions of youth.

My wandering footsteps wended homeward again, but wanderlust could not be satisfied there, and the next two years found me an overseer on a large



ELDER WILLIAM OSLER

sugar estate in Demerara, British Guiana, South America. Although successful there in my occupation, the moral laxity of the white man's life never appealed to me, and again I roamed.

In the Queen City of Toronto, Ontario, Canada, I stayed about one year. In all these years I never claimed any church relationship. Skepticism and infidelity were my argumentative positions on matters of religion. In my crowded young life, I had floated on the ebb and flow of life's tide, and came to view with suspicion all manner of organized religion, whether Christian or non-Christian.

I read some placards announcing that President R. C. Evans would lecture in the Majestic Theater the following Sunday evening, and I determined to go and hear him. You may smile, dear reader, but I really thought he was the president of some infidel society. When the curtain arose, I soon realized my mistake, but concluded to hear what the speaker had to say. As the talented preacher clearly told

of the justice and mercy of God in the bliss of eternity, a power or influence came upon my whole being, and dispelled was the feeling of cynical doubt and in its place was implanted the investigative happiness of hopeful desire.

After three months attendance at every preaching service, reading and meditating, by divine help, self was humbled, and during February, 1908, I was baptized. Whilst being confirmed, the Spirit came upon me again in power, in a literal baptism, and the spirit of prophecy, through Elder R. C. Evans, told me of future responsibilities in church work, some of which have been fulfilled so far.

Three weeks after baptism, Toronto was left behind, and I journeyed to Alberta, intending to settle there. As a hired man I learned more about farming than I had ever known before.

By divine guidance I was led to Ribstone, Alberta, where I homesteaded. In this locality a live branch of Saints were making a success of life in their new surroundings. The branch was ably presided over by Elder J. R. Beckley, lately of Michigan. Here I stayed for five years, and earned my title to my homestead, and with the true-hearted Saints of the Master enjoyed the sweet privileges of the "angel message" gospel. Here, in February, 1913, I was ordained to the office of elder by Elders J. R. Beckley and A. W. Burton.

I had officiated in the activities of auxiliary work in local and district capacity, and therefore felt a degree of humble self-confidence whilst preaching. I received General Conference appointment in 1913, to labor in Alberta. During this year, the Saskatchewan District was subdivided, and Alberta organized into a separate district. On recommendation of Apostle J. A. Gillen, who was in charge, I was chosen as district president, which office I hold at present.

In 1915 Sister Ruth Cowley, of Edmonton, whom I had baptized the year before, and I, were united in marriage.

Under the hands of Apostles Gillen and Aylor, and the president of the Saskatchewan District, T. J. Jordan (high priest), I was ordained high priest in 1917. Have been steadily under General Conference appointment, and have sought to labor in my calling. I have received numerous personal evidences of the divinity of this work, and my relative work therein.

I am enlisted to the end, and desire to become more capable of representing the gospel in word and deed.

Alberta holds glorious possibilities for the homeseeker, with its magnificent acreage of fertile soil, and its bracing climate. Saints are prospering, and are watching, praying, and working for Zion's redemption. The average tithing each year for the

district is about \$4,000, which means an average per capita of about \$14, and still increasing.

Having an intimate knowledge of the true conditions in sunny Alberta, the evidence is that the Saints are striving to interpret the divine message into loyalty to the Master; loyalty to his church; and loyalty to his people.

With zeal for service to God and humanity, Alberta District desires to maintain the honorable righteousness of the Saints of the land of the Maple Leaf.

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### THE LONDON BRANCH AS A SCHOOL

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BY SAMUEL POPE

As my thoughts revert to the past, I think of the years spent in London, Ontario, for it was there that I first heard the gospel. Elder George Mottashed with whom I was working was a Latter Day Saint and he talked to me regarding the angel's message and gave me literature to read. As I investigated I became convinced that this was the true church of God. I was not prejudiced against the church because in Devonshire, England, from whence I had recently come, I had never heard anything regarding Latter Day Saints or Mormons. Some of the men working with me told me much against the work, but it did not change my opinion.

The first preaching service I attended was on September 11, 1887, in the old Maitland Street church. Elder R. B. Howlett was the speaker. At the close of the service it was announced that two persons were to be baptized the next night. I left the church, debating in my mind whether I would be baptized or not. Finally I made my decision and returning to the church asked for baptism. The following evening I was baptized in the River Thames with the other candidates, and thus began my experience in the latter-day work.

Shortly after this, Albert Martin and wife, now of Independence, were baptized. They were members of the Methodist Church and became interested in the doctrine of our church. Before deciding to obey, however, they asked their minister, the Reverend Doctor Rickman, to their home, also inviting Elder R. B. Howlett. The two gentlemen debated until midnight, Reverend Richman becoming so confused that he could not retain his seat but walked up and down the room. This and other visits from Elder Howlett convinced them of the truthfulness of the gospel.

The first conference I attended was at Corinth. The missionaries of those days were J. H. Lake, R. C. Evans, John Shields, J. A. McIntosh, Willard J. Smith, and Samuel Brown. I well remember when a young boy offered himself for baptism. He is now

known as Elder William Fligg, one of our missionaries.

Amongst my memories is the time when the *Quarterlies* were first issued for the Sunday school, and when the Religio was organized in London. My soul has rejoiced as I have watched the progress of these auxiliaries. I feel that many of our young men and women, who are now doing a noble work for the church, gained a solid foundation by their experience in Religio. Many young men who were active in the London Religio have since been called to the priesthood.

On November 24, 1895, when we were assembled in prayer meeting, I was called through R. C. Evans to the office of teacher and was told that I would yet minister before the Lord in places which I had not yet seen, so I understood that I would not spend all my days in London. The fulfillment of this prophecy came when in 1909 I left London to reside here in New Westminster.

I have often heard some of the old-time London Saints tell of a prophecy which came through Elder J. J. Cornish, saying that the London Branch would be a school, and that many would obey the gospel there and carry it to the east, the west, the north, and south. We believe that this has been fulfilled in a remarkable manner. Many people now living in various parts of the Dominion and the United States have once been residents of London, in which place they learned the truths of the marvelous work and a wonder. Surely the Lord has something to do with fixing the bounds of our habitation.

On October 21, 1900, I was called and ordained an elder. I acted as priest of the London Branch for some time. I used to visit the Saints in their homes, especially the sick to whom I took the sacrament every month. Many with whom I labored have passed away and I feel glad that I was permitted to serve although in a small way.

For the last six years I have presided over the New Westminster Branch. Although the Saints here are few in number compared with many places, yet they are alive to the interests of the work and enthusiastic in their efforts to promote it.

It is a little over thirty years since I united with the church, and I rejoice to see the advancement it has made. I was never more confident than now that in spite of all obstacles it will succeed, for the "works and the designs and purposes of God cannot be frustrated, neither can they come to naught." Dear Saints, let us all with one heart and mind unite our efforts as never before that Zion may arise and shine and put on her beautiful garments and be an ensign to the nations.

NEW WESTMINSTER, BRITISH COLUMBIA.

## A WORKER FOR THE GREATER DOMINION

BY WILLIAM FLIGG

I cheerfully comply with your request to add my mite to the magazine number of the HERALD in honor of our great and fair Dominion.

I was baptized March 19, 1888, in the River Thames, at just about the place where so many of the early Saints of the London Branch were baptized, and where that wonderful light was seen, a picture of which I saw while at Independence this spring.

The following winter I was called into the ministry, to act in the office of priest, being appointed



ELDER WILLIAM FLIGG

priest of the branch, also secretary, and held office in the Sunday school.

The following year, I think, I was called to the eldership, and was elected branch president, and for fifteen long years, without a break, I tried to answer the demands of all in sickness, in death, and by the preaching of the word and with the assistance of some of my brethren. I was let out for one year, then returned for a little better than two more years, wherein I grew discontented, and surely paid for my discontentment.

However, God did not forsake me. Our family had grown to six in number, all in the work that were old enough, and our oldest boy and girl with myself, just a little over a year ago, were interested in the meetings of Elder Macgregor, held at Saint

Thomas, just a little distance below London. The children played in the orchestra.

A debate was to be held with an Adventist preacher. The interest was great. I was appointed chairman, and when the vote was called, Dan had swept all before him.

I stayed all night for the Sunday services next day, and at prayer meeting in the morning we all surely enjoyed a feast of glory and power; prophecy and tongues were enjoyed, and by the Spirit, through Elder Macgregor, I was told to offer my services for field work, with promises of future blessings and direction.

Well, I knew our district pretty well, having been over the ground thoroughly; also holding a district office. So I sent in my name the beginning of February, 1918, and never heard any more till April 17, when I read my name as being appointed to the Eastern Michigan District, a stranger in a strange district.

But God has been with me, and now I am trying in the discharge of my duty, to prepare for the greater dominion that we will all enjoy with Jesus and the loved ones gone before.

LONDON, ONTARIO.

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### CHATHAM DISTRICT

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BY JOHN C. DENT

I was born January 7, 1880, about one mile from the village of Merline, Kent County, Ontario. My father and mother were both Canadians by birth, so you see I am very much Canadian.

I have two brothers and four sisters living and one sister gone to the other shore. My two brothers are married, as also two sisters. My father passed away about twenty years ago.

I was blessed when I was about six years old by John H. Lake. Baptized October 19, 1890, in Lake Erie, near where I was born; Brother Samuel Brown officiating, as also at my confirmation. Was married to Mary E. Jacklin, September 30, 1903, by Elder Samuel Brown. Was ordained an elder October 20, 1907, at Wabash conference by Elders R. C. Evans, R. C. Russell, Arthur Leverton, and B. St. John. The following Sunday Brother John Taylor (now deceased) resigned as president of Zone Branch, and I was chosen to preside, which place I have occupied since. This branch was organized about fifty years ago and the following men have presided at different occasions: Arthur Leverton, Norman L. Blakely, John Taylor, and the writer. Our present enrollment is about 110.

The branch changed its name from Zone to Bothwell. It formerly was a country branch, but most of the members moved away. Some came to Bothwell and others were baptized in and near the town, so

the headquarters were changed and finally the name.

We had a nice little cement block church out in the country which was built very largely by the push and help of Brother R. C. Russell. When our headquarters changed we sold it and built a red, pressed-brick church in the town. There are no rich among us, yet we wanted to build a building that we would not be ashamed to ask the Lord to come to as well as our friends. Our church cost about seven thousand dollars and was paid for and dedicated in twenty-two months after the lots were bought. Apostle J. F. Curtis preached the dedicatory sermon and the patriarch offered the prayer.

Bothwell Branch is in the Chatham District. In this district is Blenheim Branch, which is said to be the oldest branch in the province. Lindsley Branch is still using what is said to be the oldest church building in the province. Our district has been presided over at different times by George Cleveland, George Green, Arthur Leverton, David Snobelen, and at present by the writer. There was a time when the name Latter Day Saint was ridiculed, but by the earnest efforts of the Saints they are now respected and honored.

For a number of years I occupied as assistant superintendent of Chatham District Sunday school, and at the same time as one of the vice presidents of the district (church). At London conference in 1912 I was elected as president of Ontario quorum of elders and was ordained by Apostle Frederick A. Smith and others. At the fall conference of 1917 I was elected president of Chatham District and was ordained a high priest on February 5, 1919, by Apostle Paul M. Hanson and Patriarch John Shields.

In 1912 we held a reunion in this district with about twenty tents at Erie Beach, a beautiful summer resort on Lake Erie, twelve miles south of Chatham. It has steadily grown from year to year until last year we had over one hundred and fifty tents. One of the noticeable features of the reunion is the presence of an army of young Saints who attend and the interest they take in the work.

My father was engaged in the lumber business while he lived. My brothers and I carried on the business until ten years ago, when we closed it out and bought a hardware business in Bothwell and added several other lines to the business, such as automobiles, carriages, and farm machinery.

My two brothers and I have always been united in a business way. If I have been of any value to the church at all, much credit is due to my brothers. Being a family of only moderate means I could not have given as much time as I have to the church, had they not insisted that I go and they would look after business.

BOTHWELL, ONTARIO.

## A PIONEER IN BRITISH COLUMBIA

BY WILLIAM JOHNSON

In the month of April, 1898, the undersigned left the State of Iowa, and located in Nanaimo, British Columbia, on Vancouver Island, employed as a coal miner.

I believe I am right when I say I was the first Latter Day Saint in British Columbia. I know I was so far as the western slope is concerned. We endeavored to get the gospel before the people, but it seemed impossible to arouse an interest. An appeal was made to the Presidency of the church, with the result that Brother Daniel Macgregor was sent to do missionary work, in 1899 (if memory serves me right).

His labors as a worker were all that could be desired, but so far as interest was concerned on the island, it was a failure. He subsequently moved his field to Chilliwack, British Columbia, where he did a good work, baptizing some thirty-odd people, and where a branch was organized by R. C. Evans.

Two families moved into the province from California, Brother James Butterfield and family (a noble family, it must be admitted), also Brother James Rainey and wife (nee Nellie Butterfield). This was the nucleus for a branch there. Brother Rainey, being ordained an elder, was elected president of the branch, and was a most conscientious man. He was a street car conductor, and as such met a tragic death.

In 1904 ye scribe was given his first mission, associated with Brother Will Pender and wife. Our field of operation extended three hundred and forty miles south from Vancouver, British Columbia, to Vancouver, Washington, on the Columbia River. We still retain in memory the benefit of their association.

After the death of Brother Rainey, the supervision of the branch at Westminster fell upon Brother Isaac McMullen, who for a number of years ably watched over the flocks at Westminster and Vancouver. We may add that the two cities are twelve miles apart, connected by interurban, but were really one branch. Afterwards it was considered wise to hold services in each place every Sunday.

Brother Samuel Pope and most excellent family moved from Toronto to Westminster. He was in turn made president of the Westminster Branch.

When we refer to those men as stanch defenders, we are in nowise disposed to overlook their wives. We are not partial to any, but space will not permit us to mention all, and we feel that if the sacrifices so often made by the Sisters Emily and Gertie McMullen, Sister Jessie Butterfield, and Nellie Rainey-Holmes were not mentioned, this article would not be complete.

Then there came on the scene, a son of the Emer-

ald Isle, Brother James Johnston (as he was sometimes pleased to say, a ton of Johnson), who had a helpmeet indeed in his most amiable wife. The visiting missionary would miss his shoes in the morning, if he stayed at Johnston's, but would find them most beautifully shined by some one. Guess who?

We have left till last, but not least of the supporters of the work in that vicinity, Brother Harry Butterfield, a man who has the faculty of speaking louder than words, and whose right hand knows not what the left hand does. His wife Annie came to him as indeed a helper in time of need.

In the Chilliwack Valley, nestled at the foot of Mount Cheam, resides a branch of true Saints, principally the product of Daniel Macgregor's work. Some, of course, have been added since. This branch has had but one president, Elder Henry Stade, a man whom to know is to honor. He had made it his first work to do his duty to the church. He has had an uphill pull, but has succeeded in saving many to the church.

Among the number to speak of, and not flatteringly, is Sister Smith, of Chilliwack, who labored early and late to be an independent factor, raising a family of seven girls and one boy, giving them a required education, and bringing all of them, except one, into the church.

We have in mind the hospitality of James Muirhead and his family; also his mother and several brothers.

We drop back to a spot in the bush at Clayburn, where we find Brethren John, Richard, and William Hartnell, Saints of ye olden days, men of the highest character, men who have been tried with fire (the mill). We must refrain from being too lavish in our praise of them, but we mean what we say. Their families are included, even if some of them do suggest antisnorers.

The fourteen years of my association with and as president of the British Columbia District was the happiest period of my life, and to every Saint in the District, I salute with greeting, with these presents.

LAMONI, IOWA.

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## WESTERN CANADA

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BY T. J. JORDAN

We have had our successes and our failures, and the gospel work is progressing, but I must be frank in saying that our spirituality is at a lower ebb than I desire to see it. However, where there is life there is hope.

During the fourteen years I have been in western Canada, I have met and labored with some noble men and women. Our many successes are traceable to such men as our President F. M. Smith,

Apostles Kelley, Griffiths, Greene, Wight, F. A. Smith, Russell, Gillen, and Aylor; missionaries H. J. Davison, J. L. Mortimer, Frederick Gregory, Daniel Macgregor, John W. Peterson, Birch Whiting, John J. Cornish, James C. Page, E. E. Long, and no doubt there are others whom we have forgotten for the moment.

While we recognize we have troublesome times before us and shall be beset with danger on every hand, yet as seen in our vision, many, many Saints enter the ark of safety, having their garments clean and white in the blood of the Lamb. So we look to the future with hope, faith, and charity, that God's work, which is our work, shall finally succeed in every land.

There are before us some golden opportunities, if we shall whole-heartedly enter in and occupy. I know of no better field for gospel work than in this western clime. But it requires young, active men, prepared to meet and surmount most any difficulty that may present itself.

Further, it requires energy and zeal, but above all, consecration to the work. It is almost useless to send men in here to labor who are not acquainted with conditions under which they shall be called to work. It usually takes a year or two for them to get their bearing, and by that time they are discouraged and their zeal and energy has vanished, or at least subsided a great deal.

Western Canadians are, in the main, big-hearted, whole-souled individuals, looking for big things to be accomplished. When a missionary comes into the neighborhood and demonstrates to them that he is on the job, and knows how to tackle problems with determination, to a man they are behind him with their energy and money. Thus you hear them say: Why don't you send us Elder So-and-So? He seems to take with the people; he can and does deliver the goods.

The world wants the men and women who can deliver the goods. We cannot use the missionary who cannot locate and make his own new openings, who cannot be at least the leading factor in filling the places of meeting. Western Canada holds out some splendid opportunities for intensified missionary effort, even to the saturating with our work dozens, yes, hundreds of communities.

But where, oh where, are the men? When we stop to think of the size of Western Canada, over 400,000 square miles, with thousands of villages, towns, and cities where gospel work can be done; with thousands upon thousands in population, and only three or four men to represent Jesus Christ and his church, having been authorized thus to do, and most of them doing their utmost under a handicap, is it any wonder we feel we are being neglected and get discouraged?

But there, we were born an optimist, and you won't believe it if we continue in this train of thought. In closing, we are hopeful for the future, but are made conscious we are passing through a crisis, both in the church and in the world. But we have faith in the church and her leaders. We felt it required big men to win the world's war, but feel it requires bigger men to stem the tide and the crisis after the war has been won. We have these men with us. All they lack is our loyalty, faith, and prayers. I have always admired Nelson of the British Navy fame. He said on one occasion before entering a then world's crisis as he addressed his sailors: "Remember England this day expects every man to do his duty." History proves they were loyal; they did their duty and the world passed the crisis successfully. We are approaching, if we have not already entered a greater crisis.

Saints, the church of Jesus Christ expects every Saint to do his duty. Shall we fail for Western Canada? I can but answer, and I imagine I hear ninety per cent of our people answer with me, No, we shall not fail. We shall pass the crisis by loyalty to the trust imposed.

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### THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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## MISCELLANEOUS DEPARTMENT

### Reunion Notices

Northern Wisconsin reunion August 22 to 31, on the beautiful grounds known as "The L. D. S. Reunion Park," densely covered with pines, the lake on one side (full of fish), the main street of the city on the other, while the Wisconsin Trunk Highway No. 11 runs by the auditorium. Dining hall and refreshment stand, all large and well-equipped. Tents or rooms as desired, furnished free of charge. We own our cots and springs, come and use them free. The only cost to visitors is at the dining hall; breakfast 25 cents, dinner 25 cents, supper 30 cents. The usual dollar collection will be "interesting" as each name is recorded from year to year on the roll of honor of the district records. We expect to pay the last of our indebtedness this year. Each member of the district should help, so come. If impossible to come, send your dollar or more. Arrange early for accommodations. Send all correspondence to Leroy Colbert, secretary, Chetek, Wisconsin.

Massachusetts, on camp ground at Onset, July 19 till August 4. Those desiring tents notify E. L. Traver, 154 Cedar Street, Somerville, Massachusetts, at once. Prices for tents for the two weeks: 10 x 12, \$6.50; 12 x 15, \$7.00. Prices for meals at the commissary: Breakfast 35 cents, dinner 60 cents, supper 35 cents, or \$8.50 per week. We are expecting a large attendance this year, and are looking forward to one of the best reunions ever held in the district. Everyone who can possibly do so should attend. Any of the general church officers or missionaries expecting to attend the reunion should notify the committee as soon as possible, so proper arrangements can be made for their convenience. Edward L. Traver, 154 Cedar Street, Somerville, Massachusetts; Daniel F. Joy, 742 Broad Street, Providence, Rhode Island, Committee.

### Pastoral

To the Saints of the Spring River District: Having been appointed to your district for the coming year, I am now ready to respond to calls for my services as evangelist, and would very much like to get in touch with the various presidents of branches as to the needs of the work in my line. Will you kindly write me? H. O. SMITH.

INDEPENDENCE, MISSOURI, 711 South Fuller Avenue.

### Quorum Notices

*Pacific Coast Quorum of Elders:* Take notice that at the first meeting of the quorum, held not less than three months after the date of publication of this notice, that an amendment will be proposed for number two of the Rules and By-laws. The action will be made to strike out the present rule and by-law and substitute instead thereof the following: "Number Two.—officers of the quorum shall be elected or sustained at some meeting once in each year."

BENJAMIN BEAN, *Secretary.*

### Two-Day Meetings

Two-day meetings preceding the reunion of the Far West Stake will be held as follows: Sweet Home Branch, June 28, 29; Ross Grove Branch, July 12, 13; Fortesque, July 19, 20; Bedison Branch, July 26, 27; Guilford Branch, August 2, 3. Other branches will be provided for following the reunion. R. S. Salyards, for Stake Presidency.

## FROM HERE AND THERE

News from Toronto advises us that Elder A. F. McLean, Bishop's agent for the Toronto District, received a letter from a solicitor for R. C. Evans notifying him that they intend taking out an injunction to prevent the church holding a reunion at Low Banks. There is quite a history con-

nected with the securing of those grounds and the present situation. They hope for an early and favorable decision.

### GRACELAND EXTENSION DEPARTMENT

In accordance with action taken at last General Conference the Public Speaking course of the Woman's Auxiliary, the Normal Training Department of the Sunday School and Religio, and the Lecture Courses of the Religio will be handled by the Extension Department of Graceland College, effective July 1.

All correspondence relative to these departments should be addressed hereafter to

THE PRESIDENT  
GRACELAND COLLEGE  
Lamoni, Iowa

Pending further announcement, no changes will be made in these courses further than indicated above.

### ASSISTANT EDITOR QUARANTINED

Just as we are in process of going to press the Assistant Editor, Elder E. D. Moore, is placed under quarantine with his family on account of diphtheria. Fortunately, at latest advice, it is a light case. Those having personal correspondence with him will please take notice as he can not answer directly at present. Important matters will, however, be handled at the office with the assistance of telephone. We are glad to say there are no serious complications, but there will be a little inconvenience for the time.

Daniel Macgregor left Lamoni as soon as the conference was over and has been having an interesting and active time ever since. We have received indirectly word that he held one short debate or discussion with the minister for another church. He is making his headquarters at Saint Thomas, Ontario, the city of his birth. He is busy and happy as usual.

### THE BISHOPRIC ADVOCATE FOR 1919: "EVERY MEMBER A TITHE PAYER"

Every act of obedience makes you a stronger man.  
"This is a day of sacrifice and of the tithing of my people."

### DOCTOR T. W. WILLIAMS HONORED

Word reaches this office that Doctor T. W. Williams, son of Elder T. W. Williams, who did such excellent work at Toronto last year, has made an especially good record in his army experiences. He entered the service as a private and was promoted until he was first lieutenant at the time the armistice was signed. He was at the front in the battles of Argonne Forest and Saint Mihiel, and has been doing service in Germany since. A "composite infantry regiment" has recently been formed, and is known as the "Third Army Composite Regiment." Officers and men of this regiment have been selected for their record in the present war, and soldierly qualities demonstrated by them at all times. A band competition was held between bands of the First, Second, Third, and Fourth divisions, each division being represented by its best band. The winner of this competition was selected as the band for this regiment. Doctor Williams is one of two surgeons selected for this regiment. This regiment is to act as escort of honor to the commander in chief, American Expeditionary Force in England, Belgium, and other places as may be directed. Had Doctor Williams not been selected for this post he would have made the trip to Berlin, acting as "Courier Diplomatical from Coblenz to Berlin."

We are sorry some of the photos for pictures in this number arrived too late for insertion.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, July 2, 1919

Number 27

## EDITORIAL DEPARTMENT

### WORK OF THE JOINT COUNCIL

The Joint Council of First Presidency, Twelve, and Presiding Bishopric closed an important two week's session June 28. The missionary list was gone over and some important changes made. The missionary force in the field was divided into groups and group supervisors appointed. These will be announced later.

Some important appointments to foreign fields were made. These include: A. V. Karlstrum to the South Sea Islands, to be accompanied by Sister Karlstrum. Brother Karlstrum was recommended for ordination to the office of bishop, and will be the first bishop for the islands since the death of Metuaore; Jacob Halb to Switzerland, to be accompanied by Sister Halb; Harry Passman to the Holy Land; and Virgil Etzenhouser to Honolulu. Sisters Passman and Etzenhouser are to accompany their husbands.

Walter W. Smith was selected for Church Historian with Heman Hale Smith, son of the late Historian, Heman C. Smith, as assistant. Heman Hale Smith will probably occupy in the department of History in Graceland College. Walter W. Smith will establish his office at Independence.

A change also was made in the Recorder's Office, Elder C. I. Carpenter being released from that office and appointed to the Kewanee District, Illinois, as district president. Elder F. A. Russell was selected to succeed C. I. Carpenter as Recorder.

In the main the meetings of the council were highly satisfactory. A very pleasing amount of unanimity of opinion prevailed. The brethren grew closer together and mutual confidence was greatly increased.

The Saints may be interested to learn that during July President Frederick M. Smith is to sail for the British Mission, to be gone for a period of three or four months. Apostles John W. Rushton and Paul M. Hanson are to sail for Australia during September. They will be accompanied by Bishop George Lewis of Australia.

E. A. S.

## PREPARATION AT GRACELAND FOR FOREIGN MISSION WORK

A committee appointed by President Smith to outline a preparatory course of study for foreign mission work reported June 23, 1919. We have held their report pending action by the Joint Council of Presidency, Twelve, and Presiding Bishopric.

The report was taken up by the council on the 27th. We are pleased to note that it was approved without a dissenting vote, only one member of the council present refraining from voting. The report follows:

INDEPENDENCE, MISSOURI, June 19, 1919.

Pursuant to the call of President F. M. Smith, the following committee met with President Smith in his office to organize for the purpose of outlining the course of study to be pursued by the foreign missionary class at Graceland College: W. W. Smith, R. V. Hopkins, Lonzo Jones, and C. E. Wight.

President Smith advised that he would ask the Twelve to appoint a fifth member.

W. W. Smith was appointed chairman and C. E. Wight secretary of the committee.

Adjourned to meet at the home of W. W. Smith at 9 a. m., Friday.

Friday, June 20, 1919.

The committee met as per appointment, Paul M. Hanson being present as the fifth member of the committee.

The following tentative outline of the course of study was drawn up.

### DEPARTMENT OF RELIGIOUS EDUCATION

#### 1. Department of Church Doctrine (five hours).

Subject:

- (a) Doctrine (one hour).
- (b) Church History (one hour).  
One semester, general.  
One semester, Latter Day Saint.
- (c) Bible (one hour).
- (d) Book of Mormon (one hour).
- (e) Book of Covenants (one hour).
- (f) Apologetics.

#### 2. Department of Foreign Language (five hours).

Subject:

French, German, or Dano-Norse.

#### 3. Department of History and Economics (five hours).

Subject:

- History (three hours).  
One semester General European.  
One semester Swiss, French, or Scandinavian.
- Geography, Civics, Economics, and Customs of above (two hours).

#### 4. Department of English (four hours).

Subject:

- English (three hours).  
 Public Speaking (one hour, first semester).  
 Argumentation (one hour second semester).
5. Department of Philosophy (five hours).  
 Subject:  
 Psychology (three hours).  
 Methods and Applied Psychology (two hours).
6. Department of General Health (one hour).  
 Elementary Sanitation, Hygiene, First Aid, and Nursing.  
 Subject:
- Special Electives for Women:  
 Child Psychology.  
 Games for Children.  
 Handwork for Children.  
 Music for Children.  
 Story-telling.

Adjourned at 11.30 to meet at 2 p. m. Dismissed by Brother Hanson.

The committee met at 2 p. m. and were led in prayer by C. E. Wight.

It was suggested with regard to the work on church doctrine, that approximately one half of the time be devoted to lectures on the various subjects as outlined, the balance of the time to be devoted to quiz work, outside readings, etc.

Work was started on the outline for the lecture course, which appears below in completed form.

The committee met at 9.30 a. m. Saturday morning and were led in prayer by Lonzo Jones. Work was continued on the outline. Adjourned at 12 m. and dismissed by Brother Hanson.

The outline follows:

1. Religion—What is it? (one hour).  
 Lecture by W. W. Smith.
2. The Godhead:  
 (a) Self-existence (one hour).  
 (b) Personality (one hour).  
 (c) Trinity (one hour).  
 (d) Attributes (one hour).  
 Lectures by W. W. Smith.
3. Agency.  
 (a) Man; self-conscious (one hour).  
 (b) Conduct (one hour).  
 Lectures by J. A. Koehler.
4. Atonement:  
 (a) Christ's work (one hour).  
 (b) Man's work (one hour).  
 Lectures by J. F. Garver.
5. Principles of the Gospel:  
 (a) Doctrine (one hour).  
 (b) Ordinances and sacraments (one hour).  
 Lectures by J. A. Gillen.
6. Authority:  
 (a) Origin (one hour).  
 (b) Purpose (one hour).  
 Lectures by J. A. Gillen.
7. The Church:  
 (a) Origin (one hour).  
 (b) Organization (one hour).  
 (c) Object (one hour).  
 Lectures by F. M. Smith.
8. Revelation:  
 (a) Necessity (one hour).  
 (b) Mode (one hour).  
 Lectures by F. M. Smith.
9. The Holy Spirit:  
 (a) Gifts (one hour).  
 (b) Fruits (one hour).

Lectures by Elbert A. Smith.

10. Zion:  
 (a) Necessity (one hour).  
 (b) Factors (one hour).  
 (c) Processes (one hour).  
 Lectures by Benjamin R. McGuire.
11. Liberty and Government (one hour).  
 Lecture by S. A. Burgess.

Following the adoption of the report the council selected a committee to pass upon applicants for the course. The committee consists of President George N. Briggs, of Graceland, Elders Walter W. Smith, R. V. Hopkins, Cyril E. Wight, and Apostles U. W. Greene and J. A. Gillen. Qualifications and calling of applicants will be considered. The question of divine calling will be safeguarded as carefully as at any time in the past. It is not the aim to make missionaries as one might manufacture a garment or an implement. The aim is to help equip men who are actually called of God to missionary work. Mere enrollment will not necessarily guarantee missionary appointment. In the last analysis all appointments will be made by the quorums as formerly. Also, every man must make good, so that having been called he may also be chosen.

In addition to the lectures listed in the report, it is understood that under the head of "apologetics" lectures will be given by experienced seventies or others intended to prepare the men for actual conditions that are likely to confront them, including objections to our work that they are likely to have to meet and refute in any and every field. Also, in all probability, lectures will be given on auxiliary work by heads of the various auxiliaries.

This work is not regarded as being in any way a departure from historic customs of the church. If anything it is the beginning of the return to the work begun in Kirtland. The Lord told them then, when the church was scarcely two years from the date of organization, what they should do that they "might be prepared in all things" when he should send them forth to magnify their calling as missionaries.

This program is essentially in harmony with the fundamental principles of preparation outlined in Doctrine and Covenants 85: 21. Anyone interested in this subject will do well to reread that paragraph.

ELBERT A. SMITH.

If the boys of our church are actuated by selfish motives, we might reemphasize a greater remuneration going to the trained man, a larger paid to college men, the better pay that the Government gives especially to the man who has been educated and prepared for service. But our church does not offer that inducement of higher pay; it does offer the inducement of greater service.

## INDEPENDENCE DAY AND POLITICAL LIBERTY

July 1 is Dominion Day for Canada, signifying the peaceful union of its provinces. July 4 is the American Independence Day, when we declared certain set principles which now are fully recognized, not only in Canada and the United States, but in Great Britain as well.

These are principles which are being emphasized as affecting the history of the world and the political efforts of the nations of the world.

After the Revolutionary War some residents in the states who were Tories, or preferred to continue under the flag of Great Britain went to Canada, but at the same time, we must recognize the help which was given by other English-speaking people, and by the attitude of many in Great Britain herself. The English, as a people, have long stood for individual and political liberty.

Fortunately the establishment of the United States as a democracy with a republican form of government was successfully accomplished. When we consider the efforts made in ancient times, and later, unsuccessfully, we find our faith confirmed in the statement in the Doctrine and Covenants, that the Constitution of this land was formed by wise men, raised up for that purpose.

This does not mean that every word is inspired, and that it cannot be adjusted to changing conditions. But for its age, it represented a wonderful advance.

Its benefits were felt not only directly in the United States and indirectly in the British colonies, but also throughout the world its effects have become gradually apparent.

The French Revolution starting shortly after the establishment of this constitution, through many difficulties after four score years established a stable republic, which has now continued for nearly fifty years. The Swiss Republic was formed about the same time, and introduced therein the initiative, the referendum, and the recall which have since been adopted in this country.

The Republic of Portugal is a very recent development of the present century. The revolution of 1848 in Europe marked much of progress, even though it did not produce many permanent immediate results. But the seed was sown which is now producing a crop with several score of monarchies ceasing to exist and democracy showing marked growth and strength. The changes undergoing in eastern and central Europe are almost too recent for historic discussion, but they illustrate a progress of political justice and freedom.

During the past century much progress had been

made from an absolute monarchy to constitutional form of government gradually among the various nations of Europe. This effect is seen in the political independence of Italy. It is shown also in the independence gained in the last fifty years by Greece and in the Balkans, and the gradual reduction of Turkish power.

Some governments still royal in form, are in fact, but a form to-day, as Great Britain is one of the most democratic of governments in fact.

Since the fall of Don Pedro in Brazil, the American continent has been kept free from monarchial government despite its difficulties at times. Egypt, South Africa, and Australia have felt the effect towards justice and liberty under British supervision. China has recently become a republic. Japan within the past half century has established a liberal constitution. Siberia is affected by the changes in Russia, and Russia has progressed until real political liberty and self-government are within her easy reach.

Self-government is to be found well established in most of the British colonies, particularly Canada, Australia, New Zealand, and South Africa.

Persia has also established a constitutional government, as is the case as well with Turkey.

It is surprising to note how much of this has been accomplished since the opening of the present century.

But speaking of it historically, the start is in the American Revolution and Declaration of Independence. The immediate effects of that revolution were felt in Great Britain and her colonies and in the formation of the French and Swiss republics.

Then about 1848 there came a revolution which produced certain results, but did not apparently accomplish very much substantially, though it did accomplish a work of preparation.

The gain of political liberty has not been by sudden spurts, but has been gradually achieved. Around 1870 we note the establishment of the present French republic, the freedom of Greece, the freedom of Italy, and the liberal constitution of Japan. Shortly before this date the completion of the Civil War reestablished the union of the United States, and made possible the removal of Maximilian from Mexico. There were also reforms in Russia about this time, and the establishment of the Dominion of Canada.

Since the opening of this century we note in Portugal, a republic; the Persian Constitution; in Turkey a reform government; the change in the Balkans, and the recent changes in Russia, Poland, and Central Europe. Also in Asia the Chinese Republic has been established, and the developments made in India and Siberia.

In Africa the establishment of South Africa, and

greater practical freedom to the natives. In view of the successful termination of the war, and the return of many of our soldiers to America, this 4th of July is an especial day for the celebration of the principles of freedom and of justice. The significance of the day is large for those who consider it carefully, in political liberty, religious liberty, and personal justice, with all that they mean to all the nations of the earth. July 4, 1776, marks the beginning, the planting of the seed, to-day we view the world-wide fruit.

S. A. B.

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### REUNION MUSIC

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The reunion season is already fully upon us. Attention should be given to the article on "Reunion music" in this week's issue of The Staff. We have all attended reunions at which this feature of the work has been sadly neglected, and some more or less indifferent singing has been indulged in. After a hot day, a few minutes of special music at the evening service will have a wonderful reviving influence.

Music is of no special value, if it is simply given as a task and merely as a necessary part of the service, something to be gone through with. If it is rendered with the Spirit, and as a special service, it has an excellent effect, both on the speaker and the hearers, and is refreshing both to the natural man and the inner man.

All too often this feature is neglected until the last minute. The chorister contents himself with beating a little time, instead of rallying his musical forces to make that one of the best features of the reunion.

S. A. B.

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### BLUE PENCIL NOTES

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#### LOVE

Love is a word of only four letters. Yet it or its equivalent is as old as creation. We imagine that it was the first message that ever fell from human lips.

After Adam was fully aroused from his "deep sleep" I doubt not that the first words he uttered, were, "Eve, I love you." And he may have added, "You are the first woman I ever said that to." In that event Eve knew that he was telling the truth. There was some advantage in being the first lady of Eden.

I imagine, too, that love is the password of the angels. They leave the courts of glory and come to earth to watch over little children, to ease the load that men and women bear, to smooth the pillow of

old age. And when they return, the austere angel at the gates makes them repeat the watchword.

If they should forget it, here below in the grime and sins of the world, they could not return to the holy places. They could not continue as ministering angels to those who should be heirs of salvation. Only love can minister.

Love furnished the dynamics of creation—and continues to do so. The human animal at birth is the most helpless of living creatures, and will very quickly perish if some one does not furnish food, and clothing, and shelter.

We come here without property. We cannot pay for a single meal. We must run in debt for our first suit of clothes. Our only recourse is to the bank of love for currency that is as old as humanity.

So some one has very truly said, that every individual, looking back through all the many generations of his ancestors, to the very beginning, may say, "If love had failed at any link in all that long chain, I would not be here."

If love furnished the dynamics of creation, it must also furnish the dynamics of redemption. So we are not surprised that it is written, "God so loved the world that he gave his only begotten Son."

That statement must be remembered in every study of the atonement. The Methodist Discipline has the fact reversed where it says that Jesus came into the world to reconcile God to man. As though God had gone astray and must be reconciled, or had lost interest in man and must be revived, or was so bitterly angry that he must be propitiated.

God loved the world before Jesus came. That was why he gave his Son. Paul has the correct version where he says that Jesus came that he might reconcile man to God. Man was astray, Jesus came to lead him back. Jesus came to teach men to pray, "Our Father."

How extensive and powerful was that love. Paul tells us that neither life nor death nor any other thing can separate us from the love of God which is in Jesus Christ.

Some years ago in company with some others we attended one of Billy Sunday's meetings. He may not have known us at all, but he surely did stop in

(To be continued on page 653.)

## ORIGINAL ARTICLES

### **THE OUTLOOK--Part 2 Retro-, Per-, and Prospective**

BY COLUMBUS SCOTT

#### THE NINTH HOUR

The ninth hour is about three o'clock in the afternoon. This corresponds admirably to the times of the ministry of Christ and the days of the ancient apostles, and others of the ministry of that age.

As the New Testament and early church history gives much of what was done by Christ and his ministry, we need not dwell lengthily on the evidences relating to the "ninth hour."

The work, especially that done by our Savior while here, was foretold by many of the prophets who lived before he came. His name and the work of his great and infinite mission was portrayed by them quite vividly.

As in the introduction and carrying on of the work of God in the preceding "hours," the "ninth hour" "dispensation" was introduced by the ministration of angels, or heavenly messengers, and prophets; and was supported by prophecy. An angel, Gabriel by name, seems to have been chosen of God to make known the opening of "the hour." He came to the Lord's priest, Zacharias, as he ministered before the Lord in the temple at Jerusalem, and announced the coming of John the Baptist, who should come soon as a preparer of the way for the first advent of our Savior. (Luke 1:1-20.)

A few months after this event, the angel Gabriel came on another mission, this time visiting Nazareth, a city of Galilee. There to announce that the time was at hand for the long anticipated "Redeemer" to make his first advent.

A short time subsequently, "wise men" from the East came to Jerusalem to worship the new born King of the Jews. (Matthew 2:1-3.) And when he was born at Bethlehem of Judea, an angel announced to some shepherds who watched their flocks by night, the heavenly news, that Christ, the Savior, had arrived. And immediately the angelic choir were singing: "Glory to God in the highest, and on earth peace, good will toward men!" About thirty years after these wonderful events, John and Jesus began the opening of the gospel work of the "ninth hour" dispensation.

At 30 A. D., as John the Baptist's work as the forerunner of Christ began to close, our Savior entered upon the more advanced stages of the work of God. (Luke 4:14-22.)

In this hour came the light of the personal ministry of Christ. The gospel unchanged was revealed anew. Laborers were called into "the vineyard," called, ordained, authorized. The church, or "kingdom of heaven," began to be organized. Men and women were converted; repented; were baptized. "Such as should be saved" were added to the church; heaven's will developed.

As that relating to man's salvation began to be proclaimed throughout all Judea, it attracted the attention of many, and aroused investigation of some—derision and opposition in others. A certain few accepted the wonderful gospel message, while strong persecution was launched against the Savior and his apostles and followers as they struggled along, proclaiming: "Repent, for the kingdom of heaven is at hand." (Matthew 3:2.)

And again:

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. And saying, *the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.*—Mark 1:14, 15.

When the time came to extend the proclamation of life eternal, and the work of the ministry, he chose others than the apostles whom he had chosen and ordained to preach.

Then saith he unto his disciples, The harvest truly is plentiful, but *the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*—Matthew 9:37, 38.

Christ and his apostles continued to labor on until the time was at hand for Christ to consummate his great mission in man's behalf. We read:

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves.—Luke 10:1-3.

A divinely authorized ministry, chosen, authorized, and sent of "the Lord of the harvest," is the divine example set before us by the King of the kingdom of heaven. When was this principle of the divine truth changed?

When and where did the custom of churches and men choosing their own ministry and sending them to preach originate? With God? When? Where?

According to the Bible, in any past age during Bible times, wherever and whenever men were to do a work for God, in behalf of their fellow men, God called such ministry; commissioned them, told them when to begin, where to begin, and what to do. (See Exodus 3; Numbers 27:15-23; Deuteronomy 34:9.)

Returning to "the ninth hour" we invite attention to God's unchangeability. We read that to the elders of the church of Ephesus, Paul said:

Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.—Acts 20: 28-30.

This shows us that whenever and wherever God has been heard from, he has called and sent through revelation, the ministry of his church, when it was on the earth. We read of no true servant of God that ever taught to the contrary.

#### CHURCH ORGANIZATION

After the introduction of the work of God in "the ninth hour" dispensation, it was not long until the church was established as an organized body. All who availed themselves of the purchase Christ gave for mankind became members of the church—his body. (Ephesians 5: 25-32.)

Before our Savior ascended to heaven, he promised to "build" his church (Matthew 16: 15-20). And Paul tells us that the church, in Christ, is a "*building, fitly framed together, groweth unto an holy temple in the Lord*: In whom ye also are builded together for an habitation of God through the Spirit." (Ephesians 2: 21, 22.) Jesus calls it "my church," and here Paul calls it—"the building fitly framed together," "an holy temple." Not churches or temples—not plural, but in the singular number. Again:

For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. . . . Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? have all the gifts of healing? do all speak with tongues? do all interpret?—1 Corinthians 12: 13, 27-30.

Paul, the apostle, here in this chapter shows: First, that the church of God is one, not many churches, nor divided. Second, God organized the church, the body of Christ, as it pleased him. Third, all officers have not the same office, no more than the differing members of the human body, such as the eye, perform the office of the mouth, or the foot.

Since God organized the church in "the ninth hour," as it pleased him, when did it please him to change it? God is unchangeable in all his purposes. (Malachi 3: 6; Acts 15: 18, 19.) God's purpose in the church, as he organized it is the eternal salvation of mankind.

And the Lord added to the church daily such as should be saved.—Acts 2: 47.

Again: the Holy Ghost, the Spirit, the power, life, that animates, gives life to the church of God, as the spirit of man animates or causes his body to live.

Endeavoring to keep the unity of the Spirit in the bond of peace. *There is one body*, and one Spirit, even as ye are

called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.—Ephesians 4: 3-6.

Seven divine unities. It takes the same divine power to continue, and keep the church organized, as to organize it at the beginning. The Holy Ghost, who is sent to inhabit, and cause the church as a united body to live, grow, and guide, directs the church in harmony with the will of God; never will divide; will never create schism, or inspire a contrariety of doctrines—religious divisions in organization, spirit, or doctrine.

Bearing in mind now, that Jesus said: "On this rock I will build my church," let us hear what Paul, who learned the gospel of Jesus only, further said, descriptive of how Jesus builded; and what the officers, and their official names and duties are, as set in the church *as integral parts* of it.

And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephesians 4: 11, 12.

Paul, how long will God continue these named officers in the church, and for the purposes herein stated?

*Till we all come in the unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the *whole body fitly joined together and compacted by that which every joint supplieth*, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.—Ephesians 4: 11-17.

Was the church, as thus described by the Apostle Paul, an open, visible expression of the will of God, as to how he would have the church of his well beloved Son organized? Are the officers here named by the Apostle Paul, their official work, and the length of time they are to continue—"till we all come to the unity of the faith," (How long will that be? Verse 13) the expression of God's will? Or has God nullified his will as here and in 1 Corinthians 12 revealed? Is this by the revelation of another will? If so which of the wills shall we be saved by? Just as soon as men leave God's will as originally expressed, they begin to divide religiously. (See Hebrews 10: 9-12.)

Christ having done the will of God by delivering the gospel, making the atonement, thereby consecrating the law, will, and by organizing the church to the salvation of all who accept him by obeying this will, said: "Lo, I come to do thy will, O God."

Now if we leave the church in the New Testament described, in organization and doctrine, with officers by him named and authorized in the New Covenant, Testament, or Will—if we depart from this, can we be certain of being saved? *No. No. Never!* A division of the earth, filled with people existing without a constitution and a harmonious code of law, devoid of organizations, without classes of authorized officers, is not a government. They are not a united government if living under differing codes. Proof? Look around you! Without unity they cannot be saved. Note peoples disorganized. Where is their protection? Uncivilized and semicivilized peoples know this. Would God have mankind in such a condition and leave them to work out their own salvation? Then, why man-formed disciplines? The difficulty is, man's ways have ever differed, in the main, from God's ways. (Isaiah 55:8.) Look over the world. Then turn to the New Testament and study God's procedure in his purposes. His "how" of doing things never changes till accomplished! Never. "Lord, to whom shall we go? thou hast the words of eternal life." (John 6:63-68.) "The words that I speak unto you, they are spirit, and they are life."

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.—Galatians 1:9.

Paul here doubly affirms a curse on man or angel that seeks to impose any other gospel on us than the one he learned; not of man, but of the Lord, Jesus Christ! If man, then, seeks to impose any other gospel on us than this, let him be accursed. Again:

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, *knowing nothing*, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain.—1 Timothy 6:3-6.

We are firm believers in all truth, learning, and true science, but even if all these were offered as a substitute for the gospel as preached by our Savior and Paul, "it is foolishness with God," it will give no one eternal life. (1 Corinthians 3:18-20.)

By the foregoing, we learn the solemn truth, that a divided, and subdivided faith, and a divided and subdivided church is anti-Christian, not of God. Doubtless this is sufficient as relating to the call of the laborers and the character of the work done in "the ninth hour." Let us therefore turn our attention to a consideration of the work of the final warning given the world before the second coming of Christ and the millennium.

#### "THE ELEVENTH HOUR" DISPENSATION

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all

the day idle? They say unto him, Because no man hath hired us. He saith unto them, *Go ye also into the vineyard;* and whatsoever is right, that shall ye receive.—Matthew 20:6, 7.

Please let us remember our Savior is here illustrating the work of the laborers in the several dispensations of "the kingdom of God," during the world, from the creation of man till the "even"—sunset—or the end of the world.

Be it noted particularly that in the several hours of the world, the laborers did not go into the vineyard to labor till they had an understanding that they were authorized—sent by the owner of the vineyard with the words "go ye." In each hour "*he did likewise.*"

The question might arise: "Why did the "householder" go out at the opening of each "hour" represented, to employ men to work in the vineyard? We answer: Because a season intervened between the hours named during which intercommunication between man and God ceased. Why? Because man would not let God speak with him. And why was this? Lack of faith—and for the same reason so many men to-day will not let him! Stop right here, O man, and consider seriously, Why would you refuse to heed God's word if he should speak in our age of the world? In our lesson Jesus teaches that God will speak, and call men into his ministry in "the eleventh hour" dispensation.

Do you believe this? How will you know when "the eleventh hour" call is due—is to begin, or be opened up? Where shall the work begin? By whom? Will the work to be done "*in the eleventh hour*" in any wise contravene the work done in the earlier dispensations? The closing hour of day is succeeded by the night. Isaiah the prophet foresaw the work of "the eleventh hour" of the world-day, and made the declaration:

The watchman said, The morning cometh, and also the night.—Isaiah 21:12.

The work done in "*the eleventh hour*" is the dawning of the morning of the day to the church of God. (Matthew 20:8-16.)

Let us here give the testimony of Isaiah to this "eleventh hour" call and work—this eventide work of this world.

For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the *whole earth*.—Isaiah 28:21, 22.

Not just a part of the earth.

Stop here. Let us think. In the various ages of the past when God has sought to accomplish his work with ancient Israel, and the gospel work, that work and his servants have been "persecuted" and

"mocked" by the people to whom it and they were sent. Even God's own chosen people, Israel, did thus all along their history.

And the Lord God of their fathers sent to them by his messengers rising up betimes and sending; *because he had compassion on his people, and on his dwelling place*; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.—2 Chronicles 36: 15, 16.

Mocked at God's word and his prophets till there was no remedy? What then? A penalty? A seventy years' captivity.

Be not deceived; God is not mocked; for whatsoever a man sows, that shall he also reap.—Galatians 6: 7; Hebrews 11: 36.

Now let us note in particular that God's act, his strange work, here noted by Isaiah, is to *just precede "a consumption, even determined upon the whole earth."* This consumption is not decreed upon a continent, or a nation, or on four continents out of five, but "upon the whole earth!" When is this to be? One thing is certain, it will be consummated at the second advent of our Savior. It will begin just a little while before, when the earth is covered with the harvest, and will be the "night" of the world—the wicked! (See Isaiah 24: 17-23; also verses 1-6 of the same chapter.)

Who will say the period here referred to has not now begun? (Jeremiah 30: 1-7.) And a little later on from now: (Jeremiah 25: 32-38; Daniel 12: 1-3; Zephaniah 3: 8, 9.) Note here in Zephaniah just after the Lord deals with the nations of the earth, as there described, the beautiful era "peace" begins. "For then will I turn to the [God's] people [the saved] a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Also see Matthew 24: 29-31; 1 Thessalonians 5: 1-3; 2 Thessalonians 1: 6-8, and to verse 10.) So much, so far as it relates to the "consumption" which Isaiah says God has decreed to come on the whole earth after God's work, strange work and act.

The work the laborers are, by the direction of God, to do, is to proclaim the gospel—which Christ denominates "this gospel of the kingdom"—to all the nations, and then will the end of the reign of the wicked come, called the "end of the world," or "the world that now is." (Matthew 24: 14, 15; 2 Peter 3: 3-7.)

The character of the work of God in the eleventh hour is:

#### THE RESTITUTION OF ALL THINGS

The Apostle Peter associates this work closely with the second coming of Christ. He refers to it as "the times of restitution" of all things, "spoken by all the holy prophets since the world began."

(Acts 3: 20, 21.) The Apostle Paul refers to the work of "the eleventh hour" dispensation thus:

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ.—Ephesians 1: 7-11.

The dispensation of the gathering of all in Christ, in one, both who are in heaven and who are on earth, God purposes and wills this, so Paul, the apostle, says. God wills this closing dispensation. It is his "pleasure" that this be done. Will it be done? Dispensation—act of handing out, as to dispensing clothing or bread to the needy. Dispensation of the fullness, (completing) of times. Closing dispensation of this world. *All God's people gathered in one! All in Christ.*

That part of the "dispensation" relating to the gathering of all in Christ in one, on the earth, in the last days, is the part of vital, eternal, and infinite interest to mankind in our age of the world. We are approaching rapidly the close of "the eleventh hour" work, and the *reckoning time!* My friend, are you ready for this? (See Matthew 20: 8.)

So when the even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first.

This closing dispensation of divine mercy is opened up—introduced—in the some manner the work of the preceding hours were begun. They were opened up and carried on by new revelation from God, as we have hitherto shown. Man can discover things in *this* world by research, discovery. But when it comes to finding out the things relating to that other world, heaven, and God's purposes, and his will relating to us, they cannot be found out by man's discovery. These can *only be found out by revelation from God!*

*Why the restitution?* you ask. Why the "reformation" beginning with Martin Luther in Germany about four hundred years ago? Why taken up and repeated by others so often since then? Why did the learned reformers differ so widely from each other in their respective efforts? No two of the great movements of reform agree. Why not? In the light of the New Testament order of *gospel doctrine*, and the original *church organization*, which one of all these differing reform movements is right? Please answer us for we are earnestly seeking eternal life. The original gospel or will of God as set forth by

Christ and the apostles was the doctrine of God, and provided for the building up of the church as God willed it, as we have before seen.

Is any differing doctrine and tabernacle or church ratified or consecrated by the blood of Christ? Which one?

The reformers all taught that along after the apostolic age, a great apostasy arose. A long dark age set in. This testimony of the reformers is by them taught as the reason for their several church movements. No one who reads their teachings and the history of their differing church histories will deny our statement here. We have no interest in making these statements, aside from *an intense regard* for the truth and the eternal salvation of man in eternal glory! Jesus taught the doctrine of God, and God says of his Son, "Hear ye him." (See Matthew 17: 5.)

While the great and good honest reformers cried *reformation*, the Bible teaches the *restoration*, as it relates to the last days. Restoration—"Act of replacing in a former state." So says Webster. But again; why a restoration? Why replace the gospel of Jesus Christ? Because we cannot be certain that anything differing will save us. Why "replace the church in its original state" and organization? Has he promised to save us by any other? Since Christ established the gospel, and the gospel church, as described in the New Testament, there arose through uninspired men in the Dark Ages, from the second to the fourteenth century after Christ, not less than forty-six to fifty differing churches or sects. Now fallen and gone forever from the earth! We cannot therefore belong to them.

Since the opening of the fourteenth century, one hundred great church denominations have been brought into existence, no two of which agree either in doctrine or organization! Shall we conclude from this that there is no true religion or church? Are they all wrong because no two of them agree? Do you expect man to enlarge and improve on God's work or works? No. It could not be expected that the finite could improve on the works of the infinite God! Can there be a false anything unless the genuine first exists? There can be no counterfeit money without the genuine.

In view of the experiences of all this, do you still ask why a restoration? Mankind who persist in differing about religion do not *seem* to care much for our Savior's teaching or prayers, or his efforts.

After Jesus Christ had committed to man the divine authority to act in his name, and had delivered to them the word of reconciliation and eternal life, to be consecrated to its purpose with his own blood, (Hebrews 9: 23-28; Matthew 26: 26-28; Romans 5: 6-10), he prayed for his apostles to his Father thus:

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, *that they may be one, as we are.*—John 17: 8-11.

But again, in the same chapter, in the same prayer, Jesus prays for you and me, if we believe on Jesus through their testimony.

Neither pray I for these alone, but for them also which shall believe on me through their word; *that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.* And the glory which thou gavest me I have given them; that they may be one, *even as we are one:* I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, *and hast loved them, as thou hast loved me.*—John 17: 20-23.

By this prayer of Jesus, it is clearly revealed that God intends that those who believe in God through the testimony of the apostles are to be brought into the unity of the faith—be united—believe alike; all be one body; all one church, united in their obedience. All live by the same rule.

And all this that the world may believe and come to know; that God has sent his only begotten Son, as the Savior of mankind! The unity in faith and spirit and obedience and works is the world's unquestioned and convincing evidence that Jesus is the Christ! How long will the religious world remain divided, and operate against God's will, and Christ's work, and per consequence, against the gospel salvation of mankind?

Can we now see why the restoration of the original gospel and church organization growing out of its operation is essential?

Who but Jesus Christ and his divinely authorized ministry can do this—restore the church?

(To be continued.)

Christians do not grow like mushrooms. Things that grow quickly die soon. Things that are of slow growth possess the greatest longevity. You can look at nature and determine that. It is the annuals, the plants that grow up and die in a season, that grow quickly. That that lives through the winter and continues to live and grow and develop for years, grows more slowly and lives longer. That principle will have to be remembered in our growth. But do not take that as an excuse that we ought not to be making an effort to grow, notwithstanding our nature may be that of great longevity. Things that are naturally long-lived die when the principles of their life are violated, and so will we.—Heman C. Smith.

## SERVICE NOTES

### SERIES SIX

The General Conference and associate meetings interrupted our notes, hence the delay. However, we are very glad to say that the need of them no longer exists and this will be the closing number as very many of our boys are back home and others are expected ere long.

The following items of information have been gathered since our last number which will be of interest to our readers:

Sunday, February 23, there was a memorial service held in the church at Warrensburg, Missouri, and at that service a very handsome bronze tablet presented by the captain, officers, and crew of the United States transport *Northern Pacific* in honor of Wilmer C. Andes who was lost at sea, August 8, 1918, was unveiled. The writer made the address and a large congregation paid tribute to the memory of our brother who was called away under such tragic circumstances.

I received notice that on Sunday, November 17, 1918, a special service was held at Windsor, Ontario, Canada, and the service flag was dedicated. Brother Paul M. Hanson preached the sermon. The service flag had sixteen maple leaves and one star. The maple leaves representing the number of Canadian boys in the army and the star representing one American boy.

We were all made sad to hear of the death of Sergeant Gold, who was wounded just a few minutes before the close of the hostilities and died of the same a few days later. Our brother was well known in Independence and throughout the church, as his letters had been very interesting, and the fact that he was ordained at the General Conference of 1918 under circumstances which brought him into publicity. Great things were expected of this young man and his death was a serious loss to all. While he is no longer with us as part of the church militant we congratulate him on taking his place with the church triumphant.

I also have the report of the death of Charles T. Grigsby, of Toronto, Canada, who passed away October 12, 1918. He had a military funeral.

William Pfarr of Andes, Montana, was killed in action, no date or particulars reported.

We regret to report the death of the mother of Orion and Walter Adair, both of whom are with the American Expeditionary Force, and extend to them sympathy in this sad loss.

Captain A. W. Teel, M. D., of Glendale, California, who is with the army of occupation at Ruhleben, Germany, writes very interestingly of his experiences. He is in charge of a group who are caring

for the eyes of the Russian prisoners. He has succeeded in interesting a young Jew in the gospel and has put him in touch with Bishop May of London. This young man is acting as an interpreter. There are no news of the doctor's return at present.

We had news of Lieutenant Ward Williams, son of Brother and Sister T. W. Williams, who is a surgeon with the third army in the American Expeditionary Force. He is selected as one of the composite regiment made up from the third army to act as escort of the Commander in Chief on his visits to Belgium and England. This regiment consists of those who have made a good record during the war and for their soldierly qualities. Ward Williams is one of the two surgeons selected for this honor.

Raymond C. Scott of Lamoni, Iowa, son of Brother and Sister Columbus Scott, and Battalion Sergeant Major of the 339th F. A. was selected about December 1, as a stenographer for the American Peace Commission and is now in Paris. Brother Scott received his training in Graceland College. We congratulate him on this honor.

Sergeant Frank R. Leaverton who used to live at Warrensburg, Missouri, has been recommended for the Distinguished Service Cross for extraordinary devotion to duty and disregard of personal consequences in remaining at his post during the period of October 16, to November 1, 1918, at Saint Juvin. Though he was badly gassed and so weakened that it was only with the greatest difficulty that he could perform his duties, yet he stuck to his post until relieved. All the time he was exposed to shell and machine gun fire and to the rain and cold and poison gas. Captain G. W. Ruge of the 326th Infantry reports that our brother's brave conduct came under his personal observation and vouches for the correctness of the report. Sister Ella Leaverton lives in Independence, Missouri, and surely must be proud of the record of her son. We share with her the feelings of pride and appreciate this tribute.

James A. Ballantyne of Lamoni, Iowa, is with Company A. 301, Sig. Bn. A. E. F. and writes very interestingly of his experiences. He sailed from Montreal and landed at Cardiff, Wales. He was among the first American troops to land there in a body and the parade through the streets of the city was enjoyed. They went into camp at Winchester and remained there about three weeks and then went to Longres, France. From there he went to the front at Saint Mihiel and was under heavy shell fire. He is glad the war is over and hopes to be back soon. He speaks a good word for the Y. M. C. A.

While we were in Independence, Missouri, we had the pleasure of meeting with Harry Roberts who was sergeant in Company B., 355th Infantry of the 89th Division. He saw extensive service and was

wounded and gassed and returned to the United States to recuperate. Harry looked fine and was glad to be home again.

We were in Bisbee, Arizona, last week and were pleased to be among those who could welcome home David W. Davis from the war zone. He had a great experience and was at Chateau Thierry, Belleau Wood, and the Argonne but came through without a scratch. He looked very fine and healthy and was glad to be home again.

Sunday we met at the Los Angeles church a brother who belonged to the First Chicago branch, he had been in the war and lost a leg. Our hearts were made sad to see this fine young man limp into the church on crutches. But he was cheerful and bright and not at all disposed to be sorry for himself, at least in public.

A few weeks ago Captain Charles Bogue who married Sister Viola Adams of Los Angeles, returned and has resumed his civilian life. He had a very interesting experience while with the A. E. F. in France. He very kindly gave a sketch of his experiences one evening at church and concluded by telling that religion was appreciated by the soldiers not because of creeds but because of the conduct and character which after all were the things which counted.

We noticed at Ontario, California, Brother Will Swain was back with a bride whom he has secured in Brooklyn. They were happy and contented and we were pleased to pass along congratulations and enjoy a meal with them in their new home. We also met Brother Wilbur Blair and several other soldiers who had returned from France and was privileged to be at the service of welcome and was invited to deliver the address on that occasion. We also met Brother Johnson of San Bernardino who was back with us again. These young men are very useful to the Southern California District and we hope for good service from them. Brother Johnson is a violinist of promise, Brother Blair was the district Religio president and is now the one in charge of our Boy Scouts. Brother Swain is also a reliable Religio worker.

Well, we find our minds have drifted away from the war and we are absorbed in the ways and doings of peace. We are hoping that by the time this appears in print the Germans will have signed the amended peace terms and that the world will be able to give itself exclusively to the big task of reconstruction which is before it. We have witnessed three great events in the realm of aeronautics in the flight of the American Naval machine across the ocean to the Azores and then to Portugal and finally to Plymouth, England. We read of the intrepid flight of Hawker and his companion and for several

days were sorry, believing that they had perished in the Atlantic, but were pleased when we read of their rescue later under conditions more romantic than anything which even a Jules Verne had written. Then comes the news of the success of the two British aviators in their Vickers Vimy flying from Newfoundland to Ireland.

Then we cannot close without saying a word with reference to our church and the Graceland College matters. The first Sunday of the conference in Lamon, there was held a memorial service and also a welcoming home, in which the church and college together expressed sympathy with those who mourn the loss of loved ones who fell in their country's service and to pay our tribute of respect to the memory of these noble souls and also extend the glad welcome to those who had returned and were returning to us. The two big things we want to accomplish are these; We want first to erect a suitable memorial to show our undying appreciation for those who gave their all to save us and our homes and freedom. To do this it has been decided that a Memorial Hall be added to the Graceland College buildings and dedicated to the education and preparation of the youth of our church, that they may carry on the good work, which these who died hoped to see accomplished.

Secondly, we went to see the large army of the church's youth give themselves to the great and splendid task of building up the kingdom of God and the calls emanating from the church for such to give themselves in the spirit of consecration to the service of Jesus Christ, and take the necessary training that shall increase their efficiency in this work.

There never was a greater need, never a nobler work, and never a finer opportunity. Our future depends upon our fidelity to the duty of to-day. Let the youth of the church respond with the same spirit and high sense of chivalry to meet the demands of peace as they did to meet the demands of war. Graceland is ready and the church invites; who will come?

Let the three cardinal qualities of our lives be bravery, purity, and truth and may we join with Robert Freeman in his prayer:

White Captain of my soul, lead on:  
I follow Thee come dark or dawn.  
Only vouchsafe three things I crave:  
Where terror stalks, help me be brave!  
Where righteous ones can scarce endure  
The siren call, help me be pure!  
Where vows grow dim and men dare do  
What once they scorned, help me be true!

JOHN W. RUSHTON.

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What is this day supported by precedents will hereafter become a precedent.—Thucydides.

## WHERE STAND YE?

For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.—Jeremiah 4: 3.

Why does the Lord, who is a God of justice and mercy, permit the innocent to suffer with the guilty, is a question that is often propounded by those who would doubt the justice of Divinity, as portrayed in the Scriptures.

While preparing for my crop here at the Children's Home I was plowing and often turned under a strong, healthy plant of the same variety that I was preparing to sow. The question came, "Why plow them under?" Of course the answer was obvious, for to leave them would simply devote the field to weeds, with only now and then an isolated plant of any value, and that so choked with the tares that it could bring but little if any fruit to perfection.

Is it not thus with this world, which the Savior has declared is the field of the Son of Man? (See Matthew 13: 37, 38.) Here and there are "Children of the kingdom," but so choked by the surrounding tares that it is with difficulty that fruit is brought to the honor of God. That he may have a people prepared for his coming he has decreed that the Saints shall gather together, to prepare and be prepared in all things.

Must there not be a breaking up of the fallow ground, and is not the Master doing this through the various agencies of destruction which we see at work in all the world? Surely there shall be safety only in Zion, but who shall prepare this place of refuge? Shall not that be the work of the church in this day, "the day of his judgment"? And should not the people of the Lord have been spared much suffering and disaster if they had heeded the warning which was sent abroad in the early days of the nineteenth century, to gather upon this continent and build a city of holiness unto the Lord? Of course there are some who, of necessity, must be on duty out on the frontiers of the kingdom, on the "firing line," and to such there is his promise they shall be "taken," to "wheresoever the body is," but for the great residue is the command to gather, but to have all things prepared before them. Are we heeding this command and intelligently trying to make this preparation, not only in temporalities, but in our hearts?

It is written, "Thy people shall be willing in the day of thy power," and surely the great latter-day work has manifested much of the power of God to those who have partaken of the blessings of the restored gospel. Will it still take the power of his judgments as poured out upon the world at large to make them fully appreciate the necessity of being planted in "holy ground"? And shall we not "stand

in holy places," that we be not overwhelmed in the preparation for the regeneration of the world? For there must of necessity be a plowing ere the Master may "Cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place." (Isaiah 28: 25.)

A. M. CHASE.

## OF GENERAL INTEREST

### THE SOCIAL MESSAGE OF JESUS AND THE INDUSTRIAL CRISIS

[The following is from a sermon by Doctor Horace Westwood, at the First Unitarian Church at Toledo, Ohio, May 18, 1919, and printed in the *Toledo Blade* as an advertisement in display type.

It appears that there is a serious strike on at that place. Matters are somewhat obscure, but great bitterness of feeling has developed. The sermon is reprinted in *Commerce and Finance*, for May 28, 1919.

A great deal is being written on this question of the necessary cooperation of capital and labor, but for justice a third element must be added; that is the consumer. There must be justice, not only between capital and labor, but it must be just to the public at large, which in the end is themselves.—EDITORS.]

In the first place, running through all the teachings of Jesus I find one principle which is fundamental. To use a technical phrase, it is the "homocentric" principle. That is, God may be the dominating factor in Christ's universe, but *man is the center and goal*.

Let me illustrate. It is recorded that on a certain Sabbath the Master was walking through the cornfields with his disciples and they being hungry began to pluck the corn and eat. The onlooking Pharisees and Scribes immediately began to reproach him for allowing his disciples to break the Sabbath Day. In his discussion with them and in reply he enunciates this law: "The Sabbath was made for man, not man for the Sabbath."

But can we not see that we have here a principle which applies not only to religious observances but to the whole of life? In fact, in the teachings of Jesus there is no divorce between religion and life. For religion is life. It requires no stretch of imagination then to see its application to our social and political institutions. "Religion was made for man, not man for religion." "The state with all its institutions exists for man, not man for the state." "The law was made to uphold the majesty of man, not man for the majesty of the law." "Commerce and industry were made for man, not man for them."

Now when we come to apply this to our modern civilization we find that in many ways it runs counter to this spiritual law.

In spite of our tremendous productivity and growth in material resources the conditions of our time led Alfred Russel Wallace, the co-discoverer with Darwin of the theory of evolution, to say that our whole system of society, "and the social environment as a whole, in relation to our possibilities and our claims, is the worst the world has ever known." Why? Because we have subordinated man to production. We have made material growth and industrial development ends in themselves. Just as we have been prone to measure men by what they possess, so in the world of labor we have measured men by their ability to produce rather than by their capacity for character and personal growth.

This has been intensified by competitive production for the sake of trade supremacy. Success has been measured by the ability to rival one's competitors rather than by the benefits conferred upon society as a whole. Hence production, distribution, and commerce have become ends in themselves. It is almost impossible for us to measure the full effect of this, but I am convinced that it is this which is largely responsible for rivalry between the nations and for the class-warfare within the life of humanity to-day. Our standard of measurement has been wrong. Thus we have bred the spirit of the jungle rather than the family, the competition of strife rather than the competition of emulation, the strife which kills rather than the cooperation which binds and heals. I can imagine Christ, if he returned to earth to-day, saying something like this:

"You are suffering from a sort of inverted psychology. In the world of industry you have overturned the fundamental spiritual law which must underlie all enduring society. You have made machinery, production, and competition in trade the ends of your industrial regime. You have ignored the great truth—'industry exists for man, not man for industry.'"

In the second place, running through the social message of Jesus, I find the fundamental principle of democracy which might be described as "Each for all, all for each."

You will remember that several times the disciples quarreled among themselves as to which among them should be greatest. Christ always rebuked this by enunciating the law of service. Though there are many instances of this, let me quote from one recorded by Luke:

"And there was strife among them, which of them should be accounted the greatest. And he said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that would be greatest among you, let him be as the younger; and he that is chief, as he that

doth serve. . . . I am among you as one that serveth." On another and similar occasion he says, "Call no man Master."

I have not chosen these sayings because of their actual words but because of the temper of mind they indicate. As we shall see in the subsequent discussions they go right to the heart of the problem of industrial relations. The crux of the present world-wide situation, the center of the whole issue is this—Who are the rulers in industry? The owners of machinery or the men who operate them? The employers or the workers?

How does this law of Christ work here? Put in another way it is simply this, "He rules best who serves most." Not possession, not position, but *service* is the test. But does it not go even further than this? Does it not imply, "Ye shall not lord it over one another, but serve each other?" This does not square, however, with the psychology of modern industrial relations. In fact it is entirely foreign to it. The present atmosphere is rent in twain by the cries: "What can labor get from capital, and how much? What can capital gain from labor, and how much? The whole situation reminds one of the bargain table where all are striving to obtain the prize of profits. The first step towards industrial peace in our modern society is that labor must recognize that it is the servant of capital. Capital must recognize that it is the servant of labor; both must recognize that through mutual service they are servants of humanity. Conflicting rights must give place to joint duties and common responsibilities. Class consciousness must give place to the consciousness of humanity.

If time had permitted I should like to have said something about the gospel of the kingdom and the social abuses arising out of the concentration of wealth due to monopoly in natural resources, manipulation of taxation of the many for the benefit of the few, since all of this constitutes a large factor in our social unrest. Yet I feel that I have accomplished what I set out to accomplish if I have made you feel some of the passion for social righteousness which filled the heart of the Nazarene, if I have made you feel that the great hope of Christ was the kingdom of God upon earth and that this was the social dream of a world made new.

No dream such as this can be without bearing upon the problem of our industrial crisis. In fact I venture to say that if the Christian church had been true to the ideal of God's kingdom upon earth there would be no problem in industry to-day. Due to causes, however, which I cannot enter into now, the tragedy of Christianity is that it was traitor to the dream of its founder, and we are not true to this hope to-day.

How oft indeed have we assembled ourselves in the house of prayer and repeated those beautiful words from the Lord's Prayer—"Thy kingdom come." Yet how heedlessly we have let them fall! The lips have repeated but the heart has not felt the pulsations of the mighty purpose beneath. We have not visualized the great dream that gave it birth.

But surely after the searching experiences of the great war the Christian world calling upon the name of Christ will not be heedless to-day! We cannot—we dare not be!

Rising above the disputes of the hour we hear once again the challenge of the Galilean youth. As of old it rings across the centuries—"Seek ye first the kingdom of God and his righteousness and all other things shall be added unto you." And coupled with these words we hear the promise of the ancient prophet—"And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever."

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### THEIR NEEDS

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A new principle is creeping into wage relations—the principle of payment according to needs. It has come so gradually we either have not noticed it or think it has always been there.

Hitherto wages were fixed according to the market. The employer, criticised for the misery of his employee, replied, "I pay what the market requires."

Wages were then what the commodity, "labor power" cost. They are coming to be what the human being who works requires. This is the economic side of the principle first announced by American unions, later written into national legislation and now embodied in the greatest of international documents, the principle that the labor of human beings shall not be treated as a commodity.

Progress to this point has been painfully slow. Economists insisted that movement in this direction was impossible and undesirable. Lawmakers were unanimous in declaring such action impracticable. Employers swore that any attempt to interfere with the fixing of wages by "the higgling of the market" would destroy industry.

In the first half of the last century a few people began to say that the race dare not let competition fix the wages of little children. It was but yesterday that the social conscience, here and there, was quickened to hurt arising from permitting the labor of the mothers of the race to become an object of unrestricted barter.

So the idea of the minimum wage for women crept upon the statute books and through the courts and into the shops to stand as a barrier to economic

pressure applied to the wages of women. These laws insist that the human being back of the labor power be the first consideration in determining wages.

It was inevitable that voices should soon arise asking why if living standards for women and children were to be protected when they entered industry, why should they not be equally protected while the father stood between them and the factory. Labor was revolting against the principle of the "dutch auction," with the job awarded to the cheapest bidder, being applied in the labor market.

The war came. Human strength and human life were spent so freely that they became expensive commodities—if they were still considered commodities. Half-starved people could neither fight nor work effectively, nor would they sacrifice and die for a country that rewarded them with semi-starvation—at least not in a democracy—and was the war not being fought for democracy?

Wherever governmental agencies were established to deal with the wage disputes that sprung from the rising prices, these bodies did not dare set up the old "labor market" standards. The War Labor Board in the United States gave no heed to the quotations on the "labor market" until it first determined if they were high enough to maintain health and efficiency.

We have not reached there yet, but the goal is in sight, where needs and not bargaining power will fix the minimum of wages everywhere. The industry that cannot pay this minimum must disappear and not remain to live, vampire like, upon the blood and strength of a weakened working class.

Above this minimum a regulated struggle will still, for some time at least, tend to bargain collectively over the exact amount of wages.—*Des Moines News*, June 5, 1919.

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### TITHING

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G. S. Birkhead of Windsor and Ben. D. Gillispie exchanged pulpits Sunday morning. *The Christian Church* will put on its every member canvass next Sunday preparatory to closing the year's work and arranging for the next. As Mr. Birkhead has had some practical experience in tithing, there being about thirty of his congregation at Windsor who keep strict account of their income and allot one-tenth to church and charity funds, he was called to start the canvass. The "old man" who by the way is developing into a mighty strong preacher, had a vigorous discourse, dealing with tithing in all its phases. He presented the statement of one member of his congregation, whose total income for the past three years had been \$1,300; his tithe would have

been \$130, but he gave \$170 instead.—*The Holden Progress*, June 12, 1919.

### STEWARDSHIP

G. S. Birkhead preached a vigorous sermon Sunday morning on "Stewardship," a subject of which the average "giver" in the church is blissfully ignorant. Incidentally he told this story: A minister was once talking on this subject, laying stress on the point that our earthly goods are given to us as stewards and the least we can do is to render to the Almighty a tenth of the income. The preacher was interrupted by a sanctimonious old skinflint who poured forth an unctuous spiel to the effect that "all he had belonged to the Lord and dedicated to him, etc." The preacher stood it as long as he could and broke in: "That may be, my brother, but I believe the Lord would give you 50 per cent discount for cash."—*The Holden Progress*, June 12, 1919.

### EXTRACTED FROM HISTORIAN'S REPORT

The volume of office work is increasing, and the time is near when if the department meets the demands made upon it, both from within the church and from without, the Historian will need to leave the clerical work to others while he acts only in a supervisory and advisory way.

During the year we have taken some time in investigating old stories that have passed as history. As an instance we examined the court records in the case of Porter Rockwell, who report says was indicted for the attempted assassination of Ex-Governor Lilburn W. Boggs, at Independence, Missouri, in 1842. We were surprised to find that Rockwell was not even indicted for this crime, but the most serious indictment found against him by the grand jury of Jackson County, Missouri, was for "breaking jail." On this indictment he was found guilty as charged, and sentenced to five minutes' imprisonment. That is all there is to the story that has so long been circulated about O. P. Rockwell shooting Ex-Governor Boggs, and Joseph Smith being accessory before the fact. Much more research along these lines should be made, especially in New York, Ohio, Missouri, and Illinois. The truth should be known and exposed, regardless of the effect upon friend or foe, but so far as our research has gone the results have been very gratifying to those interested in the good name of the church and her early defenders.

... I am not prepared to nominate a successor to Elder Daniel F. Lambert, in fact to supply his place in point of ability will be difficult. We contem-

plate, however, that in the future we will not only find it necessary to nominate one, but possibly several assistant historians, among whom should be those adapted to make the research work spoken of above.

I am at the service of the church in this capacity, so long as the interests of the church can be best served by my occupying, but I trust I shall not be sustained here when the cause can be better served by another. Then I hope to be able to serve elsewhere or retire as the general good may demand.—Heman C. Smith, General Conference Minutes, 1911.

## HYMNS AND POEMS

Selected and Original

### Soliloquy

And shall I ever know defeat?  
Not while I have faith,  
And hope in Him who over death  
And hell holds sway;  
I never, never will retreat,  
Not e'en when I am called away:  
For then, 'twill only be that I  
Shall enter upon larger work  
Which he shall give,  
In fairer mansions and on high—  
Where God and Christ and angels live.

PHILEMON PEMENT.

### Solace

Many a stone along life's road  
Was put there just to be turned;  
And many a thorn and bramble bush  
Has flourished but to be burned.

Many an unkind word or deed  
Has helped us to grow strong,  
And patience has had its perfect work  
In our strife to avoid the wrong.

Many an insult we pass by  
In the interest and good of the whole;  
For many a thorn the flesh must bear  
For the good it does the soul.

HOWARD W. HARDER.

### Our Lady of the Roses

(To my mother, born June 15, 1842; died June 6, 1919.)

Our Lady of the Roses  
Is lying there asleep,  
Where all the Junes of ages  
Their fragrant watches keep—  
Asleep and unforgotten  
While roses fade or bloom  
And leave in vase or vial  
Their matchless sweet perfume.

Our Lady of the Roses!  
 She came when roses came;  
 So every rose that nods and blows  
 Is sacred to her name.  
 They grew for her and bloomed for her,  
 On her they seemed to wait.  
 To-day they lift or droop for her  
 Who lies asleep in state.

Our Lady of the Roses!  
 Mother, sister, friend.  
 'Tis good, 'tis meet that roses sweet  
 On your demise attend.  
 For sacrifice, and love, and joy  
 Are typified, they say,  
 In this blest life, the mother, wife,  
 Who lies asleep to-day.

Our Lady of the Roses  
 Will waken—blessed thought—  
 And find eternal roses  
 And loved ones she has sought.  
 O Lady of the Roses,  
 For you I wait until  
 This form of mine shall sleep near thine  
 In our beloved Rosehill.

VIDA E. SMITH.

## THE STAFF

Edited by ARTHUR H. MILLS, 704 8th St., San Bernardino, Calif.

### Some Plans for Music at Reunions

Even if it were not for the published notices in *HERALD* and *Ensign* we would be mindful of the fact that the reunion season is near at hand, for the blood of many of the Saints is tingling in anticipation of these annual gatherings. Many are the plans now being made for the successful conduct of these spiritual gatherings, which mean so much to many of our members.

In all our calculations we should not forget to make plans for the music work of our reunions, for the spiritual work of these gatherings can be greatly enhanced by good music. *We know*; we have visited a number of reunions in the past and assisted in the development of the music work at them; and we have witnessed the truth of this demonstrated. We have seen the sociability of the people awakened, their sensibilities and perceptions made more keen and their spiritual natures caused to respond in a marked degree. A lively, energetic musical service will conduce to a spiritual reunion as nothing else will. Let us illustrate a case in point. In the summer of 1917 it was our privilege to be present at a number of reunions, presenting the work of the General Choir Movement.

At some of these reunions we were given charge of the conducting of the singing while there. A special song service was held before the regular hour for the evening preaching services, and the people were urged and induced to sing the good old hymns of the church that had welled up from the hearts of the people. In every case we witnessed their hearts mellow into warmth and glow with gospel ardor, and their minds become more receptive to the gospel message that was to follow. It is needless to say that the message delivered from the sacred desk in response to such favorable conditions carried more of the gospel fire and vigor than usual. Given a consecrated speaker and an expectant, receptive audience, enthused and prepared by concourse of sweet song,

but one result can follow: the spiritual delivery and the spiritual reception of the divine message: a perfect union under divine grace. This is that most potent partnership of speaker and hearer under the influence of the "Spirit of truth," described in Doctrine and Covenants 50:5.

Paul understood its value when he wrote to the Colossians (Colossians 3:16) to teach and admonish one another "in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." "The song of the righteous is a prayer unto me," said God (Doctrine and Covenants 24:3); and when our congregations devotedly engage in the singing of our spiritual songs, they effectually place themselves in a prayerful attitude before God.

So let those who shall be in charge of the work of our coming reunions, if they would greatly enhance the spiritual ardor of the assemblies, take some effective steps to provide plenty of music for these important gatherings. Let district choristers everywhere "get busy" and rally all the musical resources of their districts in preparation for these reunions, resting assured that results will amply repay for all the efforts made.

We will detail a few suggestions of things that may be done in the way of development for the musical work of the reunions. Those concerned may, of course, modify them according to their several situations and conditions.

The music work of reunions naturally resolves itself into the following divisions:

1. *Congregational.* Besides the regular hymns sung at the various services, many of these services (especially the main preaching ones) should be preceded by congregational singing in which the people sing *en masse*. The reasons for this are outlined in the early part of this article. The people are becoming more appreciative of community singing and the demand for it is growing.

2. *Choral.* There should be had at the beginning of the reunion, if it cannot be accomplished sooner, the formation of the "reunion choir," which should comprise first the members of the various choirs of the district in attendance, together with individuals of known ability who can sing with them. If these several choirs sing anthems and same can be secured, it would be well to have them practiced and sung by the reunion choir, together with such special choral features as may be secured.

3. *Vocal.* A list of the various singers of the district, competent to serve in solos, duets, etc., should be made and they should be urged to attend, prepared to "do their bit" with individual offerings. These, when present, should be pressed into service as often as practicable.

4. *Instrumental.* All who play various instruments that are suitable for solos or duets, in combination with other instruments, should be urged to be present with their instruments, prepared to render selections during the reunion. They, too, should be pressed into service. Before we leave this section we will state that an abundance of vocal and instrumental solos, duets, etc., judiciously scattered through the various services will greatly heighten the enjoyment of the reunion.

5. *Orchestral.* If there are some orchestras in the district urge them to attend, and from those present who play upon orchestral instruments form a reunion orchestra, which shall serve to accompany the congregational singing. A feature of this kind greatly heightens the ardor of the congregation in its singing. If this reunion orchestra can render individual selections at some of the services, so much the better.

6. *Educational.* If possible, some educational features concerned with the work of music in the church should be had, under the direction of the district chorister in con-

junction with the reunion and district authorities. An address might be given on some aspect of our church music work. A "round table" is an excellent thing to stir up thought and enthusiasm among those musically interested. It is conducted by allowing the audience to ask questions on musical topics and having those in charge, or competent persons in the audience, answer them.

7. *Social and Spiritual.* Social functions for the musical forces sometimes pay good dividends. "Hikes" by the musically interested, parties, and other "stunts" help keep the interest up and enthusiasm glowing. But there is one thing that should be seriously considered, for its needs are apparent, and that is the spiritual aspect of the music work. The musical forces present should be made to feel that theirs is a *service*; a necessary service and a blessed service, upon which they should ask God's blessing. Therefore the spiritual in their work should be kept before them. A prayer meeting of the musical forces may fittingly be held and in it should be offered prayers for and talks upon the spiritual character of their work.

The foregoing are, in brief, some suggestions whereby the musical work of our reunions may be made of great benefit to the Saints who attend. We pray that these suggestions may be found valuable to those who are seeking help in advancing the work of our many mid-year gatherings.

ARTHUR H. MILLS.

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### The Ragtime Age

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Why is this the first war not to have produced songs worthy to live with its memories?

One writer attributes it to the age of machinery. This was a machine-made war, and there is no song in gas masks and wireless telephones. Another attributes it to the very bigness of the war. No song could compass the whole magnitude of it, and the individual was too lost in the mass to be worth singing.

May we not rather attribute it to a cause with which the war has nothing to do? Not the war, merely, but almost everything else, has long remained unsung—save only the white lights of Broadway. We have grown too citified to sing. We have substituted ragtime and jazz for music, not because we thought them any better, but because they helped out our citified pretense of being too sophisticated to want things good. To take things seriously; especially to have honest emotions and to be moved by the beautiful expression of them—that is countrified; which is to say, the one unconfessable disgrace. If we may, for the moment, descend to the almost equal shame of highbrowism, it is the spirit which Horace described as *nil admirari*—stare at nothing, wonder at nothing, think nothing important, if you would pass for the urbane citizen of Rome. So there is nothing new under the sun, not even the sophistication which is ashamed to be genuine or intelligent.

Into this atmosphere music does not fit. For music is the expression of the emotions. If emotions must be neither expressed nor repressed, but passed off with light urbanity, something else than music must be used to express this bored pretense that life is a joke. So ragtime was wrenched from its legitimate use of expressing the real light-heartedness of plantation negroes, and made to serve the hectic hilarity of a Broadway cafe. Then, when something hotter was needed, the Chief Fiend released jazz for the temporary use of his associates above.

Broadway is, to be sure, an infinitesimal fraction of America. But it is the part that teaches the rest of us to sing. Our grandfathers, in the Civil War, had learned to

sing in churches. So there was nothing incongruous in their marching to the terrible inspiration of the Battle Hymn:

"Mine eyes have seen the glory of the coming of the Lord;  
He is tramping out the vintage where the grapes of wrath  
are stored;  
He hath loosed the fateful lightning of his terrible swift  
sword,  
His truth is marching on!"

But we learn to sing from the vaudeville "artist," who learned it from somebody who learned it on Broadway. To their guild, Broadway is the only heaven. And, lest we confess to less sophistication, we supinely suffer them to initiate us in that cult. So they sing to us, after the spirit of Broadway, even about country things. As, for instance, by way of contrast with the "Battle Hymn of the Republic" and "We are coming, Father Abraham," try these on yourself:

"Good bye, maw!

Good bye, paw!

Good bye, mule, with the old hee-haw!

Crraw!!"

Or this:

"Howrya gonna keepim

Down on the farm,

After he has seen Paree?"

As a matter of fact, both of these atrocities reflect a genuine sentiment. But don't dare confess any such sentiment. You must pretend to be too bored with life to be even disgusted with it. A couple of cocktails might make it worth while to eat, and if a song has "pep" enough, you might watch somebody dance to it.

Our soldiers are of course not this sort of supersophisticated persons. They are just ordinary boys, who have been through a tremendous experience and must have brought back tremendous emotions from it. But they will not even talk about it. It is not good form. Why, then, should we expect them to sing about it—especially in a ragtime age, when nobody else dares sing, either, and jazz has taken the place of the meaning and the majesty of music?—*The Fresno Republican*, June 3, 1919.

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### Decorum in the Choir

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On first thought it may seem that an article on this subject is superfluous, but our observation is that counsel in this direction is not untimely. Words fitly spoken are "like apples of gold in pictures of silver," and we think our counsel may find such lodgment and answer such need as to amply justify its utterance.

There are two occasions in which the choir most commonly functions: one is the regular practice (preparation), the other is the regular sacred worship of the church (service). At both of these functions decorum should have its proper place and receive its proper consideration.

At the choir rehearsal the chief object is preparation for the service of the church. The choir has met to practice and perfect its offering, given for the adornment of the worship and the glory of God's cause. Nothing should be allowed to enter which will disturb or prevent the proper attainment of this great object. In some of the choirs that have come under our observation we have seen not a few members who seemed to think that the choir practice was an

occasion for social relaxation; an opportunity for merriment and gayety, sometimes mounting to hilariousness. To them social enjoyment seemed to be the main thing and the practice of the work in hand a secondary matter. The result was, of course, much disorder and confusion, destructive of the best results.

This should not be. Our choir rehearsals should at all times preserve intact the great prime object of their existence: the preparation for the sacred services of the church. When assembled for practice their work should be conducted in an orderly, systematic manner, until this result is reached: the perfection of the offerings they shall present for this service. Nothing should be allowed to prevent the consummation of this object, and the decorum of the members should be such as is conducive to that end.

We do not mean to advocate that our choir rehearsals should be solemn, funereal, straight-laced affairs; far from it. These rehearsals should never be occasions of gloom or bitterness, but should be cheerful in their nature, wherein gladness of heart prevails. God does not want his people to express their song sentiments in sadness and bitterness of spirit. Cheerfulness of heart and radiant hope should be the inevitable accompaniment of all our song service. Therefore our choir leaders should endeavor to make the choir rehearsals occasions of pleasure and happiness: pleasure in the character of the work done and happiness in its accomplishment. While the work of practice should be diligent, it should not be grinding. The maxim, "All work and no play makes Jack a dull boy," applies here very forcibly, and there should be frequent pauses and moments of relaxation, when dissipated energies may be recruited, "breathing spells" be had, and some quiet, harmless social enjoyment may be at this time indulged in. But in all this there should not be lost sight of the real object of the practice.

It should be unnecessary to write very much upon the matter of decorum in our church services; every choir member should appreciate the importance of good behavior at such times. Yet the indecorous conduct of choir members during the hour of worship is too often a matter of notice and comment. It is true that choir members, seated before the congregation, are more easily observed than individuals seated in the body of the church, and therefore their conduct does not so easily escape observation and criticism. But choir members should constantly keep in mind the knowledge that, as they occupy before the congregation, they are *servants of the church*, doing the service of the church for the glory of God. Therefore they should be *examples* of proper behavior, that those whom they serve may be influenced towards higher ideals. God's house should be a house of order where the spiritually minded may find rest and communion, and not a house of confusion; and in the choir there should be neither talking, laughing, nor unseemly conduct of any kind. We are not an advocate of sanctimoniousness, but we decry that misconduct that tends to destroy the spirituality of the service. Misconduct in the congregation is not any the less reprehensible than in the choir, but when choir members misbehave, their misbehavior works more harm, that is all. Therefore our choir members should realize their exemplary station and act accordingly.

ARTHUR H. MILLS.

"I am not proud. I always speak to everyone, no matter what their circumstances are." Do you? How do you do it? Are you sure you have the tone which puts them at their ease? Is it any more than just "How do you do" that would freeze and not warm their hearts toward you? "Well, I am not particular about their friendship." Oh, but you might be, if you only found out what was hidden away in that nature waiting to be brought out.—Mary J. Garner.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Temperance in Dress

The subject of dress is one of the foremost among women to-day. It is true that it is a very important subject, but should not be cultivated to such an extent that it will eliminate the more essential things of life.

Really it is a matter of environment and custom. Stop just a moment to think of the different modes of dress among the nations to-day and some of them have been in vogue for years. Let one of us dress in the gown of a Japanese, or in fact, a gown of '76, and walk down the streets of Kansas City, you can imagine the outcome, and will also realize that it is absolutely necessary that we dress in accordance with the times, but let it be in moderation and in accord with the instructions the Lord has given us.

Often when I see a "faddily" dressed person I think of the statement of Jesus in Matthew 6: 28, 29: "And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Did you ever stop to consider those lines? It is true the Lord was speaking of faith, but I have also gleaned other thoughts. These are simply impressions that have come to me and may seem very trivial to others, and right here let me say it is often the small things in life that bring the most happiness, the greater blessings, or make the deeper impressions. However, I have thought those who are prepared to enter the celestial kingdom might be likened unto the lily. Just consider a few points of the flower: it is severe in lines—quite plain beside some of the more gorgeous flowers, and yet it is beautiful and its beauty lies in its simplicity; its straight stately stem; its color the symbol of purity, and the smooth, velvet-like surface of the flower impresses one with refinement.

How true the words of Christ, "Even Solomon in all his glory was not arrayed like one of these." Solomon with all his wisdom, riches, and gorgeous robes was not in comparison with that simple, yet beautiful, little flower.

We cannot always judge a person's worth by his attire. This thought is very nicely portrayed in an editorial by Bruce Barton, a portion of which I will read:

"God sends great souls into the world clothed oftentimes in curious attire. And one misses much good-fellowship who thinks that from what men seem to be, he can determine off-hand what they are.

"Along a country road in Palestine a group of tired men walked one afternoon toward sundown.

"'Go ahead to the next village,' said their Leader, 'and see if there we may find a place to sleep.'

"After a little time they returned to say that the village would not receive them.

"It was a busy day in the village; the inhabitants were preoccupied and proud; what were a few travel-stained pilgrims to them! They trusted their first impression; it was a group of weary fishermen whom they supposed they had refused.

"And so they lost for themselves and their village forever the opportunity to entertain Him and his disciples."

First let us clothe our souls properly and it will be easier to clothe the body. By reading 1 Peter 3: 3, 4 you will readily understand what I mean by clothing the soul. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is

not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Learn to clothe the soul—raise it to that high plain which God has designed. Remember

"Life is real, life is earnest,  
And the grave is not its goal."

Should we then spend all our time in adorning the body, lavishing upon it gowns of splendor and fad? They will neither bring us friends, riches, nor eternal life.

Not long ago I read a statement which impressed itself greatly on my mind.

"A woman's home, a woman's clothes and her manner of wearing them express her habits of thought. One who is gold at the core will not wear tinsel; one whose instincts are refined prefers to dress simply and neatly so that the true kernel of life itself may be the attraction."

In Doctrine and Covenants the Lord has said, "And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me."

How very similar in thought these quotations are. The first is the conviction of a woman who knows not the Lord as we do, yet it is an appeal for simplicity and neatness and is in accord with the instructions the Lord has given us. This woman realizes that if our spirits are properly developed we will choose simplicity in all things; we will become such dynamic forces among people that we will not have to resort to the artificial for attraction. Why? Because we are building characters that will stand the test of time and eternity.

Have you not met people and after talking with them a few minutes forgotten their manner of dress; their personality led you from the thought of material things whether it be for good or evil, and as I said before, if the spirit is developed in the higher, more noble things of life we will naturally desire that our bodies be clothed accordingly. It is necessary then that we study ourselves and our possibilities; that we awake to that power within us to do good: let us cooperate with God and who can say what the outcome will be?

However, all people do not believe as we do and have formed customs which we are obliged to accept to a certain extent; in other words, we have to partake of our environments, but let them not overthrow us.

I believe it is a duty for all to be well groomed, to have pride in oneself. I have heard it termed vanity, but is it—that is the question? I can but answer for myself, and, as I stated before, I think each and everyone should be interested enough to be modern, but it should be within the bounds the Lord has designated—that neatness and simplicity prevail. Remember, well dressed people are not given to extremes and fads—by fads I mean the nonessentials.

Harmony is the keynote of a well-groomed person. If each one would study the harmony of outline and color in choosing a garment, we would be surprised in the change of appearances. It isn't so much the cost of a suit or gown, but whether or not it is suited to you. I might very much admire a strictly tailored suit, but it would be absurd for me to buy one because it wouldn't be suited to me, or someone real stout might be partial to ruffles and drapes, yet she shouldn't wear them.

It would be impossible to say how many changes one should have, or the price to pay, because the business woman needs a greater variety of one kind of gowns than the woman at home, and vice versa. It really has to be left to the judgment of each individual. Awake to this fact—that each is his steward and will have to answer to his Maker for

all things. The Lord has given instructions regarding this and it is for us to fulfill them.

How can we impress others with the gospel if we adorn ourselves with many costly changes of apparel, or an overabundance of less costly garments, while some one less fortunate than we is in need? Is that the doctrine that Christ taught? Think these things over; now is the time to change our mode of living, if it needs changing, for the Lord has warned us the time is near when man's work is done. How are we building? Let us hope on a sure foundation—one that will stand the test.

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea."  
ESTELLA HARTNELL.

## Training Little Children

### SIMPLE PLAYTHINGS

A worsted ball makes an excellent plaything for a little baby. If it is suspended from his carriage or crib it will help him to learn to focus his eyes, and he will be amused by it for a long time. When the child is a little older, let him sit on a quilt on the floor and play with several balls in the six primary colors, red, orange, yellow, green, blue, and violet. Each ball should have a worsted string of the same color attached to it. When the child is a little older still, play simple little games with him, such as rock-a-bye baby, pendulum of a clock, swinging the ball back and forth and up and down and in other ways that will occur to every mother. Unconsciously the child will acquire a sense of form, color, motion, and position by these games. Say to him, "See the pretty round balls." "See the pretty <sup>ALL</sup>aper," and the child will delight to find and bring to you <sup>er</sup> things that are round like a ball, and red like the <sup>er</sup>per. A set of worsted balls in the six primary colors can be obtained from the kindergarten supply houses—Milton Bradley Company, Springfield, Massachusetts, or E. Steiger and Company, 49 Murray Street, New York.

Clothes pins make an excellent plaything for babies. They can be used for babies or soldiers, or to make fences, trees, log houses, and many other interesting things. Playthings that can be taken apart and put together again are good to have; also blocks with which the child can build all kinds of objects—engines that he can push along the floor, balls to bounce and throw, doll carriages, washing sets, etc. Dolls with clothes that button and unbutton and come off, may be used to teach the children how to dress and undress themselves.

Kindergarten beads are very useful and helpful. They are in the form of half inch wooden balls, cubes, and cylinders, in the six primary and secondary colors, and also in the natural wood. A shoe lace is used for stringing them. I would suggest, to begin with, that the child string balls only, and all in one color. After he has made a long string of these, ask if he would like to use two colors. He will probably string them in irregular order at first, and if so it will be necessary to suggest alternating the colors, putting on two of one color and one of another, and so on. In this way he will soon learn all the colors, and numbers perhaps up to six or eight, and will know one form. Form is the most difficult subject for the little child to grasp, and

for this reason the different forms should be introduced last in these little lessons.

What else is there with which little children's hands can be kept occupied? First of all, sand. Just turn the children loose in a pile or table of sand, with a spoon, a pail, a cup, or anything with which they can dig or shovel. I personally do not like to have sand in the house, but if you have a suitable place for it, it need not make any trouble. An old kitchen table turned upside down with the legs cut short and put on the other side, makes a good table for sand. A piece of burlap or denim placed under the table keeps the sand from being scattered over the house.

With clay, a simple little cradle may be made. The child first rolls a piece into a ball, cuts it in half with a string. One of these halves forms the lower part of the cradle. The other he cuts in two, using one piece for the top, and remodeling the other into a "ball for baby."

Birds' nests with eggs can be made with clay; also apples, oranges, cups and saucers, and even animals may be attempted. Plasticine is the best kind of clay to use, as it is easily handled and is always ready.

For little children, before they are old enough to use scissors, tearing paper is an engaging occupation. Tear a piece of old newspaper into an oblong shape, it may be any size, about two by four inches we will say. By folding this in the middle, it will make a little tent. Again, fold in thirds, one piece turned up and one down, for a chair. Turn both ends down, for a table. The child can tear paper into trees, a ball, doll babies, and many other simple shapes.

When the child is old enough he can begin to use scissors, but be sure to provide a pair with blunt points that cannot possibly hurt him. These will afford endless hours of amusement and profit. Have you found that "he cuts papers all over the floor"? Of course he does, but use this occasion to teach him neatness. Let him have his own little wastebasket, and he will delight in picking up the papers.

Have him cut pictures from old magazines, and paste them into a book, made from manilla wrapping paper. To make the book, take any desired size of paper, fold several sheets in half, and sew them together along the crease. A picture might be pasted on the front page, or the child could draw one on it. This will take many days' work, but all the time he will be learning many lessons in patience, concentration, neatness, and accuracy, and will be developing artistic talent if he is apt at drawing. If, in his cutting, he comes to a picture that has a story, tell it to him. Do not criticise his work, as this may discourage him, but see to it that he does the best he can.

Let the child draw with colored crayons or "crayolas." You will be surprised at how soon and how well, under proper guidance, he will be able to use this means of expressing himself.—Mrs. Princess B. Trowbridge.

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### A Twilight Reverie

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ON THE EVE OF A FRIEND'S WEDDING DAY

There's exquisite perfume afloat in the air!  
 No attar of roses with it can compare!  
 It quickens my fancy, and prompts me to see  
 Both fruitage and bloom, on a tropical tree—  
 That breeze-wafted perfume, when traced to its source,  
 Is fragrance of sweet orange blossom, of course.

From whence comes that musical strain that I hear?  
 Its mystical melody falls on my ear  
 With cadence delightful! Ah! Loudly it swells  
 Out into the chiming of glad wedding bells!

They tremble and tinkle, then burst into peals,  
 Their loud, jolly jingle their message reveals:  
 Each bell-tongue expresses a jubilant strain  
 And every vibration rings out a refrain.

I listen, and muse on the World-Builder's schemes;  
 Two human souls joined, like two confluent streams,  
 Impelled by love-promptings, the maid and the man,  
 Work out the details of God's marvelous plan!

Those joy bells cause thanks to emerge from my soul,  
 Arising like incense, in fleece clouds they roll,  
 Till, reaching the limit of memory's trend,  
 I see the fair face of a dearly loved friend!  
 She sits by her husband, and there by their side,  
 Stands D——, their daughter, bedecked as a bride!  
 Beholding the joy on her love-lighted face,  
 Fond wishes flit out from my heart into space,  
 And flutter around the dear child, as she goes  
 Forth, pure as a diamond, and sweet as a rose—  
 Oh, may she in sheltering arms be enclasped,  
 And wifehood in all its full meaning be grasped!

Now, custom declares, at the grand nuptial rites  
 All friends should bring gems from the mountainous heights,  
 Golden gifts from the mine, or pearls from the sea—  
 Rich, dainty, and rare should a wedding gift be.  
 I proffer no treasure of this kind, my dear,  
 Instead, here's a tribute of love and good cheer  
 With orisons fervent for guidance aright  
 To keep your feet firm in paths flooded with light,  
 So that when the church bride in splendor appears  
 To meet her Liege Lord, amid angelic cheers,  
 You will hail the Bridegroom, who is richly adorned—  
 Not wearing the crown that was heavy and thorned,  
 But one made of clarified, bright, living stones!  
 They alone are the pearls which His Majesty owns;  
 He calls them his jewels, counts each one a guest,  
 And ushers them all into mansions of rest.  
 May you and your husband be there, and aspire  
 To stand in the ranks of his glorified choir!

Then when those great wedding bells tinkle and clang,  
 You'll think of the time when your own sweetly rang,  
 And thank God anew, for the dawn of that day,  
 When, wrapped like yourself, in a mantle of clay,  
 One stood at your side, and there publicly vowed  
 That nothing should part you, but casket and shroud.

Ah, yes, for real bridal wreaths cast not their bloom;  
 Marriage vows are not canceled this side of the tomb;  
 Souls, true here in wedlock, will there reunite,  
 And bask in pure God-love, with thrills of delight.  
 With such consummation of your vows to-day,  
 You see, my dear D——, that surely you may  
 Rejoice and be glad on this fair eventide,  
 Assured that life's gateway is opening wide;  
 When portals eternal shall burst into view,  
 And may you, in glorified splendor, pass through!

ALICE E. COBB.

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Faith stands on the edge of the known and looks out into the vast spaces of the unknown, makes an excursion in those unexplored regions and brings back reports of that hitherto unknown country. Thus faith is a sort of advance guard, blazing the way and marking out the road over which experience must later travel.—Samuel F. Halfyard, in Cardinal Truths of the Gospel.

## LETTER DEPARTMENT

### *Jots by the Wayside*

The first June Conference held for a number of years in any part of Ontario, Canada, was that of the Owen Sound District held at Wiarton, June 14, 15. An old-time missionary—still in the field—and who has labored in various parts of Ontario, as also Ohio and Pittsburg Districts, remarked to us just before the closing service, "This is like some of the conferences we used to have about fifteen years ago, when we were all one district" (meaning the then London District).

This was spoken not only in reference to the good spirit prevailing throughout all the sessions, but referred to the attendance.

The conference secretary and those giving meals estimate the Saints in attendance at about three hundred on Sunday, which must be considered large, considering that Wiarton is in the remote corner of the district, divided from Manitoulin Island and north shore parts by Lake Huron and Georgian Bay waters.

The prayer meetings were spiritual and the testimonies borne of continued knowledge that this latter-day work is truly the gospel of the Son of God, restored in this the last dispensation, bore witness that the "boat" has not been shaken to anywhere near capsizing by any "one" predicting its submersion in the waters of overthrow.

To the contrary, this conference and conventions preceding it show a spiritual awakening, with renewed activities along all the lines of work in connection with this church.

The conference reports show an encouraging increase by baptisms, while the Bishop's agent reports increase in tithes and offering.

Brethren King Cooper, of Guelph, and Peter Mason, of Wiarton, were ordained to the office of elder, and Brother Harvey Sagle, of Manitoulin, to the office of priest.

The preaching hours were occupied by S. W. Tomlinson, J. A. Morrison, J. T. Thompson, and G. E. Harrington, respectively.

Meals, amply abundant in character, were provided in a large stone building formerly used as woolen mills.

J. SHIELDS.

### *Southern Nebraska*

I arrived here the 17th and found Brother Parker already negotiating for a new tent authorized by the district conference. If we succeed in getting a tent, we will likely begin operations in Lincoln. Prospects for missionary work in the district seem to be good, judging by the number of scattered Saints there are, which should furnish the nucleus of a branch. We will esteem it a favor if the Saints will write us of any opportunities to preach the gospel. No matter if previous efforts have failed. Give us a chance to try again. With your cooperation, grand results may be accomplished. Remember, we are "workers together with God," and faith, zeal, and courage will remove mountains of opposition and drive Satan to cover. Let's write "Success" on the map of Southern Nebraska District in big red letters. You will feel a genuine thrill of joy, and a commendable pride telling others how we did it.

E. E. LONG.

LINCOLN, NEBRASKA, June 21, 1919.

### *This to be Our Best Year*

I think we have reason to believe that this will be the biggest and best year in the history of the church. We are making this our slogan in Warrensburg. I have asked the people to try to make it the best and richest year in their lives individually, which, of course, is the basis of the whole thing.

I believe I can see a gradual improvement in the work and in the lives of the Saints. I want to do very intensive work toward this end. I also believe that constructive work on the inside is one of the greatest issues of our church at this time.

FRED A. COOL.

WARRENSBURG, MISSOURI.

COLUMBUS, KANSAS, June 22, 1919.

*Editors Herald:* In these days of trouble, turmoil, and terror, it may be no easy matter for some who have made an honest, earnest, and determined effort to serve our heavenly Father, to make a success of it. But we may if we will, for the Father has said we shall not be tempted above that which we are able to bear.

In order that we may be able to overcome, we must needs heed the admonition, "Come out from the world [spiritually] that ye be not partakers of her evil deeds." This also is quite hard to do when we allow ourselves to become members of various organizations that are formed, fostered, and featured by those who are really antagonistic to Christianity and true religion. Those of the world are, as a rule, trying to evade individual responsibility, circumstances, conditions, and other agencies, over which they claim to have no control. Truly, how deceptive and destructive are the wiles of the opposer of our desires, determination, and endeavors to continue faithful to the end.

Dear Saints, let us renew our efforts, striving for greater faith in God and his promises, that we may not be sifted out and lost.

Your brother in the gospel,

C. C. RANDALL.

### *BLUE PENCIL NOTES*

(Continued from page 636.)

the middle of his discourse and look hard at us and say, "These men who say that there is any such thing as salvation after death are all liars."

If true, that was hard on us, but much worse for the millions of Chinamen, Africans, Egyptians, Hindoos, Assyrians, and all pagans and heathen of every age and clime who never heard the great revivalist or anyone else preach Jesus in this life.

But a greater than Billy Sunday says that neither life nor death can separate us from the love of God. That love will reach out after every man born of woman, and sometime, somewhere it will find him. It is not written that God so loved a few men that he gave his only begotten Son. Those who having experienced the love of God turn from it, become the sons of perdition. But no one can be eternally condemned until he has had his chance.

ELBERT A. SMITH.

## MISCELLANEOUS DEPARTMENT

### Conference Notices

Alberta, at Ribstone, Alberta, July 18-20. Convention July 18, beginning with prayer meeting at 9 a. m. Presiding Patriarch F. A. Smith, Apostle William Aylor, and the missionary force are to be present. Local restaurant will furnish good meals at 35 cents a meal with reduction for children. Sleeping accommodations provided, country visitors bring extra bedding. Branch clerks bring reports or mail them in time. Clyde Walrath, district secretary.

Eastern Oklahoma, Saturday, August 2, 10 a. m., at the reunion grounds, two miles northwest of Fort Towson, Oklahoma. Send all communications, petitions, and reports to J. E. Kelsey, Wilburton, Oklahoma, Box 174, about ten days before conference. Sunday school convention and entertainment will be held Friday, August 1. J. C. Chrestensen, president; J. E. Kelsey, secretary.

Southern Saskatchewan, at Viceroy, Saskatchewan, July 17 to 20. This will be first conference since the division of the Saskatchewan District. We especially urge members of the priesthood to be present, and a cordial invitation is extended to all. Come and bring the Spirit of the Master with you and receive encouragement. Ida Mae Bergersen, secretary.

### Reunion Calendar

(The figures in parenthesis give the page of the HERALD on which complete details have been given.)

Eastern Montana, Glasgow, Montana, June 27-July 6 (503).  
Northern Dakota, Graham's farm, north of Burlington, July 4-14 (503).

Central Nebraska, Neligh, Nebraska, July 10-20 (407, 527).  
Chatham, Ontario, Erie Beach, July 18-28 (598).

Massachusetts, Onset, Massachusetts, July 19-August 4 (527).

Kentucky and Tennessee, 7 miles east of Paris, Kentucky, July 26 to August 3.

Lamoni, Lamoni, July 30 to August 10 (655).

Alabama, McKenzie, August 1-10 (527).

Seattle and British Columbia, Bellingham, Washington, August 1-10 (527).

Western Oklahoma, Sander's Grove at Calumet, August 1-10 (552).

Southern California, Hermosa Beach, August 1-10 (598).

Eastern Oklahoma, North of Fort Towson, August 1-10.

Kirtland, Ohio, Kirtland, Ohio, August 7-17 (311).

Des Moines, Runnells, Iowa, August 8-17 (575).

Clinton, Missouri, El Dorado Springs, August 8-17 (598).

Southwestern Texas, Pipe Creek, Texas, August 8-17 (conference and ten-day meeting).

Northeastern Nebraska, Southern Nebraska, Pottawattamie, and Fremont, Iowa, Council Bluffs, Iowa, August 15-24 (552).

Northern California, Irvington, California, August 14-24.

Holden, Kansas City, and Independence Stakes, Pertle Springs, August 15-24 (598).

Far West, Missouri, Stewartville, August 15-24.

Southeastern Illinois, Springerton, Illinois, August 15-24.

Nauvoo, Illinois, Montrose, Iowa, August 22-31 (527).

Little Sioux and Gallands Grove, Dow City, Iowa, August 22-31 (503).

Southern Indiana, Marengo, Indiana, August 22-31 (552).

Northeastern Illinois, Plano, Illinois, August 29 to September.

Southern Idaho, Hagerman, August 22-31.

Northeastern Illinois, Plano, Illinois, August 31 to September 7 (553).

### Reunion Notices

Kentucky and Tennessee, seven miles east of Paris, at J. R. McClain's grove, July 26 to August 3. The committee are doing all they can to make this reunion a success. A confectionery and lunch stand will be run by the committee. Good speakers will be provided and a special feature will be Children's Day exercises on Thursday. Come prepared to camp with us for 10 days and have a good time. Pasture will be provided for stock. Those coming by rail notify J. R. McClain, R. F. D. 5, Paris, Tennessee. J. R. McClain, for committee.

Tents for the Clinton reunion at El Dorado Springs, August 8-17, can be had for the ten days at the following rates: 10 by 12, wall tent, \$3; 12 by 14, wall tent, \$3; 10 by 14, family tent, two rooms, \$4.75; 12 by 14, family tent, two rooms, \$5.25; 12 by 16, family tent, two rooms, \$6. Bed springs, 25 cents. Those desiring tents should notify the undersigned at once.

Seattle and British Columbia District will hold its annual reunion at Bellingham, Washington, August 1-10. For information pertaining to accommodations and the renting of tents, etc., correspond with Brother George R. Brundage, 1246 Elk Street, Bellingham, Washington. Conference session will convene at 2 p. m. on the 5th, and the auxiliaries in the afternoons of the 6th and 7th. Come prepared to take part in a program to be rendered same evening. All having performed labor in the district, other than as a branch officer, please report to the undersigned immediately, for the six months ending June 30. Branch clerks please report for the same period. It is expected some of the traveling ministry will be in attendance. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

The Eastern Oklahoma reunion will be held two miles northwest of Fort Towson, Oklahoma, in a nice grove; to begin at the close of district conference, August 4, and continue over Sunday, the 10th. Then follows the big and much talked of debate on church propositions, on August 12, between Elder J. F. Curtis, of the Latter Day Saints' Church, and J. W. Chism, of the Christian Church, to continue six days, two sessions each day. Arrangements will be made to hold our Sunday school convention, conference, and reunion in a 40 by 60 tabernacle. Let everybody come prepared to camp on the grounds and have a good, spiritual time. You can live as cheaply there as you can at home. Pasture for stock has been provided for, as well as water. It will be time well spent. Good speakers of the missionary force will be there, including one or two of the Twelve, and a patriarch, if possible. Send in your order for camping tents at once to J. C. Chrestensen, Haileyville, Oklahoma. Cost of tents: 10 by 12, \$3 for a week; after that 30 cents per day. 12 by 14, \$3.75—38 cents; 14 by 16, \$4.50—45 cents and freight added. Bring your bedding and eatables. J. C. Chrestensen, G. C. Thompson, L. Cappell, reunion committee.

Southern California reunion will be held at Convention Park, Hermosa Beach, August 1-10. Tents, 10 by 12, \$4; 12 by 14, \$5; 14 by 16, \$6; chairs, 15 cents; tables, 25 cents. All orders for equipment must reach me before July 25. All are urged to be prompt. Do not delay. Peter Kaufmann, Box 26, Montebello, California.

The reunion of the Far West Stake will be held at Stewartville, Missouri, beginning Friday, August 15, and closing the 24th. Prices of tents and cots: Tents 10x12x3, \$3.00; 12x14x3, \$3.50; 12x16x6, \$5.50; spring cots, 2½x6½, 75 cents. Address orders to Elias Hinderks, chairman tent committee, Stewartville, Missouri. Orders must be in early to secure tents. Don't wait until you reach the grounds. All campers are expected to be located and ready for the opening meeting, Friday, August 15, at 10 a. m. Abundance of shade, good water, fine grounds; let everyone come prepared for a spiritual season. R. S. Salyards, for stake presidency.

Southeastern Illinois, with the Springerton Branch, August 15-24. R. H. Hensen, president; Ruf Stalling, secretary.

Northern California, at Irvington, California, August 14-24 inclusive. For rooms apply to J. H. Driver, Irvington, California. Tents rented: 7x9½, \$2.75 each; 9½x12, \$3.25; 12x14, \$3.75. Box mattresses, double, 75 cents; single, 50 cents; springs, double, 50 cents; single, 25 cents. Order early from C. W. Hawkins, 615 Spencer Avenue, San Jose. Breakfast, 25 cents; dinner, 35 cents; supper, 30 cents; children from 3 to 8 years, half price. Cecil Hawley, secretary, 1955 Napa Avenue, Berkeley, California.

The Northeastern Illinois District reunion, that was to begin August 22, will now begin August 29 and run to September 7, inclusive, at Plano, Illinois. The change in date is owing to the fact that there is to be a chautauqua there, beginning August 22 and lasting 6 days. So the district conference voted the change as above. Wall tents with 3½ foot walls, 10 by 12, will be furnished at \$4; 12 by 14 wall tents at \$5.50; 14 by 16, \$7.50. The dining tent will be operated at the lowest possible price for meals. We hope to furnish meals by ticket at 25 cents, and transient meals at 35 cents, children under 8 years half price. Please send orders for tents not later than August 15, to J. O. Dutton, 315 First Street, Evansville, Wisconsin. Any obliged to order later

address Box 400, Plano, Illinois. Jasper O. Dutton, for the committee.

The price of meals at the Northern Wisconsin reunion will be 25 cents for breakfast or supper; 35 cents for dinner (instead of 25 cents as previously announced). Those interested please take note. Leroy Colbert, secretary.

Lamoni Stake, Lamoni, Iowa, July 31 to August 10. Order tents of A. J. Yarrington, Lamoni, and to insure service order at once: Low wall, 10x12, \$4.25; 12x14, \$5.25. High wall, compartments, 12x12, \$8.25; 14x14, \$11.50. Excellent grounds with adequate equipment. Meals on grounds. Session opens with sacramental service at 9 a. m., the 30th. To avoid confusion and make for the best results, let all be located for the first meeting. For further particulars write J. F. Garver, Lamoni.

**Two-Day Meetings**

Following the conference of the Southwestern Texas District, to be held at Pipe Creek, August 8, 1919, there will be a 10-day meeting. It is hope that as many as can will attend. E. L. Henson, T. J. Jett, jr., G. M. Hiles, committee.

**Notice**

**SENIOR QUARTERLY FOR MISSIONARIES**

If ministers under conference will drop me a card stating they are under appointment, giving field address, we shall be glad to place them on the mailing list for one year for a free copy of the Senior Sunday School *Quarterly*. All previous addresses are canceled. This applies to all except those who have given me their names since conference.

GOMER R. WELLS, *Superintendent*.

**TO NORMAL CLASSES AND TEACHERS**

On July 1, Graceland College Extension Department will have been organized and ready to take over our Religion-Sunday School Normal Department. We are anxious that our records shall be up to date when transferred. All those who have diplomas, seals for advanced work, etc., overdue, will confer a favor by writing again, to the normal superintendent, Brother E. F. Yerrington, 315 Pearl Street, Hartford, Connecticut, repeating the particulars. A transfer of office last year was made necessary by resignation of former superintendent and it may be that some letters were mislaid or lost.

G. S. TROWBRIDGE,  
*President Religio Society,*  
G. R. WELLS,  
*Superintendent Sunday School Department.*

**Notice of Appointments of District Chorister**

*To Whom Concerned:* Brother D. E. Jones, of Bevier, Missouri, has been recommended by the conference of the Northeastern Missouri District for appointment as chorister of said district.

We hereby take pleasure in publishing this, his appointment, and heartily recommend Brother Jones to the musical forces of that district, urging them to cooperate with him in every way for the accomplishment of his work.

ALBERT N. HOXIE,  
*General Church Chorister,*  
By ARTHUR H. MILLS,  
*General Secretary.*

Approved by the Presidency:

FREDERICK M. SMITH.

June 20, 1919.

**The Bishopric**

**OWEN SOUND DISTRICT**

Owing to the fact that Brother J. A. Morrison is moving about considerably, which militates against his handling the work of the Bishop's agent, he has submitted to us his resignation and we have arranged with Brother F. B. Stade, of Harriston, Ontario, to act as Bishop's agent of the Owen Sound District.

Brother Morrison has been a very careful and efficient agent and it is with regret that we have accepted his resignation, but are glad to commend to the Saints Brother Stade as one fully qualified to continue this work.

I trust that the Saints of the Owen Sound District will sense the needs of the Lord's work under the peculiar conditions existing in the world at the present time and the great desire of the church to reach out and enter new fields of activity and that they will support the cause, not only by their faith and prayers, but by their substance as well.

Sincerely yours,  
BENJAMIN R. MCGUIRE,  
*Presiding Bishop.*

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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**Addresses**

E. E. Long, Box 291, Lincoln, Nebraska.

Elder J. B. Barrett, care C. E. Anderson, Box 211, Fort Dodge, Iowa.

**Our Departed Ones**

PRICE.—Sister Albertina Pallardy Price, born July 4, 1853; died June 10, 1919. Leaves husband, two sons, and an adopted daughter to mourn. She was a sufferer from heart disease for several years. Funeral at the home, sermon by D. F. Tucker. A large audience was present.

SNELL.—At McPaul, Iowa, June 17, 1919, occurred the funeral of Marjory Margaret, daughter of Brother and Sister Silas Snell. Born June 11, 1919, and died June 16, 1919. Leaves father, mother, three brothers, and one sister and a host of relatives and friends. Funeral sermon by M. M. Case.

HARMON.—Mary E., oldest child of James M. and Ann EWING Dayton, was born January 5, 1863, near Sycamore, Illinois. Married October 21, 1884, to Herbert E. Harmon. Died June 11, 1919, at the old Dayton home, Sycamore, Illinois. Baptized at Dekalb, Illinois, about twenty years ago. Sister Harmon was a woman of strong type, intelligent, upright, honest, and of pure and noble life. A large concourse of friends and neighbors were present at the funeral services, held at the home, June 13, 1919. Sermon by F. M. Cooper, of Plano, Illinois.

OEHL.—Sarah A. Oehl, daughter of Brother and Sister C. E. Crumley, was born October 16, 1890, at Alleghany, Pennsylvania. Baptized June 3, 1900, at Los Angeles, by C. E. Crumley; confirmed by C. E. Crumley and T. W. Williams. Died with pneumonia, May 31, 1919, at San Bernardino, California. Services at the Saints' church, San Bernardino, June 2. Sermon by George H. Wixom.

## FROM HERE AND THERE

### THE ARIMAT

A copy of the first number of *Arimat* has just come to our desk, and in it we note that it is published by the Southern Nebraska District, and that H. A. Higgins is one of the editors, as well as E. E. Long. Elder Higgins is the president and Bishop's agent for the district. J. L. Parker, the associate president is the business manager; Elder Long is the missionary to that district.

The name *Arimat* is stated by them to be an Algonquin Indian name, meaning a valuable thing. While not published for a price, they suggest fifty cents for the twelve monthly numbers, in order to meet the necessary expense.

### "WE THOROUGHLY ENJOY EVERY PAGE"

"I take *Autumn Leaves* and I think it is getting better all the time. 'The call at evening' is the best story I have read so far. It is splendid for the young of the church. Although just my sister and I are Latter Day Saints, mother and father look forward to the coming of the *Leaves* each month. Brother Dwyer's articles make one want to meet him personally. Being isolated, we thoroughly enjoy every page of this good magazine."—Molly Blaney, Swanton, Vermont.

### THE MISSIONARY COURSE

The general church authorities expect soon to pass upon the applications of all candidates for the course for foreign missionaries to be offered at Graceland College this year.

All who are interested should write at once for full information so that the best interests of all as well as the church can be conserved.

This new movement to meet one of the most important needs of the church is vital and the general church authorities desire that no one interested in making the necessary preparation should be denied the opportunity. A considerable number of applications have already been received and it is hoped that all will be in by the time the authorities are called together to pass upon them and select those to receive the training.

For full information write The President, Graceland College, Lamoni, Iowa.

The *Blue Stepping Stones* for 1919 shows that Alberta gave for the 1918 Christmas offering, \$689.65; British Columbia \$385.86; Manitoba \$178.65; Saskatchewan \$1,231; Nova Scotia \$142; Ontario \$7,101.32, a total of \$9,728.48. Canada certainly did her share in maintaining the general average.

The striking cover design on the Canadian issue was drawn by Elder Ira I. Benham, for thirteen years a resident of Canada, but now of Indianapolis. He is devoting his time to art work at the latter place. *Autumn Leaves* is privileged to use one of his designs on its covers each month, and some most excellent work has been done for that series.

The past few weeks have developed some noteworthy events. Lieutenant Reed of the United States Navy was the first to cross the ocean in an airship, going first to the Azores, and from thence to Portugal, and then to England. But after only a few weeks' lapse of time, Captain John Alcott and Lieutenant Arthur Richard Brown sailed, June 14th, directly from Newfoundland for Ireland, and made the trip in sixteen hours and twelve minutes. This is the

first non-stop airplane flight across the Atlantic. This with the other efforts made within the month, more or less successful, marked indeed a new era in the history of the world.

### FUTURE FOR WIRELESS VERY BRIGHT

A letter from Charles D. Guthrie, United States Radio Inspector, New York City, points out the ever-increasing demand for skilled radio operators and the necessity for a thorough training at a good school. Portions of this letter follow:

"Sir: The demand for commercial first grade radio operators is increasing every day, and experienced men holding licenses need not remain out of employment. The salaries are \$110 per month for senior operators, and \$85 for junior operators. This includes meals and quarters on board ship, so that a man has a chance to travel to various parts of the world, which should appeal to many, and save money at the same time. Men able to handle a typewriter and do clerical work on one-man ships are able to make more money, depending on the circumstances.

"It is therefore advisable for those interested to go to a reliable radio school and learn modern methods of commercial work; as the United States Merchant Marine is growing every day operators will always be required."

The wireless field, besides requiring thousands of operators, also requires radio mechanics, radio electricians, radio engineers, radio draftsmen, and many other men who have special training in wireless telegraphy. The work is very profitable, fascinating, and offers splendid opportunities for advancement. This comparatively new profession should appeal to many of the young men of the church who are interested in science.

The Graceland Radio Institute, a department of Graceland College, offers two splendid courses in wireless telegraphy which are fully described in the new Graceland catalogue. Those interested should write the President, Graceland College, Lamoni, Iowa, for a copy of this new, illustrated catalogue.

We are glad to announce that Elder E. D. Moore of the Editorial Staff has been released from quarantine with his family, and is now fully able to resume his work. It is rather trying for an active person to be confined, so there is much rejoicing around the office over his early release.

### MINIMUM SALARIES FOR TEACHERS

By law passed by the last Iowa State Legislature a teacher who has completed a two-year course in Education in a school whose diploma is recognized by the State Board of Educational Examiners and who holds a State Certificate is entitled to a minimum salary of \$80 per month and after two years' successful teaching experience the salary is \$100 per month.

This law puts Iowa in the front rank of the States providing a minimum salary law for teachers. Graduates of Graceland come within the provisions of the new law and already most of the graduates of this year's class have been elected for next school year at salaries ranging from \$80 to \$120 per month.

Graceland's illustrated catalogue is just off the press. Write for it or for other information to The President, Graceland College, Lamoni, Iowa.

President Frederick M. Smith has been invited by the ministers of Decatur County, Iowa, to deliver the memorial address on the morning of July 4 at Leon, as part of the county celebration, and has accepted.

George H. Wixom was among the speakers at the annual memorial services of the Woodmen of the World, held at Colton, California, and was well received.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, July 9, 1919

Number 28

## EDITORIAL DEPARTMENT

### THE EFFECT OF THE WAR ON RELIGION

During the war we were not surprised to learn that humanity in general was turning to religion. There was a common bond of unity in the world calamity, and with one accord men sought consolation in the Divine Power which gave them life and which would eventually receive their souls when death claimed its own.

From all over the world keen observers sent in reports that a spiritual transformation was in progress. As an example, we quote from Willard Price, who wrote to the *American Review of Reviews* in June, 1916:

A new experience has come to the missionaries. Now they know what it is to have their churches actually swamped with converts. The war has a sobering effect upon the world, and there is a wholesale turning to Christianity that is bewildering and staggering the missionary forces abroad. Three thousand converts a week in Korea! An Oriental Billy Sunday leading thousands of Japanese up the sawdust trail, this being the first time in history that the unemotional Japanese have so responded! Seven thousand of the strongest leaders of China, scholars, officials, and gentry, accepting Christianity! A waiting list of 150,000 in India who have been refused baptism for the present because the missionaries have not schools and churches enough to accommodate them! . . . Churches are packed to the doors in Mexico.

He sums up these situations as they were reported to the general conference of the Methodist Episcopal Church at its quadrennial meeting of that year.

We say that we were not surprised that such should be the case during the world's baptism in blood and terror, but all the time we were wondering if it would continue. When the special incentive of personal danger was removed, would there be a reversion to former conditions, and even beyond?

Students of sociology inform us that the reaction is on now—the usual results that follow each great war. A general laxity concerning morals prevails, resulting in waves of crime and a general increase in immorality.

But while this is true, is there no permanency in the religious sentiments engendered by the world strife? We cannot but believe that those who found something tangibly applicable to their spiritual needs have retained it with appreciation. Surely the great wave of spiritual introspection has not been entirely fruitless. Certainly many pertinent questions propounded by anxious souls have remained unanswered, but the seed has been sown and will germinate when proper conditions are furnished.

We were much interested in the following from the pen of Doctor William T. Ellis, who is in the Near East for the *New York Herald*, and who included these statements in the conclusion of his description of the Isle of Patmos, where John the Revelator saw the wonderful vision of the apocalypse:

It was but a few days ago that the Sultan of Turkey, himself the accepted spiritual head of 200,000,000 Moslems throughout the world, told me of his yearning for a prophet to come from God to lead aright the stumbling feet of the world. In this he was but one of a dozen with whom I have conversed since leaving New York Harbor—a much decorated British general in a high administrative post confessing himself baffled unless there shall arise a great spiritual leader for the race; Venizelos, the one man who is Greece's greatest asset, speaking wistfully of a spiritual rebirth; another, a romantic figure from the desert, a hero and a champion, talking not of battles but of whence and how we may expect a new interpreter of the Eternal; another, a powerful and wealthy business man with whom I dined in Paris, freely declaring that the social tangle of the times cannot be unraveled unless there shall come a clear Voice calling to the spirits of men, "This is the way, walk ye in it"; others, American officers in France, ripened by their own great deeds, musing upon the possibility of a Personality who may merge the distracted and divergent minds of men into one common purpose of good will; still another, himself a soldier saint, troubled in soul because in his America there had arisen no great spiritual leader to call in prophet tones the nation back to God.

It would be less than honest journalism did I fail to report that amid the welter and turbulence and discordance of world politics which is my present assignment I find among thoughtful men of every creed and country a decided note of spiritual wistfulness and expectancy. We are too serious now for the mercenary and mechanical methods of a noisy evangelist uttering only safe and remunerative sensationalism; we want a man from some Patmos who can say, "Thus saith the Lord." As democracy and its imitations spread the world's need of the one King becomes greater.

The eyes of humanity are strained with looking for leadership. They will not be satisfied with the husks of sectarianism, but crave the soul-satisfying gospel of Jesus Christ in its comprehensive fullness. Until that is offered them the famine for the word of God will continue.

Eminent religionists are coming to realize the situation and are seeking a remedy, so far in vain. In a recent issue of *The Christian Work*, Frederick Lynch, its able editor in chief, says:

We have recently had the pleasure of discussing with several distinguished Englishmen the status of preaching in the British pulpits. Without exception the men with whom we talked insisted that its one conspicuous weakness was the lack of the teaching element in preaching.

In 1916 some important committees were chosen to study certain conditions in the Church of England. These were printed and have had a large sale. From the report on "The teaching function of the church," we quote:

The second charge of practical failure comes from the side of those who are strenuous upholders of the faith and order of the church. The complaint is that the church has failed to teach successfully its definite creed and its system of devotional life. It is pointed out, for example, that in our army, while seventy per cent of the soldiers are described as Church of England, only an insignificant proportion has any real knowledge of what a churchman is supposed to believe or any practical appreciation of the use of the sacraments.

And according to the conclusions of Mr. Lynch:

One reason for the sudden awakening of the church's weakness at this point was the discoveries made during the war. The chaplains were thrown into most intimate contact with the thousands of young men at the front. They suddenly discovered that not one out of a hundred of these young men gathered out of the parishes of England could give any intelligible account of what Christianity really was, even when they had been brought up in a Christian church, or knew anything of the doctrines.

The chief element of concern for us in this weakness is that it furnishes a basic situation from which we may realize results. To find thousands of intelligent men and women hungering and thirsting for righteousness because of the failure of the average church is at once both an opportunity and a responsibility. We have in the gospel as Christ taught it, the little stone "cut out of the mountain without hands" that shall roll forth till it fills the whole earth. Yet if our recent experiences as a church and as individuals have not clarified our mental atmosphere and deepened our spiritual devotion, our message will be as sounding brass and a tinkling cymbal—a mere emptiness.

But a superficial glance over the religious situation convinces us that Doctor Ellis has seen a true vision. The need for "one mighty and strong" to deliver the people is coming to be more and more insistent. This is a day of violent contrasts. It will be so till the end.

Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.—Matthew 24: 40, 41.

A review of our own situation is hardly necessary, as it is so well known. The gratifying increase in tithes and offerings and in the special Christmas offering has been noted often. Only recently we inquired of one in charge if in the enthusiasm for a large Christmas offering the tendency had not been to overlook other progressive features necessary to real progress. Positively no, we were told, with the possible exception of a very few places where zeal had outgrown wisdom. The general and almost universal result was to increase individual appreciation of the church and its work. Those who pay liberally toward the support of an institution or a branch of it, are more deeply interested in its progress. When we are all vitally interested, we will be greatly concerned. We will demand much but give more.

Leadership is the dominant need among us. It can come only from intelligent men and women who have heard the great, throbbing pulse of humanity's heart and known the meaning of its sound. The war has brought us sharply face to face with some of the latent issues. We should have opportunity to show our courage in meeting them. The world is scanning the horizon for what we have. Shall we heed the call as messengers of salvation?

E. D. MOORE.

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### THE HISTORICAL DEPARTMENT

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In looking over the reports of our late general Church Historian, Heman C. Smith, for the last several years, in order to prepare suitable data for *The Journal of History*, we discover that he set forth rather clearly certain ideals, which he believed should be attained in this department, but which he was unable to accomplish because of lack of the necessary financial and other support.

The needs of this work as outlined by him will still be of interest to the church, especially now while the subject is before us in the selection of a new Historian. Briefly, and much condensed, these principles and ideals or policies were as follows:

First. In 1912 he stated that the time was soon coming when there would be needed not one, but several assistant historians, and that the general Historian should be able to turn over most of the details to others, and give his attention in an advisory and supervisory way, and to those matters demanding his personal attention.

Second. That among the immediate needs are the preparation and publication of the fifth and probably the sixth volume of Church History; this

for the purpose of preserving in permanent form material which is still in need of preservation. Much of the manuscript for the fifth volume has already been prepared, and part, at least, of it has been passed upon by the committee on the revision of church history.

Third. In the fall of 1914, by special appointment by the First Presidency, he made a trip to the East, visiting the points of interest in connection with the early history of the church, and also the homes of the various progenitors of the Smith family for generations back. He also did research work in Philadelphia and Washington, and proved eminently successful in securing much needed and valuable information. He hoped that he would be able thereafter to make another such trip, and place the results secured in a more permanent form.

He urged that provision should be made, financially and otherwise, for a great deal more of such research work, and the Historian empowered to travel from branch to branch in the interest of his work, and from place to place where it seemed advisable to make personal research with regard to the past history of the church. He did not urge that this work must be done by the Historian personally, but that he should be in a position where he could secure what was being done by competent persons.

There are many assertions made from time to time which are utterly unsupported by facts. Critical investigation would so demonstrate.

Fourth. The *Journal of History* should be continued and more liberally supported by the members of the church. It was first instituted in 1908, for the purpose of preserving valuable historical documents in a more permanent form. The church members should be interested in receiving and preserving copies for their own use.

But aside from this, the publication of the *Journal* has done much to set the church right before the world. It has brought a number of valuable exchanges to the office. It is worth much to the church by what it is able to accomplish, even on the basis of missionary work.

Fifth. Provision should also be made so that the church may be properly represented at many more of the meetings of historians, than has been the case in the past. Such attendance would prove profitable both to those who attend on behalf of the church, and would also assist in a better and more accurate understanding on the part of those with whom they associate. Something has been done in this way, but not as much as should be.

It is the historians who write the histories, prepare the encyclopedias, and prepare many of the articles to which objection has been taken. The

best way to meet them is frankly and fairly, not to wait until wrong has been done, and then raise objection. *The Journal of History*, and attendance at their meetings lays a basis for more accurate and correct representation.

The result has been that our late Historian was called upon in many instances, to pass upon or assist in preparing articles for publication in different encyclopedias and histories. Those who were to give lectures felt free to consult him, because of the impartial way in which he approached the problems at issue. Much as has been done in this line, much more remains to be done.

To this we might possibly add the further suggestion, that the answering of articles in newspapers and magazines throughout the country may be placed under the supervision of this department when recognized. In the classification of department work, the Bureau of Publicity may be under the direction of this department.

There remains before the church, a splendid opportunity in this department. It is not enough to choose one or more men to do this work, but they should be supported by the church financially and otherwise, so that the work can be properly attended to, and the interests of the church conserved as they should be.

S. A. B.

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### WALTER WAYNE SMITH

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While Walter W. Smith, the new general Church Historian, is well known to the church, it may be worth while to give a brief review at this time of his work for the church.

He has been engaged exclusively in church work for nearly twenty years. He was first appointed as a priest by General Conference to labor in the Far West District; in 1901 was appointed as an elder to the Northeastern Missouri District; in 1902 to the Independence Stake; after a year in Far West, he was appointed as a seventy in 1904, to the New York and Philadelphia District; he was ordained a seventy in 1903. In 1907 he was ordained a high priest, but continued in Philadelphia till the conference of 1916, when he was duly chosen as president of the Independence Stake, in which position he still continues.

In the earlier days he was vice president of the Religio for a few years, and took an active interest in its general work. In the East he organized summer Bible schools and the Philadelphia Institute, and conducted pastoral work in an exceptional manner. At Independence he has organized and presided over the Independence Institute. He has acted also, since 1916, as a member of the general High Council, editor of *Zion's Ensign*, on the committee

with the Church of Christ, besides serving on numerous other important committees of the general church.

While he was in Philadelphia he applied himself earnestly for several years to study in Temple University, in addition to his pastoral duties and the school work which he organized at the church there, and so secured his bachelor degree. He also took great interest in church history, accepting the unusual facilities which the East offers with its large libraries and bookstores.

We do not know how far he has been able to continue this study in Independence, but we know he has long been interested in the early history of the church.

In all of his work in the years that are past he has been ably supported by his wife, Eunice Winn Smith. Without doubt she will continue to support and assist him in his very important and arduous work as Historian. May success with the blessings of God be theirs.

S. A. B.

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### TRUTH AND SOCIAL CHANGE

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Truth crushed to earth shall rise again—  
The eternal years of God are hers;  
But error, wounded, writhes with pain—  
And dies among his worshippers. —Bryant.

The man who wrote that certainly had a touch of inspiration and a faith in the triumph of the good and the true. For a time the way of error seems to prosper, but truth will finally triumph.

We have had occasion as the years go by to note also the fulfillment of the statement of the Master, that the kingdom of heaven is like leaven which was hidden in three measures of meal until the whole was leavened. (Matthew 13:33.)

Since the coming forth of this latter-day work, in various instances the teachings of the religious world have been changed, and the practice of humanity brought to conform more nearly with the plan laid down by our heavenly Father.

It is seen in the case of administration for the sick, anoint them with oil and pray over them with the prayer of faith, and the Lord will raise them up.

It is seen in the passing of the doctrine of infant damnation. It is seen in the passing of the terrorism of hell and emphasis on the love of God.

It is seen in the growing belief in modern revelation, and that God is not beyond a sky of brass, with no hopes of any further communication to the sons of men.

It is seen in the changing order, and between man and man. The Rochdale Weavers Cooperative Store did not start until fifteen years after section 42 was given, nor for ten years after sections 101 and 102,

and there were times when even that movement was considered a strange thing. To-day the talk is all of cooperation and of service, and of the social needs. It is so, not only with college professors, but many of the thinking leaders in Wall Street itself.

We have noted recently and in last week's issue some of the literature of other churches and other organizations with regard to stewardships and tithing, and we also published a further article under the heading "Their needs," from the *Des Moines News* of June 5.

In 1831, there was given, by revelation to the church, the rule that the bishops should appoint to this people their portion, every man equal according to their families, their circumstances, their wants and needs; that provision shall be made for our needs and just wants. We are glad to see that progress is being made, and the justness of this plan being fully recognized. Surely it is time that we move forward as a people to the accomplishment of the work entrusted to us.

S. A. B.

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### WAR SAVING STAMPS

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The war is over, but that does not mean that all of the necessary expenses have been paid. There is still taxation to be met to raise the necessary funds. And in addition, there are War Saving Stamps for the balance of the year 1919, at least.

War Saving Stamps represent two factors. In the first place the proceeds raised help the Government to meet current expenses made necessary by the war and the expense of bringing our boys home.

In the second place, the lessons of thrift learned during the war should not now be lost, but we should continue to exercise reasonable, intelligent economy, and so be able to assist both the Government and the church, as well as ourselves.

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### CONFIDENCE AND RIGHT DOING

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Confidence in our brethren that they are going to do the right thing is a tremendous force for righteousness and to securing from them right action. When a man is finding fault all the time with you, it is hard for you to react to him as you would like to do "for the work's sake." An attack secures at once a like reaction and prevents that agreement of mind necessary for the carrying on of the work of God.

Poverty is not a calamity, but a nice Hooverized method of existence. The preachers are not bothered by Hoover, they have been Hooverizing all the time. One of the advantages of poverty is that it makes so little difference what happens.—William Quayle.

## ORIGINAL ARTICLES

### OUR RELIGION

(Synopsis of sermon delivered by Elder T. W. Williams at the Lamoni Coliseum, Sunday evening, April 13, 1919.)

It may be advisable in this time of stress and storm, to offer a contribution from Kipling as a prelude to my address. It may compose our minds and enable us to appreciate the fact that the old world is not so bad after all and that God is still working in his universe. This poem is entitled "Rewards and fancies."

If you can keep your head when all about you  
Are losing theirs and blaming it on you;  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting, too;  
If you can wait and not be tired of waiting,  
Of being lied about, don't deal in lies;  
Or being hated, don't give way to hating,  
And yet don't look too good, nor talk too wise;

If you can dream and not make dreams your master;  
If you can think and not make thoughts your aim;  
If you can meet with triumph and disaster,  
And treat those two impostors just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the thing you gave your life to, broken,  
And stoop and bind 'em up with worn-out tools;

If you can make a heap of all your winnings  
And risk it all on one turn of pitch and toss,  
And lose, and start again at your beginning,  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve their turn long after you are gone,  
And so hold on when there is nothing in you,  
Except the will which says to them, "Hold on";

If you can talk with crowds and keep your virtue,  
Or walk with kings—nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you but none too much,  
If you can fill the unforgiving minute  
With sixty seconds worth of distance run,  
Yours is the earth and everything that's in it,  
And which is more, you'll be a man, my son!

I do not care to waste my time or yours in discussing theology. Ritualism, dogma, creed, are in the discard. The world is hungering for religion—real religion!

Religion is the reason of the mind finding expression in the soul. It is God manifest in the flesh. Most, if not all, of you are conversant with the doctrinal part of our religion. That you may not misunderstand my purpose, I will say that I have no desire to cause you to lose faith in the essential unity of the doctrine of Jesus Christ.

In the light of this optimistic contribution from Kipling may we inquire: Have you in your inner consciousness something which sustains you when everything goes dead wrong; when the skies are heavy and the entire universe seems askew?

If religion does not supply mental and spiritual poise under all the vicissitudes and experiences of life then it is not worth while. If religion will not supply the essential elements to compose every difficulty then it is not worthy the heroism, sacrifice, and service which is the willing contribution of a contented people.

#### RELIGION IS PROGRESSIVE

Religion is sometimes more than doctrine, or tenets, or philosophy. You cannot get religion out of a book. It cannot be classified and set to mathematical rules. It is not stationary. It is ever progressive. Any book claiming our spiritual confidence and belief must necessarily be buttressed by religion. The Bible does not give us religion. Religion gave us the Bible. Religion does not come out of the Bible. The Bible has come out of religion. The Doctrine and Covenants is not the source but the product of religion.

We are able to measure and determine the religious concept of any age by an analysis of the literature of that age. This is clearly indicated in our study of the Bible. As we analyze this great work we recognize the gradual unfoldment of the divine will expressed, as it is, in the idioms and vernacular of men. All true religion is necessarily progressive. As men respond to the impulses of religion they grow and develop. Each succeeding epoch of the church necessarily registers a higher revelation of the Infinite than the preceding one. This must be true so long as the church is functioning as God would have it function.

#### RELIGION IS UNIVERSAL

Back of all Scripture stands religion. Religion is as old as the universe. It antedates literature. It is much older than the Bible. It is older than the human race. It is one with God. Religion has neither beginning nor end. It always was. It always will be. There is no limit to the expression of real religion. No church can bind or shackle it; no creed fetter or priest destroy it. It is circumscribed in its manifestation solely by the capacity of the instrument through which it seeks expression.

One man cannot prescribe a religion for another. Each must seek that manifestation of religion which best accords to the light which is within. I am not amenable to the concept of other men. I must square my life with religion as it appeals to me or be condemned in my own mind. I am answerable to the revelations of God to me. Condemnation and pun-

ishment inures when one fails to be true to the truth as it comes to him. He need not wait for retribution. The betrayal itself brings its own compensation.

#### A UNIQUE DEFINITION

A small boy once defined faith as "believing in something you know ain't so." This may amuse but, if the attitude of all too many people on religious questions is to be accredited as faith, then the little fellow was not far wrong. How can a man believe what he does not understand?

The three great stepping-stones in the evolution of a religious experience are: Doubt; Faith; Knowledge. A man cannot have faith until first he doubts. To doubt is to inquire. This involves investigation, examination. It is putting thesis to test. Necessarily investigation produces results. Gradually doubt is dissipated and faith appears. But faith is not knowledge. "Faith is the assurance of things hoped for, the evidence of things not seen." As faith progresses there wells up in the individual consciousness the overwhelming evidence of the verity of the proposition which has been entertained and faith is swallowed up in complete knowledge.

A God who would damn an honest man would be unworthy the faith of every other man. Jesus said, "And this is the condemnation, [there is no other] that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Universal justice makes a man his own judge and jury.

#### RELIGION—A MEASURE OF MAN

God gives to every people a religion equal to their capacity. The religion which Moses gave to ancient Israel measured Israel's capacity, not God's. The various types and shadows, the burnt offerings, the sin offerings, registered the mental capacity of the people. It was the only medium of approach for them. God, in his wonderful adaptability to human limitations, took men as he found them, with all of their vagaries, abridged and distorted conceptions of his beneficence and, through the medium of their own traditional concepts, discovered himself and in an abridged and modified way lead them higher and higher until with safety he could direct them to discard the swaddling clothes made necessary by their ignorance.

There is no place among us for much of the religion of the early Israelites, and why? Simply because we have progressed to the point where the Almighty is able to reach men in a more direct and straightforward manner. In the upward trend there is more of the Divine and less of the human. "And the times of this ignorance God winked at." Throughout the ages God has necessarily winked at

the ignorance of men. He is winking at our ignorance in the same way that he winked at the ignorance of the Israelites. He is waiting our arrival.

#### REVELATION CUMULATIVE

All revelation is progressive. There never has been, there never will be a revelation coming through human instrumentality which can measure God, or fully define him. Each revelation of God measures men, not God. Each revelation indicated the human capacity and possibilities. No revelation can fully describe the Infinite. Each and every revelation is a reflex of the intelligence and purpose of its recipients.

Let me illustrate: Suppose I have here a gallon bucket and by its side a pint cup. The bucket is full of water. The cup is empty. I now proceed and pour some water from the bucket into the cup until the cup is full. While the same material is found in the cup as is contained in the larger vessel yet there is much more water remaining in the bucket than is contained in the cup. This illustrates capacity. Now as to degree. Electricians tell you about voltage. In every large city there are what we call power houses or distributing centers. In order to make it possible for people to use electricity in their homes for lighting it becomes necessary to reduce the voltage else this great commodity would become an instrument of death and destruction. Again, you know how, when there is an eclipse of the sun, people will take smoked glass in an endeavor to make it possible for their eyes to endure the great light emitted from that luminous body. The colored glass does not permit a correct and complete view. It does make possible a hazy, indistinct, and possibly inaccurate view. This is better than no vision at all. This illustrates the human concept of God.

There is another phase of this question. No revelation which man has ever received is wholly inerant. This would be impossible. God must reveal himself in the language of men. I do not apprehend that God needs any language himself. All human language is necessarily imperfect. Men could not comprehend if God spoke to them in a language beyond their capacity. The perspective of men is necessarily abridged and defective. The whole purpose of revelation is to permit the Infinite a larger and ever increasing opportunity to discover himself to us.

#### RELIGIOUS CONCEPT CHANGING

Necessarily, as we grow we revise our registered conceptions of him. This is true of the individual as well as the collectivity. If every man and woman here to-night would proceed in the most painstaking manner to write a definition of God registering, as it would, his highest concept and would then place

same in an envelope and lay it away for a year and, before referring to the definition in question, would then proceed to define God as he appeared to you after a lapse of a year you would discover that if you had proceeded along the lines of development provided in the divine plan, the definitions would not be identical. The latter one would be higher and more complete than the former one. There need not be any essential contradiction. There would be an unfoldment. The man who entertains without change, the same idea of God and his purposes from year to year is not progressing. The church which retains the same concept of God throughout the years is atrophied. It has lost its salt. It is void of real revelation. It has closed the windows of heaven to the larger vision. Revelation is progressive.

When God placed primeval man in the Garden of Eden he gave to him his choice or, in other words, agency. This implies the opportunity to take one of two or more courses. Agency inheres in all free life. It is essential to progress. Humanity learns by one of three mediums: Intuition, observation, experience. There is no other way whereby men can gain knowledge. Intuition is the shortest cut to knowledge. This embraces revelation. It is the process whereby the human mind arrives at truth without following the tedious paths of observation and experience. Even then revelation simply takes the sum total gleaned from past experience or observation and crystallizes it into prophecy.

Intuition, according to Kent, is synonymous with perception. It is beholding—seeing. To a man's intuitive powers God makes first appeal. He exhausts his efforts to thus direct man in the attainment and application of truth.

Failing in this, his next process is to direct man to the accumulated wisdom of the ages as reflected in the experiences of men, chief of which is the record of his dealings with the Hebrews. Here we study the history of the past. We can thus reason from cause to effect and note the result of given actions on the lives of other men and women. We observe that which has produced happiness and blessing. We contrast with other acts which have produced misery and cursing. We may carry this into the present and make observation of the things which are transpiring all around us. We should learn by observation.

If men will not learn by observation or intuition there is only one other avenue available and that is experience. Experience is the last extremity of God. Despite the purposes of the Infinite most men learn by experience. Lessons thus learned are more vivid and lasting. It is, however, the longest way home.

In order to learn, the intelligence of man always

must be appealed to. He must understand the great cosmic law of the universe—"As a man sows, so shall he reap."

Religion is harmony. Harmony is love. Love is God. The man who is in harmony with himself, with the entire universe, with God—is truly religious.

#### DEDUCTION—INDUCTION

We may arrive at truth in one of two ways. We may reason by deduction; that is we may reason from assumed principles or statements and proceed to our conclusions. This is the process which has most generally been used by religious people throughout the ages.

We may, on the other hand, reason by induction. This is the process largely used by the great scientists of the world. They take nothing for granted. They do not even assume that the statements of those who have gone before are infallible or even sufficiently reliable to base a thesis upon without submitting them to the laboratory of the present. They only arrive at a conclusion when all the forces and evidences which go to establish that conclusion blend and unite.

In deduction we begin with a general truth or position already proven or provisionally assumed, and seek to connect it with some particular case by means of a middle term or class of objects, known to be equally connected to both. In induction we reason from a part to a whole, from particulars to generals, or from the individual to the universe. There are times when we may with propriety employ both methods.

It does not pay to take anything for granted. Our creeds are built through the deductive process almost exclusively. This is the reason most, if not all, of them are wrong. The creed makers assumed certain positions to be absolutely correct and thereupon closed their eyes and ears refusing to consider anything which did not jibe with their assumed position. Such people would run through the Bible to find some passages which would bolster up their assumption and absolutely refuse to consider any other passages which did not accord therewith.

#### HOW A BOTANIST WORKS

A botanist works largely by the inductive process. He goes into a new country and, desiring to learn the flora of that country, he assumes nothing. He collates his specimens and subjects them to analysis and the closest scrutiny. He accepts the evidences to which all such specimens converge. He accepts the evidences even though they may disprove everything which he may have held to before. He says, "I do not know, but I will find out." He has no place for prejudice or superstition in his laboratory. All

truth is correlated and therefore harmonious. The thing which is true jibes with every other truth. The botanist does not reject the conclusions which have been handed down to him by the botanists of the world, but he constantly subjects these conclusions to the acid test of present-day experiences. He knows that any principle of truth will bear the most grilling analysis and that any investigation which he might undertake will only make the truth appear more enduring.

#### THE TEST OF RELIGION

We should apply the same principles to religion. If I desire to unite with some church shall I assume that the church my father or mother adheres to is the right church and, without investigation, ally myself therewith? Shall I take for granted that the creed or doctrine of some particular institution is correct and proceed to reject any and every thesis which does not accord therewith? This is the course generally assumed by people on the question of religion. Would it not be far better to assume nothing but to start out as does the botanist and work upon the principle that truth is demonstrable and thereupon refuse to accept anything which does not square itself with reason and analysis?

Let us affirm: We do not know whether the religion of our fathers is correct or not but we propose to find out. As I said to a large audience in Toronto last winter; "Let us be willing even as members of this church to throw our religious beliefs into the great melting pot, the religious laboratory, resting assured that if they have sufficient merit to be worthy our support they will come out burnished and refined from this experience." All truth is demonstrable. No man is warranted in accepting anything which he cannot demonstrate to his own consciousness.

#### WHY I AM A LATTER DAY SAINT

I am a Latter Day Saint because I have gone in and out and found pasture. No one of us has all the truth in the world. At best we are only arriving. We are learning day by day and necessarily must revamp and revise. We turn around and back up. We readjust ourselves to the cumulative evidences which necessarily shape and mold our thoughts and ideas. What is true of the individual is true of the collectivity. This applies to the church. We must open our eyes to the fact that no institution which comprises human beings is perfect. The church has made mistakes. It is making mistakes. No conference action is infallible. Any conference resolution may be wrong. It becomes our duty to subject the positions of the church, her edicts and decrees, her practices and institutions to both the deductive and

inductive laboratory tests. We cannot err in giving up the lesser for the greater; the half truth for the whole truth.

I am not irrevocably wedded to this church. I remain with the church because I believe it to be the repository of truth. I am with the church because I find therein more truth or truth with less alloy than anywhere else in the world. After all I may be mistaken. No man this side of the Great Revelation can afford to assume infallibility. So long as a man is fallible so long is he liable to be mistaken.

I may be mistaken. This church may not be the institution I believe it to be. Its enduring power cannot be maintained by closing my eyes to this possibility but rather by subjecting its claims to the severest tests. Many better men than I am have been as sure of their position as I am of mine tonight. Many other church adherents have been as confident of their position as we are of ours; they have even laid claim to divine confirmation and blessing as we do of ours and yet they have been mistaken. It is possible for all men to be mistaken. There is no revelation which can come into my life with sufficient power to secure my safety or salvation which impels me to close my eyes to the world of facts and the essential forces for growth and progress. A revelation which makes a man contented with himself and induces mental and spiritual inertia is not of God. All true revelation inspires an unrest with things as they are and whets the appetite for the attainment of things as they ought to be.

#### BE TRUE TO YOUR CONVICTIONS

The time may come when I can no longer accord to the general teachings of this church. If that time ever comes I do sincerely hope that I will have the manhood to be true to my convictions let them lead me where they may. If, in the process of my evolution, (mark you I do not say *devolution*) I shall find an institution which presents the truth of Jesus Christ in better form and with more divine power than this one, I will affiliate therewith, "Ah," says one, "but this is the church!" Granted. But this is relative and not absolute. The evidences that this is the church of Jesus Christ must be in the present tense and not entirely in the past. No testimony of yesterday can suffice to establish divinity to-day.

One great writer has well said, "When a man has so far corrupted the chastity of his own mind as to subscribe his professional belief to the things he does not believe he has prepared himself for the commission of every other crime." It follows then that a man must be true to the light which comes to-day though it may lead him to the rejection of the things which he believed to be the manifestation of light on yesterday.

As some new truth comes to me I find myself instinctively going back and, under the new vision, testing the abutments of my faith. Instinctively, I shake the foundation to see whether it is secure. I am constantly putting the whole position of the church to the supreme test. This I must continue to repeat and repeat as new truths unfold to my vision. The deductions of yesterday may be wrong in the light of the revelations of to-day. Our safety consists in recognizing that nothing is absolute but God; nothing infallible but God; nothing permanent but God.

#### A DEFINITION OF REVELATION

I believe in revelation. The revelations of God fill all space. They are not limited to a given age, a given nationality, a special family, or a certain individual. The revelations of God are awaiting man's arrival and application. We must be in tune with God before we can receive anything from him. Any man in any age, at any time, and in any clime, may commune with God providing he equips himself to take the message from the skies which God is ever flashing out to him. Again, let me repeat that no revelation is absolute. All revelation coming through human instrumentality is relative only. It is not wholly divine. It possesses human limitations. It is more a measure of man's capacity than of God's infinity.

Again, we have erred as individuals and as a church in our interpretation and application of the revelations of God which have come to us. Many have wondered why God has permitted us to make this mistake. It is inherent in our educational processes. The lessons which we can only learn in this way owing to our condition justifies God in his silence. If everything was thought out and all the experiences of the church were anticipated and provided for in such a way that we had no part therein the whole objective of the church would be destroyed. The church is a means, not an end. As now constituted it will sometime pass away. Some functions of the church have in the process of growth become obsolete. Others will become obsolete. The church is a divine expediency made necessary by human limitations.

It is not God in the distance which is going to save us. It is the God here and now. It is the God within as well as the God without. I have no desire to separate the God within from the God without for God is everywhere. He is in his universe. He is working throughout all the universe and with every infinitesimal factor of that universe to consummate his purposes. God has called men from all walks of life and in all ages of the world to carry out his purposes and oftentimes the individual himself

does not even sense the workings of the divine. Who dare question that God has had something to do in shaping the destiny of nations in this great world conflict? Would I be considered a heretic if I affirmed that I verily believe that Lloyd George has been the mouthpiece of God in matters of state? I so affirm.

#### LAW OF COMPENSATION

The law of compensation is always operative. Men reap what they sow. Thank God for pain. Pain is oftentimes God's handmaid to bring men to the truth. A little boy ate some green apples. As a result he was stricken with excruciating pain. The doctor was sent for. On his arrival he proceeded to make a diagnosis of the trouble. Reluctantly the little fellow divulged the fact that he had eaten the unripe fruit, whereupon the doctor began to reprove him. The little fellow interrupted by saying, "Oh, never mind the apples, what I want is to get rid of this pain." The boy was wrong. The pain was all right. It was the apples; what I want is to get rid of this pain." God's means of seeking to preserve his life and incidentally to teach him a much-needed lesson. Many of us grown-ups are as short-sighted as the boy. We clamor for immunity from pain while indulging our passions and appetites. Religion is not instituted to destroy pain but to get rid of the things which cause pain. So long as boys eat green apples they will have stomach ache and, it is well, else boys would eat and die and be none the wiser. If men and women could eat the forbidden fruit of passion and appetite with impunity the race would be destroyed and the great purpose of God would be frustrated.

#### GOD IS IN HIS UNIVERSE

God is in his universe, working out his wondrous purposes. He never sleeps. He keeps eternal vigil. He is supreme in his realm. He cannot fail. All things are converging towards the ultimate objective. The eternal years are his. His purposes are immutable and will prevail. To work with him is our duty, aye, our only hope.

Religion is a growth from within and not a bequeathment from without. It is the impelling influence Godward. It is the God in man seeking affinity with the God in the universe. It is not limited to age, nor clime, nor person. It is the spirit of uplift and altruistic purposes which runs like a silken thread throughout the fabric of human experience and purpose. It is that something which makes all the world akin. Its source is God; its manifestation, love; its objective, universal fellowship. It is fully enunciated as the "Fatherhood of God and the brotherhood of man."

## OF GENERAL INTEREST

### EARLY TO BED AND EARLY TO RISE

Reveille at 6. Taps at 10. The early to bed, early to rise habit, which has been implanted by the war in the habits of four million of our young men who have been in the national service will not be quickly lost. Employers are learning to utilize the increased economic efficiency of the ex-soldiers and sailors who share this habit. They find that a soldier or sailor who has gone through the mill is much better developed physically and mentally than the man who stayed at home and slacked in the Great War.

Thousands of employers have written Colonel Arthur Woods, Assistant to the Secretary of War, that they are ready to grant special privileges to the men of their employ who entered the United States service.

### REJECTS CIGARETTE ADVERTISING

*The Detroit Times* is one of the newspapers that does not carry into the homes of its patrons the seductive advertising of the cigarette manufacturers. It charges an extra cent a copy for its paper and advertises itself in the following manner:

*Is wholesomeness worth an extra cent?* Three cents a copy, twelve cents a week, insures a newspaper that leaves your vision unoffended, your fire-side unsullied.

*The Times* rejects thousands of dollars of advertising to be a home-builder and a health builder. It does not permit cigarette-makers to daily glorify pictorially a vicious indulgence before the eyes of impressionable boys and girls in the formative period of their lives.

Such a newspaper deserves the hearty support of the friends of this cause. It does not even carry cartoons that display the ever present cigar (advertising that the cigar manufacturer ought to pay for) and takes a square stand against the cigarette.—*No-Tobacco Journal*.

No proposition can be more easily established from the ongoings of mankind than that the wages of sin is death. Evil thoughts, words, and actions work themselves out in moral and spiritual disaster. Greed, cruelty, and selfishness leave their impress upon the mental and moral structure of the sinner and finally compass his ruin. The mark of Cain is upon every offender of the law of God. So says the Bible. So says human life.—Samuel F. Halfyard, in *Cardinal Truths of the Gospel*.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Our Officers and Supervisor for the Year 1919-20

At last we are able to publish a list of our officers, with their addresses. Those acquainted with the difficulties encountered at the annual convention last spring, will understand the delay. In our efforts to act in harmony with the coordinating committee, and the unforeseen delay in getting that committee together at the conference, many of the offices were unfilled even at the close of our convention. However, we are happy to say, that most of our efficient workers have been retained, and we are strengthened by the addition of two well-qualified sisters.

One of these is Sister Leona Salisbury, who will serve as both recording and financial secretary. She is the wife of Brother Herbert S. Salisbury, Assistant Historian of the church, and as practical mother and home maker will be able to render valuable service in the executive councils. All moneys and dues should be sent to Sister Salisbury.

The other new officer is Sister Henry C. Smith, formerly Sister Mabel Knipschild, well known to the educational circles of our church through the authoritative addresses and articles she has prepared for us along various lines. She is to have charge of the Relief and Service Bureau, a position for which her recent study and research in the East has well qualified her. Her equipment is equaled by her consecration, and we are justified in expecting this most important branch of our work as women in the church, to take long strides forward, under her capable direction and stimulation.

A. A.

President, Mrs. D. J. Krahl, Holden, Missouri.

First vice president, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

Second vice president, Mrs. William Madison, 306 South Fuller Avenue, Independence, Missouri.

Recording and financial secretary, Mrs. Leona Salisbury, 1412 West Short Street, Independence, Missouri.

Historian, Mrs. M. H. Siegfried, 1417 West Walnut Street, Independence, Missouri.

Supervisor Home and Child Welfare Bureau, Mrs. Lydia Wight, Lamoni, Iowa.

Supervisor Relief and Service Bureau, Mrs. Henry C. Smith, 701 South Fuller Avenue, Independence, Missouri.

Supervisor Young Woman's Bureau, Mrs. Alice Mae Burgess, Lamoni, Iowa.

Director Oriole Girls, Grace Thompson, Lamoni, Iowa.

Editor in chief, Mrs. Audentia Anderson, 5020 California Street, Omaha, Nebraska.

### Help for Reunion Committees and Workers

A few summers ago the number of reunions held by our church people could be counted on our fingers. Later years have trebled that number until now we can announce about thirty reunions in the United States—from Maine to Washington and California.

At first the programs consisted of one prayer meeting and three sermons a day. Especially during the afternoon did our older people appreciate this excellent opportunity for their "nodding time," while the young people who went to the services, either slipped out after the singing, or dreamed wonderful dreams as they looked past the canvas-draped sides of the big tent, into the cool depths of the shade trees just beyond—dreams in which neither the preacher's words nor

thoughts had time or place. You may take time now to see those same visions and be young again if you choose, but please keep in mind the following announcement, and if you are holding a reunion in your district, call the attention of your reunion committee to it.

The nature of the reunion program has changed. The young people have their own prayer meetings; the Sunday school, the Religio, and the Woman's Auxiliary have hours during which there is some educational work being carried on according to their respective standards and ideas of work. Priesthood meetings and workers' conferences are held. The young people are privileged to have their playtime and social "stunts," which make very welcome the reunion time. Does not all this add very greatly to the popularity of our reunions? A whole family may plan to take the vacation at reunion time, knowing that spiritual, recreational, and social needs will there be satisfied.

The Woman's Auxiliary has kept pace with this development and is prepared to furnish material for workers' conferences, charts, printed leaflets for distribution, and suggestions for social and recreational hours. Each bureau will be represented, and the material as practical and workable as our supervisors are able to make it.

The entire plan, including all suggestions, may not be applicable in all reunion programs, but we suggest that you write to us and tell us your needs, and let us help you all we can—please.

Address

MRS. J. A. GARDNER,

INDEPENDENCE, MISSOURI, 711 South Fuller Avenue.

### The Child Welfare Panels

The Woman's Auxiliary is glad to be able to offer sets of these valuable panels for use at some of the reunions. Those who attended the meeting, last April, at which Sister Gardner gave brief explanations of some of the charts, will remember the general interest which was thereby aroused in this work. It is conceded that one of the best avenues of education is through the sight, and these clever pictures, large enough to be easily seen by all in an ordinary-sized congregation, serve to emphasize and carry home the lessons portrayed by each, in a manner more convincing than is possible by the mere recital of facts.

These panels are in two sets, one called the "Baby Book," and the other "Childhood and Health," both dedicated "To the Mothers and Fathers of America, who, through the care of their babies, are laying the foundation for the civilization of to-morrow." They illustrate many important items in the care and nurture of children, and put the lesson before us in a terse, concrete way, which impresses them upon the memory. Here follow a few sample sentences, taken at random from the set.

"The Best Food. Mother's milk is the most perfect food. This baby has five times as many chances to live as the bottle fed baby. Mother's milk may be spoiled for the baby by improper diet, alcohol, overwork, worry, anger, or fear. Don't wean the baby without the doctor's approval!"

"The Baby Asleep. Sleep is the baby's best growing time. Let the baby sleep alone in a quiet, darkened spot, where there is plenty of fresh air, protected from flies and mosquitoes, in comfortable, loose clothes, never on feathers."

"What Not to Eat. Fried foods overtax the stomach of the growing child. So also do pickles, pastry, highly seasoned foods, too much meat, unripe fruit, coffee, beer, tea. The child who is allowed to eat whatever he likes, whenever he likes, as much as he likes, is forming a weak character as well as a weak body."

"Care of the Eyes. Only one pair of eyes for life! Dan-

gers at home: Avoid—facing the light, reading in the twilight, reading when lying on the back, using the 'common' towel. Dangers at school: Avoid—facing the window, shiny blackboards, fine print, glazed paper, non-adjustable desks, rubbing eyes with dirty fingers. When the eyes water, blur, or ache, or the school doctor reports defect, consult an oculist. Headaches, indigestion, and other troubles may be due to defective eyes."

The above extracts will serve to give an idea of the manner in which the panels appeal, and the little lectures which go with each one are all written out, so it is an easy task for any bright and interested person to interest an audience of adults in these subjects.

Write Sister Gardner at once in regard to them, and if you miss getting them for your reunion, arrange to have them come for your district conference, or even your local gatherings. You can ill afford to miss the educational advantage they afford, for, as Saints, we believe in the light of intelligence versus the darkness of ignorance. All sin can be traced to ignorance, and, possibly, all illness, also. At least were our wisdom and intelligence perfect, as well as that of all our forbears, we might reasonably hope to have as perfect health as may be vouchsafed to human beings. At any rate, let us attempt to give our children the benefit of all the health-giving light which may be abroad in the world to-day.

The only expense these panels will cost you will be that of postage, and, in requesting their use, be sure to state exactly *when* you desire them, *to whom* you wish them mailed, and *where* delivered. We suggest that the latter be the reunion grounds, if possible, for they are heavy, and burdensome to carry about. Also please remember that they must be used promptly, and returned as promptly, according to instructions received, that other reunions may not be deprived, through your negligence, of their use.

AUDENTIA ANDERSON.

### Important Reunion Announcements

(May we call special attention to the notices Sister Krahl and Sister Gardner are making in regard to reunion activities? Although coming a bit late for some, we feel sure many will welcome the aid offered by these sisters, which will help to make their reunions memorable and profitable. Such will lose no time in communicating with either our president, Sister D. J. Krahl, or Sister Gardner, our publicity chairman.—A. A.)

We are pleased to inform our readers of a new office created in the executive board, that of publicity chairman. Sister J. A. Gardner has been elected by the board to fill this office. The publicity department will supply material for reunions, stake and district conferences, and will be the medium of advertising to the General Auxiliary various forms of helpful material for use in our work. We solicit your inquiries in this direction for supplemental help in the prosecution or introduction of the Woman's Auxiliary work.

Address Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

MRS. D. J. KRAHL,

President.

All organizers or persons interested in having the assistance of a general field worker at their reunion please confer with local reunion committee and advise the president of the Woman's Auxiliary at once of their desires.

Though our forces are limited, we can supply a reasonable number of reunion calls, if we can be advised in time to arrange for them.

MRS. D. J. KRAHL,

President.

## LETTER DEPARTMENT

### Heman C. Smith in Southern California

Believing that a few references to the work of our departed Brother Heman C. Smith, which he did in this city and district would be of interest to your many readers, I offer the following:

In the spring of 1886 Brother Smith was appointed in charge of the Pacific Slope Mission, and during the year he traveled a great deal, acquainting himself with the conditions of this large field.

Early in 1887 the Saints of San Bernardino were delighted to learn that Elder Smith and wife had decided to make this point their headquarters and that they were to make this city their home.

A comfortable little cottage was secured for them on the north side of the city. Here it was possible to obtain a view of the Coast Range Mountains which stand just a few miles to the north and in line with "Old Grayback." This is a mountain peak just east of their home which towers into the clouds some 11,500 feet, and is covered with snow nearly all the year.

The Saints of the San Bernardino Branch were quick to appreciate the presence of this gifted speaker and leader, and at once elected him to serve as their pastor. In this Brother Smith labored until 1892 when he and his family moved to Lamoni, Iowa.

Brother and Sister Smith soon won their way into the hearts of not only the Saints but of all who knew them, and they left an influence and a memory that is still bright and green in the lives of all who still remain as survivors of those happy days.

Into this home in San Bernardino, the messenger of love brought four little children to bless and to cheer their sojourn here on the earth. Of these, Heman Hale, Vida Inez, and Anna Earлита are living. Lois Elizabeth, after arriving at the age of womanhood, was called from this life in answer to the call of our heavenly Father.

Being in charge of the Pacific Slope Mission, Brother Smith was often called to other parts of his field. In his absence the work here was cared for by the local men, including Elders D. L. Harris, William Gibson, and others.

He was associated with Elder Daniel S. Mills, one of the greatest preachers of the West, in traveling over the mission. I shall never forget, as a boy of twelve years, attending two lectures and listening to these men preach. The morning sermon was by Brother D. S. Mills on the subject of the apostasy; and the speaker of the evening was Brother Heman C. Smith on the subject of the restoration of the gospel. Although nearly thirty years have passed since I sat at the feet of these good men, I can almost hear their voices now as I sit in reverie.

All admired Brother Smith for his fearless defense of the truth and for the frank way he had of dealing with a situation. One day while riding on the train in company with Elder David L. Harris, it was noted that a Roman Catholic priest had taken a seat near them in the coach. After riding a short way the priest proceeded to take from his pocket a cigar, lighted it, and began to enjoy himself by blowing the smoke towards these two brethren. Brother Smith called his attention to the fact that this was not the smoking car, but that he could find the smoker just a car ahead. The priest looked over at him and replied, "You don't know who I am. I am the holy father!" Brother Smith replied: "You

may be the holy father but you can't smoke in this car." The priest left the car at once.

One day near Christmas time Brother Smith was walking by one of the large banks of the city. The banker stopped him and called him into the bank and said: "Here is twenty dollars for a Christmas present. Every church in the city has requested a present for their pastor except your church and we do not intend that you shall be forgotten."

This little incident is only one of many that we might mention to show the high esteem in which he was held by the business men of this city. Elder Smith came in 1886, and in 1889 the Saints of San Bernardino having disposed of the branch property which was located in what seemed to be the undesirable part of the city, built a larger church in a more favorable locality. In this work Brother Smith took active part, being on the building committee.

The outlook for the church work was more auspicious than ever before, and the arrival of Brother Smith and his congenial wife had made success doubly sure. This happy couple who had just entered into a covenant to be each other's companion and helper through life, entered into their new field of labor with a will, and a smile of good cheer, which won to their support every member of the branch, as well as throughout the mission field assigned him.

When the time came for our brother and his little family to take their leave, well do I remember the last service when we all stood up and with tears filling our eyes sang: "God be with you till we meet again."

Some little time after Brother Smith left this place and was engaged in gospel work in the southern field, an evangelist of the Disciple Church, by the name of V. S. Martin, came to this city to deliver a series of lectures. The Reverend Martin, during his stay, took occasion to make a bitter attack upon our work.

Some of the business men of the city resented this unfair attack upon a people whose lives were known to the community as being above reproach; and two of the men, one a banker and the other a lawyer, offered to pay the expenses of sending for Brother Smith if he would return and meet Mr. Martin in public debate where both sides could be heard before the people of this city.

Elder D. L. Harris, being in charge of the work here, sent a telegram to Brother Smith asking him if he could come at once in case a debate could be arranged for. Almost immediately a reply was received from him stating: "If I am needed I will come on the first train out for California."

A challenge was issued at once to Reverend Martin, and published in the daily papers. Everything possible was done to secure a signed agreement for Mr. Martin to enter into a joint debate with Elder Smith, but to no avail.

This incident made it clear that Brother Smith had made a lasting impression for good upon the leading men of this city as well as upon the minds of the community at large.

We were all made to feel that he knew that the gospel he preached was of God. He was clear-cut, positive, and forceful in the presentation of his message. He was never pretentious but was always humble and approachable. To know him was to love him. We looked upon him as the servant of God, and truly God loved him and inspired him in his work.

We wish to state in closing that this short reference to the work of Elder Smith, while in this mission, does not do him justice, but is only intended to bring out a few incidents of interest which will help us to keep in memory the life and work of this noble friend and brother. In closing I wish to place his name among those referred to by the poet, Longfellow, when he said:

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time."

G. H. WIXOM.

SAN BERNARDINO, CALIFORNIA.

### Far West Stake

Brother J. H. Hitch, who for a time was badly disabled by a stroke of paralysis, has recovered the use of his limbs sufficiently to attend church, also almost his full power of speech.

Brother L. A. Keck has been seriously ill with gastric ulcer. He is recovering as a result of prolonged abstinence and rest.

The First and Second Branches, Saint Joseph, will each hold a picnic on the Fourth at well-selected rural places in the city.

Brother Samuel Twombly filled the pulpit of the First Branch on Sunday, the 22d, in the absence of the pastor at DeKalb Branch, Stewartsville.

Brother E. F. Robertson, formerly of the missionary force, has been appointed to the Far West Stake, in time to become a member of the stake presidency. He is acting with the presidency and his labors have been well received. Wide missionary experience as a seventy furnishes good discipline for other work.

Brother R. D. Weaver, of the missionary force, is expected to begin his labors in the stake in or about Trenton—a good town and a division point on the Rock Island—the latter part of present week. It is probable that he will locate his home at Trenton, as it is good policy not to concentrate too much in one region, though he will labor throughout the entire stake. We trust he will like this field and believe the field will like him.

Bishop Bullard has been working temporarily in the stake, where he is always welcome and his work a power for good. The stake is awaiting action of the joint council in permanent appointment of a bishop.

The wheat fields of Far West are showing indications of reaching the ripening stage soon. A good crop is expected, though some in low places is badly twisted and fallen. Corn is being cleaned, now that more settled weather has come.

Brother V. M. Goodrich has been laboring in Saint Joseph, Guilford, and is now at Fortesque, doing what his state of health will permit.

The reunion at Stewartsville will begin on Friday, August 15. We want to start in good form and on time. Everybody order tents ahead and have them up ready for the opening day. See notice elsewhere. For tents write Elias Hinderks, Stewartsville, Missouri.

The work in the stake, as elsewhere, is moving in proportion to the development and intelligent activity of its people—that's about all we can say. It's a big movement—the latter-day work—and, like every other movement, is to be measured by the devotion and true progress of its adherents. We believe the Lord is trying hard to establish the people; their response in devoted, intelligent obedience is the measure of our progress. We have some good people and are hopeful.

The Maple Grove Branch has improved its building by a cement foundation and interior rearrangements. Children's Day, the 22d, was a nice occasion, well attended.

The stake president will be at Sweet Home Branch June 28, 29. Members of the stake presidency will conduct a series of two-day meetings in July and August at Raven-

wood, Fortesque, Bedison, and Guilford; other two-day meetings to follow the reunion.

Quarterly meeting of the stake priesthood the first Sunday of the quarter, July 6, with First Saint Joseph Branch, 3 p. m. After a general session of one hour the various divisions of the ministry will meet in their respective sessions from 4 to 5 p. m.

Sister Ruth Greene, formerly of Maple Grove Branch, has accepted a position in the stake office, as assistant to Sister Minnie Scott Dobson, stake secretary. Work is increasing, hence additional help.

The weather is h-o-t!

WRITER.

### The Bishopric

#### Advocate for 1919

"Every Member a Tithe Payer"

"Is my name written there?"

"Where?"

"In the Lamb's Book of Life."

If it is it will also be written in the tithing books.

"If ye will that I give unto you a place in the celestial world, you must prepare yourself by *doing* the things that I have required of you."

### Are These the Latter Days?

"But as the days of Noah were, so shall also the coming of the Son of man be."—Matthew 24: 37.

I have been approached by a certain one with the request that I write something original. The request in itself seems fair enough, but after some contemplation as to what originality really is, I am brought face to face with the fact as presented by Solomon: "Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us." (Ecclesiastes 1: 10.)

This subject appealed to me because of the apparent indifference of many both in the church and out, to the second coming of Jesus and the signs attendant thereto.

From the words of Jesus we can rightly conclude that the state of the world prior to his return must be in harmony with conditions existent in the time of Noah.

Sunday evening we strolled down the main thoroughfare of one of our large cities and noticed an immense throng congregated before some richly ornamented doorway waiting in breathless silence for the doors to open. My friend asked: "Has not the deacon arrived yet?" "Yes, he is there, but not in his official capacity. The theater has not opened yet."

We understand that Noah was a preacher of righteousness (2 Peter 2: 5) to a world that had too soon forgotten their Maker, living in great wickedness and evil imagination of heart (Genesis 6: 5) and it remains to be seen as to whether we as a people have gained anything by the experience of the antediluvians who received a just reward for their works.

Many no doubt have noted the rapid increase of strikes, and in this connection we may yet see more hardships than that entailed by war, as it is only reasonable to expect a scarcity in the line of commodity affected, as well as an increase in its price, eventually resulting, if protracted, in low finances with its attendant high cost of food.

It seems harsh to associate wickedness with the desire of the working classes for wealth and equalization. But if we penetrate the cloud surrounding the source of this great in-

dustrial current, we learn that the greed for gain manifested by most large employers of labor has resulted in a total obscurity of their employee's personal needs, brought about by the aforementioned thirst for immense profit at the expense of the workman, in long hours and small pay.

It is evident that the laborer of to-day has not been getting a just proportion of that which he produces.

This condition has been ameliorated somewhat in the immediate past by some of the larger concerns who have decided to share present profits and also shorten the hours of the laborer, but almost too late, for their eleventh-hour repentance was looked upon by labor as a confession of previous guilt and in consequence we have the fulfillment of that written by James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." (James 5:1-3.)

We notice that the rust of gold and silver will be a witness against them and this is to happen in the last days. In proof of this we find the laborer dissatisfied with an equalization of present profits, but will also want a share of that previously kept back by fraud, as again foretold by James: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of the sabbath." (James 5:4.)

Also in Isaiah 24:16: "My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously."

That these conditions antecede the immediate coming of Jesus, is proven by continuing the fifth chapter of James: "Be patient therefore, brethren, unto the coming of the Lord."

Also in the 8th verse: "For the coming of the Lord draweth nigh."

Have we oil in our vessels, or will we be endeavoring to purchase that which is not for sale?

In Isaiah 24:11 we find "there is crying for wine in the streets; all joy is darkened, the mirth of the land is gone."

We are living in an age of prohibition, brought about in part by a desire to conserve our grain for the feeding of the millions in devastated Europe, a devastation caused by the fulfillment of that sure word of prophecy found in Isaiah 34.

Has prohibition taken away the desire for strong drink? It appears not, as just recently when this issue was presented in Quebec, many serious demonstrations occurred, literally crying for wine in the streets.

"The new wine mourneth, the vine languisheth, all the merry-hearted do sigh."—Isaiah 24:7.

A wine dealer in a near-by town has been compelled to close his wine cellars, and in consequence has neglected to give his vineyards the care formerly thought necessary.

In face of the fact that the consumption of liquor is forbidden, many under the pretext of some trivial ailment or other get prescriptions from the local physician and usually wake up in the city jail with surroundings entirely foreign to that of the hospital, where one would imagine their indisposition could be better treated. The morning after they find most bitter medicine dosed out by the magistrate in charge unconsciously bringing to pass (Isaiah 24:9): "They shall not drink wine with a song; strong drink shall be bitter to them that drink it."

You will notice that the entire twenty-fourth chapter deals with the last days.

The Prophet Daniel in the twelfth chapter, speaking of the time of the end, says: "None of the wicked shall understand; but the wise shall understand." And again, "And seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased. What is knowledge or wisdom? Behold, the fear of the Lord, that is wisdom." (Job 28:28.)

"And the knowledge of the Holy is understanding."—Proverbs 9:10.

We as Saints are entitled to that wisdom to exercise the intelligence that God has given us, or will Jesus find us with the foolish sleeping when the last trump call shall sound?

The world to-day scoffs at the idea of Jesus returning at this time, but did they not scoff at the idea of a flood, while Noah patiently built the ark? Let us now be preparing our ark in Zion where we will not be swept away in the flood of wickedness, that is soon to cover the earth.

JAY L. FRYER.

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### Saint Louis, Missouri

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We are looking for a revival in our work here. The minister appointed to our district, Brother Farrell, came last week and at once took hold of the situation.

On Wednesday evening, at a class social of Sister Lizzie Patterson's Sunday school class, he was present, shaking hands with everyone, and finally giving a brief talk to the assembled group.

Friday evening the men's class seemed much interested in his presentation of the lesson, while a number of the young men were seen in earnest conversation with Brother Farrell at the close of the service.

Sunday was a fine day and good attendance at all meetings. Brother Farrell addressed the Sunday school briefly, and gave a very interesting "service" talk to the congregation at the eleven o'clock hour.

This "heart to heart" talk was so feelingly given that we believe all felt a new desire to *do* something for the cause of Christ.

The music by our choir was exceptionally good at both sessions, and the bass solo, in the evening anthem, so well sung that no doubt it further encouraged the speaker in handling his themes.

Our local officers are enthusiastic in their support of Brother Farrell's efforts, and we are glad of a pastor to revive our luke-warm members and prove to all that the gospel is worth while.

E. B.

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### New England News

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The work in this section is "onward and upward" (using the Religio slogan). The members have been very busy during the year. The activities of our young men's and young ladies' clubs, the Woman's Auxiliary, choir, and other societies, have occupied our time almost every night in the week and four or five meetings on Sunday. Now that the summer is here, "outdoor" sports draw our attention. We have a nice tennis court, which we have had one year, and the Orioles are enjoying hikes into the country by themselves. Some weeks ago this city had a Salvation Army fund drive; the Elks lodge had it in charge and they asked our Oriole girls to assist. Saturday was designated as Tag Day; there were two other city societies working on this day, soliciting funds; they had thirty members out, while the Orioles had only nine, but the nine obtained about one third of all the money collected that day. The next Sunday night the Orioles were invited by the Elks lodge to attend

a Flag Day celebration, given by this lodge in one of our theaters. The girls went in a body in their uniforms.

The Sunday school officers are pushing the Christmas fund. This school went "over the top" last year, and we hope to duplicate our efforts this year, and then some.

Our Religio is doing good work; we also have a splendid choir, whose members are constantly being solicited to sing in the community's activities. Some months ago the church choir furnished the musical program for one of the Attleboro community fellowship meetings, which are held every month in our city high school auditorium.

We believe we have a special feature in this branch, that few branches can boast of, namely, a set of triplets (all boys), one year old. They are healthy and robust, and have a total of 21 teeth. Each boy weighs about 20 pounds. They have consumed 1,640 quarts of milk during their first year, besides 40 pounds of sugar of milk. These boys were born on their father's thirty-third birthday; their mother, Mrs. Chester Everett, is a member of the Attleboro Branch; their home is in Plainville, Massachusetts, a village six miles north of this city. The Boston newspapers seem to be proud of the triplets, as they have published their pictures a couple of times, and frequently refer to the growth and health of the boys.

While this branch has been busy and consecrated to their work, we have not been without trials. On May 18 we lost by death our presiding teacher, John Siddall, and others died during the influenza epidemic.

We had a little excitement in this quiet city last week, in the shape of representatives from the National Reform Association of Pittsburgh, who make a specialty of "misrepresenting Mormonism." On the 16th of this month, one of the representatives, Mrs. Lulu L. Shepard, lectured in this city on "Mormonism." The only distinction the lady would allow us as a church, was that we did not practice polygamy, but we were Mormons just the same. She told the people that all the difference there was between the Reorganized Mormons and the Utah Mormons, was when the revelation was received by Joseph Smith on polygamous marriages in the church, that those that believed that Joseph received the revelation from God followed Brigham Young to Utah, and those that believed that he received it from the Devil, went with Joseph's mother into the Reorganization. Then the lecturer gave a description of the coming forth of the Book of Mormon in a bungled way, showing that she had been reading such unreliable books as those published by E. D. Howe, Beadle, Bennett, Smucker, et al. The lady declared that she was next to the greatest living exponent of Mormonism, Frank Cannon having the distinction of being the greatest, and that much of her information she had received first hand, as she had lived in Utah a number of years.

When the lecturer called for questions, I arose and commenced to interrogate the lady on some declarations made in regard to the character of Joseph Smith, and Book of Mormon being stolen from the writings of Solomon Spalding; at this juncture the lecturer became somewhat confused, the audience clapped their hands, stamped their feet, and some of the women hissed like snakes; this was done to make me sit down and keep still. When the audience had quieted down, I resumed my questioning, which terminated in challenging the lady to a public debate, to prove the statements she had just made in regard to Joseph Smith. This she promptly refused.

A few days after this event we were able to get a column and a half article in our city daily paper, explaining the difference between us and the Mormons of Utah.

On the next Sunday evening we advertised and lectured

on the difference between the Reorganization and the Utah Mormons, and answered some of the statements made by Mrs. Shepard. The city paper promised to print my sermon, but after reading it they declined to publish it. We suspect that ministerial pressure had been brought to bear upon the editors, as we had a long talk with one of the ministers of this city on this subject.

I do not believe the lectures are going to do us much harm, as it has given our people an opportunity to talk to people that they otherwise would not have had, and we got one article in the city paper and a small notice in regard to the event in one of the Providence papers.

When I was pastor of the Brooklyn, New York, church I had occasion to meet another representative from the National Reform Association, the same association that Mrs. Shepard represents. The representative was a Miss C. T. Swartz, who lectured before the ministers of Brooklyn. She made special reference to our church, and said they were the same as the Utah Mormons. Her lecture was published in the *Brooklyn Eagle*. We answered the article and got a column and a half of free advertising in the July 5, 1914, edition of that paper, which would have been denied us if Miss Swartz's false statements had not been printed.

One thing is certain, our people must study and become acquainted with the history of our church, as well as many other things, in order to intelligently explain our position to investigators or people inquiring the difference between the Utah Mormons and ourselves. The word of the Lord has come to us in this section a number of times this year, warning our people of the trials that are coming, and pleading with us to study and become acquainted with the work that we profess to believe and must represent, not only with our voice but by our lives. The world is certainly watching us to see if what we profess "will actually work in us"; if we make it work, they may be induced to try it.

E. B. HULL.

ATTLEBORO, MASSACHUSETTS.

May 24, 1919.

*Editors Herald:* It was a great pleasure to me to receive the copies of the *Ensign*, for there was much in them that was worth reading; then the letters, written by members whom I have met, were like meeting old friends.

I have been quite closely associated with the work in eastern Iowa, where I have attended two conferences, and made quite a number of friends among the Saints. It has not been my pleasure to meet any Latter Day Saints over here, so that is the way those papers came in so nicely.

I left for camp from home July 25, 1918, and was in Southampton, England, September 21. We were in quarantine for one week, and left about seventy men in the hospital with the influenza, where some of our good Iowa boys died.

The scenery around there was very fine. Each day all of us that were able would take about a three-mile hike, which did more for us than anything else.

We went from there to a little town in France (Chissay). Here we trained for three weeks. Around this place were many interesting sights, one of which is the remains of an old church, built more than one thousand years ago; also an old castle built in the ninth century. This looks to be in quite good condition from a distance. However, I never saw it except from a distance of about three fourths of a mile.

One of the most interesting things was to see many houses, or rather caves, cut out of the solid rock, for the people along the road we traveled, for about twelve miles, lived in these houses made right in the side of the hill, and these also had rooms for the stock and poultry.

We were then transferred to Bourbonne Les Baines, where

the United States Government had one of its largest remount stations in France. There was quite a nice little town of about four thousand. Here a large number of horses were handled. I wouldn't have any idea how many, for the troops that run it were among the first in France, and all of them are wearing three gold stripes.

We are now stationed near Romorantin, a town of eight thousand. This is one of Uncle Sam's air service centers, and aircraft is about as common as chickens on Iowa farms.

I trust I may soon be back among the good old friends, and many thanks for the copies sent me.

Yours, with best wishes for you and your many coworkers.

PRIVATE PETER J. EDWARDS.

Troop I, Third Cavalry, A. S. P. C. 2, A. P. O. 713A.

[From a personal letter to President Smith]:

DURANGO, COLORADO, May 29, 1919.

Since coming here I have been preaching at night and visiting with the members of the church during the afternoons. I am reserving the forenoons for my correspondence and study.

I find the Saints are in a mood to move forward to redeem Zion, and if the entire church feels as the members of this district with which I have come in contact since coming into the field, we are going to be able to raise the half-million dollars this year without any trouble. There is a great desire on the part of the Saints to see this accomplished, and I am glad to know the membership of this district is awake to the needs of the hour. It is my desire to keep them encouraged along this line.

Your brother in Christ,

AMOS T. HIGDON.

CONCEPTION JUNCTION, MISSOURI, June 4, 1919.

*Editors Herald:* Brother R. S. Salyards, our stake president, has just been here in Bedison Branch on a little mission, and preached six sermons. Though it threatened rain, the weather held good while he was here, and the Saints had the opportunity to come out to hear him. The Lord blessed our brother, and good was done.

When he was here the first time, some of the Saints thought he was hard to become acquainted with. This time they became better acquainted, and say Brother Salyards is a different man from what they thought him to be. I had my opinion of the brother long before I met him—that he was a man of God, and I was not disappointed. It is not always necessary for us to be personally acquainted in this latter-day work to know each other. I was not personally acquainted with Brother Heman C. Smith, but his death affected me more than any other man's death in the church. But why it was so, I cannot tell. Whenever his name is mentioned, or I see his picture, it causes tears to flow. He was a man of God. I never saw his name signed to any of our church literature but what I read it, and always found food for thought. His name and work will never die. May the Lord comfort his family.

Brother Salyards is a man with a broad mind, capable of doing his work, and able to teach the Saints. His effort is to help his brothers and sisters to become more useful in the Lord's work. We do ourselves the most good when we do something for others.

A. JENSEN.

ARTLAND, SASKATCHEWAN, June 4, 1919.

*Editors Herald:* Three auto loads of our Saints went across country to Battleford, to hear the debate between Elder Daniel Macgregor and an Adventist minister. About four hundred were in attendance. This debate was held

June 1 and 2. Among those in attendance from here were Elder A. J. Cornish and wife, Elder W. J. Cornish and wife, Brethren H. Millen and W. McMillan. These prevailed upon Elder Macgregor to favor us with a series of meetings to last one week, commencing June 10. The meetings are to be held in the hall at Senlac, to let our neighbors know us better.

Elder J. J. Cornish has been in Washington and British Columbia on mission work for nearly a year. His wife and daughter will join him there soon and remain for a few months.

One of our new members, a colored brother from Jamaica, has been giving us some interesting talks at Religio. One was about an earthquake he had witnessed. He was a soldier belonging to the colored troops there. He included an experience in whale-fishing. Brother W. G. Allison, our worthy Religio president, gives us some excellent surprises by way of programs.

Brother Howard Allison, our youngest priest, has been giving us some good food for thought in his sermons. One of his illustrations told of trapping coyotes. The big thing was the catching, not the style of trap, so is it with the snares Satan sets for us.

CORRESPONDENT.

FREEDOM, OKLAHOMA, June 5, 1919.

*Editors Herald:* I am now at Freedom, and am going to stay until after Sunday, which is Children's Day here, then I will go back to Wilmore, Kansas. I just commenced an investigation of the Latter Day Saint faith, about March 1, at M. S. Moreland's, Brother Oglesby's, and C. V. Moody's, and find it, to the best of my judgment, to be the restored Church of Jesus Christ of Latter Day Saints that I have been looking for for a number of years.

I was baptized and confirmed last Sunday, June 1, as a new member, and I desire the prayers of all the Saints that I may have entire comprehension of the holy word and commandments of God, to keep and teach me in a manner that I may become a laborer in his vineyard.

I am sending for some books to study, and desire if you have any surplus tracts for distribution that you will send me some of them, also. Also send me the names of Saints or missionaries in southwestern Kansas, and where located, as I may wish to visit them this summer as I am out working.

Your brother in Christ,

J. M. EAGAN.

LINVILLE, ARKANSAS, June 6, 1919.

*Editors Herald:* I am on Mulberry Mountain trying to tell the beautiful gospel, and having a good meeting at this place. But oh, how sad everything looks. It is raining almost every day, and the farmers are wondering what will become of their crops, and I am wondering what will become of their souls.

What a wonderful time we are living in. I often think about what the historian, Mr. Farrar, said about pagan society, at the time when the Sun of righteousness arose with healing in his wings. He said, "Never did a grosser darkness or a thicker mist of moral pestilence brood over the surface of pagan society than at that period." Are we not about in that sad condition now? Where is the faith the Saints of God once had? Yes, let us ask again, Where is the love that the beautiful gospel always brought to man's heart? Has the power of the gospel forever gone? I do not wonder at our Savior asking the question, "When the Son of man cometh, will he find faith on the earth?"

Ah, how wonderful was that ministry of the living word in all its simplicity and tenderness. It was a constant miracle in assuaging and comforting the troubled spirits of

men. Can we not find that love and peace again in the gospel? Yes, I think I hear the Spirit say, "Jesus Christ is coming soon and then we will have peace and love."

Yes, I look beyond these sad times that are now on us, when inspiration will again come to the church in power to prepare the Saints for the coming of our Savior, to reign a thousand years with us. So let us bear our cross and endure our trials though they may be many. The Lord has always spoken peace to our troubled souls. Our Savior has promised to be with us until the end, so let us endure. This is the sifting time. Who will be able to stand?

We have accepted the gospel and it will accomplish the work whereunto it has been sent. Zion will be redeemed and the pure in heart will see God. So may the Lord bless his work this year, and may the Saints try to live nearer him than ever before.

This year will have a sad story to tell when it has passed by. So let us be up and doing.

Your brother in the gospel,

E. A. ERWIN.

[Elder J. W. Layton writes to President Smith concerning his work in the old historic houses at Nauvoo, as follows]:

NAUVOO, ILLINOIS, May 25, 1919.

It has been some time since I have written you.

Everything is moving about the same here. We have a good many visitors when the weather is fine. We have among them over one hundred elders and women (young) from Utah and we try to give them some tracts but do not antagonize them, but talk in a friendly way. We have some very nice talks with some, and some seem to be really interested and want to know the facts; then there are others who do not seem to care, only to see the houses.

We have given away quite a number of tracts and we are trying to make it pleasant for visitors.

Wife and self go to Montrose when the Sunday mornings are fine. I talked to them in the morning two weeks since.

Since commencing this we had four visitors in the house and around the places. We are doing our best to enlighten the people that visit here.

TAYLORVILLE, ILLINOIS, June 8, 1919.

*Editors Herald:* I am writing this to express my appreciation for the church papers. They surely do contain a store of valuable information.

I was especially impressed by the sermon in the *HERALD* of June 4, "On the threshold of a new era." Surely the leading officials of the church and the editors receive some very harsh criticisms on many subjects, especially from the advocates of socialistic ideas and labor unions.

I am especially glad to learn that this is one thing the Lamoni Stake will not have to overcome, and hope the other stakes are in accord, for the Saints will have to attain a higher plane before reaching Zion conditions.

To be sure, some such advocates, holding views on certain subjects as they do, can make a great showing by not looking into the effects on our fellow men. Such a man was a Belgian I was talking to not long ago. He claimed that the whole State of California, and those similarly situated, would be in a state of starvation when prohibited from making wine of their grapes. I could have told him that it would allow California to send many more raisins to such countries as his to prevent starvation, but like many others laboring under that spirit, he didn't want to hear what anyone else had to say about it.

I realize that the Lord has yet a great work to accomplish. A great increase of knowledge will be needed. The

glory of God is intelligence, but we will have to attain to a higher plane than "might makes right" to receive that glory.

If the Saints had been a city set on a hill, a light to the world in the truest sense, and in a condition to receive the intelligence of God along the line of invention alone, we would to-day be the wealthiest people in the world. In 1830, one speaking of the inventions of to-day as they actually exist would have been counted insane. Yet why should we not possess a greater knowledge than the world, and anticipate the future?

I am glad we have such a noble set of men leading this work, and trust they will ever be firm and even bolder than now in condemning that which is foreign to the gospel.

Ever praying and doing what we can for the success of the work and the redemption of Zion,

Your brother,

G. E. MOSES.

[A letter to the First Presidency]:

ATTLEBORO, MASSACHUSETTS, June 9, 1919.

Last Sunday was Children's Day with us. Our church was well filled, both in the morning and at the evening service. We had our special exercises in the evening. A majority of our primary children are from homes whose parents do not belong to our church, so on occasions where the children take part the parents always come out; it is hard to get them out at any other time, as they are not interested in any kind of religion, but they always seem solicitous for their children.

To-night a number of our people take part in a community program given in our high school. We have a special community feature every month in our high school, but to-night's program will be extra fine, and a number of our singers have been rehearsing with the people for some weeks for this event. I am on the entertaining committee of the Attleboro Fellowship Community's work. One of the principal features of the work of the Attleboro Community Fellowship is the Americanizing of our foreign citizens, not only having them naturalized citizens, but getting them to attend our night schools, and take up the studies they should have to make them thorough American people. We have been successful along this line; large Americanization classes were had all last winter, with good results.

Our "Orioles" have come to be recognized by the citizens of this city; probably because of the help given in the last drive for the Salvation Army. At this time our girls did finely. Next Sunday the Elks of this place are going to have a big celebration of Flag Day in one of our theaters, and our Orioles are to attend in a body in uniform, seats being reserved for them as well as all patriotic orders of this city.

Our work is progressing very nicely. We are not making any converts at the present time, but we are making a lot of friends; probably converts will come in the near future. We have induced our people to pay tithing in small amounts, an envelope system having been established for this purpose, and it is working out nicely.

Sincerely yours,

E. B. HULL.

SENLAC, SASKATCHEWAN, June 11, 1919.

*Editors Herald:* Well, the fight is over! Three months ago I received from a professor of the Adventist academy of Battleford, Saskatchewan, a letter inclosing a signed proposition for debate. Of course, it was a proposition affirming the exclusive merits of the Saturday Sabbath. Indeed, that is about all Adventists talk about anyway.

After due consultation with members of the Twelve, we

accepted the gauge of battle and everything was fixed for June 1, in the old town of Battleford.

Although this was an Adventist stronghold, maintaining as they do an academy of some two hundred pupils, many of them designed for the ministry, we felt sure that the shades of the former fallen conquerors, from whom Battleford got its name, would saturate the ether with enough stuff to put the soul-sleepers to sleep.

The Princess Theater was secured, and before a goodly gathering the fight was on. Our opponents mustered a large choir of excellent talent which did not fail to impress with their excellent renditions, but when they attempted to retain that choir on the rostrum while the shot and shell of argument were doing their deadly work, I deemed it wise to protest against their presence. I objected only on the ground of unfairness in supplementing my opponent's speeches with a "psychological reinforcement." Objection carried, and choir vacated.

The discussion was carried through three sessions of two hours' deliberation each. Needless to say it was a get-and-go-it affair from beginning to end. Professor Farnsworth was probably the ablest Adventist it has ever been my pleasure to meet. He was gentlemanly in demeanor, and clever in argument. It was evident to all, however, that he had met his Waterloo, for upon being challenged to meet the issue again, in Saskatoon or elsewhere, he found a convenient excuse. In thus refusing, he very impressively fulfilled a prediction of the writer, who in his opening speech declared that following this debate the professor would never again meet the issue with the writer.

Had the pleasure of baptizing several after the debate while the whole town, Adventists excepted, are jubilant in acclaiming our victory and the enemy's defeat.

Have just learned that President Rowe, of the same academy, evidently dissatisfied with the result of the battle, has noised around his willingness to meet the issues once more. Have written him. Let's hope that the report is true, for I am convinced that the only way to counteract the influence of this sect is to meet them as often as possible.

Adventism is a delusion. One of the deadliest! And its willingness to meet the issues should never be disregarded.

Several Saint families of the East have recently moved to these parts, and are rejoicing in our wonderful West—a land of unequalled opportunity and awaiting wealth.

Sincerely,

DANIEL MACGREGOR.

JAY, FLORIDA, June 13, 1919.

*Editors Herald:* It has been some time since I have sent anything to your columns, but I want you to know that I am yet alive in this glorious work. I was baptized in 1881 and I thank God for permitting me to see the true way before it was too late. I was raised a Baptist, my mother and father both belonging to that church.

Upon hearing this gospel my mother recognized at once that it was of God and, after eighteen years' membership, died in full faith.

My husband is an elder in the church, and though he experiences much of the bitter along with the sweet, he is trying to stand firm for the right. The people here seem to enjoy his preaching but are slow to take hold of the gospel. The doctrine seems to be too strong for them.

We are just a little band of unorganized Saints here. Have no place to hold services except in our homes. We experience many hindrances by not being organized.

I do try every day to live the life of a Saint, and I ask the prayers of the Saints that I may hold out faithfully to the end. "Let us pray for one another, for the day is fading fast," so, I am ever praying for the upbuilding of Zion.

Your sister in Christ,

ELIZABETH BOOKER.

DETROIT, MICHIGAN, June 13, 1919.

*Editors Herald:* I want to show my love and thankfulness for my brothers and sisters in the great restored gospel, and will send a letter to the Saints in the best paper in the world.

I am twenty years old and have been in the church most of my life and want to repay my parents and brothers and sisters for all I have learned in the gospel by helping them and profiting by my experiences.

I have had a friend, an English boy, living the gospel with me the last two years, and it is twice as easy to shun evil when there is some one to help you. I have learned what power and blessings can be derived from unity though there are only the two of us. We were both called to the priesthood this spring and are preparing to fight for the right.

It has been my lot to live near, and work in the centers of the automobile industry, and I can truly say that the harvest of souls to be redeemed from sin is greater than we can imagine. I think sometimes that if God looks upon the actions of his angels as folly, how must he look upon the condition of the lives of some of the children of men of this day and age? Truly his anger is kindled and punishments are near at hand.

We as Saints should rejoice and have faith and patience to do our duty individually, and remember the Nephite saints who, though they suffered much persecution and trouble while looking for the coming of the Lord, were more than repaid by the blessings they received and the joy of seeing God's power manifest.

We each have a body intrusted to our care, and if we make the actions of the members of that body perfect, we will have joy and peace, though called upon to pass through experiences that test us in our weakest qualities. Many of our trials are mental, as we might say, over the disappointments we experience in the actions of our friends and brothers and sisters. If we were chastened more, physically, we would not be too proud to love one another more. All of man's wisdom was vain in combating the scourge of influenza, yet most of us have forgotten it already.

I am trying to make my actions reflect the intents of my heart, and I find that the battle is never won. If we cease shedding our light either in public or private we soon become miserable people and we need to fortify ourselves while alone, through prayer and reflection. Thus we may profit by our own mistakes and those of others.

I sometimes wonder how our Creator can look upon so much wickedness and see so many precious souls give up hope of doing right by only seeing the selfish, frivolous, dishonest condition that is prevalent in this, the once "land of the free and home of the brave."

The Saints are the salt of the earth, and until we rid ourselves of all pride and redeem ourselves before God as a body and let love rule and humbly seek divine approval of our actions and can prove to the children of men by example that our claims are true, the Evil One will have all opportunity to lead thousands of souls down in sin to death. Surely we do not need punishment to make us humble and love one another in the face of our responsibility to those who do not know the angel's message. We should all be live coals of fire, burning always, burning with God's Spirit, shining and confirming our message with power and much assurance. We should dry ourselves of all the water of that river of sin that Lehi and Nephi saw and burn the Lord's Spirit that the destroying angel may know us and pass us by.

That we may arouse ourselves and enjoy the gospel as we can and not wait to be chastened before we demonstrate what we teach, is my prayer. We expect to be at conference in Flint and meet many of the Michigan Saints.

Your brother in the gospel,

G. INGLERIGHT.

DALLAS, TEXAS, June 15, 1919.

*Editors Herald:* Perhaps you would like to hear from the Dallas Branch. We are enjoying the Spirit of the Lord and trying hard in our weak way to build up the work that it may spread over this city. We have a membership of ninety-nine, and most all are live wires.

It is wonderful to note the progress this little branch has made in the last five years. When I embraced this glorious gospel the work had just begun here. A little three-room house was given to us. We tore the partition out of the front rooms and placed a few chairs, six or eight, and a couple or three homemade seats, and came and worshiped every Sunday.

Now we have a nice church, well seated, and we are growing. We expect to go forward, no matter how hard the Devil tries to hinder. We know when he is hindering he is angry because we are about to run over him with our army of soldiers, with a command, "Forward march."

There are many honest hearts here. We are placing tract cases in every place we can get permission to put them, and filling them with all kinds of good tracts. The gospel literature board is active. We put 150 HERALDS and *Ensigns* in the jail one afternoon and the prisoners accepted them gladly. It is our desire to canvass the city.

Our dear president of the branch, Brother Sidney Gray, gives us his support in every available way. We are co-workers in the grand work of God.

We wish to secure a tent to place around in different parts of the city, that we may have preaching all the time in some part.

Our worthy seventy, Brother S. W. Simmons, has done much good here and baptized about twenty in the last year. We wish him to be the tent master.

We are not forgetting the Christmas offering.

Mother's Day will be July 1. We will not be a back number in this noble work either.

We all have the spirit of hurry, get busy, and see that our neighbors are warned, everything in order, that our place in Zion may be secured.

May we have your prayers for the Dallas Branch, is the request of your sister,

In gospel bonds,

MATTIE WILLIAMS.

CENTRALIA, WASHINGTON, June 22, 1919.

*Editors Herald:* Just a few notes of our continued efforts here. Elder J. J. Cornish held a series of meetings for four weeks in the church during the latter part of March and first two weeks in April. Good liberty, enlightening discussions, splendid attention and interest were the principal points noteworthy during the series.

The Saints were greatly benefited in many ways, and their continued attendance was encouraging. Also a number of nonmembers displayed their interest by being present at many of the different meetings. Two were baptized.

We were loth to have Brother Cornish leave our community for other localities. His genial nature won a warm spot in our hearts, and his beaming countenance was ever a bright ray of light or sunshine, encouraging, exhorting, and uplifting. We are hoping that he will see fit to visit us again before the year closes.

Elder S. S. Smith, recently from the East, but now residing with his family at Bellingham, visited Centralia lately and delivered several good sermons.

The work here is moving on slowly and quietly this spring. With a growing interest the Saints are looking forward to the coming district conference and reunion to be held at Bellingham the first ten days in August.

We desire to continue on in line with God's own plan, the Holy Spirit ever directing our work until the final sound of triumph.

LULA PREMO, *Branch Correspondent.*

TULSA, OKLAHOMA, June 24, 1919.

*Editors Herald:* The hearts of the Saints of this branch were made sad by the death of Wayne Moore, sixteen-year-old son of Sister Cara Bailey Brand.

Thursday evening, June 12, the ladies of this branch gave an ice cream festival on the church lawn, Wayne attending. After helping to carry chairs and tables to their places he left the church between five and three minutes of twelve, walking home, a distance of about eleven blocks. When nearly home he heard a disturbance at a neighbor's and as he walked on to where the noise seemed to be, he was shot by a policeman, who fired upon him thinking him to be a robber. Wayne was taken to the Tulsa Hospital, where he died Friday, June 13, at 11 a. m.

Words fail when we try to express our love and high esteem for this grand boy. His death brought a deep sadness to all who knew him, as he was loved by all. He was the purest, noblest boy I have ever known, his life being one of love and duty to his loved ones and the church. Many times have we been to the prayer service, also Religio and preaching, when Wayne was the only young person present. He was always willing to serve and always with a kind word and sweet smile.

How we miss him! Yet we do not miss him as will his loved ones. His first thought seemed always for mother, grandmother, or home.

We know Wayne is gone to return with the Savior, yet we mourn and ask the Saints to pray for comfort and peace to come to those loving, sad hearts.

Only hoping my life may be better by the beautiful example given us by Wayne, I am sincerely,

REVA F. CRANE.

INDEPENDENCE, MISSOURI, June 25, 1919.

*Editors Herald:* The Religio and Sunday school, at the close of Children's Day, on June 8, presented a fine screen picture on the life of Christ and the effort proved to be generally satisfactory. There was a large assembly on the church lawn, and while the sun was setting, the beauty of the surrounding verdure, the singing of hymns by the Saints, and the sweet songs of the young Temple Builders, all lent a charm of beauty and gladness to the occasion.

The institute class work we understand has closed for the present, to be resumed later on.

The list of books in the library, which is in charge of Sister M. T. Short, is being added to, and a good opportunity to both young and old is given every afternoon to read the literature there, both secular and religious.

The local missionary project of a wider circulation of the *Ensign*, through the efforts of Brother John Lloyd and his many assistants, promises to be a success.

In these days of reconstruction, in the opinion of some, there is a surplus of independent thought extant, even in the Latter Day Saint Church, but all are made to feel the heavenly glow of the Spirit when "independent thought" is expressed, and the coordinating processes of the new movement in the church are talked about and put in motion.

Amid all the changes occurring now, it is truly remarkable to see the expressions of charity and forbearance in our people and to witness with what integrity and faithfulness of Spirit they are going forward in their varied efforts toward the bringing forth of the redemption of Zion.

The isolated ones and even the shut-ins who are sick and afflicted, all may rejoice together with the active workers and leaders in this glorious work, for it is the promise that "if thou art faithful unto the end, thou shalt have a crown of immortality and eternal life."

The fact that there is more truth and light come to us through "the group movement" is evident. John Robinson and John Smyth, the Pilgrim pastors, charged their church members "not to come to a period in religion," but to keep their minds open "for more truth and light."

So it appears it has taken three or four centuries to teach us the good of "the newly accepted" "group movement." A few of the Saints are slow in taking up with the group idea; they will meet at the cottage prayer meeting once a month, but every other week, never.

Then that other movement, which is for the benefit of the young is a most remarkable and unprecedented one. That before the coming of the end "he shall turn the heart of the fathers to the children, and the heart of the children to their fathers," is prophetic, is proved by reading Malachi in his last writings. In accord with this sentiment, a dozen prayers were offered for the young on Sunday, the 15th, early in the morning, at the old folks' prayer meeting.

This intercession for the youth was by the special request of the presiding elder; and an influential brother present stated that by actual observation, he could testify that some of our young people required an intensive supervision and a serious looking after. There were forty present and nearly all spoke to the point.

Upon its younger members will soon rest the responsibility and burdens of the church; and the work of consecrated hearts and hands, everywhere, must be elicited in their behalf.

At the Sunday school on Children's Day, June 8, when thirty-six boys and girls were baptized and confirmed, there were nine hundred and seventy-six present; and on June 13 and 15 occurred the Religio spring festival.

This latter event was the result of much thought and earnest effort on the part of Brother John Lloyd and his assistants, and no pains were spared to obtain good speakers and secure excellent interest.

The decorations were beautiful, and the speeches of Brethren J. A. Tanner, Elbert A. Smith, and Walter W. Smith which were highly instructive, were heard and appreciated by large audiences.

Brother Granville Trowbridge was here on Sunday afternoon and conducted, in the upper room, a round table for the benefit of the officers and teachers, and at this hour also was a lively prayer meeting in the lower auditorium, and this was well attended.

The evening's discourse was given on the lawn, as usual, and the text, "A sightless church," like the one in the morning based on scripture, found in 1 John 3 on love, elicited much food for thought.

The moving picture show has come to stay and it seems to answer the purposes of a long-felt want. Both the young and old are its advocates just now. ABBIE A. HORTON.

BURLINGTON, IOWA, June 25, 1919.

*Editors Herald:* We enjoyed a brief visit from Bishop George Lewis of Australia and Bishop James F. Keir, May 28. The order of the service was changed in the evening, and both Brother Lewis and Brother Keir spoke to us.

The sacrament service Sunday, June 1, was especially good, and was characterized by a note of gratitude, inasmuch as it marked the return of the last of our soldier boys, Brother Leon Bauer.

A number of our Burlington people attended the district conference at Fort Madison, Iowa, June 7 and 8. Friday evening was given to the auxiliaries, and an enjoyable program rendered. All the conference sessions seemed characterized by a cheery good feeling and, though there were no weighty matters of business or special manifestations, all the visitors seemed to enjoy to the utmost the hospitality of the Fort Madison Saints. The completion of plans was considered for the reunion to be held at Montrose, Iowa, August 21 to 31. It is hoped that a number of our people other than those resident in the district will take advantage of this opportunity to visit historic Nauvoo.

Children's Day was observed by the Sunday school during the morning service hour, June 15, with an appropriate and well-rendered program, at the close of which five children from the school were baptized, and two more in the evening.

In accord with previous request of the branch, Brother Henry C. Smith, Church Architect, visited us Wednesday, June 18, looked over the ground and offered his suggestions in the evening. Provision was made for the purchase of the lot adjoining, and definite action as to plans deferred for further consideration.

Brother John Jenkins and family, of Hiteman, Iowa, were with us over Sunday, the 22d, and Brother Jenkins spoke for us in the evening.

CORRESPONDENT.

SARANAC LAKE, NEW YORK, June 26, 1919.

*Editors Herald:* I wrote you from Niagara Falls, last February, where I was holding a series of meetings. It was a pleasure to be with the Saints in Niagara Falls, and to enjoy the hospitality of their homes and their liberality in other ways. Brother Will Landes is president of the branch, and Brother George Landes is priest. Both are good men, as are the other officers. We are blessed by having good, talented men both in Buffalo and Niagara Falls. I was made at home at Brother and Sister Green's and felt it was good to have Saints to look after our temporal welfare.

Brother James Bishop was with me, or I was with him (I don't know which), part of the time while I was in the "Falls," and well, those who know James can imagine how many arguments we had. The only difficulty seemed to be that we always agreed, until one fatal evening with a cloudless sky, and the bright beams of Venus shining in the west with Jupiter majestically sailing through the constellation of Gemini, and Aldebaran looking at us with his one ghost eye, alas! we fell into a dispute about the stars. We did not fight (James is too big), there are so many stars anyway. What's the use? Name them anything you want to, and let it go at that.

Brother Bishop and the writer went from the "Falls" to Greenwood, where we were entertained by Brother Jason Weeks and wife. We held forth in the church at Greenwood until March 26, when I left for Wellsville, and Brother Bishop went to his home. I held a few services in Wellsville, and then left for General Conference. We had fairly good audiences at Greenwood, and enjoyed our stay there very much. Well, nobody who attended the last General Conference will ever forget it. Personally, I even forgot the days of the week, and did not even make a speech at that.

From Lamoni I went to Independence, as I had promised to call on some people there that are from New York State. I went from Independence to Warrensburg, where my daughter lives. Warrensburg is a very pretty town of about six thousand inhabitants. It is a dandelion city. The Saints

have a nice brick church, and a fine-spirited people. I visited my old traveling companion, Brother I. M. Smith, and his excellent wife Clara, and found them in a nice little home, and as genial as ever. I preached once for the Saints while there.

While in Warrensburg one of the brethren took us over to Holden where I had the privilege of going through the Saints' Home. It is a very beautiful structure and amid quiet surroundings. The church is indeed fortunate in securing such a nice home for our aged Saints.

It was with regret that I turned my face eastward, and left the smiling fields and even the mud of old Missouri. A day and a night on the train and I am in Buffalo. Day or night, I know where to go when I am in Buffalo. Brother George LaFey is as round and as good-natured as ever. I attended the Wednesday night service in Buffalo and met our friends there (some of them). Doctor Weegar is always on the job.

From Buffalo I went home. It is surprising how fast some girls grow. I am glad that I can get home once in a while or I am afraid that I would not know some of mine. Brother Ralph asked me to preach in Providence, and I did so with good liberty. Ah! Providence, God's providence, "How dear to the heart are the scenes of my childhood."

I attended the district conference at Fall River, May 10 and 11. We had a good conference and a splendid, spiritual time in the prayer service. Brother Harry Howlett is president of the branch in Fall River, and is doing well. Brother E. L. Traver of the Boston Branch was short of a preacher, so the writer went to the "Hub" to fill the gap. I tried twice to do so, and hope that I succeeded fairly well.

A call came the next week from Dennisport on old Cape Cod for a preacher, so Brother Suttill asked the writer to go. Of course it is always a severe(?) trial for me to go to the Cape. The summertime is the busy time now for Dennisport as it is quite a resort for the city people. We held services nearly every night while I was there, and had a fairly good turn out, and the last night the church was full. The church looks very nice inside, as they have new, comfortable seats, and it is always kept spotlessly clean. It was good to meet with old friends and sad to think that there were some that we could never see again in this life.

From Dennisport I went to New London, and found Brother Thomas Whipple able to get around on crutches but still very lame. You would have to take away the use of both legs and arms from Brother Whipple to keep him from trying to do what he could in the field or in the house. Some of our people that were in New London during the war are now in other places. But we have about twelve left in New London and Groton. We held two interesting services while there.

From New London I went to Saranac Lake, stopping in Providence and attending the Wednesday night service. The Spirit of God was there. How nice it is to be remembered by our heavenly Father. I have been here at Saranac Lake for two weeks. Last Monday night I baptized a sister who has been trying to understand the work, but she was unable to understand the English language very well, so we read to her out of her own German Bible and pointed her to the passages of Scripture that spoke of our work, and she could see, as the Spirit made the word plain to her. She is now rejoicing in the truth. The people that come here are from all parts of the United States and from other countries seeking health, in this high altitude.

Yours as ever, GEORGE W. ROBLEY.

## MISCELLANEOUS DEPARTMENT

### Post Conference Appointments

The following list of appointments made by the Joint Council of Presidency, Twelve, and Presiding Bishopric at its June meeting is published as supplemental to the General Conference list. The appointments are at once operative.

In addition to these definite appointments, selection of group supervisors of missionary work has been made. It is not deemed necessary to publish notice of the appointment of those supervisors, but the supervisors themselves will be notified by circular or personal letter. It is expected that the group supervisors will at once get in touch with the missionary force placed under them. This supervision does not, of course, apply to the local work, that being distinct from the missionary.

FREDERICK M. SMITH,  
*President of the Church.*

- Angus, A. D., Kirtland District.  
Bailey, J. W. A., Holden Stake. M.  
Berve, Amos, Eastern Iowa District. L.  
Blackmore, John, Northern New South Wales. M.  
Brown, Bruce E., Southern Missouri District, Springfield objective. L.  
Carpenter, C. L., Kewanee District. L.  
Case, Hubert, American Indians. M.  
Cousins, Charles, Sheffield District. L.  
Davis, E. R., Arizona. L.  
Davis, James W., Ohio. M.  
Davis, William, Eastern Michigan District. M.  
Dexter, W. R., Lamoni Stake. M.  
Doty, B. H., Central Michigan District, Bay City objective. M.  
Dowker, J. A., Lamoni Stake. M.  
Ellis, W. D., Western Michigan District. M.  
Etzenhouser, M. A., Utah District, Salt Lake City objective. L.  
Etzenhouser, Virgil B., and wife, Hawaii Territory, Honolulu objective. L.  
Garrett, W. H., Superannuated.  
Gray, Sidney N., Spokane District, Spokane objective. M.  
Goodrich, V. M., Far West Stake. L.  
Gresty, J. T., Australia.  
Halb, Jacob G., and wife, Switzerland. M.  
Hall, Abel, Manchester and Sheffield Districts, Leeds and Bradford objective. L.  
Hawn, O. J., Northwestern Ohio District. M.  
Holm, S. S., Utah District. M.  
Houghton, Leonard, Southern Wisconsin District. M.  
Karlstrom, A. V., and wife, Society Islands.  
Lennox, E. J., Northern Wisconsin District. M.  
Luff, Joseph, Referred to Presidency and Presiding Bishopric.  
McConnaughy, J. C., Kirtland District. M.  
McKim, B. L., Central Oklahoma District. M.  
McKnight, J. W., Western Michigan District. M.  
Macgregor, Daniel, Iowa. M.  
Metcalf, J. W., Southern Indiana District, Kentucky and Tennessee Districts. M.  
Miller, C. Edward, Massachusetts District. L.  
Mills, A. H., Referred to Presidency.  
Mussell, Fred T., Northeastern Missouri District. L.  
Orton, E. M., Central Michigan District. M.  
Osler, William, New York and Philadelphia District, First Philadelphia Church objective. L.  
Overcast, John T., Kentucky and Tennessee District. M.  
Parsons, A. H., Independence Stake. L.  
Passman, Harry, and wife, Palestine, Jerusalem objective. M.  
Peisker, E. A. H., West Australia. M.  
Perkins, D. B., Owen Sound District. L.  
Phillips, A. B., New England States and Maritime Provinces. M.  
Pierce, H. N., Central Nebraska District. M.  
Pitt, Sidney, Little Sioux District. L.  
Pycock, James, London and Chatham Districts. M.  
Reeves, Gomer T., Southern Michigan and Northern Indiana District. M.  
Richards, William B., Winnipeg District. L.  
Robley, George F., New York District. M.  
Stead, J. D., Alberta District. L.

"There's many a gold nugget in the rock that does not show itself at once."

Stoft, A. E., Spring River District, Pittsburg objective. L.  
 Taylor, J. R., Australia. M.  
 Thorburn, G. W., Eastern Montana. M.  
 Tomlinson, G. C., jr., Massachusetts District. M.  
 Trapp, E. J., Southwestern England, and Eastern and  
 Western Wales Districts. L.  
 Ulrich, E. L., Northwestern Ohio District. M.  
 Umphrey, Matthew, Central Michigan District. L.  
 White, Ammon, Idaho District.  
 Wildermuth, J. B., Northern Wisconsin District. M.  
 Wipper, F. F., Southern Michigan and Northern Indiana  
 District. M.  
 Yates, D. Amos, Northern California District. M.

### Conference Minutes

**MOBILE.**—Conference assembled at Bay Minette, Alabama, May 10, 1919. Prayer meeting at 9 a. m., A. E. Warr and Zenas Booker presiding. Business opened at 10 a. m., with district president in the chair. Brethren A. E. Warr and A. G. Miller were chosen to assist in presiding. Minutes of last conference were read and approved. President, secretary-treasurer, and Bishop's agent reported. Treasurer's report adopted as read. On hand \$5.10. An auditing committee reported agent's books correct. Branches reporting: Mobile, 113; Vancleave, 177; Escatawpa, 198; Bay Minette, 357; Theodore, 71. Work in the Vancleave, Mobile, and Bay Minette Branches was reported by their presidents. The Escatawpa priesthood refused to report through the president. Individual reports were read and district president instructed to make a special effort to adjust the difficulty over reporting before next conference. Officers elected: President, T. J. Booker; secretary-treasurer, Edna Cochran; member library board, Irene Davies. A. D. McCall and Henry Hough were chosen by president as counselors and choice was ratified. A committee was appointed to draft a letter of condolence to Sister Heman C. Smith. The following was unanimously adopted: Whereas, the general church is working upon the coordinating system, and whereas as a district we concur in the ideas therein contained and desire to be in harmony with the general body, therefore be it resolved, That hereafter nominations of the heads of the Sunday school, Religio, and Woman's Auxiliary be lodged with the district presidency, subject to the approval of these departments. Delegates to General Conference reported. Conference adjourned to meet at Escatawpa, Mississippi, on Friday before the full moon in September. Edna Cochran, secretary, Moss Point, Mississippi.

**LITTLE SIOUX.**—At Missouri Valley, Iowa, June 8 and 9, President Amos Berve in charge. Minutes of the last conference were read. President, secretary, treasurer, Bishop's agent reported. Bishop's agent's report showed receipts for four months ending May 31, \$4,023.87. Officers elected: Amos Berve, president; Ada S. Putnam, secretary; Charles F. Putnam, treasurer; Raymond Smith, member library board. Olive Derry, chorister, and A. M. Fyrando, Bishop's agent, were also sustained. Samuel C. Smith, of the Biglers Grove Branch, was ordained to the office of priest. By motion the district president is hereafter empowered to perfect the organization of the conference, i. e., to select ushers, organist, and whatever other help might be needed. Preaching by Carl Ballantyne, C. B. Woodstock, Amos Berve, and Charles J. Smith. Next conference to meet at Magnolia, Iowa, in October. Ada S. Putnam, clerk.

### The Presidency

#### CHANGE IN RECORDER'S OFFICE

At the recent sittings of the Joint Council of Presidency, Twelve, and Presiding Bishopric, Brother C. I. Carpenter, who for nineteen years has been in the office of Church Recorder, most of that time as Recorder, was appointed to Kewanee District to take the presidency thereof. The good work of Brother Carpenter as Recorder is recognized and valued. His painstaking attention to details is well known and his widely-known signature will be missed by those who correspond with that department.

We commend Brother Carpenter to the Saints of Kewanee District, and feel they are to be congratulated in securing his services.

On behalf of the church the undersigned extends expressions of appreciation for the long services he has rendered as Recorder, while we express the hope and belief that in his new field of endeavor he will find much satisfaction and pleasure in the rendering of much-needed service.

Brother Frank A. Russell has been appointed Church Recorder vice C. I. Carpenter, and we bespeak the support and confidence of the Saints for the brother in this office.

Respectfully submitted,

FREDERICK M. SMITH,  
*President of the Church.*

INDEPENDENCE, MISSOURI, July 1, 1919.

#### APPOINTMENT OF HISTORIAN AND ASSISTANT

*To the Church:* It will be remembered that the matter of reorganizing the historical department of the church was referred to the First Presidency, Twelve, and Presiding Bishopric. This action was had by the conference of 1918, and Heman C. Smith was continued as Historian, with Herbert S. Salisbury assistant. The recent decease of the Historian has made it necessary to further reorganize the department, and this was taken under consideration by the council above-mentioned. On recommendation of the President of the church Brother Walter W. Smith, of Independence, Missouri, was appointed Church Historian, and Heman Hale Smith, son of the late Heman C. Smith, was appointed Assistant Historian.

These brethren come to the work of the department of history with splendid equipment in the way of preparation, and we feel that the work of the department will be well cared for. Brother W. W. Smith has other burdens to carry which necessarily limit the time and attention he can give to historical matters, but the work will be organized, the burdens equalized as rapidly as possible, with the interests of all concerned in view.

We bespeak for the department of history the confidence of the Saints.

Respectfully submitted,

FREDERICK M. SMITH,  
*President of the Church.*

INDEPENDENCE, MISSOURI, July 1, 1919.

### The Bishopric

By action of General Conference the elders will hereafter report monthly to the Presiding Bishop their receipts and expenditures instead of annually. The new form of expense reports have been mailed to each general church officer and missionary. If, within the next few days, you do not receive these books, kindly notify this office.

BENJAMIN R. MCGUIRE,  
*Presiding Bishop.*

INDEPENDENCE, MISSOURI, June 30, 1919.

### Notice of Appointments of District Chorister

*To Whom Concerned:* Brother Edwin Fishburn, 695 East Speer Boulevard, Denver, Colorado, has been recommended by the Eastern Colorado District for appointment as chorister of that district.

Brother Fishburn's qualifications for this position coming to our knowledge, we take pleasure in publishing this his appointment and trust that his district may profit abundantly from his labors.

We therefore bespeak for Brother Fishburn the hearty support of all the musical forces of this district and urge that they cooperate with him in every way for the accomplishment of the musical advancement of the district.

Respectfully,

A. N. HOXIE,  
*General Chorister.*  
 ARTHUR H. MILLS,  
*General Secretary.*

Approved by the Presidency,  
 FREDERICK M. SMITH,  
 June 26, 1919.

### Conference Notices

Northern California, at reunion camp grounds, Irvington, California, August 22, 2 p. m., and on the 23d. Full statistical reports desired from all the branches, as well as spiritual reports from all branch presidents desired. Don't forget this, brethren. All elders and missionaries, including all who hold Melchisedec priesthood, are asked to report. Send them to John A. Lawn, Hollister, California, two weeks before the convening of conference. We are expecting some of the "wise men of the East" to be at the reunion and conference. C. W. Hawkins, president; John A. Lawn, secretary.

Central Nebraska Sunday school, Religio, and church work will be held Friday and Saturday, July 18 and 19 next, by

order of the presidency of district. Levi Gamet, F. S. Gatenby, William Self.

Western Colorado, Bayfield, August 16 and 17.

**Two-Day Meetings**

July 19 and 20 at McGregor, Michigan. Expect one of the Quorum of Twelve to be present. All are welcome. Bring your baskets. William Fligg, president.

**Addresses**

Mrs. Emma Burton, 719 East Fourth Street, Santa Ana, California.

Horatio W. Howlett, 199 Ward Street, Fall River, Massachusetts.

John W. Taylor, Hope Cottage, Eccles Old Road, Pendleton, Manchester, England.

Richard D. Weaver, Box 335, Trenton, Missouri.

**Reunion Calendar**

(The figures in parenthesis give the page of the HERALD on which details have been given.)

Northern Dakota, Graham's farm, north of Burlington, July 4-14 (503).

Central Nebraska, Neligh, Nebraska, July 10-20 (407, 527). Chatham, Ontario, Erie Beach, July 18-28 (598).

Massachusetts, Onset, Massachusetts, July 19-August 4 (527).

Kentucky and Tennessee, 7 miles east of Paris, Kentucky, July 26 to August 3 (654).

Toronto, Low Banks, Ontario, July 26 to August 10.

Lamoni Stake, Lamoni, July 30 to August 10 (655).

Alabama, McKenzie, August 1-10 (527).

Seattle and British Columbia, Bellingham, Washington, August 1-10 (527).

Western Oklahoma, Sander's Grove at Calumet, August 1-10 (552).

Southern California, Hermosa Beach, August 1-10 (598, 654). Eastern Oklahoma, North of Fort Towson, August 1-10 (654).

Kirtland, Ohio, Kirtland, Ohio, August 7-17 (311).

Des Moines, Runnells, Iowa, August 8-17 (575).

Clinton, Missouri, Eldorado Springs, August 8-17 (598, 654).

Southwestern Texas, Pipe Creek, Texas, August 8-17 (conference and ten-day meeting) (655).

Northeastern Nebraska, Southern Nebraska, Pottawattamie, and Fremont, Iowa, Council Bluffs, Iowa, August 15-24 (552).

Northern California, Irvington, California, August 14-24 (654).

Holden, Kansas City, and Independence Stakes, Pertle Springs, August 15-24 (598).

Far West, Missouri, Stewartsville, August 15-24 (654).

Little Sioux and Gallands Grove, Dow City, Iowa, August 22-31 (503).

Southeastern Illinois, Springerton, Illinois, August 15-24 (654).

Nauvoo, Illinois, Montrose, Iowa, August 22-31 (527).

Northern Wisconsin, Chetek, August 22-31 (655).

Southern Indiana, Marengo, Indiana, August 22-31 (552).

Southern Idaho, Hagerman, August 22-31.

Northeastern Illinois, Plano, Illinois, August 29 to September 7 (553).

**Reunion Notices**

Toronto, at Low Banks, Ontario, July 26 to August 10. Missionaries intending to come please send notice as soon as possible. Those wishing tents will do likewise. Further particulars later. A. F. McLean, secretary, 48 Fern Avenue, Toronto, Ontario.

Kirtland, at Kirtland, Ohio, August 7 to 17. Send orders for tents to James E. Bishop, care A. E. Stone, R. F. D. 2, Willoughby, Ohio. Meals will be served at the lowest price possible. Elder L. F. P. Curry has prepared an excellent program for institute work. James E. Bishop, for committee.

**Our Departed Ones**

WELLS.—J. H. Wells was born June 29, 1842, at Webster, Missouri. Baptized March 6, 1887, by Joseph Luff. Died March 28, 1919, at Bozeman, Montana. Funeral attended

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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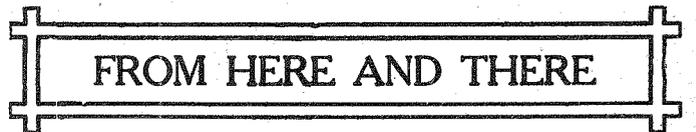
Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words.

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by a large crowd of old pioneer friends. Services by A. J. Moore.

ANDREWS.—Samuel Andrews was born November 30, 1856, at Derry, Coleraine County, North Ireland. Baptized about twenty years ago and was a member of the East Delavan Branch. Lived faithful in the work of the Master. Died at Beloit, Wisconsin, June 20, 1919. He did not have a relative in this country yet had many friends. Sermon by W. A. McDowell, assisted by E. A. Townsend. Body laid to rest at Beloit, Wisconsin.



Among other leagues being formed at this time it is of interest to note the organization of the World's League against alcoholism which was made at the Washington conference last month. It was signed on behalf of temperance and prohibition organizations of the following countries: Australia, Canada, England, Denmark, France, Ireland, Japan, Mexico, New Zealand, Scotland, Switzerland, and the United States.

John W. Rushton spoke again at the San Bernardino High School on June 12. His address was reported as being a masterpiece. He also spoke at the Southern California Sunday school picnic, at Pomona, California, on Flag Day, June 14. The speakers included T. W. Williams and George H. Wixom.

The Assistant Church Historian, Professor H. S. Salisbury, left Independence, Wednesday, June 25, for Chicago, where he expected to continue some research work he is doing in the history of Illinois, and take up some matters

of interest of the history of the church in Illinois requiring attention.

In *The Rock Island Argus* for June 9, reference is made to the conference of the Kewanee District. A resolution was adopted in aid of the Jews and in protest against pogroms in Poland and Rumania. The resolution was based upon the work of America in the war, the purpose and ideals of this, the peace for which our Nation has fought, the views of the church, of Christianity and civilization.

Elder U. W. Greene delivered a stirring sermon on the horrors and atrocities of the Huns and Turks. To many of the incidents related he was an eyewitness. He based his sermon upon certain prophecies which he considers were fulfilled by the late war.

Elder Greene was also announced to speak in Rock Island following the conference on "The restoration of Israel to the land of Palestine." He followed with sermons at Moline and Davenport.

Elder F. M. McDowell left Lamoni recently for Iowa City, to attend a meeting of Boy Scout leaders. Orrin Moon, of Lamoni, also is in attendance for the training. Our people all over the church are taking much interest in this special feature for the boys. Brother McDowell expects to devote considerable time this summer to work at the college, in preparation for next year's extension work.

#### ENSIGN EDITOR RESIGNS

Following his appointment as Historian of the church, Elder Walter W. Smith, who has served for several years as editor of the *Zion's Ensign*, filed his resignation as editor, to more fully give his time to his other duties. We have not learned of his successor being appointed.

A letter from A. E. Loving, secretary of the Southern Queensland, Australia, District Sunday school association, reports that district in good shape in its Sunday school work. Their April convention was a record breaker in interest and attendance. Though the scourge of influenza has hitherto been kept out of that State by the vigilance of the health officers, it had made some inroads at the time the letter was written, May 20. It being winter season in that southern clime, makes it easy to understand why they are thus afflicted now while the disease has practically subsided in this land.

#### PRICE LEVEL

The wholesale price level of basic commodities as estimated by the bureau of labor statistics, basing the average for 1913 as 100, was 197 for February this year; 200 for March; 203 for April. These are Chicago figures, and show food prices 18 per cent higher last April than for April, 1918; and 85 per cent higher than for April, 1913. Last week's report shows a decline from December 1, 1918, to March 1, 1919; and a rise then to June 1. The report shows that the cost of men's clothing is almost exactly double, March, 1919, what it was in 1914. The same is true of a woman's budget for clothing. This itself would indicate that there will be no immediate decline.

The Northern Baptist Association at the convention held in Denver, announced a movement for the creation of a fund of one hundred million dollars for the extension work of the Baptist denomination. This sum is in addition to the seventy-five million to be raised by the Southern Baptists. The entire fund to be used in working out their problems.

#### SUCCESSFUL TWO-DAY MEETINGS

Brother William S. Methner sends us a complete report of the two-day meetings recently held at Coleman, Michigan. Among the speakers we noted Matthew Umphrey, George N. Burt, S. T. Pendleton, O. J. Hawn, Ernest Orton, E. N. Burt. Some good social meetings were enjoyed. Brother

Hawn is reported to have preached a sermon on the lawn lasting two hours and a half.

Estella Wight, editor of *Stepping Stones*, accompanied by Marcella Schenck and some other friends, recently departed for a place in the mountains west of Denver for a vacation. They sought out a quiet spot where they might have peace and seclusion and rest.

#### SECOND FLINT BRANCH

In a letter from Pearl Herbst, correspondent of the Second Flint, Michigan, Branch, we learn that in their recent election James Groombridge was chosen branch president. Their meetings are spiritual and uplifting. Choir and orchestra work are reported in good condition and efforts being made to enlarge the scope of their work. The death of William Gilland is noted.

Prayers are desired for S. J. Dawson, who is broken down with nervous prostration.

#### GRACELAND OFFERS TWO WIRELESS COURSES

Graceland now offers two courses of study in wireless telegraphy to meet the demands of those who wish to take a straight wireless course and complete it in the shortest possible time, and for young men and young women who desire to take wireless in conjunction with other school work.

The Semester Radio Course is offered for the former class. Students taking this course, in eighteen weeks, qualify themselves to pass the United States Government examination for commercial radio operators. The only requirement for entrance is that the student shall have completed grammar school work; those possessing a high school or college education will find same very much to their advantage. The number of hours per week for each subject follows: Code, 19; technical course, lectures and quizzes 5, laboratory 3; traffic regulations and radio law 1; penmanship 5.

The Students' Supplementary Radio Course may be taken in conjunction with work in the regular college departments, and continues throughout the school year. Four hours per week are devoted to class and laboratory work. Students take five to ten hours' code work per week, according to their ability and requirements. Credit is given in the Graceland Academy for satisfactory work in this course since it is classed as a regular science elective. It is believed that this course will meet with great favor because it is a preparation for an interesting and very profitable vocation.

Complete information regarding these courses may be obtained from the new Graceland catalogue. To obtain a copy write The President, Graceland College, Lamoni, Iowa.

President George N. Briggs, of Graceland College, left June 29 for Chicago and Milwaukee, at which latter place he attended the meetings of the National Educational Association.

#### SUPERINTENDENT OF BUILDINGS AND GROUNDS WANTED

An all-around handy man who can do steam-fitting, plumbing, boiler repairs, carpentering, concrete work, etc. He must be able to direct the work of students in janitor work, caring for furnace, caring for buildings and grounds, etc. He should be patient, firm, and systematic. Apply to Graceland College, Lamoni, Iowa.

Elder Alma C. Barmore held a two weeks' meeting in the Cotati Congregational Church near Santa Rosa, California, the last two weeks in June. On the 22d, eight were baptized, three of them children of Saints, the rest new converts, of whom three were heads of families. This makes twelve candidates baptized since the 1st of January. A good interest still continues.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, July 16, 1919

Number 29

## EDITORIAL DEPARTMENT

### THE LEAGUE OF NATIONS

Though the ratification of the peace treaty and the consequent acceptance of the constitution of the league of nations is made a political issue, it is much greater than that, and should be so considered.

The consideration of such an agreement among the peoples of the world should be entirely dissociated from narrow partisanship and provincialism. In the words of President Wilson when at the second meeting of the peace conference he moved the adoption of the league covenant—

I may say without straining a point, that we are not the representatives of governments, but representatives of the people. It will not suffice to satisfy governmental circles anywhere. It is necessary that we should satisfy the opinion of mankind.

Both the treaty and the league should be ratified. In fact this talk of indorsing the former and rejecting the latter is folly, for they are so inseparable that it is out of the question—as now written, the one cannot exist without the other.

But there is likely to be little trouble over the final ratification, even if the people of this Nation are required to take special steps to see that their will is properly carried out. We can say this dispassionately after reading after such noted opponents as Senators Reed, Lodge, Knox, and others. They have raised serious objections to the workability of such an association of nations. Some of these objections are as yet unanswered, and, to our way of thinking, are unanswerable. Yet when the Constitution of the United States was first proposed, it was too Utopian for the times. Evidently no nation could live up to its wonderful provisions, yet under its guarantees religious freedom has been established as it had not existed for millenniums of time.

We opine that the constitution of the league of nations is in advance of the world's readiness to

accept its mandates. It is based on the principles of Christianity, yet the world is not Christian. Only a small minority of the world's vast population is professedly Christian, and most of those are only nominally so, while as individuals as well as nations they are ready to engage in any military or economic venture that will bring gain to self, to the detriment of others.

Though it may seem paradoxical, we favor the adoption of the league covenant with the peace treaty, though freely confessing we have no confidence in its permanency.

We have little confidence in deathbed repentance as a policy, yet even a belated repentance is better than none. Some of its enthusiastic devotees are confident that the proposition will prove a panacea for all the ills of this sick old world and believe it will soon usher in the millennium, practically superseding the definite gospel of Jesus Christ, but we do not.

Much as we appreciate our own national Constitution and the governmental system which has grown out of it, we have never been able to vision it as a permanent system, adequate for all humanity's needs. Under its sheltering influence many corrupt institutions have grown up and flourished alongside the many commendable and appreciated advantages it has offered. But not until the divine theocracy of God is set up on earth and in full operation will entire justice of God be meted out to all alike. Yet God uses human aid in our present condition and will in the millennium and in the farther distant future state. Read:

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.—Revelation 20: 6.

These are they who receive not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial: and also the celestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.—Doctrine and Covenants 76: 7.

There is a point that as Saints of God we cannot disregard. It has a peculiar significance which we

especially appreciate and which must not be overlooked in our consideration of the whole plan for the affiliation of the peoples. No government originated and established in human wisdom can hope to attain the perfection of Christ's glorious kingdom. There is a danger that we shall put too much faith in the mundane schemes for governmental reform and lose sight of the spiritual kingdom of Jesus Christ.

Then there is this phase—we think the dominating one: The gospel of the kingdom of Jesus Christ must be proclaimed in all the world as a witness before the end (Matthew 24: 32, Inspired Translation). The league of nations will no doubt have as important a part in making the world safe for religious liberty as did our Constitution in making this Nation a haven for the religiously oppressed. The latter provided a means whereby the latter-day restoration was possible. The league of nations may provide a situation whereby world evangelism may be possible. Prior to the adoption of the Constitution of the United States, religious liberty was an experiment only, but under a democracy it has proved feasible and was recognized as an inalienable right of man. Before the war, the doors of many important nations of the world were practically locked against the preaching of the gospel of Christ. Under the new proposals these barriers should no longer exist, for the league idea is based on the higher principles of Christian belief.

To be sure, God could, in spite of governmental opposition, send messengers of salvation to the entire world, yet since he has always recognized and utilized human organizations and the machinery they set up, we believe he will continue to do so until it is necessary to use other forces.

Then there is the prophecy in Matthew 24: 28, Inspired Translation, which must be fulfilled:

Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth.

Those at all conversant with the gathering principle, realize that conditions have hitherto hardly been propitious for the assembling of God's people from the four quarters of the earth. The least we can say for the condition to grow out of the league establishment is that the gathering will be a more simple matter than it has been under the autocratic monarchies that have hitherto flourished.

So we say we are in favor of the league of nations as a means to an end, rather than an end. Because we believe that it will serve merely as a stepping-stone, is no reason why we should disdain to use it accordingly as such. The time required to establish it and try out its policies will permit the evangelization of the world. Its ultimate collapse because of the in-

grown wickedness of this generation will be not so much the fault of the plan itself as the inability of the peoples represented to arrive at the altruistic state essential to the higher form of government. It had its birth in a Christian ideal; it cannot mature except under a universal Christian brotherhood, which we do not as yet have. We would accept it because it is a step toward better conditions, yet not expect too much of it. As those whose eyes have seen the glorious vision of the consummation of God's wondrous decrees, it seems to us we can do no less.

E. D. MOORE.

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## BLUE PENCIL NOTES

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### THE ETERNAL TRIANGLE

Some one has said that it takes two to live the Christian religion. Every effort to retire to the desert or bury one's self in a monastery in order to be truly religious must fail. There is no opportunity for full fruition.

True religion involves at least three individuals, a man, his God, and his brother. Yonder is God. Here am I. There is my brother. It is the eternal triangle.

I have established relations with God. My brother has established relations with God. But Christ is not satisfied until my brother and I have established proper relations with each other. And we must maintain those relations.

For that reason Jesus has commanded that if one bring a gift to his altar and there remember that he has aught against his brother he shall leave the gift and go and make peace with his brother.

When the line of communication is interrupted between a man and his brother it is interrupted between that man and his God. No man can perpetuate a quarrel or refuse to do his utmost to settle a quarrel without forfeiting his right to approach God. Others, too, may be affected. While it is said that it takes two to make a quarrel, a quarrel is seldom confined to two.

The shortest way to God may be the longest way around—via the third person. Inasmuch as you have done it unto him you have done it unto Jesus. We cannot pass a cup of cold water to Jesus excepting as we press it to the lips of a brother. In all temporal matters that is our approach.

So we are told: "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support. . . . And inasmuch as ye impart of your substance unto the poor, ye will do it unto me."

The time has come when the Saints must get closer together in love and sympathy. The triangle must be made strong and sure. The point of danger—the point where the break almost always occurs, is between brethren.

ELBERT A. SMITH.

### HEMAN HALE SMITH

Heman Hale Smith, our new Assistant Historian, is the only son of our late Church Historian, Heman C. Smith. He was born in San Bernardino, California, in 1887. His schooling was in the Lamoni schools, Graceland Collage, and the Iowa State University, from which latter place he secured his bachelor of arts degree.

He was for several years general Church Librarian, and also served for a few years on the general library commission, as well as continuing his work as custodian of the church library.

He has contributed to the *Journal of History* from the very first volume, and has been at times associated with his father in the work of the Historian's office.

History has been, and is, with him a passion, and has been the special subject of his teaching in the high schools of Seattle, and will now be in Graceland College. He comes to the work with enthusiasm, and very deep interest; and also, because of his father's work he accepts his new position as a sacred trust.

VI.

### LEADERSHIP AND EDUCATION

It may be more than a curiosity that the word for leader in Latin is *dux, duce*. This is derived from *ducere*, to lead.

It is from the same root that we have *educate*, which is the past participle of *educare*; derived from *ex*, out of, and *ducare*, to lead. In its primary sense it is therefore to lead out of, to bring or draw forth, to cause to appear, as a natural and logical consequence. It is not the pounding of a mass into the head; it is a leading out, and developing of the child's natural capacity.

As to leadership we have several ideals. At one extreme is the military leader, who simply issues orders which must be obeyed; who allows no discretion to his associates; who does not inform them as to what he desires to be done, or why. The di-

rector makes the laws, and simply orders things done and issues his own punishment for disobedience.

On the other hand we have the leader who is the law giver, who instructs his people and teaches them. Moses was the schoolmaster, though he was forced by the actions of his people to assume some arbitrary power. But the Mosaic law is the schoolmaster, and he wandered with the children of Israel in the wilderness for forty years, that they might be taught.

Education is connected with the right of free speech, and of a free press. Thinking people will talk. The press offers an opportunity for instruction, and for the discussion of fundamental principles.

Recognizing the strife among the disciples on a certain occasion, who of them should be the greatest, the Master spoke and said unto them:

The kings of the Gentiles exercise lordship over them, and they who exercise authority upon them, are called benefactors. But it ought not to be so with you; but he who is greatest among you, let him be as the younger; and he who is chief, as he who doth serve. For whether is he greater, who sitteth at meat, or he who serveth? I am not as he who sitteth at meat, but I am among you as he who serveth.—Luke 22: 25-27.

"He who is the greatest among you, let him be as the younger; he who is chief, as he who doth serve." We find this carried out in the 13th chapter of John, 4th to 17th verses, when he washed the disciples' feet as an example to them, and taught them thereby a great lesson.

The same thought is repeated in the Doctrine and Covenants, and notably in the school of the prophets. (Doctrine and Covenants 85: 36-46.) Here we have reemphasized the lesson of humility. We have, in many other passages, emphasis on the duty of teaching, as for example, Doctrine and Covenants 122: 1.

Teaching is not simply the giving of an arbitrary interpretation. Education is not the cramming in of knowledge. In its secondary sense it means to show, to guide. In a latter sense it is to cause to know. Teaching is not only to impart knowledge, though it is that; but there is much of the thought contained in the word *education*, to lead out, to develop, to cause to know.

It is not enough that a leader give a right answer. It is not enough that a leader with other leaders consider even with prayer until an answer is secured. It is not enough to give that answer. But there should be teaching that will cause the people to know.

It may be expected when some new plan, though long considered by a few, is suddenly presented there will arise opposition, unless there has preceded it such a discussion as will prepare the way, so that many are thinking of the problem, and of its pos-

sible solution. All too often, we have the answer when only a few know that the problem exists.

The ideal of the leader, of the Christian leader, is not the man in shining armor, at whom the people dare not look. But it is the simple master, who goes among the people, who knows their needs, where they are, and who guides them from where they are to better things. He teaches them so they desire to move, and so they understand the reason for the forward movement.

In bitter warfare, it is many times necessary that but few know the real objective, and that orders be issued and obeyed. But the pattern set by our Elder Brother and Master was rather that of the teacher among the people, who wept for them, and with them, and who taught them the way of light and of truth.

The Christian leader in every age is the great teacher. He is the educator. He is the thinker who communes with God and then guides his people step by step to better things; who keeps the point of contact, not only of divine communion, but also of human communication.

True teaching is causing to know. It is not enough that the answer be given in some language, but it must be so spoken as to be understood. It must not only be in the tongue or language that the people ordinarily use, but it should be in such a phraseology, and with such a choice of words as is within their comprehension. Though a beautiful truth be presented to a people, it profits them not at all unless they can receive, and no truth can be received unless it is understood.

Hence the Christian leader stands for education, the best obtainable, and is himself an educator, though not simply a school man. S. A. B.

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### TREATIES FOR PEACE

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John H. Clark, Associate Justice of the Supreme Court of the United States, in his address before the American Bar Association, in the fall of 1918, took up especially the question of a league of nations to enforce the peace of the world. This address was both prepared and delivered before the armistice was signed.

He takes up some of the violations of international law, and then the aims of Germany to establish a league of nations, which she would dominate and in which others would be vassals.

A second way of ending the war suggested by some was the boycott of Germany. A third method was the league of nations to bring peace on earth to men of good will. But to accomplish it there would have to be a delegation of power, and a new

restraint upon national ambition, together with a larger sympathy and vision among the peoples of the world.

Mr. Clark notes the fact that thirty nations have already accepted certain principles in treaties with our own Government which have been officially termed "treaties for the promotion of peace." These treaties have all been executed since August, 1913, in the one year before the war; and all of the important nations at war have joined, except Germany, Austria-Hungary, and Turkey.

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### COST OF LIVING

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In addition to the figures printed in the *Outlook* for April 30, by Theodore H. Price, there is a column of figures in June 25 number of the same paper. The point which is put in issue was that prices increased two hundred per cent since 1896.

Mr. Price makes a comparison, which shows the following percentage of increase from January, 1896, to October, 1918. The figures given are the percentage of increase, which means that the price in 1918 was one hundred per cent more than the figures given. For instance 249 means that wheat cost 3.49 times as much in 1918 as in 1896; corn 364 means that corn cost 4.64 times as much as at the latter date. The list is as follows:

Wheat 249; corn 364; cotton 313; live hogs 375; dressed pork 383; lard 378; hides for shoes vary from 196 to 315 (this affects the price of shoes).

Cotton goods: Brown sheeting, standard 263; wide sheeting 275; brown sheeting—four yard 268; brown drills, standard 274; staple gingham 254.

Woolen goods: Clay worsted, 16 oz., 305; fancy cassimere, 218.

Iron and steel: Bessemer iron, Pittsburgh 2<sup>c</sup> gray forge iron, Pittsburgh 206; structural beams; Pittsburgh 100; wire nails, Pittsburgh 55; cut nails, Pittsburgh 100; iron bars, ref., Philadelphia 187.

Coffee alone shows a decrease of 31 per cent. The average percentage of increase is 244. That is, present prices are nearly three and a half times as great as in 1896.

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Christ never once gave alms, not once, not once in all his ministry. He gave life. He gave capacity. He made people over again. Charity is the lesser gift. Jesus was never an almsgiver, he was a life-giver. He never tinkered with humanity. He did not give money to the cripple and leave him a cripple; he gave him capacity to use his limbs. Society can give charity; it is only religion that can give capacity.—Doctor Jowett, quoted by Samuel F. Halfyard, in Cardinal Truths of the Gospel.

## ORIGINAL ARTICLES

### **THE LARGER VISION**

(Sermon by C. Edward Miller, delivered at the Stone Church, Independence, Missouri, May 11, 1919. Mrs. A. Morgan, reporter.)

I wish to call your attention to the sixth chapter of Daniel, tenth verse:

Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

You know there was an edict went forth from the king that for thirty days no one should pray or ask a petition of anyone but the king. This was a conspiracy by two of the parties associated with Daniel, and so, when they saw him praying at his window, they told the king. They were jealous of Daniel; but courageously he went right on, as aforetime, and did his duty. His windows were open towards Jerusalem and he prayed as aforetime. He cared nothing for the edict of a king if it interfered with his duty towards his God. That was courage.

To-night we want to speak about some visions, various kinds of visions. Christ must have had some kind of a vision to leave his home in the courts of glory and come down to this earth and become the Babe of Bethlehem. That was a tremendous sacrifice to make. He left heavenly company to mingle with, very often, the dregs of the earth. He had a vision. Visions generally result in activity of some kind. Sometimes it is not very wise activity, but where there are no visions there is stagnation.

We must have visions. Abraham had a vision, it took him to an unknown land, and he left his kindred. The vision forced him to act in this way. Moses had a vision. He left the palace of the Pharaohs to go into the wilderness with a rebel horde. His vision was to take them to the promised land. He had a great vision. Lehi and Nephi's vision sent them from familiar shores to an unknown land. Paul tried to hold back the kingdom of God, but he had a vision. It resulted in the golden Dianas being thrown on the junk heap. His visions changed his ideas completely; his conception of God and the Lord's work. Christ, Peter, James, and John up on the mount of God had a vision.

Well, it generally requires climbing to get visions, and the crowd doesn't like to climb. Therefore, the crowd doesn't generally have the visions. The whole theological crowd threw mud at Joseph Smith be-

cause he had a vision. Why, it is visions that have revolutionized the world. Edison had a vision of bathing the world in light and we have the light. We must have these visions. It is written, Without vision the people perish. Yes; some kind of a vision; an insight; special sight.

The church started with a vision, and this church must continue to have visions or it will perish. It must have various kinds of visions. There must be the God visions. God must give them. Men must have mental visions and they must have spiritual and intellectual visions. Where you just have the spiritual vision without the intellectual there may be a degree of disaster follow. Where you have the intellectual vision and are not guided by the spiritual there may be disaster. We want both. We want these visions; these various kinds of visions. The church must have them.

Daniel had a vision. Daniel was a man of pedigree. Flowing in his veins was the blood of ancestors who had talked and walked with God. They were the poets, the philosophers of the Jewish race; they were the sweet singers; they were the men of God. Daniel had lineage. He may have been proud of it, and I think as he kneeled there—and I suppose if that statement had been made in the Book of Mormon they would have called it one of the Book of Mormon beauties—it says, he kneeled on his knees. How else could he kneel? If you want to get critical you can find peculiar expressions in the Bible also. It says he kneeled three times a day with his window open towards Jerusalem, his beloved city. He had mind visuality.

He saw Jerusalem when it was in its glory. He was a captive there in Babylon, but he never forgot his religion, his God, or his city; and so he had a vision there of its past, and he prayed for its future. Being educated and entertained in the palace of a king didn't spoil him. The trouble with too many of us is prosperity and wealth. Education spoils us when it should make us better, or should humble us. The better education we have the more humble we should be. Then we have sense enough to know how little we do know. An ignorant man doesn't know how little he knows. Daniel was an unspoiled young man, a beautiful young man, and he had a vision, and it changed the course of that nation, to some extent—the vision he had.

The church is having visions at the present time. They may be, to some extent, spiritual and intellectual visions. As the church grows in power, in strength, in numbers, in wealth, it must have larger vision, and possibly our visions will change some with increased experience, and with an enlarged opportunity to worship God.

About eighteen months ago, I think, one of the magazines got out a series of articles on how some of the largest establishments of the United States were run. There were three methods of running great business concerns. One method is for the head of the concern to dabble into everything. He is all over the works. All over the factory; in the office; goes everywhere. That's one method. Another method is quite the opposite. The individual who runs the establishment is called the "cave man." He sits in his office; never goes out in the works; has no source of relationship with the employees whatever; cares nothing whatever about them; doesn't see them when he passes them; he sits there in his office receiving reports. When he engages a man he simply says, "I want you to make good; no excuses; simply make good or get out, and I will get somebody else." Reports come in. He gets to find out in this way whether they are making good or not. That is all he did; he was a receiver of reports. Another method. The head of the concern is at his office an hour or two in the morning, and an hour or so in the afternoon or evening. He would go out and play golf. He got results. He had a good time. Some of his friends said, "You ought to be ashamed to draw your salary. Why don't you go to your office and work?" He said, "I don't dare to." "Why not?" "That isn't my business; I don't dare to. I am just directing here and there, and that's all I must do. I must keep my hands off the business to some extent."

The church must be run as a spiritual business. There was a head to all these establishments. There must be a head, and it must use certain methods of conducting its business. The head of this last concern went out and had a good time, but he got magnificent results. Later, he met with an accident and was killed; the stockholders sent to another city and obtained one of those men who dabbled into everything and got him to run the concern, and he wrecked it. His friends made criticisms like this, "Don't you know you are working with high-priced men who are managers? You mustn't dabble into everything. Put these men on their mettle." That's what the church must do. The president of this church must be given increased power, as the church gets larger. The Quorum of Twelve, the Bishopric, all of these quorums must receive enlarged power; not one at the expense of the other. If the church is to increase in power the church must give these men that power.

Which one of these three methods should the church use? *These three methods.* In a way, the church, I think, must use all of them. We want the members of this church to be busy. They say that

Joseph Smith, the martyr, was a lazy man. But see what he accomplished in fourteen years! And you cannot say Fred M. is lazy. He is one of the busiest men I know of. But he must use the talent he has at his disposal. That is good management. He has under him men who are managers, and these men must be given increased authority as the years go by. No quorum must suffer at the expense of the other. They must all have increased power. The church must give that to these various quorums of the church. These men must have vision, and if they don't have it they must get it or some men be put in there who have vision. They must see into the future, the church's needs.

It used to be that the Quorum of High Priests was called the lumber room of the church. If they didn't know what to do with a man they put him into the Quorum of High Priests. High Priests now are being placed in responsible positions. The pastor of the Independence church is a high priest. Is he in the lumber room? Does he belong there? Now, that quorum is having larger power given it. As the years go by there are younger men being called into it. The church must adjust itself to these various conditions. It must have vision. God must give us the spiritual visions, and we must work for the intellectual visions. God is not going to do the whole thing. The Lord doesn't place any premium upon ignorance; but "the glory of God is intelligence," and we must use it. We must use the spiritual part of it, for if we don't we are becoming lopsided. That's a common expression perhaps, but it is a fact.

In adjusting ourselves to new conditions here's what may happen. When I was a little fellow going to school, I would go home to my mother crying, and say, "Mother, I have such pains here; they hurt so!" She would say, "What are you crying for? You ought to be happy; those are *growing pains.*" Well, I wish I had had more of them. Now, the church is going to have some growing pains, and I think it had some pains up there at conference that were growing pains. I think there was nothing to be alarmed about. This church is going on triumphantly, and nothing can interfere with its upward progress. We want to have faith; we want to have confidence that God is at the helm and at this time in world history there is too much work for the church to do to be stopped for any period, either a comma or semicolon. It is going to move right along and neither man nor Satanic forces can stop it now. We shall have growing pains but they will be good for us. All development, to some extent, is the result of more or less pain and effort.

As one of the men who have been in the missionary

field for a number of years, I have had a little vision of what the ministry *ought* to be. I have looked through the windows and could see what the ministry will be. I know what the ministry of to-day is not. I know this from personal experience. Let me illustrate one phase of this matter. The president of this stake has a fine speaking voice. It is full of life and has excellent qualities. But has it been developed to its full capacity? I think not. How many heard the reading of the minutes at the late business meeting? We have not been trained to lower our voices in small rooms and let them out in large auditoriums. The facts are we have not been trained to deliver the most important message the world has to hear.

When a child gives promise of a good voice, often great sacrifices are made to have that voice trained. Since I have taken some lessons in the Graceland extension course on public speaking I have been greatly benefited. One time when we were traveling on the Island of Maui I practiced on our horse—he didn't seem to mind. It is vitally important that our audiences hear the message in the most agreeable manner possible; hence the necessity of our voices being properly trained to speak in a musical and not in a harsh, rasping tone and to use good English and have at our disposal a good vocabulary.

Joseph Smith was instructed to become acquainted with countries, languages, peoples, etc. What was good for him will surely be good for us so far as that is concerned. Can you not visualize one of the ministry, with a trained voice, using good English actuated by the Spirit of God as being superior and a better workman for the Lord than one who may lack in the first two requirements?

Brigadier General W. S. Scott, commanding officer at Camp Funston was asked by Professor Peacock of the Peacock Military College of Texas to give the cause of so many dismissals and failures among the candidates. General Scott submitted the question to the instructors at the camp. Here were some of the reasons given.

Perhaps the most glaring fault noted in aspirants to the officers reserve corps, is one that might be characterized by the general word *slouchiness*. I refer to what might be termed a mental and physical indifference. At Camp Funston and other military camps throughout the country mental alertness, accuracy in thinking and acting, clearness in enunciation, sureness and ease of carriage and bearing must be insisted upon. . . . A great number of men have failed at Camp Funston because of *inability to articulate clearly*. A man who cannot impart his ideas to his command in clear, distinct language, and with sufficient volume of voice to be heard reasonably far is not qualified to give commands upon which human life will depend. . . . Many men disqualified by this handicap might have become officers under their country's flag had they been properly trained in school and college. . . . Even without prescribed training in elocution a

great improvement could be wrought by the instructors in our schools and colleges regardless of the subject, insisting that all answers be given in a *loud, clear, well-rounded voice*; which, of course, necessitates the opening of the mouth and the free movement of the lips.

If the Government finds it necessary to train men to give commands in a clear, distinct voice to *kill* men, have we not sufficient vision to see that the church should train its ministry to tell the gospel story in a clear, distinct manner to *save* men.

We have "slouchy" men in dress, in their mental makeup, and in the way they deliver the message. One of our able ministers had to be reminded time and again at Lamoni during the past conference while he was preaching in the Coliseum, to speak louder. He had a good clear voice but used very poor judgment and would let it drop so low it must have been difficult to have heard him ten feet away. He was not trained; that was the reason. Why didn't the church say to me: You want to serve the Lord, don't you? All right, we will give you six months' instruction in English, instruction in using your voice, and good pulpit manners. Did I get it? The ministry has grown up a Topsy affair; they have just grown; no instruction whatever; no shine; some of us are really uncouth and don't use proper English; simply have to grow; pick it up.

I am trying to take lessons, but I suppose that these habits formed in youth will be difficult to throw off. The church must have a larger vision regarding its ministry. As I understand it, an educated minister is a minister who *knows what he ought to know*. Do you object to the ministry knowing what they ought to know? Isn't that education? And if the ministry don't know what they ought to know they don't know very much, and I don't care how much they know. Should not a minister know how to use his voice? Should he not know how to clothe his thoughts in the best possible language? You have an educated ministry, if you have that, and isn't it about time that the ministry of the church were given these privileges?

I believe that the young men—I have written to the President of the church along this line—believe the young men who show ability and have been called as preachers should be taken from the field and permitted to have some training for six months or a year, if necessary, and then start them out again; if they have the right mettle in them they will be better preachers than ever before. If not, let them get out, and make room for somebody else.

It is going to be a sifting time, so we must enlarge our vision regarding the work of the ministry in the future. In the Hawaiian congregation, I saw the majority of the young men and women, graduates of high school, half a dozen of them going to

the college in Honolulu. They could pick flaws in my grammar right along if they tried. Is that a good thing? Would it not be better now for a man to be sent on a mission like that who could clothe the message in a proper way? Yes; and it is going to be that eventually; there will be more education than there has been in the past.

I believe somebody says that some in this branch or this stake are going wild on education. It is all right. Let a man who has been out in the field have his say regarding it. As one of the ministry, let me give you a few experiences about the calling of the ministry. I believe in a call from God. In the Doctrine and Covenants we are told that the first twelve were called through a committee. The committee were told to "search out those men who had the desire." See? These men went around and searched out the first Quorum of the Twelve, and they hunted for them. That's what the church is going to do to-day; hunt for young men and women who are ready to go out and offer their services.

There's been a call made for the young men who are to go to foreign missions—to prepare. Let me just tell you a little about our mission over in Hawaii. We have done work among the Chinese, and Japanese, but to my mind our labors over there have been practically a failure. I do not say this to disparage the noble efforts made there by conscientious and intelligent and consecrated men and women; but our methods have been wrong. Our vision has been too narrow; too limited.

To work effectively among these people I believe we must have a man and a woman for the Japanese, say, who will give all their time to the Japanese Mission. They will have a mission house, and must entertain them; must look after them. The women must be interested in the habits of the women. The men must be interested in the work, in the lives of the men, and they must have some knowledge of hygiene. They must have some knowledge of the customs of the people, and this matter must come in their instruction, and I believe we are on the right track if we adopt some such methods.

In the church in the islands there are Hawaiians, Japanese, Filipinos, Chinese, and we have to mix them all, and it doesn't work very well. At least, that is my experience over there. I have possibly baptized just as many Orientals who have held on as some of the others, but I think with our present methods, our mission to the Chinese and Japanese is decidedly a failure. Who will volunteer for such work as that? The church is calling for volunteers. I hope a lot of young men and women will volunteer. I hope five hundred young men and women will volunteer to prepare for future missionary work

in foreign fields, and that from them the selection will be made under divine direction.

Now, let me tell you what happens over there in that mission. We have some Chinese children in our Sunday school. It is an inspiring sight to see them come into the Sabbath school, and then when the first song is finished they are ready to march. We have some Chinese, Japanese, Hawaiians, part Hawaiians, some white, we have Filipinos, and we have some various nationalities, and all these marching around there. It is a grand sight to me; but let me tell you what actually happens in practice. These Chinese children may go to two other Sabbath schools the same day. They thereby get a kind of theological hash. They will go to three Sabbath schools in one day—all different denominations. When they get up to a certain age we cannot hold them. One young girl was very active in Sabbath school, worked faithfully; she went to these other denominations; they offered her a position, to be instructor, act as a paid teacher, and she took it: We didn't have such a position to offer her, and we lost her.

These foreign missions require special instruction for those who take part in them, and we must enlarge our vision regarding foreign work. I believe it is absolutely necessary.

Daniel was a man of God. He must have had intellectual visions as well as the spiritual ones, and if we are men and women of God we are going to have spiritual and intellectual visions; but I believe that men and women must be called of God to officiate in the work of the Lord, and I think that God Almighty is calling men and women into the various branches of the church work. Let me assure you the Lord is working. Men must receive visions regarding the work of God.

When I was called to the ministry, three times in one night the Lord spoke to me in a way that so long as I have memory I shall never forget. I was called through Apostle Gomer T. Griffiths, and I wouldn't accept ordination until I knew for myself, and I don't think any man ought to accept ordination until he is sure—positive that the call is from God. When I was called I prayed and fasted, prayed standing, prayed kneeling, and finally I sprawled right on the floor and said, "Lord, I cannot get down any lower." The trouble is, we want to receive information from the Lord without working and wrestling for it. Revelation doesn't come cheaply. If revelation could be had cheaply, it would be cheap revelation. I worked, and fasted, and prayed, prayed, prayed, and finally one night I received, three times, instruction that I have never forgotten, and never

shall forget, regarding my call, and here was what came to me:

I prayed the Lord that he would satisfy me. The Lord gave it to me in this way: "The call through mine apostle, Gomer T. Griffiths, is of me." I went to sleep again, and then I was roused with the glorious physical feeling that came over me, and then the message came to me. I went to sleep, and again was aroused the third time, and then I knew what the Lord wanted, so I got out of bed, and thanked the Lord, and gave him thanks for this wonderful message which had come to me, then I wondered at my audacity in demanding that the heavens tell me something. But, anyway, I wanted to know, so I could go out and tell the people something that I know to be of God.

I have been president of various districts, and I remember one time I was over in the western part of the district, and word came to me by the Spirit of the Lord. I had the vision that a young man in the city should be called as an elder. I wondered, thinking about that man, and wrote the minister in charge, Brother R. C. Russell. I have traveled with him. I am glad I had that opportunity. I consulted with him about it, and I learned later on that a young sister got up in a district conference and prophesied that this young man should be called soon to the eldership, and I knew nothing about it. So God is calling men and women into the church work.

Let me tell you what happened over in Honolulu. I was walking down Kala Kaua Avenue, and was about to get upon the Waikiki car when all at once the Spirit of the Lord rested upon me, and gave me instruction regarding a young sister there, that her work was along lines of vocal work in the church, and oh, the glorious feeling that came over me when that light came to me! She was trained, and had a cultivated voice. She was *prepared* when the time came for the Lord to call her—a prepared individual. That's the vision we must have. We must prepare, brothers and sisters, for this work of the Lord. We must get busy. The ministry must not be lazy. They must avail themselves of every opportunity to develop themselves.

I will give you another instance of a call over there. To my mind it was a beautiful call—coming to a brother over there, a very faithful man; faithful for years. He has raised his family in the church, and they are faithful. He is a white man. His daughters are educated girls, and above the ordinary in intelligence. He is a man of beautiful character. I have often wondered why that man was never called to the ministry. He was not called to any office, and yet he had been faithful there for years.

One day I was out in the mission house, and all at once the Spirit said to me, "My servant Lorenzo A. Moore should be ordained to the office of elder." I was astonished. Ordain that man! take him right out of the membership and make him an elder! And then here's what came to me—that the Lord has *reserved* men. This is the army of the Lord. Every army has reserved men, and the Lord told the elders there in the first part of the Doctrine and Covenants: I have reserved men that ye know not of, holy men; and as much as told the elders, If you don't do the work I will call upon some who will. If we don't do the work the Lord has reserved men somewhere, and he knows where they are. The time had arrived for this reserved man to be called, and in his ordination was this beautiful thought given. This man has a very responsible position. He has charge of the reservoir where the elite of Honolulu reside. He has charge of the reservoir—that the water doesn't become contaminated; so in this ordination this is what was presented. As man has intrusted you with responsibility in looking after the waters which quench the thirst, the Lord now places upon you the responsibility of giving the waters of life of which if men and women shall drink they shall never thirst.

God is calling men and women by revelation, and don't become fearful that the church is abandoning its position along that line. I wouldn't give much for a man who occupies in the ministry who hasn't been called of God. I believe the new Church Architect has been called of God. He has been preparing for that purpose. We need an architect. If you don't believe it just go around and see some of the architectural blunders and monstrosities that we have for churches. I believe the auditor of this church is called of God. His schooling has been such as to make him competent. So, let's prepare for any work the Lord wants us to go into. Let's have the larger vision, the vision of preparation, and let's try to hold to this vision; and you young men and women say as we have here in this hymn No. 28 in the Praises, "I'll go where you want me to go, dear Lord; I'll do what you want me to do."

I am sorry we don't sing that at General Conference any more. A man who is not willing to go out with these sentiments in his heart hasn't any business in it at all. Do you want to go where the Lord wants you to go? Or do you want to go some place where you will not fit—like a square peg in a round hole? If you don't want to go where he wants you to go you are a very poor excuse of a representative.

Let the young men and women volunteer in any way they can, for this is a day of sacrifice. The

strong have been dying for the weak. Why, Darwin's theory is upset. This war is a demonstration of it. Instead of the survival of the fittest and the strong, it is the weak, the women and babes, except those the Germans got—it is for them the strong young men have died. They died for the women and children, and the old men, and that law of sacrifice runs throughout nature. It is not the survival of the strongest all the time. There's this law of sacrifice; and now the church has called upon the strong to save the weak. Christ, the strong, came to the earth to save the lowest and the weakest.

May the Lord bless and guide us. I believe that the church is the apple of God's eye. I believe that Christ, as the record says, Christ gave his life for us. If we carry it to the end it will permit us to travel first-class through the ages of eternity. Brethren and sisters, I have traveled on ships first-class, second-class, steerage, and down in the hold. I have traveled four different ways. I don't want to see my brethren have to travel down in the hold throughout the ages of eternity because the hold, well, I won't say anything about it; you can imagine it if you have any imagination. The steerage isn't what you would like to travel in throughout the ages of eternity. I came over from Honolulu first-class because that's the only class I could get. I have gone in the second-class. The difference in the intelligence and culture between the first and the second class is noticeable. And I have been down in the steerage. Difference there again. Brothers and sisters, how do you want to travel through the countless ages of eternity? Have you a vision? I have a vision of traveling with God and Christ and the elite of the whole universe. That's the kind of people I want to be with.

The beauty of traveling first-class is that you can go anywhere; all over the ship; from its top down into the steerage; but if you want to go first-class, you may go lower but you must not go higher. They are to some extent in prison, and I think that is what the prison is like, and what it means. Just simply have to stay in the one place, while those who travel first-class can go anywhere, and Jesus Christ says, All power is given unto you, both in heaven and on the earth. He says to his apostles, Go ye into all the world—trying to enlarge their vision.

I believe the ministry of this church should have the prayers of the Saints more than they do have them. They should have your assistance; they need your encouragement as they have never had it before. I believe there are fields of investigation and ways of defending this latter-day work that have not presented themselves to our minds in the past. For instance; I am getting up a little lecture on astronomy. I have been studying that subject for years.

I have never heard, in all the time I have been in the church, an elder, nor one of the ministry, preach upon that subject which God Almighty says in the Doctrine and Covenants, "any man who hath seen any or the least of those hath seen God moving in his majesty and power." Why haven't the ministry of this church taken the stars for their subject and showed the majesty of the Almighty? Because we have not had sufficient training. We were too ignorant. I have been studying up on that subject, and have prepared some lantern slides.

When I landed in San Francisco of course I wanted to come right home, but I have always had a desire to look through the Lick telescope. I wanted to see that vision—looking through that sixty foot, thirty-six inch instrument. You can only get there Saturday night. I landed in 'Frisco on Monday. So I stayed around San Francisco, preached for them, and eventually went to San Jose. The San Jose branch kindly made arrangements, and provided a car, so we toiled up Mount Hamilton. We had to climb to get the vision, and it is a very dangerous climb, too; but as you get up what a magnificent sight! You look down upon the California poppies, the peach trees, the apple trees, the plums, and the various trees—everything in bloom.

No wonder the California people love California. The better part of it is almost as nice as Hawaii, but not altogether. In spring it is beautiful, but Hawaii is paradise all the time. We got up there and found there was a fog. Couldn't see a thing. There was that magnificent instrument—and sometimes the church gets in the fog. It has all its machinery. Everything is all right, but we don't have any vision. We cannot see. Above were the Pleiades, Saturn, and Jupiter. They were all up there, we knew, but we couldn't see them because of too much fog. We looked at that instrument by which these things are revealed, and had profound respect for it. It wonderfully enlarges men's vision. There are two little telescopes put together called a spectroscope. A grating having something like 40,000 lines to an inch, ruled on it with those two little telescopes and this grating, men can tell upon the distant suns what kind of elements are there.

How wonderfully these little instruments have enlarged the vision of man. The Doctrine and Covenants is a wonderful book. The eighty-fifth section to my mind is the biggest form of inspiration. It has enlarged our vision. The God of wisdom is with us and will enlighten our minds. "The glory of God is intelligence."

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Honesty is one part of eloquence. We persuade others by being in earnest ourselves.—Hazlitt.

## THE OUTLOOK---Part 3 Retro-, Per-, and Prospective

BY COLUMBUS SCOTT

### THE GREAT RESTORATION

The Prophet Zachariah speaks very plainly of the opening of "the eleventh hour" dispensation, "restitution," and work as follows:

I lifted up mine eyes again, and looked, and, behold, a man with a measuring line in his hand. Then said I, whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, *speaking to this young man*, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.—Zachariah 2:1-5.

A wonderful prophecy this!

Progressive events and conditions have been favorable to the fulfillment of this prophecy, since the restoration of the gospel through the angel's message of 1823 to 1830, and since. But not before. A different civilization has arrived on earth. Now, stone walls are no longer a defense to great cities in these days of gunpowder and forty-two centimetre guns! God will now be Jacob's defense, as saith the prophecy foregoing.

When Judah returned from captivity in Babylon, B. C. 530 to 536 (see Nehemiah 4, 5), an angel appeared to the *aged man*, Daniel, the prophet, and told him *the walls of Jerusalem* would be built again, even in troublous times. (Daniel 9:25.) But before Jacob's final restoration, God's angel was to visit a *young man*; saying: Jerusalem shall be inhabited "as towns without walls," by God's "ancient covenant people." (Jeremiah 30:1, 2; 7:9-11; Romans 11:25-27.) When Israel is restored and are building their eclectic republic, God will be their "wall of fire round about, and will be the glory in the midst," he says. (Zachariah 2:1-6.) Later Christ will come, and reign gloriously in their midst. (Isaiah 24:21-23; Micah 4:3, 4; Joel 3:15, 16; Zachariah 8:2; Matthew 19:27, 28.)

This is confirmed by the great evangelistic prophet, Isaiah, thus:

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.—Isaiah 24:23.

### THE YOUNG MAN

God has ever had the way and the time when his purposes should begin, and be carried out. He has always done his work among men, as a rule, as man unconverted decides he should not do it. See all history. God does not it seems—cannot please man

in his ways. Strange! Jesus said to the Jews of the coming of John the Baptist and his coming:

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto the fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, he hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber. . . . But wisdom is justified of her children.—Matthew 11:16-19.

It seems impossible for God's ways to suit man. Is not this strange?

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.—Isaiah 55:8.

What are the Lord's ways? What have they ever been, in his dealings, in his works with man?

And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.—Hosea 12:13.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3:7.

Who among men to-day will instruct God as to where, and through whom, and at what locality, and in which government he should begin the wonderful work of "the eleventh hour"? And whom he should authorize to open up that work?

It was in the year 1823 to 1830 A. D., and in western New York, near Palmyra, and in Seneca and Wayne Counties, and at Fayette the work began. At the home of citizen Peter Whitmer, a good man, the first branch of the church was organized. A young man, Joseph Smith, by name, associated with another, Oliver Cowdery, and four others, formed the church. A small beginning do you say? How many were associated with Moses and John the Baptist at their respective beginnings? (Exodus 3; and Mark 1:1-3.) Joseph Smith was born of honest, humble parents, at Sharon, Windsor County, Vermont, November 23, 1805. When ten years of age, he with his father's family, removed to near Palmyra, New York; and to Manchester, five years later. A great religious revival was held there, in which and after, the ministers differed in teachings. This aroused thought as to who was right; which one of the differing doctrines was true? This question became serious. It kept recurring to him. He was unable to determine as to which doctrine taught was right! He was unable to decide. He read the New Testament and began to pray as to which to join. He solemnly considered, in the light of an earnest desire to be saved, as to the differing doctrines and churches existing, the question: Who is right? *What shall I do to be saved?* And who of all these differing teachers is the one to unite with, was a serious consideration.

He was finally led to seek the Lord, as he rightly did, to show him the right way. It is a splendid

thing even at this late date not to take everything for granted! We have the right to inquire and be satisfied on this subject of eternal interest to us. God's word gives us this liberty.

Making this discovery, and reading to find the truth and the way, he read the language of James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1: 5.

But let us be sure in advance, that if we ask, believing, God will never contradict himself. He will answer just the same every time.

Desiring earnestly to know what he must do, he was answered to the effect that those differing sects were not any of them altogether right; that their creeds were wrong; and that he must not join any of them. He halted at this, but continued to read and pray.

While at prayer one day, a heavenly "vision" was opened to him, and two glorious personages appeared in the vision. One of them pointed to the other, saying: "This is my beloved Son, hear him!" God thus began to prepare him for his part in "the eleventh hour." He was assured that God and Christ existed. And although he was bitterly persecuted and cast from the midst of the people there, he stood to the truth of it all his life.

After his vision the "young man" was bitterly persecuted. Although so young, he moved about in the community as did other young men, and said but little about his vision for a season. At length, on the evening of September 21, 1823, he was led to surrender himself to humble, fervent prayer to God, for the forgiveness of his sins, and to know how he stood before the Lord, and for direction as to his duty. After being thus engaged for a season, an angelic messenger appeared to him, a personage of indescribable brightness and glory. His glory dispersed the darkness of the room. Being fearful, the angel spoke to him, saying, "Fear not."

This beautiful personage said he was a messenger from God to him, and among other things, that God had a work for him to do; and gave him such other information as he was sent to impart to him.

In order to impress him as to his duties, as to his work and mission, and the development of the great work of the last days, the angel appeared three times the same night, rehearsing the information, and further, instructing him concerning the great work of God to be accomplished in these "the last days." He was told that "his name should be had for good and evil among all nations."

Among other things concerning which he was informed from the Lord was that the time was near at hand when God would begin to prepare the way for the children of Abraham to return to the land

of their inheritance—the land that God gave in olden time to Abraham and his descendants, "to a thousand generations." (Psalm 105: 6-11.) After the Book of Mormon was delivered to him (1827), and had been translated, being a *record of the history* of the peoples of ancient America and of God's dealings with them, it was printed and sent to the world in 1830.

In the year previous the divine authority to preach and administer in the ordinances of the gospel was restored to him, and the young man associated with him, Oliver Cowdery, by name—a school-teacher. Thus the work of the Lord in "the eleventh hour" began to open up; and many became converted. Thus the work grew.

Joseph lived to see the church increase in numbers till June 27, 1844, when it numbered some 150,000 or more, on which date, he, the presiding elder of the Church of Jesus Christ of Latter Day Saints, and his brother Hyrum Smith, were martyred at Carthage, Illinois, for the faith of the everlasting gospel restored through him. His brother Hyrum was the patriarch of the church. No charge ever brought against them by the opposers of the church was ever sustained. (See Matthew 23: 33, 34.) And such has been the lot of many righteous prophets and others since Paul's day. (See Revelation 6: 8-11.)

We have given the merest outline of the introduction of the great and wonderful work of God; of the time of the opening of "the eleventh hour" dispensation—the great latter-day work of God. And the Biblical evidences submitted may be better appreciated as we consider the work of God to be done in his infinite love, in behalf of the human family in

#### THE LAST DAYS

Are the people of the earth now living in the last days? Many of even the learned are coming to the conclusion that we are. Conditions now existing among the nations of the earth so testify. "The last days" were in the future from the ancient apostles' days. (See on this 2 Timothy 3: 1-9; 2 Peter 3: 3-6; James 5: 1-8.) "Perilous times," and scoffers at the doctrine of the second advent of Christ as prophetically taught, and the trials of the world as between labor and capital. Where is the wisdom to be found now to steer the world clear of the perils here predicted?

But to the important subject—God's "eleventh hour" call to the kingdom of God, to mankind unto eternal life.

After the church organized by the Savior and his apostles, in the three following centuries, had apostatized from the faith—gospel truth—because of false

teachers, as predicted, and was gradually disorganized; (See Acts 20: 28-30; 2 Thessalonians 2: 1-12; Revelation 12), after her *official power* had left her, under the symbol of the "man child," she was left to the aid of the world, flying by *earthly* aid or "wings"; flew into "the wilderness," where her food—doctrine—came from "*the face of the serpent*,"—not from God! (1 Timothy 4: 1-6.) She sought the favor of the world! Nor was she ever seen to be recovered from the wilderness. The last time she was seen, she was seated on the world (Roman), her new name written on her forehead. (Revelation 17.) Strange! But after the gospel was restored, the church was restored anew. (Jeremiah 31: 31-34; Revelation 14: 6, 7.)

But you say: she (the church) went to the "place prepared of God" for her. So did the rich man. (Luke 16: 22, 23); and "the devil and his angels." (Matthew 25: 41.) That the church might be restored in "the eleventh hour," this prophecy was fulfilled in 1829.

And I saw another angel [messenger] fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea; and the fountains of waters.—Revelation 14: 6, 7.

Churches, like other organizations, are the outgrowth of doctrines. Differing doctrines produce diversity of organizations. It cannot be otherwise. Said Jesus: "My doctrine is not mine but his that sent me." (John 7: 16; 12: 48-50.) As we contrast organizations existing now with the church as a body described in the New Testament; and note that as the expression of the will of the unchangeable God; we should not wonder that the time is now past that he has restored the everlasting gospel, not only in "word" but in "authority," and the Holy Ghost (See 1 Thessalonians 1: 5; Galatians 1: 8-10), and the church, as his means of regenerating and saving man. Even the gospel, in word, to convert, "power" to administer by the authority; Holy Ghost to give the "much assurance," the church in which all may be in the one body. (Acts 2: 47; 1 Corinthians 12: 13; Ephesians 4: 4, 5.)

Did God make a mistake and find it out later? And still later let the world out to classes of learned men, who without any revelation from him to themselves, and per consequence, without any *divine authority* try their hand at organizing churches in which to associate us all religiously? How can we be assured, or they assure us that we can be saved outside of the church described in the New Testament as God originally built? How? Where? By whom? Show us where God ever authorized a change from his will as originally expressed? We are generally

answered: "The church as originally organized was, with its originally chosen officers as originally chosen and authorized, done away because no longer needed!" Where is that prophesied or so stated by any divinely inspired man? Show us this from God. It will be a new revelation. This new doctrine is not "confirmed by signs following!" This is purely human and not of God. We prefer to believe the doctrine of *the great restoration* of the gospel, and the church, the Jews; and the earth to its paradisaic glory, than to trust this human assertion supportive only of human inventions!

Our Savior, when interrogated by his apostles as to what the "sign" of his coming (see Matthew 16: 27; 25: 31; Daniel 7: 13, 14, and 27; Psalm 50: 3-6) would be, answered:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24: 14.

This language is the conclusion of the last part of a three-fold question which the apostles propounded. (See verse 3.) He warns them first, relating to the deceptive spirits that will be among men just before his second coming in great glory. The question is not, What shall be the signs (plural), but specifically, "the sign," "of thy coming, and of the end of the world?"

At verse 15, Jesus begins his answer to the disciples' first question, which relates to the destruction of Jerusalem, and which was fulfilled in A. D. 65 to 72. He concludes the answer to the first question at verse 29, and then reverts in general to the signs of his second coming to the end of the chapter. A "sign" in any respect is an unusual event pointing to another event. The proclamation of "this gospel of the kingdom," there referred to, but not another gospel, but it is the one he and his disciples preached in that day when he was here. None of the renditions of the varied doctrines that differ with his can point to the near approach of the end of the world as a "sign" or rather "the sign" of his coming. But the proclamation of "this gospel of the kingdom" restored in its full, will—does, rather—constitute "*the sign* of his coming, and the end of the world."

For the principles of the doctrine as then taught see Hebrews 5: 12; 6: 1-3; Matthew 5; Acts 2: 38, 39; 8: 14-18; 19: 1-6; 13: 1-4. Men obeyed the gospel so far as to be baptized, and "had great joy," but had not received the Holy Ghost till after the laying on of hands. Paul and Barnabas did not go into the gospel work till they were called of God through the Holy Ghost, and ordained by the laying on of hands of those authorized.

Did the ancient ministry of Christ preach and practice more than the gospel when they confirmed believers for the reception of the Holy Spirit? If

so, why? Were they doing wrong? If the ancient divinely called ministry could not do their duty as such, and leave the laying on of hands with prayer out, how can uninspired men preach the gospel and leave the laying on of hands out now?

Was it a part of the "all things" they were commanded by Christ to teach "them to observe," and "lo, he would be with them to the end of the world?" What part of the gospel so anciently declared can be left out now? Did mankind need more gospel to save them in apostolic days than to-day? If so, how much?

These questions carefully considered will enable us to see why the gospel, including divine authority to administer in the name of the Father, and of the Son, and of the Holy Ghost, should be restored in the last days.

The definite "gospel of the kingdom," preached as a witness—"the sign of" the coming of Christ in glory, appealing directly to man's *reasoning powers*, renders the other marvels as signs of Christ's coming intelligible.

That is as true as that signs are now occurring and will occur. But speak to many of the signs of the near approach of the second advent, and they will reply, "Oh, such things have always been."

"There have always been earthquakes, pestilences, famines, and curses of various descriptions." But the gospel, as Jesus and his ancient apostles taught it, is the surprise of all in these last days! And this is the answer to the question! What shall be the sign of thy coming and of the end of the world? Surprising! In the light of these reflections, read again Matthew 24:3-14, and think; and see the reason for the restoration of the gospel in "the eleventh hour" call.

## OF GENERAL INTEREST

### THE LIFTING MISTS OF ALCOHOL

Forecast: Probably dry.

Which serves to remind of many things. A considerable proportion of the adult male population of these free and independent States has been seeing things through the bottom of a glass for some generations. These lookers through a glass mistily are now going to find out how things look to the naked eye.

They will find it a strange world. Everything they see will be as it is, and consequently novel and unfamiliar. They will have to get acquainted with all objects that before looked to be something they were not. They will have to learn to recognize the truth when they hear it and wisdom when it is expounded,

for heretofore they knew truth and wisdom only as those articles were indicated with a wet forefinger on the bar by a companion on one side of it or the person in a white apron on the other.

The maxims, the advice, the protestations of verity, the luck pledged, the friendships sworn—how sound and plausible they all seemed at the time. The strange man who suddenly appeared out of the mist at our elbow, whose hand was on our shoulder and whom we had invited home to dinner, oblivious to the fact that the next meal in regular order at our house would be breakfast—how feasible and rational seemed the propositions discussed with him and sealed with handclasps.

The bartender whose wet towel travels round and round and round on the bar leaving your elbow an island in a bubbling sea, how weighty and convincing and how replete with the philosophy of ages seemed his conversation. How sparkling his repartee, how lively his wit.

Only with the morning sun did doubts arise that this flow of soul was genuine. Then it seemed a flow of the mere mopings under the bartender's towel. We tried to recall the name of the man we had agreed to meet every afternoon regularly, just to talk to. We hoped he was a stranger in town and wouldn't come back for years.

These next mornings are going to be a regular thing with many persons now. They are going to see the facts of life by the light of day. They have got to make a new line of conversation and establish a new reputation for wit. It won't be so easy to raise applause and laughter, and approach to and by strangers is going to be considerably more difficult.

The saloon door is oscillating to a final close. It is closing on a chimera—and a smell—that never have been reconciled to our natural habits of living. It was an unreal atmosphere. We never could carry it with us further than from one saloon to another.—Selected.

### THE CHURCH AND THE PEOPLE

[The following is an extract from the *Empire News*, of May 18, from an address by the Reverend E. E. Smith, Vicar of Saint Matthew's, Leicester. It concerns itself especially with the Church of England, but is worthy of consideration by all.

In a recent lecture, President F. M. Smith remarked that the church seemed to have been building a hospital and graveyard at the foot of the cliff, to take care of the people after they fell off, instead of putting a railing at the top to keep them from falling.

To-day, the thought of many is given to this problem, How to make the church more effective for service here.

It has been one of the fundamental principles of our church that the brotherhood of man is as vital as the doctrine of the Fatherhood of God. The redemption of Zion here means care for the laboring man here and now, instead of

the other worldliness too common in the history of the church at large in the past. This church has always held the economic and social problem to be the vital part of its work, and that in a way to help man, and not simply to dole out a pittance from time to time.

This clipping is sent us by the kindness of W. Spargo.—  
EDITORS.]

(By the Reverend E. E. Smith, Vicar of Saint Matthew's, Leicester. Son of a working man himself, he is out to bring the church more in sympathy with the great mass of the people.)

"The church for the people, and the people for the church," ought to be the motto of every parish priest in the country.

Before the war it was publicly known that every section of organized Christianity was losing its hold upon the working classes. During the war this was more and more manifested.

After the feverish rush to churches on the part of a great number of people during August to December of 1914 there has been a steady relapse; the church is regarded by many as *effete* and as having no hold upon the working classes.

For this there are many reasons. And not chief amongst these are: (1) the *respectability* of the Church of England; and (2) the *lack of sympathy* she has shown in the interests of the poorer and working classes.

The church has, in the past, been tied down by an inelastic system, with its leanings towards the "respectable" and moneyed classes.

The interest she has shown in the rank and file of the democracy has been one of a *patronizing* and "ambulance" nature.

The working man *hates patronizing*, and justly so; and the "ambulance" work of the church has consisted in dealing with and alleviating symptoms rather than with the disease itself.

The handing out of doles and charities, of relief tickets and other effects of a *pauperizing nature*, have been the outward signs of an ineffective and false economy.

The church has taken the side of the man who has exploited man, curried favor with him, and tried to compensate and also salve her conscience by charitably relieving the distresses of the sweated laborer.

The "sweater" is not only a robber of men but a robber of God, and this is not far to seek as a deduction from the church's creed. The laborer uses his life in his labor; in the case of the "sweated" the bulk of the profits go to the "sweater."

In other words, the life given by God has been exploited for the sweater's own profits. And yet *the church has stood by and witnessed this scandal without protest.*

Christianity comprises not only the belief of a

faith, but the application of that faith to everyday principles; otherwise it is reduced to nothing more than a philosophy.

But if the church is to be any *power and example* in the world of reconstruction she must set her own house in order. She must see that *her own employees* are not sweated.

The fact that the verger of my own church should have to keep clean a church which accommodates twelve hundred people for the magnificent sum of fourteen shillings a week is a case in point.

On the other hand many clergy are having to work for salaries which, comparatively speaking, are no better than this. Much more might be written on this point, but my space is limited.

Taking up the democratic point of view, we want more *clergy from the working classes*. Men who have been brought up in the hard school of labor, and who know from bitter experience what constitutes poverty and real suffering.

The experimental person who takes on a laborer's job for a week only knows one side. He can return to his comfortable home, and has no fears, knowing for a fact that his income of wealth is assured.

But not so the "sweated" laborer. His is not experiment, but experience, with a return to a home of dire necessity, and that makes all the difference in the world.

If, then, we can have in our ranks more men who have tasted of this dire necessity, and who, in consequence, are better able to truly sympathize with the laborer and the poor, then we can look to a steady flow to the church of those with whom the church has lost touch.

This is one of the remedies—and there are others besides—which will help us on to "The church for the people, and the people for the church."

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### PEACE OF WESTPHALIA

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Doctor Arthur MacDonald of Washington, District of Columbia, has prepared a pamphlet, "Suggestions of the Peace Treaty of Westphalia for the Peace Conference in Paris," in which he draws a number of parallels between the conditions at the end of the Thirty Years' War, and of the recent world war. The Thirty Years' War was one of the bloodiest wars and most terrible ever held. It was a religious war, but the peace of Westphalia marked the end of religious war. The conclusion should prove of interest at the present time. The Thirty Years' War involved much of Western Europe before its conclusion. There was some disinclination to peace. Though it was a religious war, still such terms appeared in the treaty as: "No one

of any party shall look askance at anyone on account of his creed."

In conclusion Doctor MacDonald's leaflet should prove of present interest.

"As the victorious party in war is much less inclined (if inclined at all) than the conquered foe to yield anything, will the allies, without the experience of defeat and exhaustion, be willing to yield enough of their sovereignty to make the future peace of the world permanent? Will they be magnanimous and give up some national advantages of the present for future international benefits to all mankind? In short, are they unselfish enough to so temper their justice with mercy as to establish a world peace, the greatest boon to humanity ever known?

"Here is a supreme opportunity. Will the victorious allies arise to the occasion and make future wars improbable, if not impossible? We say 'impossible,' because if a nation is recalcitrant, it can be punished by a general boycott, leading toward its economic ruin. As the instinct of self preservation is the most powerful influence in nations as well as individuals, it is a moral certainty that no nation could or would submit very long to such punishment. Just after a war is ended, when the belligerents feel more keenly its effect than later on, they are much more disposed to make mutual concessions. Will the victors of the European War strike *at once* while the iron is hot, and insist at the outset on the one paramount issue, the absolute prohibition of all wars? Such a decision would radiate through all further proceedings of the peace conference and greatly facilitate its work. By this making a certainty of the most important question of all history, no matter how difficult and delicate matters of greater or less importance may be, the conference of Paris will have assured its success in advance the greatest and most beneficent influence that the world has ever experienced, just as the peace of Westphalia was in its generation.

"In the peace treaty of Westphalia were these words: 'The hostilities that have taken place from the beginning of the late disturbances, in any place of whatsoever kind, by one side or the other, shall be forgotten and forgiven, so that neither party shall cherish enmity or hatred against, nor molest nor injure the other for any cause whatsoever.' Will the peace treaty of Paris contain as generous and noble words, and stop all political wars forever, just as the peace of Westphalia put an end to all religious wars?

"Will the twentieth-century Christianity, with its supposed greater liberality and enlightenment, be as

far-seeing, unselfish, and effective as the Christianity of the seventeenth century?

"Let the conference at Paris answer: Yes.

"Just as the spread of education and knowledge has gradually liberated the intellect so as to undermine the ideas upon which religious wars were based, so a similar process of enlightenment may be necessary to cause political wars to cease."

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### SECONDHAND BIBLE KNOWLEDGE

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"The pages of the Bible have never been opened by many of the great social leaders of to-day," declared Doctor Charles Foster Kent, noted religious writer and Yale theologian who to-day addressed the fifty religious workers in attendance at the religious conference now in session at the University of Iowa.

"These men are living on the inheritance of the Bible which they received from their fathers and grandfathers. The great question now is how many generations can this endure before they must return to the fountain source."

Doctor Kent is not worried about the present generation's seeming indifference towards the Bible. He thinks we are on the verge of a revival of interest in the book. Scientific methods and higher criticism, instead of making persons lose faith in the Scriptures, are only making the Bible fit the needs of the new generation.

That the Bible should be taught in all the schools and colleges from the historical and literary standpoint is the belief of Doctor Kent; he considers this would be a big step toward united Christendom.—*Des Moines Register*, June 25, 1919.

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Women sometimes get a little provoked at their housekeeping. It's get up, get washed, brush hair, get breakfast, sweep and dust and cook and bake and wash dishes and make beds, brush hair, sew and wash and get lunch ready and just the same monotonous round. They get cross at their husbands because they have to do the same thing every day. That's a perfectly natural feeling, but it isn't supernatural. Life does not win by the things easy to do, but by the hard things; not by the natural but by the supernatural. Every man gets tired when he reenters the house and always hears the same thing, "Wipe your feet off." When life is hardest is where life fails to reach up and dream. Christ took an ordinary evening meal and made it ineffable and eternal.—William Quayle.

Each day is a new life and an abridgment of the whole. I will so live as if I counted every day my first and last; as if I began to live but then, and should live no more afterwards.—Bishop Hall.

## HYMNS AND POEMS

Selected and Original

### God's Holy Spirit

(A translation of Hymn 85, Welsh Hymn Book. By special requests from Wales. By J. R. Gibbs, Warrensville, Ohio.)

God's Holy Spirit, the true light,  
Shall dwell in us to lead us right,  
And kindle in us heavenly flame  
In strains divine to praise his name.

May its revealing power show  
The perils in our path that grow,  
And 'all the wily deeds of hell  
Before they come, the Spirit tell.

Temptations in our path that lie—  
The Spirit helps to pass them by;  
And wrath and envy in the heart  
The Spirit causes to depart.

Hypocrisy cannot prevail;  
The Spirit shows beneath its veil,  
And treachery within a heart  
The knowledge of it He imparts.

All foolish pride and self-desire  
Will vanish by its heavenly fire;  
And grief and pain within the heart,  
By its great power will depart.

Blessed are they whose faces shine  
Like beaming stars with love divine;  
They are the happiest of the race;  
Are saved forever by God's grace.

## LETTER DEPARTMENT

### The Pressing Need of the Church To-Day

My observations in various branches since the General Conference and my conversations with some of the deeply consecrated men in our church, lead me to the conviction that before we launch out upon foreign mission work we need a revival of faith in the gospel among our people at home.

Everything points to the fact that we are living in peculiar and trying times. Some aged, faithful members of the church bear testimony that they never witnessed the indifference among the Saints that exists to-day. The apostasy that is in the air everywhere about us, has crept in among the Saints, and they are being seriously affected by it. We must find a remedy. There is only one: the kindling of fervent faith on the altars of our branches. Our reunions this year, should, it seems to me, give themselves up to fervent prayer. It rejoices my soul that I am finding this condition at the reunion here in Clitherall, Minnesota, from which point I am writing this article.

The apostasy in Canada, the turning away of members in many of the branches, and the indifference of others, have caused the church to bleed from many wounds. We are not suffering quite so badly as the sectarian churches. The Reverend C. F. Wimber, the well-known evangelist, is my authority for the statement that seven thousand congregations

passed through twelve months without a single member being added by conversion, letter, or otherwise. The whole religious world seems to be affected by the spirit of apostasy that seems to be "going about like a roaring lion, seeking whom it may devour." The painful fact is, it is devouring thousands. The pride of Babel is seen to-day, not in the erection of a tower on the plains of Babylon, but in the God-defying spirit of the age.

I have just finished reading, for the fourth time, Canon Farrar's great Christian classic, entitled, *Early Christianity*. He shows that the history of God's dealings with the world and through the church, has been one long series of backslidings and reclamations, fallings away and restorations.

But Canon Farrar seems to lose sight of the fact that Paul tells us of a time, which would precede the coming of the Anti-Christ, when there would be a general falling away, more universal and pronounced than any that had obtained before. I do not wonder that many Christ-loving souls, in the church and out of it, are profoundly convinced that we are in the "testing time" or "hastening time," in other words, that we are entering into the apostasy that was seen coming through the inspired eye of the apostle.

A great religious revival, prepared for by days of prayer and supplication in all our branches, seems to be the desirable thing at this moment. The branches are sorely in need of it. Nothing but the humbling message of the cross can bring us to our senses. We are told that the Son of Man is as one going into a far country to receive for himself a kingdom and then to return. Great things are ahead. Glorious things are spoken with regard to the church. They will be realized in God's own time. But we must give ourselves to the great work of bringing them about.

We must be true to our calling and fight the apostasy that seems to be gaining ground everywhere about us. Once in a while in conversation with my benefactor, John S. Huyler, he said to me with a sad expression on his face: "It seems to me we are entering a starless midnight of church apostasy." That was many years ago. It was a fearful statement, but the statement does not compare with the reality that is on the world to-day.

I once asked a noted bishop of one of the leading denominations what percentage of the denomination he believed were Christians. He answered, "Not more than eight per cent." That was ten years ago. If this good man's words were true then I wonder what percentage that same denomination would meet the requirements of Bible Christians now. During the white heat of the unfavorable criticism heaped on the Y. M. C. A., a worker of that organization was asked to sincerely state how many, in his judgment, were members of that organization, for religious reasons. The answer he gave, and which, in truth, he had to give, was startling. It was this: "Not more than five per cent, to be liberal in my estimate; but I doubt if more than three per cent really are such."

This is outside the church. But who can deny that we are affected by the apostasy everywhere about us? To say we are not is to cloud the truth. Whoever says we are not is ignorant of the religious state of the church. The fires on many of our altars are burning low. They need reviving.

AUGUSTINE DWYER.

The crowning fortune of a man is to be born with a bias to some pursuit, which finds him in employment and happiness.—Emerson.

Believe me, the talent of success is nothing more than doing what you can do well, whatever you do, without a thought of fame.—Longfellow.

### The Holloway-Robinson Debate

I arrived in Salt Lake City Thursday, June 12, and found that Brethren Holloway and McKim had started holding meetings on the streets of the little town of Bountiful, some ten miles from the city. We continued the effort, preaching and then granting the congregation the privilege of asking us questions, until we had aroused an interested crowd of four or five hundred to a condition of earnestness seldom witnessed in this part of the Lord's vineyard. It seems that the interest was too great for the satisfaction of some, and so one night when Elder McKim was nearly exhausted, his throat being in such a condition he could hardly speak, an Elder Robinson of the Utah church started an argument with him, which terminated in a challenge for a debate. The next day Brother Holloway wrote a set of propositions and read them on the street that night, and the following night Elder Robinson signed up, and the controversy was on. The usual propositions were debated. Mr. Robinson affirmed that the church he represented was the true and legal continuation of the church organized in 1830 by Joseph Smith; Brother Holloway denying, and affirming that our church was the true continuation of the church organized in 1830, and Mr. Robinson denying.

The discussion commenced on Monday night, June 23, Brother Holloway leading with his affirmative in which he ably set forth our position of the Reorganization. Of course Mr. Robinson denied the authority of the brethren who were instrumental in the reorganization of the church, but he never denied or pretended to deny the fact that there was revelation from God to those men. In his second speech Elder Robinson read from our Church History, volume 3, page 217, this statement: "There was not so much of the manifestation of the Spirit at this time as upon former occasions, nevertheless a good feeling and influence prevailed. After the meeting had continued about one hour, a man belonging to the Brighamites, about half drunk, came in, and took a seat among us. Shortly after, this brother came to me and asked if I had received any answer to our question. I said, 'No.' He said, 'I have.' At my request he sat down and wrote it. It read as follows." Elder Robinson then read the revelation given to Brother H. H. Deam, and made it appear that it was given through "the half-drunken Brighamite." And then in very sarcastic language he proceeded to show that the source of the inspiration bringing into being the Reorganization was a half-drunken Brighamite and therefore the Reorganized Church is founded on a revelation given through a half-drunken Brighamite. Oh, it brought the house down all right and his people had a good laugh over it that evening. But it was not so funny when Brother Holloway showed on the following evening that Elder Robinson had deliberately left out the little letter "a." When he was exposed in this act of dishonesty, Elder Robinson tried to apologize by saying he did not discover that he had left out the little letter "a" until he had gotten home and then he had worried about it all night and day. Then, of course, he confessed he had made a mistake. According to the statement in the history it should read, "Shortly after this a brother came to me," etc.

It has never been the writer's experience to see such duplicity and deception used in public debate, and if you will allow my personal opinion, I think that the reason Elder Robinson was so sorry of his mistake, was because he was caught. The reason that I have this opinion is that while Elder Robinson claimed to be sorry for his mistake he still continued throughout the debate to urge that the drunken Brighamite had something to do with the revelation upon which the Reorganization was founded.

But he went from bad to worse, and on the second night of his proposition, he introduced Mr. Shook's book of *The True Origin of Mormon Polygamy* as his star witness against us. This was rich indeed, as he proved by this act to what straits he was forced, choosing a man who was as bitter an enemy to his church as ours, and in fact all phases of the restoration.

On the following evening he affirmed that he was willing to stand by Mr. Shook as a witness. Brother Holloway held him to his statement, and then things began to happen as Brother Holloway read from Shook's book the vile slanders upon the name of Joseph Smith and the Saints of the early-day church; how he accused them of every crime imaginable, thus lowering the latter-day work to the lowest depths of immorality, degradation, and sin. Brother Holloway repeatedly said he did not believe these things stated by Mr. Shook, but that he believed Mr. Shook was a liar. But, of course, Elder Robinson had accepted Shook as a witness and said he was willing to stand by him, and therefore Elder Robinson must believe the things Shook said about the Prophet Joseph Smith and the church in general. Elder Robinson and his friends looked rather sick as Brother Holloway brought out these thoughts. By this time the laugh was going the other way and Brother Holloway was receiving the applause.

There was quite a little complaint from our opponent, because Brother Holloway received so much assistance from Brother McKim, his moderator, but Brother Holloway asked what they thought he had a moderator for, to "sit still and look wise?" This brought a laugh because of the fact that "looking wise" was about all that Elder Robinson's moderator did.

In his closing speech Brother Holloway told his hearers that it was not our intention to be their enemies, but we came as their friends and it was our desire to help them and not injure them in any way. Brother Holloway had good liberty and his speech was very impressive. He also informed the congregation that during the debate he had tried to use his opponent as a gentleman should use an opponent, and that not once had he referred to him or his people as "not having any sense, as liars, or compared them to swine, etc.," which our opponent had done.

Elder Robinson was repeatedly asked to produce the revelation that called Brigham Young to the office of president of the church, and the record of his ordination to that office, when he was ordained, and who by. This was never done. The fact remaining is, that Brigham Young was never called of God, never ordained of man to be the president, prophet, and revelator to the church, therefore the Utah church cannot be the true successor and continuation of the church organized in 1830, by Joseph Smith, the Prophet. Brother Holloway then showed, by their own records, that Heber J. Grant, who recently became president of the Utah church, was ordained to that office, which procedure had never been followed in the case of any president previous. Therefore, if they are right in ordaining Heber J. Grant to the office of president of the church, then all the other men from Brigham Young up to the present president unlawfully occupied in this high calling. This is a tacit acknowledgment that up to this time the church in Utah was out of harmony with the law providing for the calling of a president to the high priesthood as stated in the Doctrine and Covenants.

At the close of the debate the best of feeling existed and we received a cordial invitation to come back and hold meetings on the street again sometime in the near future. Your writer feels that this is one of the most successful debates that it has ever been his good fortune to attend and he believes much good was done, many friends being made. I

might also just state here that there seems to be a better feeling existing between the missionary force of our church out here and the Utah church than has ever been before. I myself was invited to come to Bountiful and bring my wife to take dinner with an ex-missionary of the Utah church, a very fine young man, but as we think mistaken a little in his theology.

Ever praying that the good work may go on, I remain,  
Your brother in Christ,

R. L. FULK.

SALT LAKE CITY, 336 South Fourth East Street.

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### Lamoni Stake

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The work in this stake has a hopeful aspect. Naturally, there are disappointments and discouragements, but in the steady onward march of progress these soon become only memories and then are forgotten.

At the stake conference at Hiteman, several important matters came up and were adopted. The nomination of Elder Cyril E. Wight as high priest and counselor to the president of the stake was indorsed and the brother so ordained. This gives us an excellent quorum of three young men to carry the executive responsibilities of the stake and Lamoni Branch, and they have the full confidence of the Saints.

The following document requesting the stake presidency to nominate presidents of branches was presented to the conference by the stake high council and unanimously adopted:

"After careful deliberation, the Lamoni Stake high council by this instrument conveys for your consideration the following concerning the election of presidents of branches of the stake:

"1. Recognizing as we do the right of the stake presidency to nominate men for presidents of branches under their jurisdiction;

"2. Believing that where they may deem it wise or necessary in the interests of the work of the church to so do the presidency should nominate;

"3. And believing further that the time has come in the development of the stake when a fuller cooperation should be had between the stake presidency and Saints in matters of so vital importance to the cause, combining the wisdom of the Presidency as such procedure would do with the wisdom of the people, we are of the conviction that the stake presidency should be requested to hereafter submit at the regular election time in the branches nominations for presidents of the various branches of the stake, and we so recommend.

"4. And we further recommend that elections in the various branches be annually, the term of office in each instance to begin January 1."

The stake has for several years had a joint auditing committee for the finances of the stake, composed of a member each from the stake, the Sunday school association, and the Religio Society. This was found inadequate for the task, and after having the matter referred to them, the stake high council presented the following resolutions, which were adopted, and followed by a nomination and selection of G. W. Blair as stake auditor:

"Be it resolved: 1. That the present system of auditing be discontinued.

"2. That one competent auditor be selected to audit the various accounts of the stake, including those of the auxiliaries.

"3. That the selection of the auditor be on nomination by the stake presidency and election by the stake conference."

The memorial address at the county celebration of the Fourth of July at Leon was by President F. M. Smith. It was a most excellent address and highly commended by all

who have expressed themselves. The day was badly intermixed with showers, which finally disrupted all arrangements, but the address was given in the morning to a fairly large audience.

Preparations are being made for the annual stake reunion at the grounds a mile south of town. The twenty-acre grounds are becoming more beautiful each year, and the importance of the reunion keeps pace therewith. The reunion is a vital affair with us, always resulting in renewed spiritual vigor and increased activity. We hear of a number from a distance who intend to become members of the big camp.

The Sunday school is doing fairly well, but the Religio, meeting at 6.30 Sunday evenings, has been having its annual struggle for existence. The exodus of college students each spring has a paralyzing effect that continues for some time. The following announcement from the branch presidency indicates a contemplated change: "Yielding to a combination of circumstances, it has been thought best to combine for the balance of the summer the Religio and the Sunday evening service. These meetings will be held in the church park at 7.30 p. m. This arrangement will allow latitude for the presentation of matters of interest and profit to all. The Religio will provide appropriate program features, and the church brief addresses. A. M. Carmichael will appear Sunday evening next, in the first of these addresses, discussing the subject, 'The Saint and the community.'"

The local Temple Builders, a live organization of some forty young women of the town, are announcing a "new-fashioned ice cream social" for the evening of July 18, the proceeds to apply on the purchase of a tent for the organization and young people's affairs. Their leader is Miss May Needham.  
E. D. MOORE.

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### The Bishopric

#### Advocate for 1919

"Every Member a Tithe Payer"

Are you teaching your children to support the Lord's work by tithes and offerings?

Where their treasure is, there will their heart be also.

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### Some War Experiences

During the recent war I was taken a prisoner and thought perhaps my experiences might be interesting to some of your readers, including some friends in England.

On May 26, 1917, I enlisted in the Fourth Ohio National Guards, in order to get into service. Was called out on July 15, 1917, and mustered into Federal service on August 5, 1917. We were trained at Camp Perry and Camp Mills, and our company was assigned to the 42d Division, 116th Regiment, now known as the Rainbow Division. This division was complete in all departments and was in reality a separate army in itself. This was also made up of the National Guards from twenty-six States. We sailed October 29 and landed in Brest on November 17, 1917. The ship we sailed on was the *Agamemnon*, being the former German ship, *Kaiser Wilhelm II*.

We trained in France about three months, reaching the front February 15, 1918, at the Saint Clement sector in Lorraine. Here we stayed about four months and were moved to the Champagne front.

The Germans made a drive on July 15. We were located behind what had been a German line in 1914, and a few

of us were located on an outpost guarding a 75-milimeter anti-tank gun. With a small detachment of us were two French machine gun crews which consisted of twelve men to each crew. One of the guns actually fired three shots and then ran for cover, the other machine guns fired until they saw the Germans coming, and then they also ran. The Germans came on in mass formation, wave after wave, and before we knew just what was happening they got through the woods and surrounded us. However, we kept them back until we ran out of ammunition, then we tried to get back but found they had machine guns behind us covering the trench, and we could not get through. The post we were occupying was about a half-mile ahead of our division. In the fray I was wounded. Two of our men were killed outright and some were gassed. The rest of us, including myself, were taken prisoners. After being surrounded, they came in and took us back about one and a half miles behind their lines. Here we stayed for about four days, then we were transferred to a point a half-mile farther back, and were kept there for about ten days.

The first night rations consisted of some biscuits and a can of goulash, or what is commonly known as horse meat, about the size of a can of Borden's condensed milk, for four men. We had small quantities given to us during the rest of the time we were behind the lines, that is, the four-day time. We were compelled to build a corderoy road under our own shell fire. Our own artillery chased us away from this three times in one day. On the fourth day they removed us to a larger camp or inclosure. In this camp there was no shelter. We were there for ten days. I did not have to work while at this camp on account of my wound, having to go to the hospital every day as there was a first-aid station at this place.

I have forgotten to mention that in regard to my being wounded, I shot at a German who was in the cleaning-up squad when we met them on my attempt to return to my own lines. I do not know whether I hit him or not, but in about two minutes I saw a rifle pointing at me and he shot. I had a book in my right breast pocket. The bullet passed through the elbow of the gas mask and the book. On the left side it entered my breast and glanced off my rib and went out again. In the book which I had in my pocket was a letter from my mother's sister in England, one from the Oriole Girls from Columbus, Ohio, one from the North Manchester Sunday school, and one from a niece in America, so you can see that many things contrived to deflect the bullet which probably would have resulted in my death had it not been for the effect of the glancing blow.

The second place where we stopped to eat they gave us some oatmeal soup and some cornmeal soup and a piece of moldy bread. We then went back about forty miles to Vouziers. At this place we got a little better feed, but they used us in place of horses to haul their wood. Six or seven would have to pull about a half-ton of wood on a wagon for the officers. We were there about two weeks and from there we went to Rastatt-Baden, Germany. At this place the feed was worse, but sleeping conditions a little better. We used sour grass to make soup from, so you can see that we were not very well fed.

About September 1 the Red Cross succeeded in getting a load of canned goods to us, including hard-tack, etc. From this time on we did not fare very badly, as it seemed as if the Germans were aware that they would have to give up sooner or later. The Red Cross also got our uniforms to us so that we were in better shape along this line.

After the armistice was signed we could cook our own meals. We were not treated so badly at Rastatt. We were, however, used as horses to haul loads of bread, and had to

work in Camp Garden. Some of us during our stay at Rastatt were sent out to work in the factory. I worked fifteen days in a car factory. Some were sent out on farms. I personally could not say that I was mistreated, but the punishment of some was rather severe. As an instance, one of the fellows wrote home on a postal card, there was only one place in Columbus that he would rather be than in the German military prison, and that was Greenlawn. Greenlawn is a cemetery at Columbus. The Germans did not know this and it passed the censor all right.

After the armistice was signed, we were detained at Rastatt until about December 8, and I was among the first ones who left on Swiss trains, armed with Swiss guards. We went through Basel, Switzerland, and were given a big feed and new clothes. At Geneva the American Red Cross trains took us up to a hospital in France. This was at Vichy, which was a base hospital No. 1. Then for about two months I was attached to the 91st Division; sailed from Saint Mazaire April 4, landed April 15, and was discharged at Camp Sherman, April 30.

This is just a short history of my own experiences. While I escaped from being shot by the Germans on account of being able to walk, some of the boys who were wounded so they could not stand up or walk, were killed on the ground by the Germans at the time they took us prisoners.

All the time, the hope which I had helped me to be strong under these peculiar conditions.

ALMA WEATE.

COLUMBUS, OHIO, June 13, 1919.

PARK VIEW TERRACE, DANESMOOR, ENGLAND,  
June 16, 1919.

*Editors Herald:* As it is so long a time since I wrote to your column, it may be thought that the writer has deserted the HERALD. Whilst that may be true, yet I want it to be understood that I have by no means deserted the cause of Christ. I have been endeavoring with my humble efforts to preach the word of God, to be instant in season, and want to say that the work is dearer to me to-day than ever it was. Through it there has been brought into my life a happiness that compensates for whatever sacrifice may have been made.

I think you will agree with me, Mr. Editor, that at times it is almost impossible for us to put in black and white the feelings engendered by our experiences.

Looking back upon this last nine months and reviewing my experiences during that time, I am appalled at the change that has taken place within myself as a result of those experiences. I have been in touch with life in its various phases, have had my soul seared with the bitterness of despair, only again to feel the reviving power of renewed energy and desire. Have sorrowed with the sorrowful, joyed with the joyful, sympathized with those needing sympathy, and at all times tried to emulate the example of the divine Teacher, and feel now as I write that I am the gainer by those experiences.

In October of last year, by request, I attended the reunion of the Sheffield District, held in Sutton on the 12th and 13th of that month. What a wonderful experience! On Sunday night, after the close of the reunion, I was invited to go along with some of the Clay Cross Saints on their trap, to Clay Cross. As I had to be at a place called Grassington in Yorkshire on the day following, and being informed that I could get a better connection by going to Clay Cross, I readily assented. What a memorable ride! Our party consisted of Sisters Rosa Holmes, Mable Holmes, Lillie Holmes, Brother Frank Holmes, and the writer. The night was a beautiful one, and as I took my seat next to our Sister Lillie

Holmes, there was nothing but happiness in our hearts, and no thought whatever of the tragedy that was shortly to be enacted.

We had one or two slight mishaps on the way. First, the improvised seat gave way, and after we had fixed that up, the rear lamp came off, and not being able to fasten the same on again, the writer had to act as lamp holder for the remainder of the journey. Since this time I have had several rides with some one or other of the Clay Cross Saints, but none stand out so well in my memory as this first ride in the night. Possibly after-events have fixed it indelibly upon my mind.

On the Monday, as arranged, I left for Grassington, accompanied with an urgent request to pay a visit to Clay Cross as soon as possible.

I accordingly arranged to return in November, and on Saturday, the 2d, I arrive in Clay Cross on the bus from Chesterfield, somewhere about 8.30 p. m. During the afternoon of this date, our Brother Joseph Holmes and his two sisters had met several busses, anticipating that I should be coming, and finally the brother having to leave them, the two sisters determined to wait for this one bus (8.30), and if I was not on that they would come to the conclusion that something had prevented my coming. However, this time they were not disappointed.

As I shook hands with our Sister Lillie, a most uncontrollable feeling of depression took possession of me. I mentioned it to the sisters, and at the time I could not account for it.

After partaking of a meal in the home of Brother and Sister Simon Holmes, I was taken to the meeting room close by, where a meeting was in progress, and there introduced to the president, Elder Joseph Holmes.

I spoke a little to them on the Saturday night, occupied the Sunday following, and also Monday, Tuesday, Wednesday, and Thursday nights. The following Sunday I occupied again, and the three ensuing nights I lectured upon the Book of Mormon, using my own map.

A remarkable incident occurred on the very first Sunday night. Three of the Saints testified that whilst I was preaching they saw a star suspended immediately above my head. Another lady (a nonmember) who was passing the meeting room at the time, called the next day at the home of one of our sisters, and stated that her attention had been attracted to a peculiar-looking star that hung over our meeting house, and whilst she was gazing at it, the star seemed to move from over the meeting house and travel until it was immediately over the home of our Sister Lillie Holmes, after which it disappeared.

During the course of my lectures, Sister Lillie took ill with the influenza. Her sister Mable also was struck down with it, then her brother Frank. Three of the party that rode from Sutton to Clay Cross on that memorable night, were now stricken down. I offered my services to Sister Rachel Holmes, the mother, and these being accepted, I did all that lay in my power to assist. Brother Joseph Holmes and I administered to them several times, and eventually Sister Mable and Frank were restored. Our concern now was for Sister Lillie. Her faith never relaxed, but she grew worse and worse, and as I look at my diary now, I find the record from the 16th to the 20th: "*Anxiously watching at the bedside of Lillie.*" On the morning of the 21st at 1.40 a. m., she passed away. On Sunday, the 24th, I officiated at her funeral in the cemetery close by.

Since that date my labors have been chiefly centered in and around Clay Cross. The Saints themselves arranged for a month's propaganda work, and the Branch, Sunday

school, and Religio are meeting the expenses of the same.

The program has been as follows:

Sunday, special services in the meetinghouse.

Monday and Wednesday also in the meetinghouse.

Tuesday and Thursday on the fair ground.

Sunday morning after the service in the room, we have adjourned to a place called Danesmoor, and there held an outdoor service to an interested audience.

On the fair ground we have taken a dray, placed an organ on it, and used it as our stand. I have received splendid assistance from the branch president, Elder Joseph Holmes, and also his sister Mable, who has officiated for us at the organ. Others who were regular in assistance rendered by their presence and also singing, were Sister Annie Holmes, the wife of the president, Sister Wragg, Brother and Sister Timms, and Sister Titmus.

I could write of many more experiences, but do not want to encroach too much upon your space. May God bless our efforts, and through all the various changes in life, may we ever prove faithful, be true to our trust; and so inherit eternal life.

Yours in the cause of Christ,

ABEL HALL.

## MISCELLANEOUS DEPARTMENT

### By Way of Information

Thirteen years ago, by action of the church I was directed to assume responsibilities and perform duties along medical lines in connection with ministerial work then engaging my attention, and three years later, by conference vote was relieved of my responsibilities as an active member of the Quorum of Twelve, and instructed to give my entire attention to the medical service.

As announced by me to the General Conference of 1909, that was the most solemn moment of my life; but it was the voice of the church in acquiescence with what to it seemed to be the counsel of God, and I tried to honor the order as best I could in evidence of my loyalty to the body, and, though I later surrendered the official title connected with the new line of work, I have continued in the service appointed to this day, and have tried to perform it in the same spirit of consecration to God and good will to man as belonged to the more spiritual lines of work, and not as a means for personal gain or aggrandizement.

To-day there comes to me a call from the church, as represented by the unanimous vote of the First Presidency, the Twelve, and Bishopric, to drop the medical work and step back into the old lines of ministerial activity, and give the remainder of my life to preaching the gospel among the churches as I may be led by the Spirit of our common Master and the counsel of those in charge.

Obedient to this call, and with a feeling of joy and gratitude such as stirs the liberated captive, I have this day disposed of all my office equipment of a medical character to Doctor (brother) W. E. Messenger, who is at present in charge of the Sanitarium, and who, by reason of several years of close association with me is able and ready to take up the work where I lay it down, and to continue it in the interests of all concerned. He is a physician of over thirty years' experience, and into his hands I have committed all the records connected with the years of my labor, so that not a ripple need occur from his adoption of my practice. Every case under my care is recorded as to its history and treatment, and he has been a close counselor with me in my work, so that his mind and eye are familiar with the details, and he is making provision for this addition to his own former practice. Those who have been my patients therefore will know no difference by reason of this transfer, except in the improvement which his longer experience and riper skill as a physician will add to their treatment. All correspondence, whether relating to future treatment or settlement of past accounts due me, and all payments should be made and addressed to Doctor W. E. Messenger, Independence, Missouri. Everything is now in his hands and all who wish particulars as to his charges, terms, etc., should write him for the same.

Following this adieu to medicine as a life engagement, I turn to the church, and with all the earnestness I can infuse into language, appeal for your prayers that my resumption of the old line of work may not only prove a joy to me, which it surely is, but a blessing to all who shall be affected by it. I am older than I was and cannot throw the vigor of a young man into my work any more; but what there is to me shall be unreservedly given, and my devout prayer in renewing my consecration to exclusively ministerial work is that every sermon preached and every rite observed by me shall be as fully characterized by the divine unction as God desires it shall be or shall make possible.

Keenly conscious that the world's closing day is upon us, my hope is that my life shall have its finishing amid those engagements that help to prepare the Bride in her work of adorning, that the Master's coming may be hastened, and that I may with all the Saints be permitted attendance at the wedding ceremony and festival.

My wife, upon whom the sacrifice connected with this change must fall, bids me, as she always has done, to follow the Master's beckoning and trust her to his care. In this expressed devotion I find especial happiness. I know not how long my earth life may yet be extended, but my sincere wish is that every hour of it shall be employed in ways that will meet with divine approval.

The church, from the crown of its divine head down, means much—*very much* to me. There is really nothing outside of it for me, and I want so much to mean something to it, if God will favor me with that honor, and there is no honor more royal among men than the right and privilege to represent so divine a creation, so kingly an estate as is tinctured in our gospel message—this "marvelous work and a wonder." May God help us to estimate it more nearly as it deserves, and to give that estimate a life-voicing.

By the time this announcement has obtained general circulation I expect to be in the field and at work, so that no correspondence relating to medicine should be sent to me. Private correspondence may be addressed to 120 Pendleton Avenue, Independence, Missouri, and it will be forwarded to me.

With thanks to my patients everywhere, and with a prayer that the change will be for their betterment, I remain in the gospel hope,  
Your brother,  
JOSEPH LUFF.

July 9, 1919.

### Pastoral

I have lately been appointed to labor in the following counties of Iowa: Mills, Montgomery, Adams, Fremont, Page, and Taylor. All of the branches of this district are located in the two counties of Mills and Fremont, except Shenandoah, which is just across the line in Page County.

I am anxious to do some work in the eastern counties of this district, but am not acquainted with a single person in them; I therefore desire to hear from anyone in this district who can in any way assist to get a place in which to preach. It does not make any difference to me whether there are any members of the church living there or not, if you know of a place that you have reason to think would open a schoolhouse or other building to me for meetings, please write me, giving what details you can. Address me at 719 Hazel Street, Council Bluffs, Iowa.

Your brother,

B. S. LAMBKIN.

GLENWOOD, IOWA, July 8, 1919.

Under my new appointment to labor among the American Indians this year I find a big field and it certainly is new and uncultivated, but I am sure it will yield a bountiful harvest. I have already had a number of invitations to come and preach among them, and I trust that I may have the earnest cooperation of the local Saints as well as the prayers of the Saints in general for the success of this work in which the church has so long been interested in and looked forward to the day that this people would blossom as the rose as the promise is made in the Book of Mormon. All our Religians who have gone over these promises again and again in the study of that book have hoped to see the day when our church could move out and occupy among that people. The past five or six years have demonstrated to me the possibilities of our work among them. And I am confident with the help of a few devoted, studious young men, whom I trust will come forward and take up this work in the near future, we may move this work to the various tribes and see our hopes realized.

The first Indian church has just been completed among the Omahas, and the Cheyennes are now calling for a build-

ing in which their people can meet, where I did my first Indian work. I would be very glad to correspond with any of the Saints anywhere in the United States or Canada, regarding opportunities for work among this people. I am taking up a thorough study of the Indian question and shall welcome suggestions from any of the Saints.

Sincerely your brother,

HUBERT CASE.

LAMONI, IOWA.

### Reunion Calendar

(The figures in parenthesis give the page of the HERALD on which details have been given.)

Central Nebraska, Neligh, Nebraska, July 10-20 (407, 527).  
Chatham, Ontario, Erie Beach, July 18-28 (598).

Massachusetts, Onset, Massachusetts, July 19-August 4 (527).

Kentucky and Tennessee, 7 miles east of Paris, Kentucky, July 26 to August 3 (654).

Toronto, Low Banks, Ontario, July 26 to August 10.

Lamoni Stake, Lamoni, July 30 to August 10 (655).

Alabama, McKenzie, August 1-10 (527).

Seattle and British Columbia, Bellingham, Washington, August 1-10 (527).

Western Oklahoma, Sanders's Grove at Calumet, August 1-10 (552).

Southern California, Hermosa Beach, August 1-10 (598, 654).  
Eastern Oklahoma, North of Fort Towson, August 1-10 (654).

Western Nebraska, near Tryon, August 1-10 (702).

Spring River, Joplin, Missouri, August 1-10 (702).

Kirtland, Ohio, Kirtland, Ohio, August 7-17 (311).

Des Moines, Runnells, Iowa, August 8-17 (575).

Clinton, Missouri, Eldorado Springs, August 8-17 (598, 654).

Southwestern Texas, Pipe Creek, Texas, August 8-17 (conference and ten-day meeting) (655).

Northeastern Nebraska, Southern Nebraska, Pottawattamie, and Fremont, Iowa, Council Bluffs, Iowa, August 15-24 (552, 703).

Northern California, Irvington, California, August 14-24 (654).

Holden, Kansas City, and Independence Stakes, Pertle Springs, August 15-24 (598).

Far West, Missouri, Stewartville, August 15-24 (654).

Little Sioux and Gallands Grove, Dow City, Iowa, August 22-31 (503).

Southeastern Illinois, Springerton, Illinois, August 15-24 (654).

Southern Missouri, Springfield, August 20-31 (702).

Nauvoo, Illinois, Montrose, Iowa, August 22-31 (527).

Northern Wisconsin, Chetek, August 22-31 (655).

Southern Idaho, Hagerman, August 22-31.

Northeastern Illinois, Plano, Illinois, August 29 to September 7 (553).

### Reunion Notices

There has been some little mix-up in the announcement of meal prices for Chetek reunion. They should be: Breakfast, 25 cents; dinner, 35 cents; supper, 30 cents.

Western Nebraska, at the Pleasant View Branch, near Tryon, Nebraska, August 1 to 10. All Saints that can are invited to be with us. L. C. Reneau, secretary committee.

Conditions make it unfavorable to carry on a reunion at Marengo, and after concurring with the committee and local Saints, we deem it wisdom to call off the reunion for this year. J. E. Warne, president of Southern Indiana District.

Southern Missouri, at Springfield, August 20-31, at the park. Sunday school convention August 22; conference August 23. Brother Ogden has a number of vacant houses which he offers free of charge. Some can be used for the men to sleep in, and others for the ladies, and the cooking can be done at one place. All come prepared to care for yourselves. Bring quilts, blankets, and straw ticks. We will have straw to fill ticks on ground, if you will notify us of your needs. We expect to have a good attendance, so come and have a good time with us. A. V. Closson, chairman, Higgins, Missouri.

Spring River, at Cunningham Park, Joplin, Missouri, August 1 to 10. Tents set up: 8x10, \$2.25; 10x12, \$2.75; 12x14, \$3.25; 9½x13, \$2.50; 12x14, 6-foot wall, \$6.50; 12x20, 6-foot wall, \$7.50. Cots 50 cents. Persons desiring, may obtain furnished rooms at reasonable rates. Meals at dining tent,

by meal ticket of 21 meals, 20 cents per meal; single meals 25 cents; Sunday dinner 30 cents; tea or coffee 5 cents extra. Children under 10 years, one-half price. Orders for tents should be in by July 30. Address all orders and requests for information to S. G. Carrow, R. F. D., Box 304, Joplin, Missouri. We are taking an advance step in reunion work this year and will offer the Saints many helpful features. Many ministers and workers will conduct the varied program. Charles Fry, chairman.

Northeastern Nebraska, Southern Nebraska, Pottawattamie, and Fremont in Iowa, will convene in joint reunion on the hills back of Council Bluffs, Iowa, August 15 to 24. Prices for tents and equipment: 10 by 12 wall, \$8; 12 by 14 wall, \$3.50; 12 by 14, 6-foot wall, \$5; 12 by 19, 6-foot wall, \$7.50; 14 by 16, 4-foot wall, \$5. Tents set up will be 25 cents extra; saw-buck cots, 50 cents extra; tables, 75 cents extra; chairs, 25 cents extra. The committee will conduct a dining tent and supply stand on the ground and price of meals will be reasonable. Baggage will be hauled free to and from the grounds. All those desiring tents and equipment should place their order with the undersigned before August 10. J. L. Parker, secretary, 3326 R Street, Lincoln, Nebraska. After August 10 send all orders and inquiries to the secretary, Council Bluffs, Iowa, general delivery.

### Conference Notices

Northern Saskatchewan, with Minnesota Branch, Vanscoy, July 26 and 27. Religio convention 24th, Sunday school 25th. All trains met at Vanscoy, and accommodation provided for visiting Saints. Mrs. C. R. Bowerman, care Rose Lodge, Regina, secretary.

### Convention Notices

Northern Saskatchewan Religio, July 24, at Brother Van Eaton's home, near Eaton siding, eight miles from Saskatoon. Mrs. J. A. Beckman, secretary.

Kentucky and Tennessee Sunday school, with the Mays Hill Branch, July 31. O. S. Caldwell, superintendent.

### The Presidency

#### NOTICE OF APPOINTMENT

Notice is hereby given of the appointment by the Presidency and Twelve of Elder Birch Whiting to Saskatchewan, where he will labor locally.

THE FIRST PRESIDENCY,  
BY F. M. S.

INDEPENDENCE, MISSOURI, July 10, 1919.

*To the Church:* In the list of appointments recently issued, the name of Joseph Luff appears as having been referred to the First Presidency. After due consultation between the First Presidency and Brother Luff, the latter takes the field to labor as his strength and circumstances permit, devoting himself wholly to church work under the supervision of the Presidency. No definite assignment of field has been made, it being thought best to leave considerable freedom in this direction, in order that his ministerial services can be extended, so far as practicable, wherever demanded.

Brother Luff's long experience as a minister and church worker and well-known ability as a preacher make him a welcome addition to the list of appointees, and we bid him Godspeed, and pray that his efforts shall continually be for the upbuilding of the cause for which he has so long labored.

FREDERICK M. SMITH,  
President of the Church.

INDEPENDENCE, MISSOURI, July 10, 1919.

### The Bishopric

We are advised by Sister Laura B. Clark that the May Flower Aid Society, of Rock Elm, Wisconsin, has been dissolved and she has forwarded to this office as an offering from this society the amount which they had in their treasury, namely: Cash \$12.67 and notes \$50. To those who have labored in the interest of this society, we desire to express our thanks for this contribution to the Lord's work.

Sincerely yours,  
BENJAMIN R. MCGUIRE.

### Two-Day Meetings

At Levering, Michigan, August 2 and 3. Meals will be free, so come with well-filled baskets to help bear the burden of caring for the body, and we will try to provide nourishment for the inner man. Arthur E. Starks, president.

## THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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### Our Departed Ones

**KINGMAN.**—Zelia M. Kingman, was born November 13, 1845, at Reading, Massachusetts; baptized June 13, 1916; Died May 31, 1919, at North Saugus, Massachusetts. Services in charge of E. L. Traver. Sermon by William F. Frost.

**HEGARTY.**—Eva Floy Hegarty, daughter of Patrick and Julia Hegarty, born at Underwood, Pennsylvania, September 29, 1901; baptized November, 1917; died May 23, 1919, at her home in Fort Dodge, Iowa. Leaves to mourn, father, mother, 3 sisters, and other relatives. Services in the Saints' church at Underwood. Sermon by D. R. Chambers.

**NELSON.**—Mary Freese Nelson was born in Copenhagen, Denmark, November 21, 1847, and died May 31, 1919, at Hutchinson, Kansas, after a few hours' illness. Leaves to mourn, 3 daughters. Had been a member of the church for nearly fifty years. Funeral sermon preached by Reverend Wilson of the Presbyterian Church; burial at Hutchinson, Kansas.

**RADMALL.**—Sadie B. Radmall was born at Pleasant Grove, Utah, September 28, 1888. Moved with her parents to Independence, Missouri, in 1907. She was an untiring worker for Christ. "Service" was her motto. After three years of patient suffering, she died April 19, 1919, at the home of her parents near Blue Springs, Missouri. Funeral services at the home of her sister, Mrs. J. E. Vanderwood. Sermon by Ward L. Christy. Interment in Mound Grove Cemetery.

**BARKER.**—Arthur Barker was born January 1, 1855, at Great Ashfield, Suffolk County, England. Married Ellen Spence, to whom were born 13 children. His wife and 5 children have gone on before. There remain 8 children, 24 grandchildren, 1 great-grandchild to mourn. He was baptized February 27, 1887, at Saint Thomas, Ontario. Ordained a deacon February 17, 1889. Died May 31, 1919. Was a good, faithful officer and brother. Sermon by James McConnaughy.

**CLOUGH.**—Phoebe Ellen Clough was born in Amesbury, Massachusetts, March 31, 1868. Married George B. Clough, January 18, 1887. Baptized by Richard Bullard at Somerville, February 3, 1901. Underwent an operation May 3, and died May 4, 1919, in a hospital at Stoneham. She was loved by all who knew her, as a kind and loving wife and mother. Husband, 2 sons, 2 daughters, 9 grandchildren, and

a host of friends are left to mourn. Funeral services at the home in Stoneham, Massachusetts; E. L. Traver in charge, sermon by Richard Baldwin. Interment in Canaan, New Hampshire, where one son is buried.

**BARREY.**—Rolland Barrey was born in Oregon, September 17, 1895. Baptized at Laguna Beach, December 11, 1918, by Elder G. H. Wixom. Died June 9, 1919, at Laguna Beach. Services were held June 12. Sermon by G. H. Wixom.

**CAVE.**—William L. Cave was born October 31, 1869, at San Bernardino, California. Baptized August 19, 1900, at San Bernardino, by A. E. Jones. Confirmed by A. E. Jones, E. A. Smith, and William Gibson. Died at San Bernardino, June 2, 1919, following an operation at the local hospital. Services at the Saints' church. Sermon by G. H. Wixom.

**CAVE.**—Clara Cave, wife of William L. Cave, deceased, died June 8, 1919. She was seriously ill at the time of her husband's death, and the service was almost identical with that held for the husband a few days previous. Sermon by G. H. Wixom, assisted by A. H. Mills. Interment in Mountain View Cemetery.

**JACKSON.**—L. B. Jackson, father of J. W. Jackson, for several years a missionary in Arkansas and Oklahoma. Born May 14, 1842, in Henderson, Tennessee. Baptized July 4, 1902, by J. W. Jackson. Had been married twice. Leaves aged wife, ten children and a host of friends. His residence was always a home for the missionaries. He and his wife cared for J. D. Erwin years ago when the latter had been whipped by a mob. Died at Euclid, Arkansas, January 25, 1919. Funeral sermon by E. A. Erwin.

## FROM HERE AND THERE

### WORK FOR CHILDREN AT KIRTLAND

Mrs. Lora Strachan, of 1029 Owens Street, Youngstown, Ohio, writes, regarding the Kirtland reunion: "Our work for the children at the reunion is under the institute department and classed under that department as the 'Manual school.' We include children ranging from four to fourteen years of age. We meet each morning for one hour and a half, during which time we engage in singing, hand-work, and story-telling. We want the children to feel the meetings are for them, and the parents to appreciate the value of the meetings for the children. Following our system of credits in the Youngstown school, we are giving a certificate to each child who attends four or more sessions during the reunion. I want to hear from all the superintendents of Sunday schools in the district who expect to be represented at the reunion, with how many children are likely to come, and the names and addresses of a lady in each place who could be recommended as a help to us in teaching the children."

"Arrangements have been concluded for the Jerusalem Mission, and Brother and Sister Harry Passman will soon leave us for three years or more in the land of Jesus. On Tuesday evening a large company of their associates from all over the city bade them Godspeed. Games, speech-making, and songs made more pleasant the parting."—*First Chicago Branch Bulletin*, July 6.

"The bands dropped out of the parade at Harvey Park where memorial services were held immediately after the parade for the soldiers, sailors, and marines of Decatur County who had sacrificed their lives for their country. President Frederick M. Smith, of the L. D. S. Church, was the speaker, and his address was one of the finest ever delivered in Leon."—*Decatur County Journal*.

### CITY MANAGER WANTED

The town council of Lamoni is advertising for a city manager. They want to hire some one to whom they can turn over the job of looking after all the various civic in-

terests of the town. They are willing to pay an adequate salary and give him their support.

President Frederick M. Smith has canceled for the present his proposed trip to England and will not sail this month as previously announced.

### NEW MANAGER AT HERALD OFFICE

J. A. Koehler, member of the Independence Stake presidency, has been selected by the Board of Publication as manager of the Herald Publishing House. He is expected to visit Lamoni soon, and probably will move his family to Lamoni in August.

### HELP WANTED

Permanent position to competent cooks and housekeepers in Saints' and Children's Homes, Lamoni, Iowa. Apply to A. J. Yarrington, 202 North Walnut Street, Lamoni, Iowa.

### CARETAKER WANTED

We want a caretaker for buildings and grounds at Saints' Home, at Lamoni. Should be an all-around handy man who can do carpenter work, steam fitting, take care of lawn and garden, care for heating plant. Apply to A. J. Yarrington, Lamoni, Iowa.

Elder John Shields wishes to correct a recent statement he made in the HERALD by adding the name of James Pycok to the list of those preaching at the recent Owen Sound conference. It was simple an oversight on his part.

The first successful ocean trip from east to west by an airship has just been completed, by the super-dirigible R-34. This is the first air machine to cross the Atlantic either way. The trip required one hundred and eight hours and twelve minutes. This is the third time that the trip has been made in a flying machine between America and England in the past few months.

At a recent meeting of the Board of Publication, Walter W. Smith, the new Church Historian, was appointed as editor of the *Journal of History*, the appointment to take effect at once.

During the Detroit district conference at Flint, Michigan, June 28 and 29, the First Flint Branch church building was dedicated, the sermon being delivered by U. W. Greene.

Elder Hubert Case has been holding some excellently attended meetings at Pleasanton, fourteen miles from Lamoni. Though it has been a very busy time for the farmers, they have responded loyally. The standing of the few Saints in that place is very high, and the business men of the place are very commendatory in their statements. The Lamoni singers have rendered good service in the meetings, going by auto. Brother Case says he never held meetings where he enjoyed it better.

### "MODERN USE OF NARCOTICS"

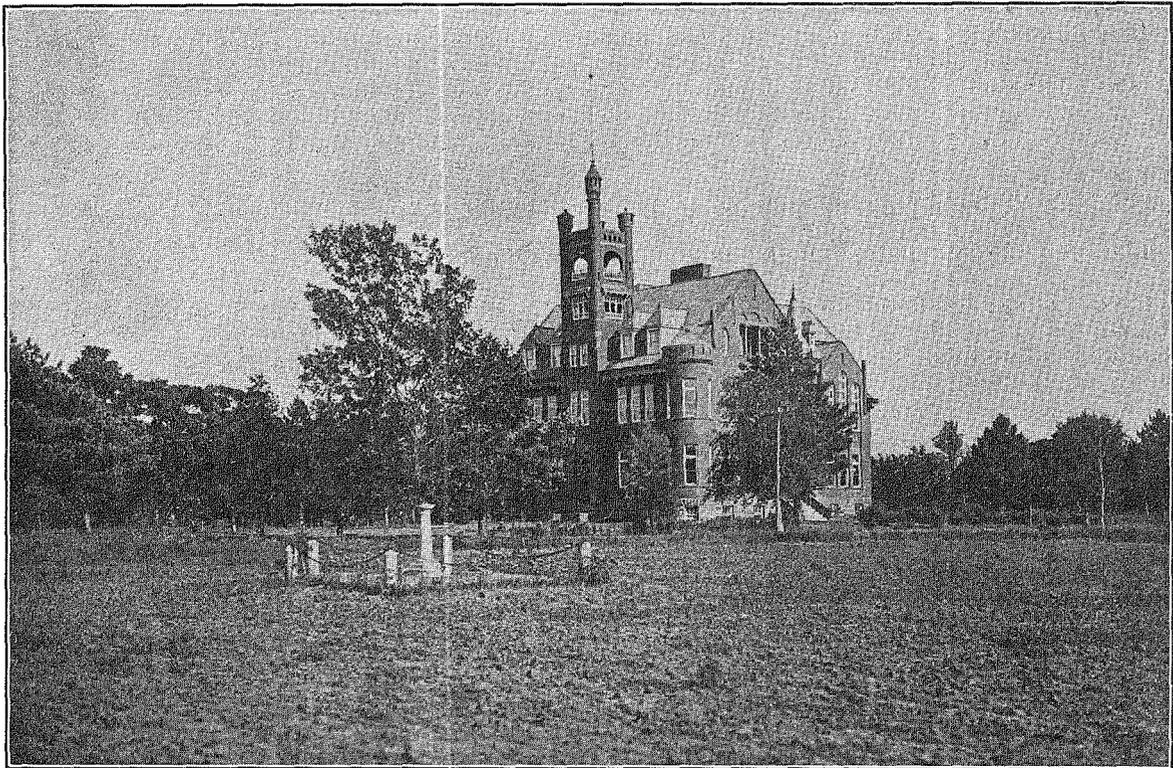
The leaflet, "Modern use of narcotics," containing twenty pages of closely-written matter, treating on a number of the most commonly used narcotics, their effect upon the system, and their relation to society, may be purchased of the Herald Publishing House, Ensign Publishing House, or the author, J. W. Gunsolley, 1106 Bales Avenue, Kansas City, Missouri, at the following reduced prices: 5 cents for one; 25 cents for 12; 100 for \$1.50. Send an order for what you can use, and help fortify the boy against the use of the cigarette that is fast blighting the youth of our Nation. There are many who can afford to invest \$1.50 for the benefit of our youth. Much good would result from such an investment.

Vol. 66

No. 30

# The Saints' Herald

**Graceland College Magazine Number**



**Main Administration and Recitation Building**

**Other Buildings: Patroness Hall, Marietta Hall, the Cottage, the Farmhouse, the Gymnasium,  
Heating Plant**

State of Iowa

# Department of Public Instruction

P. E. McCLENAHAN, SUPERINTENDENT

Des Moines

July 14, 1919.

President George N. Briggs,

Dear Mr. Briggs:

Permit me to congratulate you upon your Junior college achievement. I am pleased to know that you have entered this field of education as a pioneer in Iowa, and now you are leading in a movement which I believe will accomplish much good in your locality and set a new ideal and a new standard in Iowa education.

The Junior college in Iowa is yet in its infancy but it fills a place in local educational systems, where it can accomplish much good. It is confined to a field only half as broad as the standard college but this place in our system has been neglected. The Junior college, with its new course of study, with its revival of interest in Freshman and Sophomore years of college work, with its special emphasis upon a modern educational ideal, with its attention to vocational education, comes to fill an educational need.

A man who has the right ideals and lives up to them fulfills his mission in this world; and in your college you are receiving young men and women and are helping them to form the right habits and to follow ideals that will make them better and happier in the future.

I have been personally interested in this movement for several years past and am glad that you have a chance to start the work in Iowa. Your broad experience, coupled with your executive ability and scholarly attainments, make you an excellent leader in this new Junior college movement.

I have been fortunate in knowing some members of your faculty and if all the faculty are as thorough, and well grounded in educational work as those I have known, you are indeed fortunate to work with such a group of educators and the education of your pupils will be of the highest type.

Again permit me to congratulate you and to wish you and your college success and to assure you that you have my heartiest cooperation and sympathy in the great educational work that you are doing.

Sincerely yours,

(Signed) P. E. McClenahan.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, July 23, 1919

Number 30

## A CALL TO SERVICE

(Extracts from an address by President Frederick M. Smith.)

I know, of course, that one of the prime objects, perhaps *the* prime object of the church, is to foster religion. I may add that it is in the development of spirituality and in the fostering of religion that the church finds its work—in the development of spiritual culture. In using the term *spiritual culture* it probably grated on the ears of none of you, but had I said that its chief function was *to educate*, many of you might accuse me by saying, "There he goes again, riding his hobby." That is to say, if I appreciate spiritual culture in its broadest significance, that the work of the church is not only to indulge and meditate upon any ideas of how things are, or are to be, or ought to be in the other world, but that we are to take into consideration some of the things that exist here. Learning what are the conditions now, what ought as well as what ought not to be, we should endeavor to estimate most carefully all the forces to-day that are working towards the conditions that shall exist to-morrow, and recognizing them, be able to apply intelligence, inspiration, and work, to directing these forces so that the conditions which shall exist to-morrow, shall be in harmony with the principles of the gospel as we recognize them, and hence be assured that they are those forces which are tending toward the ideal conditions that we are prone to dream about and to live for. . . .

We know that our burdens must, sooner or later, be laid down because of the advance of senility, and the burdens, if carried on, must be taken up by younger persons. In other words, our future welfare as an institution is inextricably wrapped up with the future of our youth, and whether it shall die at our death, or whether it shall flourish, depends upon the interest that the young of to-day have finally developed in the church, and the ambition that there may be engendered with them to carry on the work of their fathers and forefathers; and if this, then, be true, and we cannot but grant it, the young have a tremendous responsibility of preparation

for carrying on of the burdens or taking of them up where we lay them down, and I have faith and confidence in the average youth of the church to believe that when they become cognizant of that, they will be aroused by the exigencies demanding preparation for those burdens when the time comes to assume them. But in order for us to make them realize that, there must be begun and carried on a process of education, in its broadest sense. Yes, in the nearly twenty years of my church work I have continuously plead for preparation by education for greater usefulness. I have plead that the members use every energy possible to educate themselves against the coming of a day when there would be thrown upon their shoulders a burden that they cannot carry unless that education or preparation has been had. And if there ever has been a man in this church who has had his position vindicated I have had mine within the last few months. What has been the answer to that appeal, made by your leader, as he believes under the impulses of inspiration, calling upon you for earnest preparation against the coming of that day when the burdens that shall be thrown upon you will be greater than you can carry in your own strength only as you shall have qualified under the inspiration of Almighty God, and the development through your own energies of abilities that God endowed you with. Has that all been heeded as it should? Let the answer be found in the response that we gave to the call of the Government to furnish young men of high school education to enter the Students' Army Training Corps, and let me say that it is with a great degree of sadness that I realize that the failure of all our young men to have reached that standard demanded by the Government not only handicaps us in our response as citizens of the Government, but is bound to handicap us in our response as citizens of the kingdom of God. And what is the remedy? The Government has learned that college-bred men because of their mental training are the ones quickest to solve the new problems that confront them in any undertaking. That's why they are asking these young men to prepare themselves, and assume responsibility as officers in the army.

We can see it now because it has come home to us. Mothers and fathers who had been indifferent to this matter of education, or had been the first to say "hobby-rider" when I had plead for education, are now keenly sensing their error, for the matter has been brought close home.

How much longer are we going to be dilatory? I stated to you some months ago, I don't know whether you all felt it as keenly as I did when I said it, but I want to repeat it, that we have for many years been calling your attention to the repeated instructions given of the Lord, that every individual, especially the young, should make preparation for the coming of greater responsibility. I have been calling, I said, and what's the result? Because of an indifferent response to that call there is now made apparent the necessity to speed up and energize to a degree that we have never energized in the past. One of two things is going to happen to us as far as the church is concerned. You individuals that sooner or later must have to carry responsibilities that the men of the church must sooner or later lay down, either you are going to make preparation for that tremendous activity that will drive you to the very limit of your possibilities, or you will fail, to a large extent in accomplishing this work. It seems to me that the time has been reached to-day, when every young person ought to feel the importance of that and realize that it is absolutely necessary, by reason of the impress of the principle of inspiration upon us and the voice of God through the leaders of the church to-day, and by reason of the very array of facts in everyday affairs, that there is a need for haste and a greater speeding up than has ever been indulged in the past.

. . . If the Government needs educated men in such works as war, can you not see how much more important that other call is, and how much more far-reaching? It will demand trained and tried men for the work that will be begun the moment the war ends, the reconstructive work. And that is why we are calling on the young men to prepare, to educate themselves, for we realize that, strenuous as is the activity that must be indulged in by the young man that goes into the trenches, it is not to be compared with the work that must be done when these young men come home again and are mustered out. And the same thing is true of us, we have a great work to do if the church work is to be carried on. . . .

There never was a time in the history of our church when a demand for our consecrated service was greater or keener than now. Every individual, and that applies particularly to the young, should be sought out by the officers of the church, and auxiliaries of the church, and that individual fired with

this ambition to give service to the cause in which his name is written or enrolled, and to give that service to the very maximum of his ability. . . .

The demands of the hour are, Consecrate; and in your consecration bring preparation for still greater service, for it will be demanded of you eventually as sure as God is and is directing activities in this church.—*Autumn Leaves*, January, 1919.

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## SPIRITUALITY AND EDUCATION

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BY ELBERT A. SMITH

Note the subject carefully: "Spirituality and education." I say that because so many essay to pervert it to read, "Spirituality *or* education." They would force a choice between the two. We do not have to choose. Or they would assume that some one would persuade the church to choose education definitely and reject spirituality.

Nor would it be profitable to discuss the subject, "Spirituality *versus* education." A man who has two sons does not waste time deciding which he loves most when he loves both. The Lord says, "Seek learning even by *study*, and also by *faith*." If that means anything it means that both the intellectual and the spiritual side of man should be enlisted in the great pursuit of truth.

### SCIENCE AND RELIGION

One whole generation of scientists attempted to knock the props from under religion. They made intellect all. They denied revelation and inspiration. Faith to them meant superstition. But now a whole school, led by Lodge, says: "The pre-scientific insight of genius—of poets and prophets and saints—was of supreme value;" and adds, "Genuine religion has its roots deep down in the heart of humanity and in the reality of things."

One whole generation of religious people feared and hated scientific investigation. But now men are beginning to feel that no single fact will ever be found in earth or star to disprove the "eternal verities." Latter Day Saints least of all have cause to fear. Their revelation is recent and vital, confirming the ancient testimonies.

### HEART AND MIND

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

The heart is supposed to be the seat of emotions. Formerly it was supposed to be literally the seat of the emotions; now it is always referred to in a figurative sense in that way. So we are to love God with our emotional nature. Our religion must be emotional.

The mind is the seat of the intellect. Our religion is to be intellectual. Once in a while an elder says that he is trying to educate the Saints to make their religion more intellectual and less emotional. I am not, I want it to be both emotional and intellectual.

I'LL TAKE BOTH

Once in a while one says that we need more spirituality and less education. I don't think so. We need more of both. A certain noted character in newspaper comics was asked which he would take, the light meat or the dark. He replied that he would take both.

Why wrangle about the relative merits of light meat and dark when we can have both? Why quarrel about the relative importance of spirituality and education when we should have both and God wants us to have both?

The man who stresses one and neglects the other makes a mistake. His mistake may be merely technical, because he may take the other quite for granted. But the argument which results is more often than not due to a failure to understand positions. One argues for education and one for spirituality when in fact they could as well as not agree in arguing for both.

HARD-HEADED AND SOFT-HEARTED SAINTS

The great preachers of all ages have been intensely emotional. There is no occasion to slur emotionalism providing it is balanced by sanity. No man ever greatly declared a great message until his own soul was on fire with it. Cold logic alone in the pulpit will never convert men. There are too many cold altars already. The lips of the preacher must be touched by burning coals from the altar of heaven.

But it is equally true that "the glory of God is intelligence." The greater the education and the better the training of the preacher the more effectually he can show forth the glory of God—for it will be in his own person. And this applies to the private life of the individual quite as much as to the public ministrations of the preacher.

Our religion should involve both heart and head. A Latter Day Saint should be a hard-headed and soft-hearted Christian gentleman. If he gets reversed on either point or on both he is in a bad way.

TO FAITH VIRTUE, TO VIRTUE KNOWLEDGE

The writer pleads for education always with the understanding that it is to be used to assist in promulgating to the world in both word and deed the gospel message. If that objective were lost sight of our building of colleges and drafting of curriculums would all be in vain.

If this church should ever come to reject inspi-

ration and discard revelation and spiritual guidance its decline and fall would be sure and speedy. God would then again call from some carpenter shop or mine some unlettered but faithful man to proclaim our folly. But so far as we know no one contemplates such a program.

The plea for higher learning and pure spirituality is strictly in harmony with Saint Peter's exhortation, "Add to your faith virtue, and to virtue knowledge." May our faith reach out and lay hold upon all things worthy of belief, and our storehouse of knowledge expand continuously until it shall embrace all truth.

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GRACELAND AND THE CHURCH

---

BY ELDER A. FORMER STUDENT

The success of a school is judged in a large measure by the success of its alumni. If, then, in the organization of a school there be some specific ideal, some particular aim, its success is determined by the ratio in which its ambitions are realized in the lives of these alumni.

Graceland College has for its particular work the education of the youth of the church, with a view to moral and spiritual as well as intellectual development: that out of these processes there shall come to the church an ever-increasing class of efficient workmen, with Zionite ideals clear before them, and with qualifications for their realization. In other words, the special aim of Graceland is not only to educate in the secular sense those who come under its influence, but also to root and ground them in the faith, and to inspire each with the ambition to labor in that field for which he is best fitted, for the success of the great work entrusted to all.

In measuring the success of the college along these lines, we look at this time to a few men active in the work of the church, and who have been helped to a higher ideal through their contact with the influences at work at the college and in the community where it is located.

It is fitting that we head this list with that stalwart worthy, President Frederick M. Smith, the first graduate from the college of liberal arts. That Graceland College with other institutions has helped in molding so well this man's ideals during the formative periods of his life is a matter well worth its effort, and which now serves through his work, the whole church.

In the Quorum of Twelve we have a man who received a part of his educational training at Graceland College, and of his spiritual training under its atmosphere, and out of his activities as a visiting officer among the families of the Lamoni Saints. We refer to Paul M. Hanson, a man for the third time sent on

a mission to far-away Australia. James E. Kelley, a member of this same quorum for some years and till his demise in 1917, and whose influence lives on in the lives of those among whom the work of his ministry was so well performed, likewise received a part of his training in Graceland.

M. A. McConley, of the Seventy, who received from his school life at the college and from his associations in the community a great impetus in church work, is for the second time on an important mission, and trusted to get results, in the Hawaiian Islands. Other worthy members of this quorum who have received help from the college and who are consequently better qualified for this work are G. W. Thorburn, W. E. Haden, and H. W. Smith.

Among the elders who have been and are under conference appointment, and who were once enrolled as Graceland students, are J. B. Barrett, L. W. Fike, and Fred Moser.

In other departments of the church and occupying places of trust are Elders I. A. Smith and J. F. Garver. Both of these men, former Graceland students, have served on the editorial staff of the *Saints' Herald*. Elder Smith occupied for some time as a counselor in the Presidency of Independence Stake; and Elder Garver for nine years as a counselor in the Presidency of Lamoni Stake. The latter has for three years past acted as president of Lamoni Stake. Both of these men have served the church in other responsible places.

Elder F. M. McDowell, dean of the Junior College, instructor at Graceland, a member of the Lamoni Stake High Council, director of the boy movement, and whose influence is felt in other lines of church work, began his college education at Graceland. And it is here that as a student and a teacher he has realized a breadth of view and a development which have placed him in the front ranks among the able young men of the church.

Elder C. E. Irwin, a former student and later a member of the Graceland faculty, is now at Chicago University, where next year he will secure his doctor's degree, with the intention of returning to the college as instructor, and to such other church work as he may be requested to do.

Elder C. E. Wight, who received his business education at Graceland and who for some years was in charge of the department of stenography at the college is now serving in connection with the missionary course being organized at the college, and is also occupying as a counselor in the Presidency of Lamoni Stake.

Henry C. Smith, Church Architect, and before whom there lies a fertile field for service, is a one-time Graceland student, whose vision has been broad-

ened and his ambition to do good quickened by his association at Graceland with those of like precious faith, and who like him were endeavoring to qualify for church work.

There might be added to this list the names of men who are serving in other capacities, and the names of many noble women who have been benefited through the college, and who are passing on the good received. These named, however, serve as illustrations, suggesting as they do one way in which the college occupies as an important auxiliary to the church.

This discussion is not intended to suggest that none of these men would have engaged in church work had it not been for the college. Nor is it the purpose to intimate that no man can serve effectively unless he has attended the college. It is rather the purpose to set forth, as is set forth, that through the college, men have been better qualified for their work, and that the church is benefited by the fuller service thus made possible; especially is this true of those who could not have attended school elsewhere, or who would not have done so had it not been for the opportunity extended at Graceland.

It is the ambition of the Graceland authorities that out of the activities of our church school and through like influences there may grow a mighty educational effort and qualification, that, seasoned with wisdom, and quickened by the Spirit of God, shall carry forward all of our people in an intelligent cooperation along the many lines of work before us in the redemption of Zion. And to this end they shall continue to labor.

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### **SPECIAL MISSION OF GRACELAND**

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(Extracts from an address by Elder Daniel Macgregor.)

#### **THE CHURCH NEEDS A PERSONALITY**

What the church needs and demands to-day is a place in the sun. We cannot obtain it by permitting ourselves to be absorbed by other institutions, whether secular, collegiate, or religious. Neither can we obtain it by an unsocial aloofness. It must be by creating an active, positive, and distinct individuality. . . .

Graceland, as the child of the church created by the revelations of God, commands a unique and unequalled distinction amongst the innumerable institutions of learning, inheriting a personality all its own. Many of her faculty, endowed by honorable degrees of learning, are endowed in another and more distinguished way. As holders of the holy priesthood they are in the way of receiving that divinest of all endowments, that enriching personality of Pentecostal times.

Who shall not perceive that contact with such magnets, yes, a personal contact between master and student so permissible and possible at Graceland, will endow her offspring with a personality of the most pronounced type.

#### GRACELAND, A PARTNER IN THE FIRM

The story of Graceland is one of suffering and success, of trial and triumph. Born, as was Isaac, when its parent, the church, was advanced in age; cradled, as was Moses, amid the bulrushes of opposition; and banished, as was Jesus, to an Egypt of temporary rejection, the child, returning to the Nazareth of the church, has grown up in our midst until at last attaining its majority it has been incorporated into a full partnership with the Reorganized Church of Jesus Christ of Latter Day Saints, and to-day as an institution of higher learning we meet in the jubilee of deliverance, destined henceforth to sit in the councils of the government of God, doing our bit for the uplift and amelioration of mankind.

#### GRACELAND, THE MELTING POT

It has been said that the United States, as the melting pot of all nations, produces from the rich ore of humanity constantly brought to her shores from foreign lands, the best possible in the line of an *iron manhood*. And it is the work of Graceland to take of that manhood and from it produce the tempered steel.

It is intended that, in Graceland's gold refining crucible, the ancient methods of yesterday and the freakish notions of to-day shall submit to an acid test and only the serviceable shall survive. The church in all of her departments wants only the serviceable.

#### GRACELAND, THE INTRODUCTORY MEDIUM

"The world do move." It is evolutionizing itself every decade. But the church as the custodian of ancient truths, imperishable and eternal, has given much, if not all of its time, to the proclamation of those truths, hence it will be apparent to all, that the church and the world, each pursuing divergent paths, must needs separate and that separation widen into an unbridgable chasm. In this the world loses sight of the greatest benefactor, and the church loses sight of the object of its mission.

Herein is manifest the indispensable mission of the college. By it the church is kept in touch with the ideas of modernity, and the world is kept in touch with the principles of antiquity and eternity.

#### THE RELIGION OF GRACELAND

All institutions consciously or otherwise have a religion. It has been said that Graceland is non-

sectarian. In a sense that is still true, for we will not force our religion upon any, nor yet does it form part of the curriculum. But whether taught or not it will be practiced in the daily life and conversation, in and out of Graceland. *And herein exists our mightiest force making for a personality.*

Ours is a unique religion, different and distinct from all others. It encompasses the historic past and reaches into the revealed future. The story of one half the ancient world is known only by Latter Day Saints.

Unto us has been committed a religion undoubtedly the most ancient and unquestionably the most modern. It was written in olden times upon plates of imperishable gold, and revealed in latter days from the sacred Sinai of Cumorah.

Harvard, Princeton, Oxford, and Cambridge owe their prestige largely to those celebrities educated within their walls. But *you*, the sons and daughters of the restored church, may claim as your ancestral faculty Joseph the deliverer, Abraham the faithful, Daniel the learned, Jared the man of faith, Lehi the seer, Nephi the stalwart, Moroni the general, Mormon the historian, and the twelve of special calling—professors of all of them, for they professed and possessed the fundamentals of all learning, past, present, and future.

And does not the consciousness of such prenatal greatness send the conqueror's blood a-thrilling through your veins?

Indeed, if we lift higher the veil, we shall note that angels from heaven frequently ministered of their learning, when earthly understanding had reached that impenetrable darkness which separates the human and divine.

With such an inspiration who will not appreciate the limitless possibilities of our doors? And who shall not apply himself with diligence and service?

*Yes; you will* apply yourselves, but not with any groveling, servile spirit—rather with an invincible will to solve the problems of the ages.

In this work of study, you will not be building yourselves into the theories of others, but you will gather from those fundamental stones of fact, and those timbers of truth, the materials out of which you will erect for yourselves a palace of learning all your own.

It is said that every race reveals a peculiarity developed through long years of subjection or freedom, as the case may be: the Negro his servility; the Irishman his kind-heartedness to a fellow sufferer; the Scotchman the granite inwoven with his soul from the hardening experience of harvesting his living from the rugged hills of his native heath. But Graceland, located in the very bosom of that

people, who politically and religiously know no task-masters, ministered unto by masters and matrons of exceptional talent, and nourished by a student body comprising the brain and brawn of the church, gathered from the four corners of the earth, shall grow up into a *veritable endowment house*.

With such an aggregation of choicest material who shall doubt that Graceland has in store for her students a personality of rare quality, distinctly Latter Day Saint, and exercising a commanding control.—*The Saints' Herald*.

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### Letters from Ex-Presidents

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Graceland College! Surely her best years are before her, in ever-increasing opportunities for service. She is now free from debt, has a rapidly-growing collegiate department, which, with a course for missionaries, together with her former qualifications, gives hope of a firm foundation for future building. Our interest in her welfare has not grown less. Her work is clear as the educational center of the church. May success in full measure be hers, and above all, the blessings of God.

LAMONI, IOWA.

S. A. BURGESS,

Associate Editor Herald.

July 12, 1919.

*To All Patrons and Friends of Graceland, Lamoni, Iowa; Greeting:* The letter which your president wrote asking for a word of greeting called back to my mind a flood of associations with Graceland and Graceland experiences. In fact, my four years' work in Graceland College are always remembered on account of the most pleasant relations with faculty, pupils, and community. It is my hope that the small service that I rendered there may continue to bear fruit, if not in the newer directions of the college, at least in the lives of those whom we touched at the time. One could cherish no greater reward, I take it. May Graceland live long and well in the hearts of her constituents, not for her own sake alone, but for the people who come to her for information, training, and discipline; and further to get an attitude of mind toward the problems of life.

The responsibility of education and schools is growing. More and more of the problems of life are being turned to the school for solution; and there were never more of them to solve than right now. Who can solve them? Certainly not he who boasts of his ignorance, nor he who merely dabbles in its outer forms will be able to solve them; but he who tackles them with heroic, spiritual impulse, fortified with a knowledge of facts and principles and a skill sufficient to warrant confidence. Education furnishes the equipment for progress in any undertaking worthy of man's engagement; and, therefore, education becomes not only the handmaiden of religion, but the handmaiden of trade and vocation also. Education is the basis of common understanding; therefore, of community life. How can we hope to progress to-day without the fullest understanding of the facts and principles that enter into our complex economic, social, and religious life? If for no loftier purpose, education is our best means of defense, whether we think of the individual, the church, the community, or the State; whether we think of the tradesmith, the farmer, the business man, the teacher, or the minister. Our democracy which we prize gets its meaning and significance in a higher and higher level of control which universal education would furnish. From the standpoint of the special agencies which promote

education, of which Graceland is one, the institution becomes the stable form which embodies our holier thoughts, our loftier visions, and our more efficient types of service to the communities served. All three of these purposes ought to be reflected in all institutions.

In the same spirit of the days when I served at Graceland, I still urge tenacity of purpose in promoting the interests of education. If my attitude has changed on this point in eleven years since I went to Graceland—and I am sure it has—it has changed in the following directions: first, the more urgent need of ever higher grades of education for all people; and, second, increased emphasis upon guidance in educational preparation so that the individual may find his life calling more readily and that society, therefore, may be served the better. That Graceland may continue to serve the church and community in these directions is my genuine desire.

Most cordially yours,

ROLLAND M. STEWART,

Professor of Education.

CORNELL UNIVERSITY, ITHACA, NEW YORK.

July 14, 1919.

History tells us that the great Puritan movement which resulted in the founding of New England was led and fostered by college men, many of whom were martyrs to the cause, one of Joseph Smith's ancestors being among those burned at the stake during the reign of Queen Mary.

The Puritan movement culminated in the development of this great republic, the United States of America, and furnished men and opportunity for God's greatest work of modern times, the Restoration of Christ's church on earth.

Hand in hand with the development of political and religious institutions under the direction of the Puritan patriots came the development of popular education, which made the great progress in politics, religion, and material things possible. New England had free schools two hundred years before they were started in Old England, the mother of modern civilization.

Wherever the Puritans and their descendants have gone they have founded colleges and universities, such as Harvard, Yale, Princeton, etc., in the East; and leading westward, a great galaxy of colleges and universities, including, among our people, the true descendants and heirs of the Puritans, such institutions as the University of Nauvoo, and Graceland College. Without higher education we could not be true to our Puritan heritage and true to the revealed will of God.

I congratulate you and your faculty on the grand results of your noble efforts and heroic sacrifices, and herewith repeat the prayer that the blessing of Heaven may rest on Graceland College.

Yours truly,

HERBERT SPENCER SALISBURY.

INDEPENDENCE, MISSOURI.

July 10, 1919.

It is with a sense of pardonable pride that I send a word of greeting to Graceland College.

I was present when her doors were opened, and have always held in high esteem the confidence imposed in me in being made acting president during the last year of my connection with the institution.

May her field of influence broaden, and continue along the lines contemplated by her founders.

Graceland College is the product of an ideal, long cherished by the Reorganized Church, the forerunner of many greater things yet to be.

Sincerely yours,

JOSEPH T. PENCE,

Attorney-at-Law.

BOISE, IDAHO.

## STANDARDIZATION AND ACCREDITING

COMMERCIAL

BY G. N. BRIGGS, PRESIDENT

There are certain standardizing and accrediting associations in this country which pass upon the matter of the faculty, buildings, library, laboratories, and material equipment of the colleges and universities to ascertain whether or not they meet standard requirements and are qualified to give instruction along the lines recognized as being within the province of the institution asking for recognition. In this State the authorities of the State Educational Department and the faculties of the three State institutions of higher learning constitute such a standardizing and accrediting body.

Their authorities have inspected Graceland College and have passed upon her ability to meet the requirements laid down by laws, customs, and regulations and in all the departments which the State accredits in other institutions and for which accrediting has been requested in Graceland full recognition has been accorded by the State authorities.

### JUNIOR COLLEGE

The junior college department offers the first two years of the standard college course, graduates from which are granted the degree of Associate in Arts (A. A.) first granted by the junior college of the University of Chicago and are admitted to full standing without examination to the third or junior year of the universities of the land.

Graduates who have pursued for two years courses in education, including psychology, history and principles of education, school hygiene, school administration, methods and practice teaching are granted a state teacher's certificate which can be renewed every five years as long as the graduate remains in the teaching profession. In accordance with the laws of the State, graduates from this department who enter the teaching profession are granted a minimum entrance salary of \$80 per month and after two years' successful teaching experience \$100 per month. Most of the graduates of the class of 1919 have already been elected to teaching positions for next year at salaries ranging from \$80 to \$133.33 per month.

### ACADEMY

The academy corresponds to the secondary or high school of the public school system. Graduates from this department are admitted without examination to the junior college department or to any college or university having the same requirements for admission as the North Central Association of Colleges and Universities, and that includes all the high-grade institutions of the United States.

Within the past year the State has decided upon the standardization and accrediting of the commercial or business departments of the institutions of learning within the State asking for such recognition. In line with this effort on the part of the State Graceland asked for and received full accrediting for her combined commercial-academic course which means that students pursuing this course take certain commercial subjects as electives during their last two years in the academy, and on graduation meet the full requirements for admission to college and also are qualified to enter a business life as stenographer or bookkeeper or may use their ability as stenographer and bookkeeper to assist them through their college course. The combined course practically saves one year of time for the student who desires to perfect himself for a business life.

Thus the three departments for which accrediting has been requested have received full recognition and Graceland is thus fully standardized and officially accredited in the departments which the State has attempted to standardize.

The junior college movement is a comparatively new one in this country, only a few states having thus far authorized their establishment. Some have none at all, others may have ten or twelve. Iowa has three, Graceland being the first and the only one so far to have full State recognition; one of the others being accredited for one year's college work and the other being refused official recognition up to the present.

Whatever distinction and honor belongs to the pioneer in any avenue of effort belongs to Graceland in the junior college movement in Iowa and being the leading junior college in the State she has certain responsibilities in the way of establishing standards and fixing precedents which will have far-reaching effects.

Doctor Harper, the first president of the University of Chicago, said many years ago that there is a distinct place in the field of American education for the junior college, and the ambition of Graceland is to establish such an enviable record in the line of her junior college work that when the larger field of a standard college and the still larger one of a university opens up she will have so laid her foundation in solid rock that there will be no question on the part of either the church or the State that she is amply able to step in and occupy to the end that the still greater demands by the church may be met in every possible way.

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"Learning is ever in the freshness of its youth, even for the old."—Agamemnon.

## THE JUNIOR COLLEGE

BY F. M. M'DOWELL

As an institution the American college is unique. Though perhaps similar at the time of its origin to certain European institutions, it has been so changed by the genius and originality of the American people that it no longer bears the marks of its ancestors. To-day the hundreds of small colleges scattered from coast to coast stand as monuments to the American, the democratic spirit in higher education.

No better evidence of this statement can be found than in the study of the rapid growth in the number of these institutions. Of the 567 colleges and universities listed by the Bureau of Education in 1914, 262 were established before the Civil War. In the thirty years immediately following the close of that war 240 more were organized. A total of 305 institutions were established between 1860 and 1914. President Pritchett, in his investigations for the Carnegie Foundation a few years ago, found nearly one thousand institutions in the United States calling themselves colleges or universities.

Throughout the history of higher education in the United States the small college has been the typical institution. In 1850 there was not a college in the country that enrolled more than 400 students. Even as late as 1912, according to the Commissioner of Education, 64.4 per cent of the 596 colleges and universities reporting had less than 400 students, and 312 or 52 per cent had less than 300 students enrolled.

With the rapid growth of the public high school on the one hand and the State university on the other, the typical small college has had to pass through a terrific struggle for its very existence. In many States the competition has been so severe and the modern educational standards so high that a number of these institutions have had to close their doors or limit their claims to the means at their disposal. For the most part, however, the small college has emerged from this struggle unscathed. It has more than justified its existence in the minds of the American people. Why?

1. The small colleges offer the opportunity for a closer, more intimate and personal contact between instructor and student that is often entirely lacking in larger institutions. This close association is not only ideal but absolutely necessary for the American youth at certain ages.

2. It is an established fact that in the smaller institution a greater sense of individual responsibility is developed. Each student counts for more. It has been the writer's observation that students of average ability will participate actively in the affairs

of the small college while they would have neither the opportunity nor the desire to do so in a larger institution.

3. The small college often brings the opportunities for securing a higher education to the very door of those whose limited means make impossible attendance at larger and more distant institutions.

4. The growing recognition among educators of the fact that the high school graduates are as a class immature and that the transition from the strict control of the high school to the larger and freer life of the university may not only be morally but intellectually disastrous.

This latter point is sufficiently important to deserve further discussion. There has been no more significant development in American education than that of the last two or three decades which has had as its purpose the readjustment of our educational institutions to meet the needs of the young men and women just out of high school.

1. A number of the larger universities have established the practice of distinguishing sharply between "lower" and "upper" classmen. Or between what they now call "junior" and "senior" college students. It is recognized by these universities that students of the first two years in college must be handled much as secondary school students; in small groups with close personal supervision. Notable examples of this tendency are found in the universities of Chicago, Columbia, and California.

2. There is an ever-increasing number of public high schools which are attempting to meet the needs of their graduates by furnishing them the opportunity of securing two years of college education at public expense. This in itself is an admission of two important facts. In the first place it demonstrates that the American public realizes the necessity of a college education. In the second place it supports our contention that the high school graduate needs special attention for two years at least.

3. A large number of private and denominational colleges are now devoting their time and means to furnishing high school graduates two additional years of education under properly controlled conditions.

Institutions of the type just mentioned are coming to be known as junior colleges. Their rapid growth in the last few years furnished a striking evidence of the growing realization of the necessity of securing at least two years of college education.

There are now over 100 junior colleges in existence. Of these 69 were established during the years 1907 to 1917, inclusive. More than half of these 69 have become junior colleges since 1914 when Graceland was first organized as such. During this time

the enrollment in this type of institution in the United States has increased 150 per cent.

Graceland is proud of the fact that she so early recognized this tendency in educational development and hence became the first junior college to be officially accredited in the State of Iowa. Her rapid growth during the last few years has more than justified this change. The following table gives the enrollment in the junior college (the first two years of standard college work) for the past four years showing actual increase and per cent of increase each year:

| Year    | Enrollment | Increase | Percentage of Increase |
|---------|------------|----------|------------------------|
| 1915-16 | 22         |          |                        |
| 1916-17 | 39         | 17       | 77                     |
| 1917-18 | 47         | 8        | 22                     |
| 1918-19 | 79         | 32       | 70                     |

The total increase in enrollment in the junior college during the years 1915-16 to 1918-19 was 360 per cent.

Graceland Junior College offers to-day to the young people of the church opportunities which they cannot afford to neglect.

1. The junior college is fully standardized and has been officially accredited by the State of Iowa. Graduates are admitted without examination to the junior year of the State University or to any of the professional schools requiring two years of college work for admission.

2. This additional training can be secured under the close personal supervision of men and women whose training, both intellectual and religious, assures the student of a well-rounded development in mind and body alike. A conscious effort is always made at Graceland to blend the intellectual, moral, physical, and spiritual into a symmetrical whole.

3. Education received at Graceland pays from a money standpoint alone. Graduates of the junior college this year who received a state certificate have secured positions in the schools of the State at salaries ranging all the way from \$80 to \$133 per month. Most of these were without previous teaching experience.

4. The man or woman who neglects the opportunity to develop the talents with which God has endowed them, is a slacker both to his Nation and to his church. The college-bred man has been the one who has answered the call of his Nation in the crisis just passed. He will be the one to meet the new issues which confront us as a church and as a Nation. A college education has been justified a thousand times over during the recent war. The problems of reconstruction which confront us to-day demand the trained individual. No other need apply.

You ask: "Does education pay?" We should let Orison Swett Marden answer:

"Does it pay to learn to make life a glory instead of a grind?"

"Does it pay for an acorn to become an oak?"

"Does it pay to get a glimpse of the joy of living?"

"Does it pay to change a bar of rough pig iron into hair-springs for watches?"

"Does it pay to experience the joy of self-discovery?"

"Does it pay to have four years filled with the most delightful associations with cultured people, at an age when ambitions and high ideals have not been dulled or shattered by disappointment, or the unbounded faith in human nature shocked by violated pledges?"

There is but one answer.

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## RELIGIOUS EDUCATION

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BY C. E. WIGHT

Due to the conditions surrounding the church in its early history, a sentiment has prevailed in the minds of many of our very best people to the effect that a concerted effort along the line of religious education of our missionaries should be discouraged.

Fortunately, this sentiment has largely given way before the pressing demand on the part of our men for better equipment and preparation to meet the increasing demands of the hour. While only a small beginning is being made to meet this demand, it is hoped and confidently believed that the coming years will see this beginning grow and develop.

Even the casual student of the Doctrine and Covenants can scarcely fail to note the recurrent frequency with which this matter is referred to in the revelations. Our men have repeatedly been counseled to study the doctrines of the church, both as to theory and practice.

With this instruction of the Lord as a basis and the need for organized effort becoming more and more apparent, the conference of 1919 authorized the undertaking of this work. Due to the facilities for taking care of it, the church authorities have decided to handle the course through Graceland College. It will be known as the "Department of Religious Education."

The efforts of this department during the coming year will be devoted to the preparation of such men and women as will be designated by the church authorities for foreign missionary service. It is hoped that this preliminary preparation will accomplish two things:

1. It will make for greater efficiency by attempting to solve in advance some of the problems that will be met during the active discharge of foreign service.

2. It will make it possible for the authorities to select with greater certainty those who are peculiarly

qualified to enter the foreign missionary service.

We are frequently told that ours is the work of God. We believe this with all our hearts and yet we are also aware that the work is to be done through human instrumentality. Humanity is fallible. Because of this human fallibility, we should seize every instrument at our command for assisting us to prosecute the work more vigorously.

God has never expected that we should use haphazard and unscientific methods in our gospel warfare, and with the increase of scientific effort on the part of the opposing powers it is essential that we make every effort to prepare ourselves.

The course of study for the coming year has already been published in detail. However, some comments regarding particular features of the course may be timely.

One of the most discouraging factors of foreign missionary effort in the past has been the lack of knowledge of the language, customs, geography, and history of the country to which missionaries are sent. If preparation along these various lines can be made beforehand, the work can be carried on more intelligently and without so many attendant discouragements. A study of these conditions has been made an important part of the curriculum.

A poor vocabulary and lack of knowledge of just how to express himself clearly in public has been the stumblingblock for more than one of our young missionaries. The study of English and public speaking has been made a second feature of the course and it is believed this combination will aid materially in overcoming the handicaps referred to.

A study of psychology will give the young missionary an understanding of the mental attitude of his fellow men, while applied psychology will assist him in dealing with crowds, methods of advertising, correct methods of approach, etc. The study of these subjects has been made a third feature of the course.

A fourth feature, and we believe the most important of all, will be known as the department of church doctrine. In this course will be taken up a study of church history, the Bible, Book of Mormon, and Doctrine and Covenants. In addition, a lecture course has been provided, dealing with the fundamental doctrines of the church.

Probably one of the most interesting features of the course in church doctrine will be the lecture course provided under the heading of apologetics. We are arranging to have with us a number of missionaries who have spent many years in the service. These men will present the arguments they have used most effectively in answering the objections of opponents. These lectures should be of wonderful benefit to our men. Some of our mis-

sionaries are better equipped than others with the peculiar qualifications necessary for making a success of this class of work. If our men can have the benefit of the knowledge gained by these missionaries through years of experience, they will be far better prepared to meet the stock objections that are constantly being presented.

To sum up, then, the Department of Religious Education has for its purpose the accomplishment of two objects:

1. The personal preparation of our men and women for more effective missionary work.
2. The bringing about of a greater unity of understanding and teaching of our church doctrines.

Neither of these aims can be accomplished in a day, but there is satisfaction in the thought that a start is being made. If this course is good for foreign missionaries, it should be just as good for those under appointment in our own country. It should therefore be the goal of the church that at some future time every man called to active missionary service should have the opportunity of taking advantage of this intensified course of study. This constant consideration and discussion of the important questions of church doctrine can assure us that a greater unity of understanding and teaching will finally be attained.

As a concluding thought let us again emphasize the fact that no proponent of religious education considers for a moment that this effort should supplant the leadings of the Spirit of God. Rather, it should supplement. If it be true that "The glory of God is intelligence," the Holy Spirit can do its most effective work with those who through study and application have attempted to develop their mental equipment to the highest possible degree.

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## COMMERCIAL DEPARTMENT

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BY J. A. GUNSOLLEY

This department has always been one of the most popular and financially profitable of the departments of the institution. It enjoys the rare distinction of having at its head the same person that took charge of it when the college opened in September, 1895. During the twenty-three years he has occupied as principal of the Commercial School, except four, two of which he was under General Conference appointment, and the other two he was acting president and teacher in another department.

Three distinct courses are offered: Stenographic, business, and academic-commercial. The first of these includes shorthand or stenotypy, typewriting, salesmanship, English, spelling, penmanship, carbon duplicating, mimeographing, filing, and office prac-

tice. Students completing this course are prepared for positions as amanuenses.

The business course includes bookkeeping, commercial arithmetic, salesmanship, commercial law, English, spelling, penmanship, and rapid calculation. A voucher system of bookkeeping is used in which familiarity with commercial forms of papers and documents is secured. Graduates from this course are fitted for clerical positions and accountants.

The academic-commercial course consists of the first two years of the regular academic course, with shorthand, typewriting, bookkeeping, salesmanship, commercial arithmetic, commercial law, and English included in the last two years. These commercial subjects are given sufficient credit to admit graduates from this course to college or the university without examination, having been fully accredited by our State educational authorities, and the combined academic-commercial course approved by them. Students taking this course practically save one year, covering the essential commercial subjects and at the same time qualifying for admission to the college or the university. Many students who must finance themselves through their higher educational careers may take this course with advantage, since their knowledge of the commercial subjects furnishes them a means to profitable and pleasant employment for which there is usually a demand.

From the above it will be seen that our commercial department is upon a fully accredited basis, as well as our academy and junior college. Students who expect to continue their studies in other institutions for advanced work need not hesitate to do what work Graceland offers, for being accredited by our own State university which is a member of the American Association of Colleges and Universities means being accredited in all the institutions holding membership in that association. Besides this it has been demonstrated that students who spend their first years of college life in the small college make stronger and better students in the later years of school life than do those who go directly from the public schools to the large colleges and universities.

Students from this department are occupying and have occupied responsible and remunerative positions. A few of these we mention, but only a few, as we do not have anywhere near complete data. E. C. Bell, Traffic Manager, M. K. & T. Railway; R. W. Johnson, clerical position in the army; Raymond Scott, stenographer at the Peace Conference, Versailles; David Jepson, field clerk, A. E. F. in France; R. A. Wight, important civil service position, Washington, District of Columbia, and elsewhere; Frank Jones, civil service position, Washing-

ton, District of Columbia; C. E. Wight, teacher of shorthand and typewriting in Graceland for a number of years, released to enter the Lamoni Stake Presidency; Claire Van Eaton succeeding C. E. Wight as teacher of shorthand in Graceland; Pauline Anthony, for a number of years teacher of shorthand and typewriting in Graceland; Florence Heathman, private secretary and bookkeeper in Graceland; Lucy Gunsolley Glick, secretary to Registrar, State University of Iowa; Harold Gunsolley, Chief Yeoman, United States Navy, Boston; Ruth McMullen, secretary in Presiding Bishop's office, Independence, Missouri; Louise Wall, secretary in statehouse, Nashville, Tennessee; Dorothy Case, stenographer in Interstate Garage, Lamoni; Vere Turney, bookkeeper, Herald Publishing House; Jeannette Leetun, stenographer to business manager, Herald Publishing House; Helen Bootman, stenographer, Detroit, Michigan; Verva Ballou, stenographer, Des Moines, Iowa; Hirotaro Tsuji, bookkeeper, Federal Bank, Kansas City, Missouri; H. O. Medley, bookkeeper, Tulsa, Oklahoma; Ruth Fisher Fusselman, stenographer, Montgomery Ward and Company, Kansas City; Agnes Luff, stenographer, Independence Foundry, Independence, Missouri. But to extend the list would become wearisome, therefore this few may suffice.

The outlook for this department is good. Business training is becoming recognized as an essential in the preparation for every vocation. The teacher, the lawyer, the doctor, the preacher, the farmer, the engineer, and other professions and callings, each need training peculiar to his calling; but all need at least elementary training in business as all must have more or less to do with business in one way or another. Each should know how to keep his own accounts, and should know what his proper business relations with others are, how to exercise and how to protect himself therein. With J. A. Gunsolley as principal and instructor in bookkeeping, law, salesmanship, and arithmetic, Miss Claire Van Eaton at the head of the shorthand and typewriting course, and with Miss Marjorie Gunsolley instructor in typewriting, we bespeak for the department a prosperous year and a big enrollment.

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If you want an education and do not have the money, write to the president of the college and see if you cannot arrange a loan from some of the funds available for that purpose. The church wants its young people educated, and is willing to help them. Some who have secured training in this way have made an immediate success in their chosen lines. Where there's a will there's a way.

## THE STUDIO DEPARTMENT

BY PAUL N. CRAIG

It was very early recognized by those having charge of the interests of Graceland College that no higher institution of learning would be complete and

been reached in any other way. The Studio Department, including as it does instruction in voice, piano, band, and orchestra with mandolin and guitar, oratory and public speaking, is able to reach many students through these courses whose interests and activities might otherwise have been lost or at least diverted to other less worthy purposes.

In addition to individual or private lessons in the various courses offered in the studio department many group or class activities are carried on.

The College Glee Club composed of between fifty and sixty students renders some of the very highest grade musical numbers to be heard any-



THE COLLEGE ORCHESTRA

that no one's liberal education would be fully rounded out without full provision being made for cultivating and developing those finer and higher traits of human nature through music and the allied arts.

With that necessity in mind Graceland's Studio Department has for many years been instrumental in helping prepare the youth of the church for a higher grade of service through cultivation of those talents with which God endowed them.

By means of singing and the musical instruments the gospel story has many times been made more effective; and it has been possible to reach some who could not have

where. Smaller groups of students in choruses, quartets, duets, etc., receive much valuable and in-



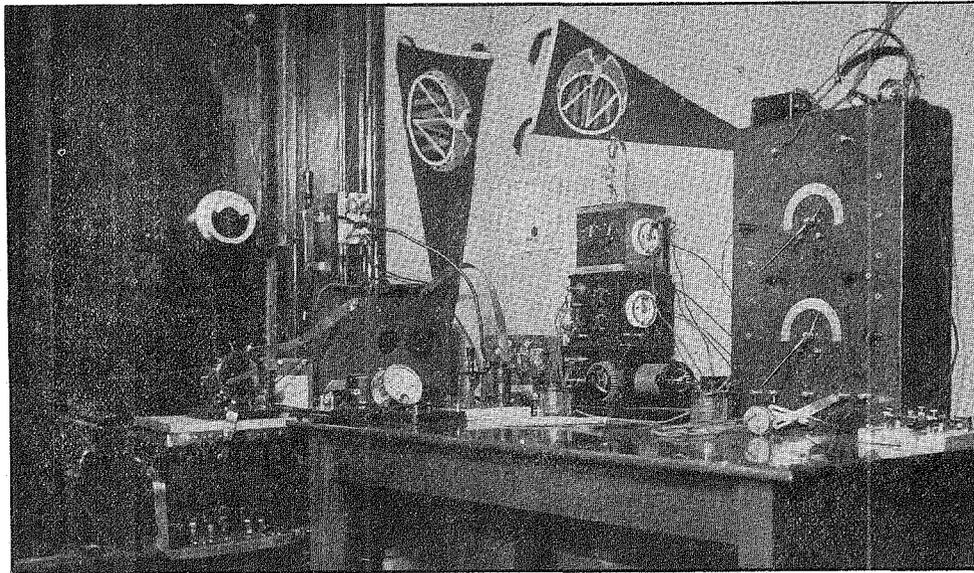
FOUR-MINUTE SINGERS

*Organized for patriotic singing during the war.*

structive training and add very materially to the religious and literary exercises of the college. These students will most certainly be in a position to be

of great service in their respective branches when they enter upon their larger church activities after graduation. The students of the orchestra and band department and those in the piano courses are receiving a training of the utmost value to them as future church workers.

To the department of oratory and public speaking Graceland's remarkable success in intercollegiate debates, oratorical and declamatory contests is due. Knowledge is of the highest value only when it can most effectively be imparted to others. Thus it is of prime importance that our youth, maidens as well as young men, be prepared to impart to others the gospel story and do so in the most effective manner possible.



A VIEW OF THE PHYSICS AND WIRELESS LABORATORY

The studio, then, through its voice department, both singing and public speaking, and through its instrumental department, piano, band, and orchestra, plays a most important part in the largest possible preparation of Graceland students for their active life in the church, and adding as they do so materially to the interests and the possibilities of the college years, forms one of the most important departments of Graceland.

The indirect way in which Graceland helps the church is one of far-reaching importance. The ideals that a young Saint develops at our church school are often the means of materially changing the tendencies of a community to which they return.

Graceland is not saying that those who do not accept its offers are without hope. Rather is she saying that with the advantages she offers any average person increases his opportunities for success about fifty per cent.

## RADIO DEPARTMENT

BY ARTHUR B. CHURCH

The science of radio communication has made such great progress during the last few years that it is no longer considered an interesting curiosity but rather on the plane of commercial telephony and land and cable telegraphy. War pressure gave it many new applications besides overcoming several of the greatest obstacles to this new means of transmitting intelligence. Recently, by means of the radio telephone, President Wilson kept in communication with the United States and France throughout his trips between these two countries, and the trans-

Atlantic fliers communicated with various stations at land and sea while making their perilous sea journeys.

In spite of the fact that thousands of men received wireless training to meet the war emergency the field is far from overcrowded. In fact, the United States Shipping Board has just recently found it necessary to open up a large special school in order to help supply its tremendous needs for radio operators and experts in the new merchant marine. Wireless has come to stay!

The Graceland wireless station was installed in 1915 and a similar station was simultaneously erected at Independence. Communication was thus established between the two places which proved of great value until the closing down of stations at the entrance of the United States into the World War. Graceland became known throughout the country as 9 Y O (the official call assigned by the Government) for her messages were read from New York to Idaho, and from North Dakota to Florida, Texas, and Arizona.

Our entrance into the war demanded that thousands of radio operators be trained as soon as possible and the Government requested Graceland to lend assistance. So new equipment was purchased and facilities were furnished which, it was thought, would meet the demand. At several times, however, the radio department became overcrowded and it was a difficult task to handle the men. During the emergency over one hundred twenty-five men registered for wireless training. Many of these were

called before completing the course; some, however, were sent to special camps to finish their work. Two of Graceland's wireless students, Allen Trachsel and Towner Bohn, as indicated on their stars on the service flag, made the supreme sacrifice. The Graceland radio-trained men served in the Signal Corps, Navy, Air Service, Radio Intelligence Service, and other branches of service, in capacities of operators, radio electricians, instructors, wireless station directors, etc. Graceland can justly feel proud of the service rendered our Nation by its radio department.

The Graceland Radio Department offers two courses which are specially arranged to meet the Government requirements for first-class commercial radio operators. The semester course is an intensive wireless operators' training which may be completed in eighteen weeks. The radio supplementary course is a regular science elective in the Graceland academy, full credit for which is given; and it may also be taken in conjunction with any other work offered by the college. The value of a vocational training in school systems, is becoming more and more recognized, and wireless offers a splendid vocation. A new wage law assures a minimum salary of \$85 per month for junior operators and \$110 for senior operators; board and room is also generally furnished.

Besides training operators, the radio department also plays an important part in the church system of radio communication whereby it is hoped to eventually connect the most important stakes and branches of the church by this modern means of communication.

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### THE NEW YEAR

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A great American educator recently said, "We stand on the threshold of a new era, the international or supernational era, an era of great political and social changes.

As a church we are entering upon an era of unprecedented opportunity and responsibility and provision is being made in large part to take advantage of that opportunity and meet that responsibility.

Graceland College as one of the institutions of the church, is prepared to do her part in getting ready for and grasping this great chance for reconstruction.

All these changes are bound to effect higher education profoundly. The fascination and challenge of these new world interests, responsibilities, and opportunities are appealing to the best young manhood and womanhood of our church and the land.

Education so tremendously justified itself during the war and is so tremendously justifying itself in

these periods of the reconstruction of the world that the eyes of all are turned as never before towards the halls of learning.

Until our new building is completed ready for occupancy we are going to be somewhat handicapped, but temporary provisions are being made for the large increase in attendance next year. Already practically all our dormitory facilities are reserved for the coming school year and rooming quarters are being offered in the homes of Lamoni, so that it is believed that suitable quarters can be provided for everyone.

Not only are the young men and women of the church seeing the handwriting on the wall and making their plans to attend college in ever-increasing numbers, but a large number of the older church members who have been engaged in educational work in some of the best educational institutions of the land, both as students and teachers, have joined our faculty for next year and will bring to us the accumulated experience and strength of the many universities and colleges from which they come.

In addition to members of last year's faculty who will remain with the institution during the coming year the following will join us:

Heman Hale Smith, a graduate of the Universities of Iowa and Washington, with several years of very successful experience as instructor in history and allied subjects, will have charge of the department of history.

Miss Irene Layton of the State Normal School of Warrensburg, Missouri, and the State University of Michigan at Ann Arbor, where she has served as instructor in the department of English for the past two years, will have charge of the English department. Miss Layton had several years of successful teaching experience before her connection with the University of Michigan.

Miss June Whiting of the State Universities of Minnesota and Montana with very successful experience as teacher in public speaking and English will teach those subjects during the coming year.

Johannes Bergman, a Phi Beta Kappa graduate of the University of Iowa, who has been teaching modern language for a number of years, will have charge of the department of modern languages.

Miss Dagmar M. Holm of Colorado College and the University of California will have charge of the department of ancient languages. Sister Holm has had very successful experiences for a number of years in Colorado.

Lieutenant R. A. Wight, until recently in the United States Army, comes to us with the very best of preparation to serve as College Commandant and Director of Athletics.

Miss Claire Van Eaton, a graduate of Graceland

and a student of the Gregg School of Shorthand in Chicago will have charge of stenography and type-writing.

C. E. Wight, a member of the Lamoni Stake Presidency, will direct the work in Religious Education, not only the Bible Study courses heretofore offered, but the special one-year course provided for the training of missionaries.

The following special lecturers will appear at different times during the year; President Frederick M. Smith, Elbert A. Smith, Benjamin R. McGuire, John F. Garver, W. W. Smith, J. A. Koehler, J. A. Gillen, S. A. Burgess, Augustine Dwyer, Doctor J. Leonard Harrington.

With the exceptionally strong members of the faculty of previous years and these additions representing so many different high-grade educational institutions from various sections of the country it is felt that the new year is being entered upon under the most favorable auspices.

As a member of the Quorum of the Twelve recently said:

"There never was a greater need, never a nobler work, and never a finer opportunity. Our future depends upon our fidelity to the duty of to-day. Let the youth of the church respond with the same spirit and high sense of chivalry to meet the demands of peace as they did to meet the demands of war. Graceland is ready and the church invites; who will come?"

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## ATHLETICS

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BY R. A. WIGHT, LIEUTENANT, U. S. A., COLLEGE COMMANDANT AND DIRECTOR OF ATHLETICS

When a term has been misused and misapplied to a certain extent, it is necessary to go to our old stand-by, the dictionary, to give us the true meaning. Athletics, as a term, has been misused and misapplied to a great extent in some schools and colleges, more so in some than others.

Athletics is any system of physical training by gymnastic exercises and outdoor sports. How, then, has this been misapplied?

In a great many of the smaller schools and colleges especially, athletics has consisted of a very small percentage of the students going into the various sports, some into one and some into others. A student goes out for football in the fall. It is true he follows a system of physical training during the football season. At the end of this time, his training is relaxed and the benefit he has received from this system of training does not stay with him. The system of training this student receives should cover the entire school year, otherwise he has not received

the proper amount of physical training necessary to a man who is spending most of his time studying.

In the broader sense of the term, athletics means that every student, both men and women, attending the institution should receive a system of physical training suited to his particular needs. In the past, in a great many places, too much attention has been given to the few who engage in the major sports, such as football, baseball, etc., and not enough attention paid to the ones who are really in need of the training to develop them in a physical way. It is not meant that anything should detract from the attention given to those major sports, for there is nothing in the school or college that raises the morale of the student body higher than the fact that they have winning teams in all competition with other schools. But it is meant that attention should be paid to the students that do not participate in these games.

The army has long since recognized the value of a system of physical training to keep its soldiers in the best of health, and any soldier who has been in the recent war long enough to get the benefit of the training system, will testify as to the results. But the results speak for themselves. In a chapter on personal hygiene in one of the army manuals, the following is stated in one of the rules. "Exercise is absolutely necessary to good health. Lack of exercise of any set of muscles will cause them to grow flabby and weak. Outdoor sports are the best form of exercise, because they use all the body muscles, and are in the open clear air." How much more the above might be applied to a college student who does not get any of the ordinary exercise of a soldier.

Graceland College is fortunate indeed in having at its head men who realize the necessity of physical training for all its students and who intend to see that the college course of each student includes the proper amount of this training. A system is being outlined to provide for the entire year's work along this line. The strength of each student is determined by his weakest physical part, therefore, every effort, possible will be made toward strengthening his weak points and not toward increasing the power of his muscles already strong. It will be the aim to produce as many all-around athletes among both men and women in all lines as possible, rather than specialists in particular sports or in a limited number of athletic exercises. This does not mean that development along some particular line such as baseball or football will be discouraged, for we want winning teams in all lines of sport. Graceland has an enviable record in many lines of sports now and we must look forward to still better records, for with this system of training, they will come. But the

man or woman who is a specialist in some certain line will receive the training along other lines to develop the weaker physical parts at a time when the special training is not being carried on.

Other schools are using this system with marked success. The army used this system and is still using it with wonderful results. With the increased equipment that the athletic department of Graceland will have the coming school year, every form of athletics can be followed up and there is no reason why the

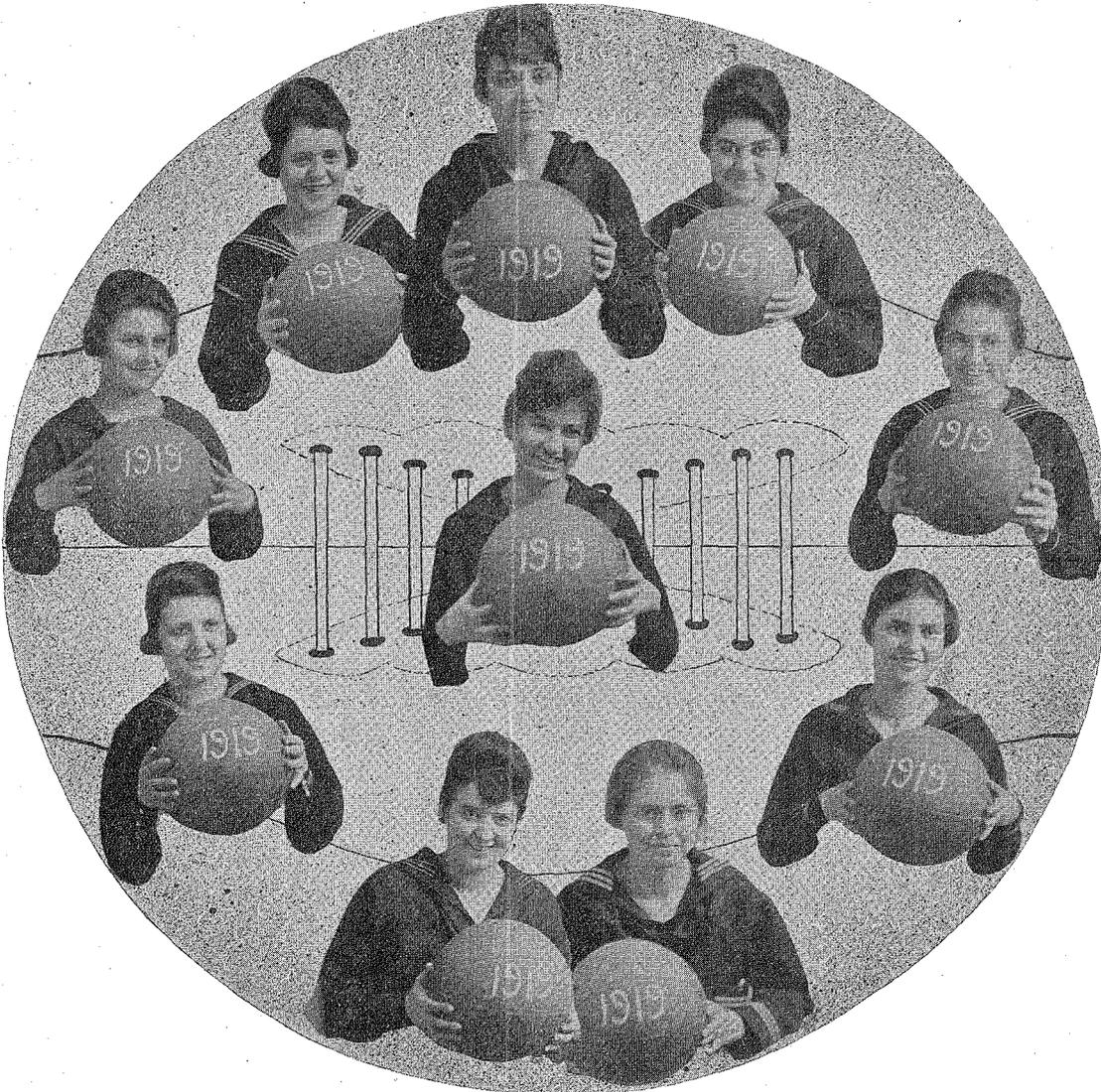
necessary physical training in combination with the moral and mental. Can we afford to neglect any one of the three?

### THE EXTENSION DEPARTMENT

BY LONZO JONES AND ARTHUR B. CHURCH

The work of the Extension Department of Graceland College includes the following branches: Correspondence courses, lecture course, educational survey work, and normal training.

For several years the college has maintained a correspondence department offering commercial and academic courses by mail which, together with the Graceland Extension institute, has made available for the membership of the church a series of home study courses in educational, commercial, scientific, and philosophical subjects. The latter organization was not a department of Graceland College but was composed of a considerable number of the leading educators of the church who offered their services gratis for the



GIRLS' BASKET BALL TEAM

same success should not follow the work there as it has in other places.

Three phases of every person's life should be given ample opportunity to develop. They are: the moral (which includes the spiritual), the mental, and the physical. Graceland has always given the best of moral training to all her students. She has developed the mental in a way that she has become recognized everywhere for her ability along this line. From this time on, every student will receive the

benefit of those who desire to better qualify themselves for life's service through study.

Another organization within the church, the Woman's Auxiliary, offered a course in public speaking which met with great favor, about five hundred students having been enrolled. The lessons for this course have been prepared by Brother T. W. Williams and the instruction work until recently has been carried out by the Woman's Auxiliary.

The last General Conference, acting on the recom-

mendations of the coordinating committee, provided for the organization of the extension department of Graceland College which was to take over the public speaking course, the lecture course of the Religio, the normal training department of the Sunday school, and the work of the Graceland Extension Institute, besides the regular correspondence courses offered by the college. The purpose of this merging was to coordinate the work so that it could be handled more efficiently and economically and to better serve the people and the interests of the church at large.

The great number of students registering for these courses necessitated so much work and expense for clerical help printing and mailing lessons, etc., as to become a burden under the existing organization. Very small fees were charged for some of the subjects and no fees whatever for others. It has become apparent that some registered for these courses who did so merely because it cost them nothing for they have never even made reports on the first lesson. This, however, is not the case with all, for many have sent in their lesson reports regularly; others who felt unable to answer the lesson questions have written that they nevertheless felt that they received great benefit from the work.

The important fact remained, however, that the courses were becoming too large a burden for those handling them, so it was decided best to transfer this work to Graceland and there organize a department that could handle it on an efficient and economical basis.

Under the new management the faculty of Graceland College acts also as instructors for the correspondence subjects and give the students their personal attention. Thus students taking the public speaking course have their papers corrected and graded by the professor of oratory and public speaking. The value of this arrangement to students is apparent.

Several classes of correspondence courses are offered, credits for which are given in the respective departments of the college when work is successfully completed. Thus, if desired, part of the subjects may be taken by mail, and the remaining subjects required for graduation may be taken in resident work at the college. There are some who feel unable to master the lessons well enough to be graded on same, yet feel that they derived considerable benefit from the work; these, of course, do not receive credit for their work.

Following are some of the subjects offered: Mathematics—Algebra, Geometry; Language—Latin, English; History—Ancient, Medieval, Modern, American, English; Commercial—Bookkeeping, Commercial Law, Salesmanship, Penmanship, Commerce

Arithmetic; Grammar; Public Speaking; Logic, and Psychology.

The matter of tuition has been carefully considered. It is desired that as many as possible obtain the benefits of the correspondence courses so the tuition fee has been put at a figure barely large enough to pay the expenses involved. Thus the people of the church who desire to study and prepare themselves for more efficient service can do so at a fraction of the usual cost for such courses. Graceland now says to you: "If you can't come to me, let me go to you."

#### LECTURE COURSE

At the last General Conference the lecture course managed by the Religio was turned over to the college. The purpose of this lecture course is to provide good speakers on various subjects wherever they are desired. Since these lecturers offer their service free of charge for the good of all, the only cost necessary in obtaining them is that of railroad fare and the other expenses incidental to the trips. Where several branches in the same district arrange for a lecturer to visit them the expense is very slight for each.

The church possesses many men and women who have become highly specialized along various lines such as archaeology, history, education, science, sociology, business, child training, literature, art, etc. Those who have offered their services are able not only to entertain but also to instruct. The work is a highly valuable one, offering as it does opportunities for service to the learned and opportunities for learning to all.

#### EDUCATIONAL SURVEY WORK

During the past year the Department of Education of Graceland has carried out an interesting survey of certain branches of public school work in Decatur County. By means of diagnostic tests the abilities of children in the various schools were learned and compared. These tests are of twofold value; first, to the teacher and educator because they reveal the weak and strong points of the pupils, faults in the curriculum, and avenues of improvement, and second, to the pupils because they create initiative and interest.

The Extension Department tabulates these tests and supplies the diagnostic test forms to Graceland graduates who are in the teaching profession. The service thus rendered redounds to the benefit of both the Department of Education and to the rapidly increasing number of teacher training graduates.

#### NORMAL TRAINING

The normal training work of the Sunday school and Religio, is just now being taken over by the

college. As soon as the officials can bring their work up to date those offices in the general organizations will be done away with and all lessons, examinations, and correspondence on normal work will be conducted through the college. This course is designed to meet the demand for the preparation of men and women for Sunday-school teachers. Many Sunday schools are handicapped by not having a sufficient number of teachers, and those they do have find themselves handicapped by lack of preparation. This course contemplates giving instruction in the study of the Bible, its organization and content; Bible geography, and Bible history. It also offers courses in child study, laws of teaching, and storytelling. These courses fill the needs long felt by Sunday school workers and in the hands of the college should be pushed to a successful future.

Those interested in these courses, either individuals or classes, should write the President, Graceland College, Lamoni, Iowa.

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### EDUCATION AND TEMPORALITIES

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The present has been called the Industrial Age, which means to many the making of money and to such it is always necessary to talk in terms of dollars and cents when considering any activity. Education in this bulletin has been treated from the cultural, religious, and commercial viewpoints and the money standpoint remains for consideration.

Proposed investments by business men are always gauged by their past experiences, by the results of other investments. By that standard, is money spent for education a good investment? We are not left in the dark for our answer. This is no new question—it has been asked and answered many times—and *always* the answer is the same—it is one of the very best investments from the money-returns viewpoint alone, not considering any other of the many advantages an education brings to one.

Who's Who in America contains the biographies of nearly 23,000 of the notable living men and women of the United States. These 23,000 leaders in the civil, military, naval, religious, and educational life of the country are the men and women who have been of the most service to their fellow men, who have been largely instrumental in making the world a better place in which to live. Prominence does not always indicate success, nor does the accumulation of wealth necessarily mean success, but considering these points as factors our investigation of the record of Who's Who shows:

First. A man without education cannot become prominent.

Second. The man with a common school training has one chance in 8,812.

Third. A man with a high school training has one chance in 404.

Fourth. The man with a college training has one chance in 42.

The college graduates of the United States constitute eight tenths of one per cent of the total population. From this less than one per cent of the people, 95 per cent of the officials of the United States, from congressmen up to president, including elective and appointive officers, were selected.

The above are some of the facts shown by Who's Who in America.

From other sources definite figures as to the money income of the educated as compared with the non-educated are available.

The United States Bureau of Education issued a bulletin on "The Money Value of Education" in 1917 from which it may be of interest to quote.

It says: "Education is not a charity, but *the best paying investment*," and as proof submits the results of its investigation of the educational facilities and earning power of the citizens of two typical States of the Union—Massachusetts and Tennessee. Massachusetts spends \$38.55 a year per pupil in education, while Tennessee spends only \$4.68 per pupil. The citizens of Massachusetts produced for the year under consideration an average of \$144 each more than did Tennessee citizens, or a total of nearly \$404,000,000 more than Tennessee. If Massachusetts gives \$12,000,000 more to schools and her better educated citizens produce \$404,000,000 more per year, how much profit does that State make on her investment in education?

Doctor Charles Thwing as a result of an investigation made by him finds that there are 277 times as many college-bred men in the United States who have amassed great wealth as there are noncollege-bred men, and yet less than one per cent of the population are college men.

For the financial returns of education to the individual so many investigations have been made by the Government and they all show the same result, viz, the overwhelming evidence of the greater income of the educated person over the noneducated, that it is difficult in the brief space available to give figures.

Perhaps the best summary of all the individual investigations made is shown on page 32 of the bulletin above referred to, issued by the United States Government.

In the chart there shown the Government says, "Every day spent in school pays the child nine dollars," and gives the proof as follows:

Uneducated laborers earn on the average \$500 per year for forty years, a total of \$20,000.

Educated laborers earn on the average \$1,000 per year for forty years, a total of \$40,000.

This education required on the average twelve years of school of 180 days each, a total of 2,160 days in school.

If 2,160 days at school add \$20,000 to the income for life, then each day at school adds \$9.02.

The child that stays out of school to earn less than \$9 a day is losing money, not making money.

Based on the above facts the following quoted from the last annual report of the President of Graceland College will be of interest.

#### MONEY VALUE OF EDUCATION

"A recent United States Government Bulletin shows the results of an investigation throughout the country, proving that every day spent in school by the child is worth \$9.02 to him. If that is true of the child in the public schools of the country, of how much greater value is every day spent in college! However, taking the Government average for public schools as applying to college students and our attendance for this year up to the date of this report shows that Graceland has increased the earning capacity of her students \$145,699, and figuring to the end of the college year in June, taking the average attendance up to date for the rest of the school year, it shows that our young people of the church will be enabled to earn \$254,702 more during their natural life than if they had not been in attendance at college this year.

"These figures are almost beyond belief, yet they are based on the most thorough investigation by the United States Government. When we consider the fact that more than a quarter of a million dollars does not represent the earnings of a single year, but is spread out over the years of activity after graduation and is a continued source of income to the church and its members, we are led to ask: Does an education pay from the standpoint of money alone? If it does, is there any better investment for the church to make than to provide adequate facilities which will meet not only the requirements of the church but the requirements of the State?"

The junior college idea simply means that instead of jumping from high school into the great university, the student may receive the first two years of college work under the more personal influence of an efficiently-small college and the next two years of the four-year course at such university as he may choose, for the credits are accepted without question at practically every such school.

On one occasion Aristotle was asked how much educated men were superior to those uneducated: "As much," said he, "as the living are to the dead." He took the broadest view of education.

## WHY ATTEND GRACELAND?

Why should young people be induced to attend Graceland rather than some other good school?

1. Graceland is especially well prepared to meet the needs of young men and women who expect to be active in the interests of the church.

2. The faculty and equipment of Graceland are adequate to the needs of a standardized and fully accredited institution.

3. The ideals of integrity, honor, industry, and a love for the truth and the right are developed as perhaps at no other school.

4. Students at Graceland come in contact with leaders in all departments of church work, men and women who are going to be instrumental for many years in determining the policies of the church.

5. A large percentage of young church members who go elsewhere for their whole education are lost to the interests of the church, while most of those who pass through Graceland go away inspired with a love for the gospel and a desire to be of service.

6. Graceland ranks high among the very best junior colleges of the country. Her faculty, buildings, equipment, library, laboratories, all meet the most exacting requirements as passed upon by the inspecting officials of the Government.

7. Graceland holds an enviable record of successful contests in athletics, debate, and oratory with schools in Iowa, Missouri, and Kansas.

8. Graceland is "our school"; every additional student helps to make her possibilities greater.

## GRACELAND'S BEGINNINGS

BY BISHOP E. L. KELLEY

Among the many needful things brought to the attention of the Saints from the beginning of 1880, and extending to 1896, was that of suitable and efficient means of further instructing and educating the young people, after they had finished the work provided for in the public schools of the country.

Further attainments and developments were necessary in order to better qualify them as instructors and helpers, in moving forward under the demands of life's changing and uplifting work.

Other institutions of learning did not meet the demands at this time as the prejudice of pupils and instructors unacquainted with our church work was difficult to meet by a true and faithful pupil.

A single citation in the HERALD, volume 38, page 719, will suffice to explain the perplexing pressure brought against the pupil.

A young man, Brother C. R. Duncan, referring to the situation, writes, that after the school learned of his religious views, he was shunned by the stu-

dents, "and even the professor himself endeavored to make me the subject of ridicule at every possible opportunity." He also states that he is "persuaded that many of our young people are neglecting to attend school on just the same grounds. . . . If we had a good college, . . . many of them would get a good education who otherwise would never do so."

In an editorial of the *HERALD*, December, 1891, we find clearly stated the object and needs of a proper school of this kind. The object is not primarily to make preachers. The intention is to found a school in which the youth of the Saints may secure an education such as they now obtain at public schools of a similar kind; if the Lord chooses to call any of those attending such school, or after they shall have ceased attending it, we see no reason why what they have gathered of knowledge and discipline at such a school will prevent the call or disqualify them for service. . . . So far as we are concerned, we do not hesitate to state that of two schools alike in all their appointments, the one established in or near to a large and flourishing branch of the church, and the managers and teachers of which were of the faith; the other at or near some large town or city, whose teachers and managers were of the world, or sectarian, we should unhesitatingly choose in favor of the first named for our children. . . . The moral atmosphere of a community of the people of the faith is conducive of morality, industry, sobriety, and virtue, without the harshness of strictness and restraint, such as, in our judgment, is found nowhere else. . . . It is in such a place and amid such surroundings it is intended to build a college, where the children of the Saints may get an education if one is built."

At the April Conference, 1890, it was passed by the assembly that the "time has arrived when it may be expedient to establish an institution of learning under the control or influence of our church organization, and to this end there shall be a committee appointed to receive proposals for a location and take such other preliminary measures as may be necessary;" and to establish such institution.

A committee of seven was selected, president Joseph Smith, the chairman. A former effort had been made in 1889 in the town of Lamoni, Iowa, and a few subscriptions taken then. Friday evening, April 20, 1891, at a meeting of the committee in Lamoni, special effort was made in obtaining subscriptions, and on the 23d of the same month the subscriptions amounted to \$5,100.

Action of the church and the committee subsequently fixed the erection of the college at Lamoni. Later it was published by the committee that, "No better outlay can any man make of money, the preaching of the gospel excepted, than in fostering

the educational efforts of his time; it is money well expended to endow an institution of learning."

College subscriptions came slowly, however, and the committee entering upon, and urgently pushing the enterprise, gathered much more means by the time of its meeting June 26, 1895. The land secured for the location was duly surveyed also, and the time for opening the school set for September 16, 1895, in a building rented for the work. In November, 1895, the college library was started to assist pupils in their work, and during the first year's instruction of pupils, the college buildings were erected, so that they were ready for use at the time of opening of the second college year, A. D. 1896. All was under the management of well selected and able professors and teachers.

At the opening of the school in the second year of its work, many pupils came in from distant places, and many parts of the country, and the institution proved of great good to its patrons and those associated, and it was but a few years when a number of its pupils entered the State University of Iowa for further instruction, and were specially complimented on the good work that Graceland College had meted out to them, by leading officers and professors of that institution.

Subsequent to its opening the institution has moved forward, and to-day holds out an excellent course of study and is blessed with an excellent patronage of pupils, who are under the direct and special instruction and care of approved professors and teachers.

The institution is in the most appropriate sense for the uplift and instruction of its many pupils and should move forward with honor and success.

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## GRACELAND AND THE WORLD WAR

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BY J. A. GUNSOLLEY

Did Graceland do her part?

To one who understands fully the true spirit of Graceland such a question would be absurd. But to those who do not understand her spirit a few facts will be both interesting and edifying.

Loyalty and patriotism have always been given due attention both in the class room and in the daily deportment and example of the officers, teachers, and student body of the institution. As evidence of this fact the response to the Nation's call for men both in the Spanish-American War and in the World War just closed are cited.

The size of the student body at the time of the Spanish-American War was small compared to now, but then three young men left the classroom for the scene of conflict.

With the declaration of war in April, 1917, and

the call to arms of American manhood in the succeeding months, Graceland, as might have been reasonably expected, responded promptly and liberally to her country's need. From her faculty and student body more than forty men left the classroom to serve against the common enemy of civilization. A little later many more young men joined the Students' Army Training Corps and were located in

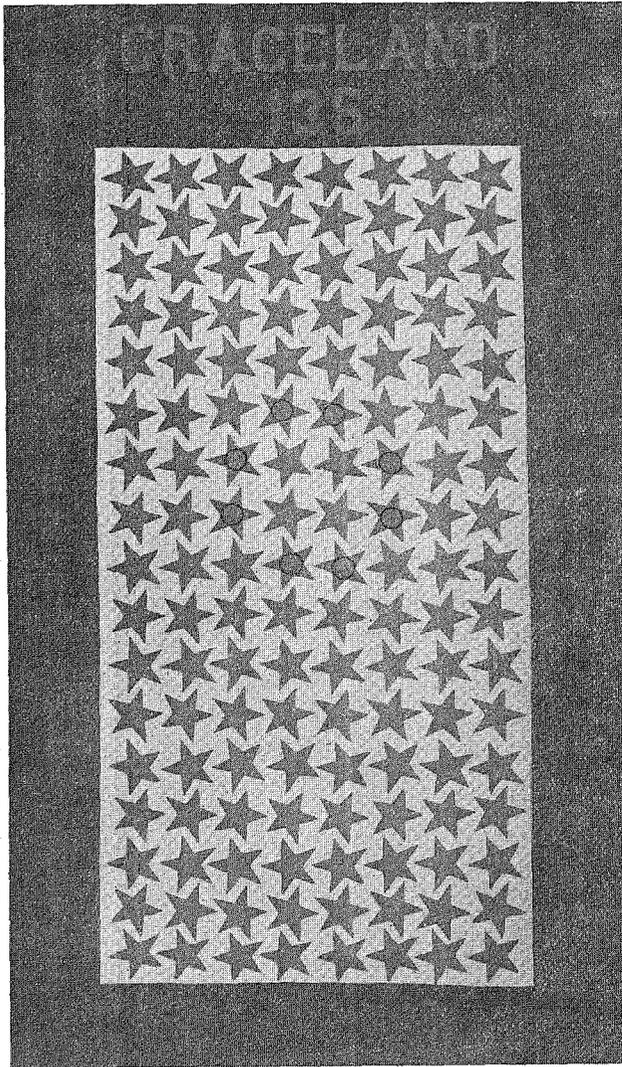
vice flag about four feet wide and eight feet long, constructed of felt stretched upon a wooden frame bearing a star for each name hangs in the main hall near the college entrance.

The excellency of the men representing the college in the Government war forces is attested by the fact that a little more than six per cent attained to commissioned offices, one captain and seven lieutenants. How many sergeants, corporals, and other noncommissioned officers there were, Goodness only knows. Quite a large number were given places of responsibility such as quartermasters, yeomen, clerks of various kinds, etc. They were sober, temperate, intellectually and morally clean, having high ideals of honor and honesty. Such men are always in demand everywhere. So that it would be a wonder if they did not command respect and gain recognition and secure promotion.

It may be noted upon our service flag that there are eight stars upon which have been placed gold medallions, certifying to the fact that these seven young men and one young woman made the supreme sacrifice. They gave their lives freely that others might live and have life more abundantly than could have been the case had our enemy triumphed. The following are the names with date and cause of death: Myron Morgan, died of wounds July 25, 1918; Allen Trachsel, died in camp of influenza September 19, 1918; Tru Myers, killed in action September 26, 1918; Burrell Crook, did in camp of influenza October, 1918; Towner Bohn, died in camp of influenza October 8, 1918; Miss Hortense Wind, died in camp of influenza December 10, 1918; Bernard McNamara, missing in action, 1918; Lieutenant H. V. Grenawalt, died in camp of influenza October 24, 1918.

The memory of these honored dead is to be perpetuated by a beautiful bronze tablet, the gift of the graduating class of 1919. This bears upon its face the figure of the Christian Cross, across which appears the words, "In honored memory of our fellow students who died in the world war 1914-1918." Below this in two columns the names of the honored ones, and below the names the following: "Presented by the class of 1919." This will be placed upon the wall ultimately of the "Memorial Hall" which it is hoped will be erected by the church and dedicated to the memory of all who served in the war for humanity. Temporarily the tablet may be seen upon the wall in the main corridor of the present college building.

Thus in brief is the chapter. Hundreds of others would have gone forth just as readily and willingly as did those of whom special mention has been made. Many young men and young women remained at their studies, actuated with as much patriotism and



different institutions where such organizations had been established.

Nor were the young women lacking in the spirit of patriotism and love for democracy as shown by the fact that quite a number offered their services for such work as they might be qualified to do in assisting to make this world a place where civilized human beings might live in safety.

With as much care as could be exercised, names of those who had been identified with the college at some time who entered some department of the Government service in connection with the war, one hundred thirty-six were gathered. A beautiful ser-

loyalty as moved those who went to the front, realizing that our country needs the services of educated men and women in the various lines of industry and activity, as much as it needs good gunners. Others remained at the plow with an equal amount of patriotism, knowing that an army without food would be powerless.

The war is not over, though peace may be signed. The work of reconstruction involves as perplexing and difficult problems as those of the war. The results of this conflict will still be felt a generation hence. Opportunity for loyalty to principle and patriotic service to our Government and humanity will be as great in the future as during the war. Will Graceland do her part? To those who know her spirit there is but one answer. To those who do not know her spirit we say, watch and see.

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### GREATER GRACELAND

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BY C. B. WOODSTOCK

What an inspiration in the words! Do you catch their full meaning and significance? Perhaps they do not mean exactly the same thing to each of us. That is, each of us has an ideal, a mental picture of what Graceland shall one day be. But in the main, the larger view, the increased membership, the enlarged facilities, the extended opportunities, and the great service the college is to render in helping to solve the industrial, social, economic, and moral problems before our people is the same with all of us.

It has been this larger view and the inspiration gained from its contemplation that has engendered faith in the men and women who have in the past given of their means or their time and talent that the Graceland of the present might be. It has been with no little faith that faculty members and others have given their best effort for five, eight, ten, and even twenty years of service and at a salary often much below what might have been had elsewhere. It is this same faith, inspired by the same vision that leads men and women of the highest educational attainment or years of success and prominence in the world to come to our college and take up their humble duties, happy in the thought that their lives are not only prepared for efficient service, but that they are accounted worthy to labor with and for Him whom they have chosen to serve. We are aware that this vision of Graceland's place in the economy of the church, has not been indulged in alone by the few who have labored within its walls. There have been and are many other earnest hearts which have been made to realize the need of our own educational institution. And there is the great body of former students! We have yet to learn of a single one who

did not in later years bless the day that he entered Graceland's walls. Even in cases where a student's life seemed unfortunate and his stay ended abruptly—yet the experience at Graceland, the influence of deans, of the president, of his fellow students have remained as a cherished memory and only good words are spoken for our college.

Among the alumni and other former students there are men and women who manifest unquestioned allegiance to Graceland and its interests. Some of them are in the missionary work of the church and are doing splendid service for the college by their service and influence wherever they go. Others have climbed high in the world of science or letters and while they successfully occupy in other fields of learning they are ready to respond to Graceland's call when their services shall be needed in our own school and among our own young people.

And there are still others who are busily engaged in the industries of life. They love the church and its institutions and have a profound regard for Graceland. They are grateful for what it has done for them and hopeful for its future. We can only hope that the day may not be far distant when they, too, may be privileged to do their part in the realization of what greater Graceland is to be.

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### COLLEGE HONORS

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College life should be and is a preparation for life in the activities of the world after graduation. Not only is it a preparation but it is life itself. The student who is active during his college career, who sees and takes advantage of his opportunities, who can be depended upon under all circumstances to meet the situations of his college life, who participates in the so-called "college activities" is, nine cases out of ten, the one who will be found to be the leader in the larger activities of his experience after graduation.

To such students honors come, not only material honors, the respect and esteem of his fellow students, but the self-respect and self-confidence resulting from the accomplishment of a task well worth while.

In Graceland specific honors are of three classes:

For scholarship.

In forensics.

In athletics.

#### SCHOLARSHIP

To be entitled to an honor scholarship in either the college or the academy one must have spent the last two years previous to graduation in Graceland. Scholarship honors are granted at the time of graduation.

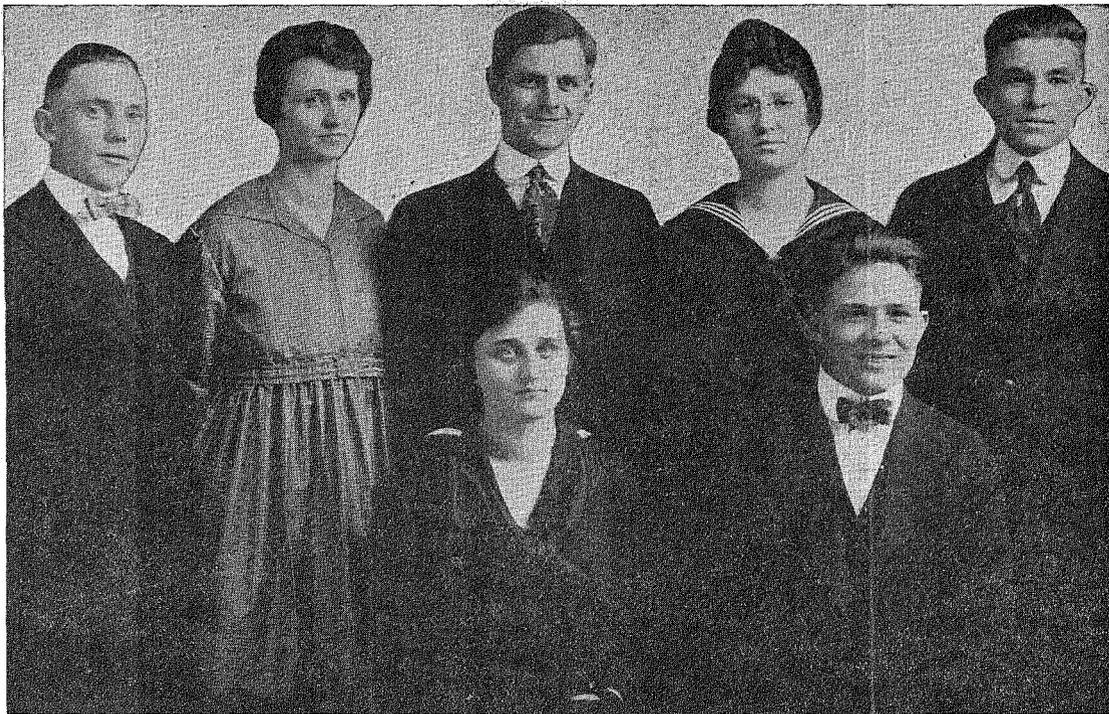
The college honor scholarship is granted to the

student maintaining the highest rank in scholarship during the entire college course. It is one of the prizes all worthy students seek and represents two years of the most conscientious attention to the scholastic interests of the college.

The academy honor scholarship is granted by the Iowa State Board of Education each year to some member of the graduating class of each accredited institution for maintaining the highest rank in scholarship during the entire preparatory course. The honor represents four years of close attention to the work of the school and is a prize worthy of the very best effort.

#### FORENSICS

The honors in this line are won in oratory, debate,



ORATORICAL CONTESTANTS

and declamation. From the material standpoint perhaps the reward granted to the winner of the annual oratorical contest is of the greatest value, being a free scholarship in Graceland College.

The final oratorical contest represents a number of students who have successfully passed through the sifting process and have shown by their ability to write and deliver that they are worthy of representing the institution's best tradition along the line of public speaking.

The written orations are first passed upon by a committee of the college faculty which decides whether or not they have sufficient merit to warrant their being delivered in the preliminary contest.

Those orations accepted are then turned over to

three judges on thought and composition who grade the orations without consulting with each other to determine their rank as to matters from the standpoint of the thought and composition used.

The contestants then enter a preliminary contest on delivery for the purpose of selecting the four who are to represent the college in the final contest.

The markings of the three judges on thought and composition are combined with the markings of the three judges in the preliminary contest on delivery to determine the four to enter the final contest.

On the final contest three judges on delivery rank the contestants, taking into consideration such points as pronunciation, articulation, carriage, gesture, expression, and general effect on the hearer, and these

rankings are combined with the rankings of the six judges who have previously passed upon the orations, thus making a combined mark of nine judges.

It can easily be seen that the winner of such a contest merits the high reward which he receives. It is one of the highest honors available during the student's entire course in college.

In debate there are honors for both academy students

and college students. Gold medals are awarded to the winners in these contests who also represent the institution in intercollegiate and interacademy debates. For the college students there are two debates held with other colleges—one for the boys of the college and one for the girls.

Preliminary tryouts and intersectional debates are held within the institution and the final debaters, three boys for one debate and three girls for the other debate, are selected to represent the college department in debates with other colleges.

The past year is a typical one in intercollegiate debate for Graceland. The girls' college debate this year was with Tabor College, a four-year, standard college located at Tabor, Iowa, the question under

discussion being, "Resolved, that Federal control of education would be beneficial." Graceland had the affirmative and received the unanimous decision of the judges. The team was composed of girls from California, Wyoming, and Kansas.

The boys' college debate was with Simpson College, a four-year standard college located at Indianola, Iowa. During the week preceding our debate Simpson College had debated the same question with Luther College at Decorah, Iowa. Two debates were held between Simpson and Luther, each College having two teams, one affirmative team and one negative team. In those two debates Simpson won both, and Graceland was called upon to meet the winning team. The plan of having a single expert judge, the professor of public speaking at one of the large colleges of the State, was followed. The decision was in favor of Graceland thus making her the winner in the triangular contest between Simpson, Luther, and Graceland.

It was impossible to hold the academy debate this year owing to the inability of the academy which we were to debate to secure a team. The tryouts and preliminary intersectional debates were, however, held before we were advised that no contest could be held this year, so that whatever gain accrued was secured by the students participating.

The declamatory contestants are selected entirely from the academy, and the winners of the first and second places respectively represent Graceland in the State contest and the county contest. For the past year both of our contestants received gold medals evidencing the very high standards maintained in this line of interests.

#### ATHLETICS

In athletics the letter "G" and some years sweaters with the "G" are awarded to those students showing marked proficiency in physical training.

Football, baseball, basket ball, track, tennis, and other forms of athletics are provided for and constitute a most important department of physical education.

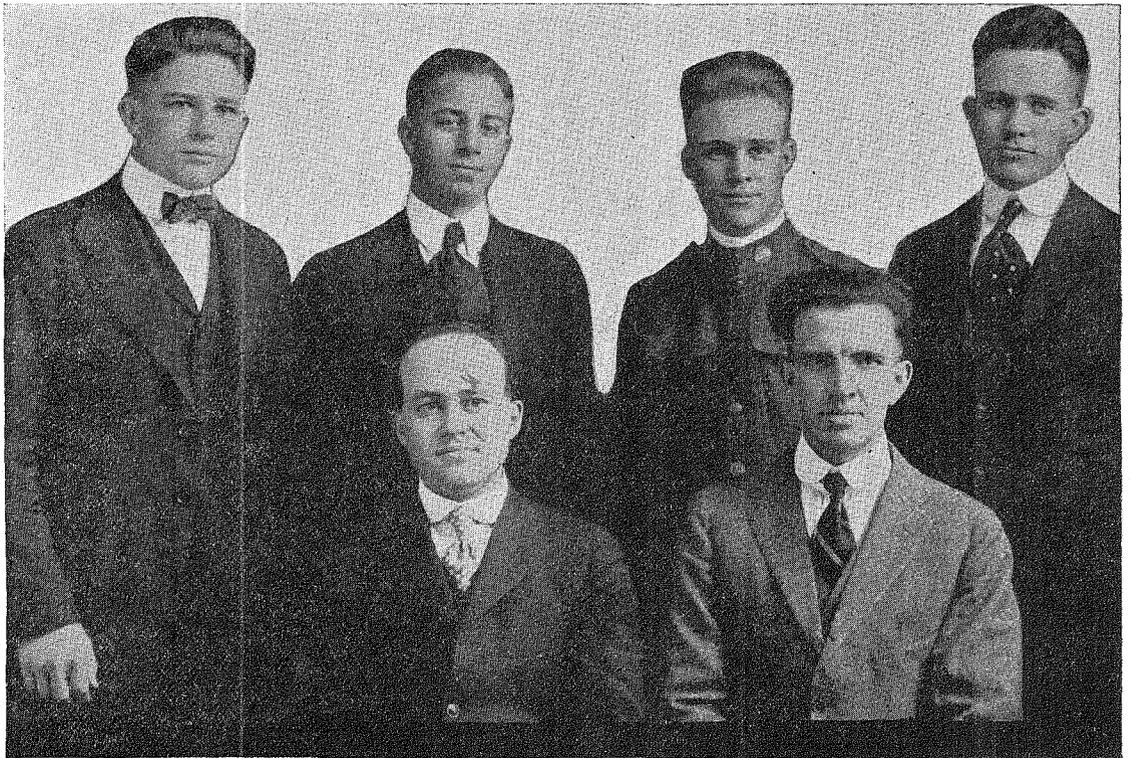
Intercollegiate athletic contests are held in the colleges in Iowa, Missouri, and Kansas, thus enabling our students to come into contact with the best representatives of other institutions.

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### STUDENT ACTIVITIES

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Nearly every college man looks back to his college days as the happiest, busiest, most joyous ones of



COLLEGE BOYS' DEBATING TEAM

his life. Never are they remembered as a period of dry, listless plodding through long, tiresome lessons; nor are they remembered as a period of strenuous strivings for graduation and a diploma. But those days recur to our memories as the days of free expressing of active, growing, expanding life, a period when our minds and bodies develop into active factors of society, and to which society we are able to contribute our share of service, and from which we draw a double measure of development.

Yes, there is more to one's college education than the books he reads, the lessons he recites, and the diploma he receives. These are only half. On the other hand balancing and augmenting these are the various activities of the student body. These in-

clude literary, athletic, and social activities. And no man's education is complete, nor his character fully rounded until he has made his mark both in his studies and in the student activities. How well do I remember during my first years in Graceland, the admiration and esteem I had for those young men and women who could not only stand at the head of their classes, but also were leaders either in debate, oratory, singing, or athletics, or in all of them. I remember how I held them as my ideal and often wondered would the day ever come when I too could speak in Athenian or play on the football team or lead the booster club. And well might I thus have held my ideal. For the men and women

length, covering the best of athletes, of debaters, of singers, or of winners in the oratorical contests and almost without exception those individuals have made the best grades and are now making the best success in their chosen work. Small wonder, then, that a new student should admire the leaders in these school activities, nor is it a mean ambition to aspire to a place in those activities, and work and strive and study to place his name on the list of honor where it will always be remembered by Graceland folk, and from which achievements he can go on to bigger things in his life work. What then are some of these activities of the student body which means so much to the development of the student and to the spice and

worth of school life; and which calls forth and tests the very best metal a man possesses? The Athenian Literary Society should stand first in this list. For under its auspices and through its channels are carried into action many of the activities of the school. As already indicated, this society was organized February 8, 1898. Its beginning was humble indeed, for at the first meeting only twelve active members answered roll call. But it was a beginning and from that small nucleus has grown the society as it stands to-day with a membership of 140.



A TYPE OF STUDENT ORGANIZATION

who have gone from Graceland and who have made or are now making an unbounded success in their chosen professions, almost without exception they have been leaders amongst their fellow students, and leaders in the movements that still stand as a memorial to their effective work.

Frederick M. Smith was leader of the movement that established the Athenian Literary Society in 1898, an institution which still stands and has grown and grown until it stands without a peer in literary work in any of the small colleges with which we have come in contact. Frank Jones was a leader in debating, and one whose record is not only bright in Graceland, but in Iowa City as well. Charles Irwin was one of the best athletes that ever passed through the halls of Graceland College and his debating record is almost without parallel. F. M. McDowell, besides his activity in football and debate, was directly responsible for the issuance and establishment of the first Acacia or the Graceland Year Book. So one might go on at

Through these twenty-one years of its existence there have been times when the membership has lagged to almost nothing, and again there have been times when the chapel would scarcely hold the members. At the present time under the supervision of the Athenian is being fostered three smaller or sub-literary societies, each with its distinct set of officers and giving its own program. From these societies a program is furnished every Saturday evening of the school year. Students are encouraged to join, and required to make public appearances in plays, readings, vocal and instrumental solos, debates, orations, and extemporaneous speaking. Lack of experience is no handicap. Students who never before faced an audience are required to do their part. Many a student whose first appearance was a timid, halting, frightened one has developed into a forceful, fluent speaker or an artist with voice or instrument.

The business meetings of the Athenian should not be overlooked, for they constitute a fundamental part

of Athenian instruction. The constitution of the Athenian requires that every member remain after each program for the business meeting. Here all the business of the society is transacted strictly to the order of the best parliamentary practice. If the society cannot furnish sufficient business, mock business is brought in. So every student has an opportunity to develop himself as a parliamentarian. As a reward for good work in this department the Athenian offers the highest honors due to one of its members—the presidency of the society. For almost without exception the one who holds that office is one whose steady consistent work in school activities and whose knowledge of parliamentary law exceeds that of every other student.

The Athenian has gradually extended its service until to-day it is fostering the intercollegiate and academy debates, the oratorical contest, the declamatory contest, the Acacia, the motion pictures, and assists materially in furnishing books and magazines for the college library. To cover each of these fully would take unlimited space, so we can only touch each one briefly.

Graceland's debating has been a decided success and is being stressed more the last two or three years. Out of six intercollegiate debates held, five have been victorious for Graceland. During the last year two such debates were held, one with Tabor College of Tabor, Iowa, the other with Simpson College of Indianola, Iowa, Graceland winning in both cases. With these victories to our credit we look forward to next year's contests with a great deal of enthusiasm and hope. More especially so because we are anticipating a much larger student body than ever before.

In all about twelve oratorical contests have been held, one each year since 1907. The honors in this contest are awarded solely upon the merits of the students individual work. The academy debating is also becoming popular and each year we expect to put out an academy team able to maintain the record of one year ago when the Graceland Academy won from Culver-Stockton Academy on a vote of two to one.

The manner in which these contests are conducted is touched upon in the article headed "Honors" in this issue.

Under recent arrangements our academy students are permitted to contest both in the county and State declamatory contests for secondary schools. The past year Graceland students won second honors in both county and State.

Each week the Athenian furnishes a set of reels and a set of slides dealing with commercial and scientific subjects, to be shown in chapel before the entire school. These pictures have proved very

instructive and interesting to the students whose opportunities for travel and investigation are limited.

The biggest undertaking the Athenian concerns itself with is the Acacia or College Annual. Unlike other schools the Graceland Annual is not published by the junior or senior class but by the Athenian and is entirely representative of the student body. Each student has his picture in the book besides pictures of the faculty, of groups, clubs, etc. The publication of the book calls for a large sum of money and for efficient work in managing, editing, and illustrating. The Athenian elects a business manager and a treasurer who appoint an editor in chief and art editor. These four comprise the staff responsible for the publication of the book. These positions while not remunerative, offer a vast amount of experience to members of the student body and are positions of trust and responsibility to which all could justly aspire.

Of the student activities, the Booster Club is next in importance. Every student is automatically a member of the Graceland Boosters. Through a committee of nine members known as the "pep committee" this club furnishes the boosting and crowds to support the college activities. They sell the tickets and do the cheering for the athletic and forensic contests, and in fact furnish the physical support of body and voice to every student undertaking.

The athletics of the school are covered by a special article in this issue.

The Glee Club, the Four-Minute Singers, the College Quartet, and the Orchestra are organizations offering opportunity for musical development. The Glee Club meets on Tuesday evenings throughout the year and is composed of some fifty or sixty voices. They do a great deal of local singing in the church choir and on special occasions. The main feature of the Glee Club is an operetta or a light opera staged near the close of the school year in which every member of the Glee Club participates. These musical plays are becoming more popular and more appreciated each year.

The Four-Minute Singers were organized under Government direction to sing on patriotic occasions during the war. Graceland students furnished the singers for this community.

The orchestra is under the direction of the instructor of band and orchestral instruments of the college and is open to any who are interested in that line of work.

Another student function which is dear to every Graceland student is the college prayer meeting held every Wednesday evening in the college building. Nearly all of the students attend these meetings and it is the testimony of nearly every one that they miss the college prayer meetings more than any

other one thing when they return to their homes.

So it is in Graceland. The young men and women of the church come to Graceland with the intention of getting an education along scholastic lines alone, but before leaving discover that the instruction is thrice that, if he will but enter in. For the school training is accomplished under the direction of men and women of God; the athletic, literary, and social activities are directed through the student organizations, and all this is mellowed and enhanced through the gentle influence of the Spirit of God received in the college prayer meetings. Thus they become the threefold, fully-rounded man, mentally, physically, spiritually.

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### THE PATRONESSES OF GRACELAND

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BY MRS. LENA J. GRAHAM

The Society of Patronesses stands as a shining light in the history of the achievements of Graceland College. The society is composed of a band of loyal women who are bound together by a love of learning and a consecrated desire to further the interests of our own beloved Graceland in every way possible.

The society was organized in May, 1903, under the direction of Professor Charles M. Barber, then a member of the faculty. The response which he met from the women of the community assured him that their pent-up enthusiasm to serve in this way was only awaiting a chance for expression. The organization meeting was held at the home of Mrs. J. F. Hopkins, still an active member, and the following officers were elected: Mrs. E. L. Kelley, president; Mrs. Anna Dancer, vice president; Mrs. F. M. Smith, secretary; Mrs. Daniel Anderson, corresponding secretary; Mrs. John Smith, treasurer. There were ten charter members, fifty-five names being added at the second meeting. The membership has grown very rapidly until its workers are not confined to Lamon, but extend to many communities from which come each year words of good cheer accompanied by yearly dues.

The financial aid extended perhaps is most noticeable since the results from such assistance are more direct. By means of bazaars, socials, apron sales, furnishing of dinners and lunches on various public occasions, the sale of home-made cookbooks, and in many other ways, all of which have meant days and weeks of ceaseless toil and sacrifice, over six thousand dollars have been earned and expended in the interests of Graceland.

Every student who enjoys the comforts of the girls' dormitory, Patroness Hall, which was named for the society, gives thanks to the tireless efforts

of this band of willing workers, who with no desire save that of serving not only those of their own time but the girls and boys of the future who avail themselves of the advantages of Graceland, aided so materially in the erecting of the building and the furnishing thereof. Their aid has also been extended in like manner to the boys' dormitory, Marietta Hall. The cement walks around the buildings and down the long hill are another evidence of their labors.

But we must not dwell too lengthily on this side of the work of the Patronesses. Many a homesick student has been cheered and helped by these women, especially in the early days before the erection of the dormitories added the atmosphere of real college life between class times, and when they were compelled to board at many separate places in town. Who can count the value of a cheery word, a bit of kind advice, or a few hour's entertainment in one's home to the student who is away from his own home? Thus in ways too numerous to mention and only thought of by those dedicated to the service of the institution, has the work been forwarded, and a just pride is felt by those who have borne the battle in the heat of the day in the growth and development of the college.

The membership of the society to-day numbers about two hundred; and while like other societies their efforts for the past few years have been mostly directed to war activities, their hearts are just as willing and they expect to still continue to push until our Graceland reaches the summit of success and we can sing with full comprehension of our "College on the Hill."

The present officers are Mrs. Wilber Prall, president; Mrs. G. L. Smith, vice president; Mrs. Lena J. Graham, secretary; Mrs. C. E. Wight corresponding secretary; Mrs. Charles France, treasurer.

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### GROWTH AND DEVELOPMENT

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BY S. A. BURGESS

In view of the close association of the church of God with education from the very earliest ages, if history and tradition are to be accepted, it is not surprising that in the restoration of the gospel a primary consideration was the instruction of the young and preparation for advanced schooling. Joseph Smith the Martyr was a leader in this movement.

The Reorganized Church started as early as 1869 to secure a suitable school building. It finally became effectual at the conference in 1895, in arrangement for the articles of incorporation of Graceland College, and preparation for the erection of a building.

Sister Marietta Walker, Sister Minnie A. Wickes, and W. A. Hopkins, together, donated some forty acres, and twenty-six acres additional were purchased, and the college building erected. In 1907 Marietta Hall was erected as a girls' dormitory; and in 1909 Patroness Hall was erected for the girls' dormitory, and Marietta descended to the boys. In the meantime the forty acres to the east had been purchased, giving a farm of one hundred acres, together with farmhouse and barn. About four or five years later, other minor improvements were made—installing of city water, the erection of the heating plant and silo. And within the past two years, the heating plant has been enlarged, a story being added, and a cement stack erected.

The library has grown steadily, especially since it was reorganized by Professor T. J. Fitzpatrick in 1908. It has been found necessary to increase the room and remove books rarely called for, in order to make the useful books accessible.

By various gifts from time to time, the assets of the college has steadily increased. From its foundation, Graceland has been in debt until the past year. In 1904 the debt was so serious that a motion obtained to close the college. But since the necessary legal steps had not been taken, on reconsideration in 1905 the work was continued, and special subscriptions made to pay the debt. In 1914 a regular budget was adopted for Graceland, and she was recognized as a definite part of church work, justifying the use of the funds of the church to accomplish so desirable an end. However, it was not until 1916 that sufficient funds were received to make possible the reduction of the debt. But now, thanks to the support of the church, and of the Presiding Bishopric, Graceland is at last free from debt, and looks forward with better hopes than ever before to the future.

The first classes in the fall of 1895 were held in the France Building in Lamoni, as the college building was not ready for dedication until January 1, 1897. At first the principal emphasis was placed upon the collegiate work, and a class graduated in 1898, consisting of Frederick M. Smith. Since 1899 a decline is noticed in the collegiate department. There was an increase of attendance in 1905-09; then again a serious decline. In 1912 the Board of Trustees took action making of Graceland a junior college. This plan was put finally into full effect, and Professor McDowell was made dean of the junior college in the fall of 1914. From 1912 on there has been a growing interest in the collegiate work, and this has been especially marked during the past few years under the able leadership of Dean McDowell and President Briggs, so that the

college is the most prominent department of work, as it should be.

In earlier years there was also a normal department which at one time proved quite popular. The rearrangement of studies merged this department with the collegiate and academic. In fact it is stronger the last few years than ever before, receiving full credit from the State. The discussion about credits has been determined favorably and decisively within the past six years.

The commercial department of bookkeeping, shorthand, and typewriting, has also had a long history. The period from 1910-14 represented its greatest activity. Of late years, more stress has been placed upon the academic and collegiate. This decreased for a time the enrollment in this department.

The academic department fills a long-felt need. It is almost exclusively high school work, and helps to provide for those whose school work has been neglected in the days of youth for good reasons, qualifying them as quickly as possible to undertake collegiate studies. This department has always proved one of relatively high efficiency in its service to the young people of the church, and that continues to be the case. Along with the collegiate department it has been greatly strengthened of late.

The studio department arose practically with the organization of Graceland. The zenith was reached in 1912-14 in the piano department. The vocal department was added at an early period and has grown stronger of late years under the able leadership of Paul N. Craig. The department in oratory also has a life nearly as long as that of the school. These departments have helped decidedly to carry our school over her lean and trying years.

To these three departments, within the past year there has been added courses in band and orchestra instruments, the mandolin, and the guitar.

The manual training department was established in 1907, and proved very popular under the direction of Professor C. B. Woodstock, but since he left the school in 1914, the interest has declined somewhat. But what has been lost in that department has been more than made up in the great interest in wireless telegraphy the past few years. This has proven to be one of the most popular departments of the school.

Other departments are home economics, religious pedagogy, and extension work. The latter is now to be more fully organized and thoroughly handled than ever before. It is being taken up with such energy that it practically constitutes a new department, though in fact it has been in force for four or five years, but not so well supported as it will

be now that the Graceland extension institute will be wholly under college direction.

The missionary course this year adds another very valuable factor and makes it clear that Graceland on the whole is showing both remarkable development in the extension of her interests, and also a solid growth in numbers.

This is not a biography of individuals, but merely a very brief sketch of our college.

Now that the war is over and our young men free to attend, we confidently expect the coming year to be the greatest in her history. There are many who have been associated with her in her hours of trial whose love for the old school has not grown less.



P. E. McCLENAHAN

Superintendent Department of Public Instruction, whose letter appears on second page of this issue.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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*To the Saints of Eastern and Western Colorado, Southern Wyoming, and Western Nebraska:* The proposed reunion of Eastern Colorado District will convene, commencing the evening of August 21, 1919, and continuing over the 31st, in the beautiful chapel on the State College grounds in Fort Collins, Colorado. Fort Collins is situated about 70 miles north of Denver, right at the foothills of the mountains, on the main line of the Colorado and Southern Railroad, and also the Union Pacific Short Line from Denver, and being beautiful for situation, is also a beautiful city. Upon the State College grounds is located a very commodious dining hall, operated by State authority, where we have arranged to have meals served at 35 cents, which, I can assure you, will be good meals, too, where there will be neither flies nor dirt, and where as many as seven hundred people may be served in less than an hour. East of the chapel, two blocks, we have procured nice grounds where tents may be located and cars parked free of charge, where we will have also a large tent furnished with tables, stoves, and a stand where those who do not desire to go to the dining hall may procure foodstuffs at a reasonable sum. The use of the tables and stoves of course will be free. Ten by twelve tents may be secured for \$3 for the time, and well-furnished rooms may be rented for \$4 per week. Those desiring rooms are requested to write to Emma Savage, 520 West Oak Street; and those desiring tents, please write to Elder George Bullard, 317 Elizabeth Street, Fort Collins, Colorado. Be sure to write in time. We expect to have two patriarchs present, and also a number of good preachers from various places. Missionaries and their families will be provided for free. In these meetings we will coordinate; prayer service beginning at 9 a. m., auxiliaries, 10; preaching at 11. Afternoons free for entertainment and sightseeing. Come, dear Saints, all who can, from every quarter. Leave your toil and anxiety, and let us have a spiritual feast together, a foretaste of the Zion to be. Those who come on Colorado and Southern Railroad can get off at College grounds. J. R. Sutton, district president; George Bullard, chairman committee.

**MISCELLANEOUS DEPARTMENT**

**Reunion Notices**

Those wanting tents for the Springerton reunion will please let me know as soon as possible. I am unable to say just what they will cost, but see the prices they have on them at other places, so I presume the prices here will be about the same. Rufus Stallings, secretary.

Southern Wisconsin, at Monona Park, Madison, Wisconsin, August 22-31. Meals will be served by ticket, at 25 cents per meal; transients, 35 cents; children under eight years, half price. Tents 10 by 12, wall, \$2.50; 12 by 14 wall, \$4; 10 by 15, cottage, \$4; 12 by 19, cottage, \$4.50; 14 by 21, cottage, \$5. Double springs, 50 cents; straw for ticks, 15 cents. Have your orders in by at least August 18, and we will do our best to meet your needs, but conditions are not normal and some changes may be necessary, since we must depend on others for our supplies. B. C. Flint, president of committee, 401 South Second Street, Evansville, Wisconsin.

# The Church is Calling You

*"They were summoned from the hillside, they were called in from the glen,  
And the country found them ready, at the stirring call for men."*

In the hour of our country's crisis, the men responded willingly by the thousands and by the millions. Are you as willing to respond to the call of the church as you were ready to answer the call of your country?

Perhaps you can be of greatest service on the farm. Perhaps your qualifications will enable you to render greatest service in a clerical capacity. Perhaps you may be called into active missionary service for the church.

## Are You Ready?

You may be *willing* to render service, but the question is, "Are you *ready* for the service you may be called upon to perform?" No matter in what field of activity you may be called to labor, it is vitally necessary that you be thoroughly prepared to meet the problems by which you will be confronted.

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FOR CATALOGUE, ADDRESS

# The President, Graceland College

LAMONI, IOWA

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, July 30, 1919

Number 31

## EDITORIAL DEPARTMENT

### WHY AN EDITOR?

Some letters we have received the past several months causes the question to arise why should we have an editor for our church publications? We have received quite a number of demands of one kind and another. Some think that they should insist upon free speech, a free pulpit, and a free press. This is correct.

But freedom of speech does not mean that anyone can say anything he desires without responsibility. It simply means that anyone is free to speak and say what he chooses, and then take the consequences. If he is guilty of extending aid and comfort to the enemy in time of war, or interfering with the process of government, he may be called to account.

If he is guilty of slander against other persons he may be called to account and required to pay the damages.

### A FREE PULPIT

Some evidently think that a free pulpit means that anyone who desires may at any time, come and demand the right to speak as many times as he chooses; that the body is bound to furnish the heat, light, janitor service, and building, and even the congregation, and allow him to present his peculiar ideas.

This is not true. A free pulpit is open to the discussion of any proper question, but it is usually under the control of those appointed by the body, and if the body desires to hear, will be heard in the long run. A free pulpit is open to the discussion of any proper problem, but that does not mean that those rightfully chosen to direct and arrange for the regular services can be removed arbitrarily by anyone who may apply. It rather means the right of any individual or collection of individuals to erect their own pulpit at their own expense and thus speak freely there, subject to the law governing free speech.

### A FREE PRESS

The freedom of the press means that any person or collection of persons may, at their own expense, secure a press and print that which they choose, or may hire the printing done by others, signing, however, their statements, and assuming full responsibility therefor.

To-day in several States, if an attack is made on others in a political manner, it is a criminal offense to send it out unsigned. That which is written must be accounted for. In times of war, we may be called to account for treason, or interfering with the processes of government. At any time one may be called to account for other offenses, such as fraud, or obscenity, or libel. While one may print what he chooses, he must take the consequences provided in the law.

A free press does not mean that any man can demand from anyone publishing a newspaper or a magazine, that all the space he wants be granted him to say what he chooses, and that he may demand that the publisher print this without expense to him.

Some even think they should be permitted to present what they desire and have it printed, their name being withheld, making an attack in the dark, and leaving the editors to assume all the consequences, whether civil or criminal.

But that is not what is meant by freedom of the press. It does not mean that one can have what he chooses printed for nothing. But that any one or more may, at their own expense, print what they choose, and then take the consequences.

Evidently, if one makes an attack on an individual in writing, and therein makes a misstatement of facts, he should be ready and willing to correct that misstatement as soon as it is pointed out. That is a matter of courtesy and honor, and has nothing to do with the freedom of the press.

The HERALD is very glad to print both sides, or more than both sides, if there are more than two sides to a question, and get the facts before its readers. It wants good, fair articles, which attempt to discuss the subject and not simply to indulge in undue personalities. It should be possible to write a reply to a previous article without referring to the

writer, or without referring to the article directly; simply to present our own views affirmatively, without regard to that which has gone before. We have noted this time and again in the course of controversy, the tendency for it to take the form of reiteration of first one side or the other, with no new thought or light on the subject.

Some express themselves as "ready for conviction." This is as it should be, but must be accompanied by a mind open to evidence. In many cases, it means practically, "I want you to admit that I am right," and the manner of reply shows that the writer is not open to the right.

We know of several men who think themselves to be specially called, and some demand or request the right to use the HERALD to set forth their views; but unfortunately a careful examination brings it down to this: "I think I am *the man*." Or, "I have had a dream or a vision, appointing me." And they proceed to condemn the officers of the church for not accepting this call.

Why should such a call be accepted any more than in the case of a man who tries to call himself to the priesthood? Is it surprising if a man at one time will demand ordination at the hands of one having authority, that afterwards he departs from the truth? The priesthood does not rest upon personal ambition.

The HERALD is interested in presenting the truth. We would not consider ourselves justified in printing knowingly a false attack upon some individual. We do not see any reason why we should publish for others assertions and attacks upon individuals who happen to be prominent in the church work, when there is not one particle of evidence produced to substantiate the charge, and we have no reason to believe it to be true. The knowledge of truth is not increased by such a procedure. There are some publications which indulge in a great deal of gratuitous assault upon individuals. We have no ambition to enter that class.

Nonmembers of the church sometimes dare and double dare us to print an assault upon some man living or dead, which is plainly untrue, and which is not pertinent to any issue before the church. Principally these attacks consist of twisting statements out of their reasonable and usually understood meaning, and giving them a perverted sense; and then upon that perversion an attempt is made to found an argument.

We have received such letters from various insane asylums, from penitentiaries, and elsewhere. But these are men who are not members of the church, it is only fair to add.

Where an incorrect statement appears in our

columns, we believe it should be corrected promptly, no matter whom it affects.

An article which sets forth a different view of some subject under discussion is, as a rule, welcome, when it tries fairly to discuss the issue and arrive at the truth, and not simply to attack another.

But we feel ourselves under no necessity to offer free advertisement to those who desire to assault our position. In fact, it takes a good deal of nerve to ask several dollars' worth of free advertising, and then use it for a libel upon the church or its officers.

We do not think the test should be that which the editor thinks is right. We continuously publish views which we consider unsound and incorrect, and which do not rightly represent the teachings of the church, nor the opinion of its leading representatives so far as we know. But other views should fairly be considered when fairly presented and possessing sufficient merit. Still, our principle efforts should be to present a series of articles which will rightly divide the word of God, and aid to a better understanding.

We have rejected articles which misrepresented the position of the church. We have rejected articles which consisted merely of a gratuitous assault upon men of the church. We have rejected articles which involved sustained attacks upon our opponents or other men who are not members of the church. We have rejected articles which have unfairly presented the position of our opponents. Still the number so rejected is very small. Our desire is to see both sides presented fairly and truly; and we have resisted as strongly the one misrepresentation as the other.

That which will constructively throw more light upon the work of the church and its history; that which will help to a better understanding of the word of God; that which will point out defects and weakness in our organization in an effort to correct, we are ready to receive and consider. But when the purpose is only to hinder and to harm, we consider we are justified in hesitating.

Men who will do everything they can to keep their own people from hearing both sides of the question, will still object and accuse us of being unfair. It is one thing to advise adherents not to hear the other side, taking steps to prevent them from hearing that side; and it is another thing to refuse to pay their advertising bills. By giving free publicity to unfounded assaults, is the cause of justice thereby secured? There are some people so unwise as to think that an accusation is evidence of guilt. But is it not.

Further than this the editors have to consider the form of a manuscript, punctuation, spelling, gram-

matical construction, paragraphing, clearness of type, and whether written on one or two sides of the page. Though the editors have, and will again take care of all such objectionable features, when the article warrants it, and the author so desires, still it is natural that an article properly prepared and properly written should have the preference.

The editors naturally attempt, as a rule, to select from the best manuscripts before them. The mediocre production should expect to have to wait many months, if not longer, for publication.

The editors have special articles which are held for special occasions, so that the merit of the article does not solely determine its time of publication, as some of the best articles are preserved for special periods or for special numbers.

Finally, we are for justice, right, and the truth. The proper method to try an individual for offense is not through the HERALD, though it is true that certain personal actions, because of their historical importance, may properly there be discussed.

The man who has a message to give, to add something to our knowledge of that truth, to develop some idea in an affirmative way, and who prepares his manuscript with care, has an excellent hope of seeing his article appear in the HERALD.

But the one whose main purpose is to tear down and attack somebody, who is not sufficiently careful of his facts, who is careless in the manner of preparation of his manuscript, who makes assertions without any attempt to demonstrate or prove them, is quite likely to find his manuscript withheld.

S. A. BURGESS.

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## BLUE PENCIL NOTES

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### JEALOUSY OF OUR BRETHREN

Away down in the human heart there burns a little mean fire of envy and hatred toward the successful brother. It is the work of the gospel to put that fire out. The gospel will do it, too, if we do not fan the flames. If we do, then let us look to our own spiritual safety.

Sometimes when one is doing especially good work or is called or elected to some position of trust or power, another will show by unmistakable signs that he is jealous. He craves the personal attention that seems likely to be given to his fellow servant, perhaps, as he imagines, to his own exclusion. The natural course indicated by such a condition of mind and heart will be an attempt to defeat the work of the one envied, an effort to oust him from his position, or bring about a partial eclipse of his power or popularity.

Such a state of affairs in any part of the church is pleasing to the Devil and his associates and to no one else. It may obtain in a Sunday school, in a choir, in a branch or district organization, in a quorum of the priesthood, in the general church organization, or even between two missionaries when one harbors the thought that the other is given preference in the field.

To envy the ability or success of another is a very serious and stupid blunder. We are all in this church work together. Every strong and true man that the church develops is so much gain to us all. Instead of envying such a man his prowess we should hail him as a fighting comrade. He helps us to hold our defenses against a hostile world. By him we are all made more secure. His strength adds so much to the sum total of the strength of the church. We fight forward a little to the spot where he has planted the colors. We gain a little ground. Thank God. Send more such men. Cursed be the hand that would pull the colors down because the color-bearer is disliked.

That the church has not always been free from the evil of which we write is very evident. Paul wrote to the Corinthians, "We are yet carnal: for whereas there is among you *envying*, and *strife*, and *divisions*, are ye not carnal, and walk as men?"—1 Corinthians 3:3. The Lord himself has said of the church in our age, "Behold, I say unto you, there were *jarrings*, and *contentions*, and *envyings*, and *strifes*, . . . therefore by these things they polluted their inheritances."—Doctrine and Covenants 98:3.

Wherever we find envyings among the people of God we find strife and contention, for such are the natural expressions of envy. The divine rebuke and chastisement follow in the stead of blessing and favor.

We turn now to a brighter picture, that of John the Baptist and his attitude toward Christ. John had gained a wonderful following in Jerusalem and Judea and in the regions round about Jordan. He was hailed as a prophet and many were even ready to receive him as a Messiah. He had but to say the word. By comparison Jesus had been for a time almost unknown. Yet John faced a certain fact, faced it and stated it without reservation, "He must increase, *but I must decrease*."

"After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon near to Salim, because there was much water

there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come unto him. John answered and said, A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy is therefore fulfilled. He must *increase* but I must *decrease*."—John 3: 23-36.

Think of that. Here is one of the hardest sentences to utter that the mind of man ever framed. Many the lips that have been twisted and distorted in a vain attempt to utter it. "*He* must increase, but *I* must decrease."

John was a true man, a man of God with an inspired and high courage, and he declared a true philosophy, "A man can receive nothing, except it be given him from heaven." So without a spark of jealousy he saw the sun set on his own career and rise on that of another, the latchet of whose shoes he felt unworthy to touch.

John won a true victory, the greatest victory, the victory over self, and as a result he could say, "But the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

John did not envy Christ, because he felt that in the gospel work a man "can receive nothing, except it be given him from heaven." If God commands me to stand here and my brother to stand yonder, what is that to me? It is his work and he is all-wise. Or why should I envy another the abilities that God has given him; by them is our work magnified and honor and good repute are increased to us all as one body.

John did not envy Christ, because he loved him. Paul made no mistake when he said, "Charity (the pure love of God) envieth not." If we have more love we shall have less envy, and consequently more fellowship, unity, and power. Let us avoid the mistakes of the past, learning to respect and sustain each man in his office and calling, in true humility preferring our brethren to ourselves.

ELBERT A. SMITH.

## THE NEED OF REVELATION

In a recent issue of the *HERALD* there appeared a clipping from the *New York Herald* pointing out that the sultan of Turkey, a British general, a wealthy business man, American officers, and other leaders to the number of a dozen or more feel a yearning desire for a prophet, and spiritual leader, who will bring about a spiritual rebirth, a new interpretation of the eternal.

There has been such a growing need felt for the last several years, and especially within the last decade; men realizing that revelation is from God, and that he has not retired beyond a mysterious heaven which shuts him out forever from communion with man, but that he is a living and loving Father.

Many cults have arisen in recent years showing this growing need on the part of humanity, and this growing hunger for the word of God; for present-day divine direction, as well as for spiritual inspiration to understand and interpret the word already received.

The war caused a spiritual revival throughout Europe. It has left the countries of Europe open for a new effort by the way of the message of Jesus. When men go down into the valley of death, they appreciate their own insignificance, and there wells up within them the innate demand and with it an assurance, both of a life to come and of an eternal Father.

Is it not natural that men should desire then to hear from him? A young man, Joseph Smith, nearly a hundred years ago, reading the first chapter of James, was so impressed and offered his petition in God's first temple, his native woods. He came with a "Thus saith the Lord." His message was then rejected by the great multitudes, as they were not then ready for it. It was accepted by a few, a hundred or two hundred thousand.

But while this still remained the principal point of attack, there remained also the growing hunger for divine communion as a vital factor of the new era. God can and will speak to men to-day.

Since the war there comes ever stronger this cry of many souls for the word of God. For the divinely called prophet, who shall come with a "thus saith the Lord," who shall speak not as one having authority from the Scribes and Pharisees, but as one having authority from God.

This presents in the world, at home and abroad, a splendid field for the work of the gospel of the Lord Jesus Christ. There is a responsibility, that we should move forward and prepare ourselves to supply and meet this demand.

(Continued on page 757.)

## ORIGINAL ARTICLES

### THE CHURCH, THE WAR, THE WORLD

(A sermon delivered at the late General Conference by Elder R. W. Farrell.)

To speak or not to speak, that is the question. We agree that the mere opinions of men are dangerous things to accept as the voice of authority. But pretty much everything that is said nowadays is the mere opinion of men. Many of the utterances of President Wilson are prophetic in their nature because he is a wise man and a deep student of history, and speaks from the abundance of his historical heart. On the other hand, other wise men speak, but their predictions come to naught because lacking in truth. In the year 1913, David Starr Jordan, then president of a great university and leader of the world's peace movement, addressed an audience of one thousand men and women in Ford Hall, Boston, and explained wherein it would be impossible for another big war to be staged and enacted. Germany was held up as a nation whose great ambition could not be realized because it could never secure sufficient money with which to carry on active warfare. Alas, for the opinion of men. It has ever been thus.

#### PROPHETIC FAILURES

No one with mortal vision has ever penetrated the future. Trials have been numerous, and failures have been pathetic and ludicrous. More than one person has cried out, "Oh, my prophetic soul," but the vaporings of those prophetic (?) souls have been anything but foretelling. Witness the suppressing of Ellen G. White's "Testimonies," regarding the "shut door" theory; or the teaching of Pastor Russell that "the kingdoms of this world" were to become the kingdoms of Christ in 1914; and William Miller's false reckoning concerning the end of the world in 1843-44. And the attempts on the part of followers to patch up these delusions have made them appear the more glaring in their inconsistency. I neglected to add to the list the name of another false prophet—Brigham Young. He predicted that polygamy would ride over every objection, but in less than forty years after the utterance, the president of the Utah church issued a manifesto, which he claimed was from God, forbidding the practice of plurality of wives. The travesty of fate! (It will not do to argue that the possible introduction of polygamy in European countries after the war, will help the case, for the plurality of wives dogma

to which Young referred, is the one made possible by the "keys" which he claimed to hold.)

Looking back into the pages of history, we find the same conditions existing: men predicting and time contradicting. When the Spanish Armada was expected to visit the coast of England, many ancient and strange prophecies, in divers languages, and many excellent astronomers of sundry nations had in very plain terms foretold that the year one thousand five hundred and eighty-eight should be most fatal and ominous to all estates, concluding in these words: "And if in that year the world do not perish and utterly decay, yet empires all, and kingdoms after, shall; and no man to raise himself shall know a way, and that forever after it shall be called the year of wonders." Simply another prediction gone wrong.

Peter the Hermit returned from Jerusalem an accomplished fanatic. His body was emaciated, his fancy was enflamed; whatever he wished, he believed; whatever he believed, he saw in dreams and revelations. Jerusalem must be delivered. Pope Urban II received him as a prophet and applauded his glorious design, promised to support it, and encouraged him to proclaim the deliverance of the Holy Land. Thus began the Crusades. But what was accomplished? Not much beside the humiliation of man. His vision was dull, false.

Napoleon, the military genius, tried his skill at making predictions. Said he, "In fifty years all Europe will be either Cossack or Republic." God sent a storm to wet the battlefields of Waterloo; Napoleon was delayed six hours in bringing up his artillery; the tides of battle turned against him. Twice fifty years have passed, and Europe is still divided into kingdoms, locked in the embrace of merciless war which is by no means ended. One of the public men of Great Britain recently said, apparently without any thought of the scripture in his mind at all, "This war is not like any preceding wars. Other wars have been wars of armies, this is a rising up of nation against nation, of kingdom against kingdom," and thus apparently without purpose he confirms the very word which God has spoken respecting the world war which has paused for breath.

#### THE SURE WORD OF GOD

It is a relief to turn from the surmises and vain imaginations of man, to the sure word of God. "Thus saith the Lord Jehovah to Tyre, . . . I shall make thee a desolate city, . . . I shall bring the deep upon thee, and great waters shall cover thee. . . . And I will make thee a bare rock; thou shalt be a place for the spreading of nets; thou shalt be built no more: for I Jehovah hath spoken it, saith the Lord Jehovah." (Ezekiel 26: 19, 15, 14, Revised Version.)

Tyre then set as queen of the sea, and when Jerusalem fell the Tyrians rejoiced and their exultation shouted forth in the one word "aha." God touched the lips of his prophet, and his denunciation rang out like a death knell. A record was preserved. Over two hundred years passed. The man and his message were forgotten by all except a few faithful students of the word of God. Suddenly the tramp of many feet is heard; the great army of Nebuchadnezzar thunders into the streets of old Tyre and strikes the first deadly blow which prepared for, and was the earnest of, the final doom of the city to be made desolate and cast into the sea. Again years pass. Bats cling by day to the molding rocks of fallen grandeur, and where once was heard the song of revelry a lone bird calls to his mate. Part of the prophecy has been fulfilled, so might we expect the rest? Another great conquerer comes. He is Alexander the Great. His soldiers camp on the remains of the old city and sing the songs of war where once the priests chanted praises in the temple of Hercules. New Tyre, built on an island, defied Alexander. White-capped waves of the Mediterranean danced between him and victory. "Thus saith the Lord to Tyre, great waters shall cover thee." With the "stones, timbers," and rubbish of Old Tyre, Alexander built a causeway in seven months to the island city and took it. God had spoken. The wicked city was covered by the deep and now its harbors are choked with sand, precluding all hope of restoration; not one entire house is left, and only a few fishermen take shelter in the vaults and dry their nets on the rocks.

When Napoleon was defeated, it was predicted that the world would soon end and the golden age begin. But neither happened. One great teaching of Scripture was overlooked: the redemption of the land of Jacob—the gathering of the Jews. When Napoleon died at Saint Helena's isle, there were not three hundred Jews in Jerusalem. Think of the fact. Think of the statement of Christ: "And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21: 24.) The word *until* means much—it means that "a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob: and this is my covenant unto them, When I shall take away their sorrow." (Romans 11: 26, 27, Revised Version.) And when this day comes, Jacob shall not be ashamed, because he shall see his people in the midst of him—gathered home. (Isaiah 29: 22, 23.)

The word of God could not be broken. The predictions of man might run counter to inspiration but they could not destroy it. The prediction of Miller that the world would end in 1844, is an example. He reckoned without the host, as it were. How could the world end before the Jews were gathered home? The Spirit of God speaking through Daniel would not contradict itself speaking through another prophet. Thus, in order to know about the world, the church, and the war, we must keep our mind constantly free from traditional influence, bias, and vain imaginations. We must reason from a true premise rather than from one made by our desire or what our neighbors say should be. When God thundered his warnings through Joseph Smith jr., the world shouted back, such things cannot be because we have the contrary word from our religious leaders. The teaching "the hour is not yet, but is nigh at hand, when peace shall be taken from the earth" (Doctrine and Covenants 1), met with the scorn of the populace because they had been taught that the great reign of peace was soon to be ushered in. However, had they but read the Bible aright they could not have consistently rejected that which stood before them in such apparent harmony with scriptural fact. Peace was taken from the earth in the days of Noah, in the days of Sodom's downfall (Genesis 6: 4, 5; 19: 24, 25) and likewise it has been removed in the last days (Luke 17: 26-30).

#### THE WORLD ON FIRE

To-day we are engaged in a mighty conflict. The world is on fire. Men who have been trained in the school of optimism hope and believe that after the war closes there will ensue a reign of tranquility. They talk of the world alliance for international friendship through the churches; they write of the league of nations to prevent war. They cry "peace, peace, when there is no peace," and will be no peace among the wicked, but rather will conditions wax worse and worse, blacker and blacker will grow the world's night, until the sun of righteousness arise with healing in its beams. The righteous need not be frightened by this picture, for the Lord has said that they should lift up their heads and rejoice when these things take place, for their redemption draweth nigh. "When ye see all these things, know ye that he is nigh, even at the doors." (Matthew 24: 33.)

It is well to refresh our minds regarding the words of the prophets. In the midst of this war of words and opinions, relative to the signs of the times, it is eminently fitting that we read what God has said through his prophets.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in

heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people . . . wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world. . . . I the Lord . . . willeth that all men shall know that the day speedily cometh, the hour is not yet [1831], but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.—Doctrine and Covenants 1: 3, 4, 6; revelation given through Joseph Smith in November, 1831.

The statement, "I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr.," is one of the most significant in sacred literature. If it means anything at all, it means that in the message which God gave to the world through Joseph Smith, is a revelation of facts upon which rests the salvation of the world. It means that except Elijah come the whole world will be smitten with a curse. It means that God will prepare a way of escape for those who repent and obey the glad tidings of the restored gospel of Jesus Christ.

#### CHURCH HAS DISTINCT MISSION WORK

I must confess that I do not understand any attempt on the part of a Saint to make little the great claim of the church, to minimize the importance of our message to the world, or in any way to blur the fact that the church has a distinct mission work, and one that is different from all other churches or cults on the face of the earth. If we cannot and do not offer humanity a plan that is infinitely superior to anything else in the earth, then we have no right to exist—there are churches enough to confuse without our multiplying the confusion. We must shine out as a distinct star; we must be just what God said we should be—"clear as the moon, fair as the sun, and terrible as an army with banners." And in this great battle or spiritual Armagedden we shall have few if any imitators, and victory must come to the side that is right.

But our work must be more than theorizing. And so it is. But we are not advancing with the times, as we should do and must do. I come not to you to prophesy lies and tell deceitful stories. I come to face facts. And facts are not always pleasant things to face. The human part of God's church has lived beneath its privileges and has shrunk from duties—which should be pleasures—till in some instances we have gotten to the ragged edge of things, *in this*:

That some of our members are losing faith in God, faith in themselves, and are wandering in the ways of the world simply because they have allowed their hand to let go of the rod of iron; and in most cases, if not all, the reason for this loss of interest is that church obligations have been neglected, prayers discontinued, tithing not paid, the warning voice not lifted up, the cry of conscience stifled. There are stagnant pools in which sleep men who hold the priesthood. Members are allowed to drift away from the fold. And angels are preparing to sound the midnight cry, "Behold, the bridegroom comes."

We need no longer study symptoms; we know that the disease exists and that the remedy is the removal of the *cause*. What is the cause? What is the disease? The disease that makes the church sick, is Faithlessness; the cause of faithlessness is neglect of cultivating those values that beget faith. Of course, let the church pray—and it must pray if it is to live; but prayer is not enough, we want men (and have them, too,) who will work to fulfill the wish of their prayers—who will work as well as pray. And now is the day of work.

We believe that the body without the spirit is dead, and we also believe that the church must and will show its life by its deeds of righteousness. It is a harsh but true accusation that may be leveled at many modern religions, when we say that they appear to be disembodied things, vamping forth theories of the other life, and forgetting entirely the actuality of this life. These thin, anemic, and ghost-like teachings that hover over the habitations of men and refuse to materialize into actual service—these teachings that skim swallow-like over the surface of tangible things, are the teachings which have made of cults and creeds a hiss and a byword on the lips of men and women who ask for bread and receive stones, who ask for spiritual blessings and receive promises. These things I say need not be construed as inditements, rather let them be called observations of a horrible truth, a stern fact which it is folly to ignore. God is speaking to this moral and social chaos and seeking to bring about order, but the only answer to his call is from the hearts of men and women who are willing to repent and obey his precepts and keep his commandments.

Can not we who discern the face of the sky also see the signs of the times? What of this awful Bolshevik movement that is filling the world with fear, that is crowding its way into the papers, occupying the thoughts of men in wakeful and sleeping moments, monopolizing the conversation period? It is the turning of the worm, the reply of a mob stung to bitter hate because of social injustice. I know that the use of the fagot, the sword, the rope, and the jail will never solve this problem of social

unrest. On the other hand, what has been accomplished by the millions of pulpit declarations of sectarian hirelings who lift no voice against the slaughter of the innocents, for fear of offending the rich parishioners who put blood money on the collection plate, who make chattel slaves of their help, not willing to recognize the fact that God created all men to be brothers, not masters and slaves, not rich and poor. Thank God! in the Zion that is to be, there will be no rich or poor, but a brotherhood bound together by the ties of the Spirit.

In this our message is distinct. Our church alone offers a check to this madness, if men will only stop to reason and obey, rather than attempt to right their wrongs by committing other wrongs. What other institution is built on the foundation teaching of a gathering together of kindred spirits who will be sanctified by the Golden Rule, thus becoming of one heart and one mind, dwelling in righteousness and called the city of holiness? Our message is distinct in that it calls upon men everywhere to bow in allegiance to the gospel as taught in the New Testament, believing all things taught by Christ and his ministry. The isolation of the church on this point would be pathetic indeed were it not for the fact that written on the lintel is the word *Immanuel*. And if God be for us, who can prevail against us? provided, always, that we obey our Leader, Jesus of Nazareth?

And if we obey God's voice we will be a light set on a hill, a light that will throw its beams into the darkness and direct wanderers to the ark of safety. This is the mission of the church and it has been imposed on her by a revelation from heaven. The salvation she offers to the world—the obedient world—is temporal as well as spiritual, and in this offer she stands out as distinct as a mountain top against a clear sky. In this work we shall have no successful competitors and few if any imitators. Unselfishness is the ground from which is to grow this tree of life, and wherever you find a heart unselfish you find the church strength. The work of Zion's redemption must begin with the heart of her children. We must become practical Christians; not Platonic dreamers alone but doers of the practical things. Paul's writings are wonderful, but the epistle of James challenges us with the trumpet call to deeds of pure religion. Faith is the root and deeds are the fruit of true religion.

Oh, we face a great future. And we live in a great present. Men inside and men outside of the church are asking themselves serious questions. Where are we? What can we do? And notwithstanding the awful vision of the recent war, we still thank God that we are born in the age when his great

white hand is revealed in the eastern sky. Let us use glorious colors in painting the picture of to-day and to-morrow; we cannot change the somber background of yesterday. Think of the dead of France alone! If her slain were to crowd New York's Broadway, and march by a given point, beginning at sunrise and pressing on till sunset, it would take eleven days for her heroes to pass by. Eleven days!

#### NEW ORDER

That we are facing a new order of things, no one can deny truthfully. But this new world is not to be remade by patching up old forms of government, by a rehash of past failures; it is to be remade, if done at all, only through the release of old spiritual energies. It was sin that called down the fires of Sodom; it was sin that covered the earth with a flood, and it is sin that to-day has brought fire, blood, pestilence, and disaster into the world. To reason otherwise is to distort facts.

The world is filled with cruelty and foul play. Never a day dawns and fades that some heart does not break under the weight of undeserved and accumulated wrongs. Again and again is truth crushed to earth, and in many cases it does not rise again till the great day of reckoning. God is indeed in his heaven, but all is not well with the world; and were there no golden yet to come, the present world would become an insoluble riddle, and life an enigma which tortures the heart.

What ails the world? Unrequited evil. Evil is here. We cannot deny it. Banks have locks. Hospitals are filled with sick and dying. The world is filled with selfish men. What ails the world? Rich men grow richer, and the poor grow poorer. The children of the one feast and are fat, those of the poor fast and die. Ignorance and commercial greed are the two roads that lead to the little white casket. Men tire of waiting and watching, with bleeding fingers and tearless eyes. Their faith turns to darkness, and as skeptics they cry out—"What's the use?" Mothers in war-stricken Europe cover the faces of their dead babies with black earth and sob with dry lips. What ails the world?

In the midst of this carnage and chaos God is speaking. His voice is heard by ears willing to hear. He is saying, "let there be light." He is calling to the world to repent and bring forth fruit meet for repentance. Trench repentance is not enough. Much of this kind goes out when fear leaves the mind. Mere words are not enough—the world has been fed on promises till skepticism has devoured it. Aemic religion has cursed the world. Campbell's cry has been reiterated by thousands of voices—"We want the old gospel back, sustained by the ancient order of things."

The world needs the cry of a prophet to-day. One who will speak as did Noah, Enoch, Isaiah, Malachi. One who will cry, "Repent, turn and live!" The world is on fire. Men must be stung into realization of two things—heaven is for the righteous, hell for the wicked. Let truth be shouted throughout the land; let hypocrisy snarl and slink away. Lip-service worship with heart turned away, was to characterize that people among whom God would perform his "marvelous work and a wonder." We face that day when iniquity exists and the love of many wax cold. And it is worth while to face this fact with clear-eyed patience, and with the inspiration of God directing our ways, for surely man alone stands helpless before the puzzle.

#### REPENTANCE

Whispering through the land the voice of God is heard, saying: "Repent, for the kingdom of heaven is at hand." The whole world needs to repent. Lord Bryce, looking to the future of the nations, has declared, on the basis of his rich knowledge of affairs, "We need a change of heart in the peoples of the world." The golden age must have its foundation in penitence for past misdoings, and be built up in righteousness and loving kindness. And there must be a moral leadership rooted in spiritual reality. As it was in the days of Noah, so it is to-day. "Cry nothing but repentance to this generation." Because nothing but repentance will save it. It was thundered to ancient Israel, "Turn from your backsliding and I will heal you." The united cry of the Bible, Book of Mormon, and Book of Covenants is, "Repent and believe the gospel." Adam repented and found peace at the foot of the cross. Abraham put away Hagar and experienced the joy that comes from pure living. Alma's sons came back to duty and found the peace of God. The prodigal son returned and found his father waiting at the brow of the hill. Even David sobbed out his penitence beneath the tender skies of Judean nights. So have we all—all been healed again and again by the balm which is in Gilead.

But the fruit of repentance is *obedience*. No man can say he has repented who does not obey. "Why call ye me Lord, Lord, and do not the things which I say?" Restoration is the root that feeds true repentance. Grace said over food bought with blood money will not remove its curse. Lord, if I have defrauded any man, I will restore him fourfold," is the cry that reaches the ears of God. Whole-hearted allegiance, fidelity to the very end, these are the things that mark the sincere man. Without obedience to the highest that is in him, no man realizes that highest. "He that heareth these sayings of mine, and doeth them," is one of those

sayings of Jesus which cuts deep into the quick. "To obey is better than sacrifice." The hour to face this great truth is come. He that loveth God is he that keepeth his commandments. Let us not forget this. Too many are forgetting. They speak of love and know not its meaning. Love is not love if it does not serve. The world has been poisoned by the concoction of sham religion. No more solemn truths ever came to this people than those truths given in the songs "Entreaty" and "Admonition." Profane history offers no parallel of the woes which Christ pronounced against those persons professing to serve God but denying him in works: Listen: "Woe unto you scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess . . . ye appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. . . . Fill ye up then the measures of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the damnation of hell?" And it seems to me that the same things have been said in these latter days, in the words recorded in section 101, paragraph 2, of the Doctrine and Covenants: "Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked lift up his eyes in hell, being in torment."

#### AT THE CROSSROADS

As a church we have come to the crossroads—and in speaking to you, I speak to the church—we have reached the place where we cannot shift burdens, but must either go on faithfully performing the work demanded of us or drop by the wayside and let another step into our place and fill the ranks. It is time to become either hot or cold. We cannot serve two masters; it is either God or Mammon. Which shall it be? Let every man decide at once and get down to real work, for the time before us is short, the harvest is now white and waiting for the harvesters. There is a mission offered to every member of the church. The question is, What must I do to be saved? Faith without works is dead. And that which is dead is fit only to be cast out and burned or buried. What we need to-day is a re-discovery of what it really means to be a Christian—a Saint. In this twentieth century we need a generation of Christians who have a life so emptied of self that God can work through that life for his own purpose and for his own glory. The church needs men and women who are willing to lift and carry. And we have such. To be sure the army is small yet, but it is increasing. The church is coming out of the wilderness, clear as the moon, fair as the sun, and terrible as an army with banners. And

with the music of heaven thrilling us, and God the general, who can refuse to volunteer his services?

To fear God and keep his commandments is the whole duty of man. Let us get the noun and verb of life related—*duty* and *behavior*. There is no other mission than this—trying to behave. One of the few great domestic tragedies is the manner in which parents behave before their imitating children, and expect their children to be models of sweetness and decorum. An irritant mother dragged her little girl into a side room and roughly rebuked her—"I do wish you would be good!" And the little child through her tears whispered: "I is trying, mamma." Oh, that is the pathos of the ecstasy of life. Trying to be good. Trying to walk in the steps of the Savior. We are all imitators. My little girl takes from the library the little green book on Hamlet, and walking about the room, repeats: "Has this thing 'peared again to-night?—has this thing 'peared to-night?"—evidently quoting from the ghost scene.

We can learn so much from the children. Their confidence is supreme. Their forgiveness is sweet as heaven. Their laughter the music of eternity. Only a father who has had children and laid them away under the daisies, could write as Strickland Gillilan has written. I must quote here one of his heart bursts of love:

I'm not a-scared of horses nor street cars nor anyfing,  
Nor automobiles nor th' cops; an' once, away last spring,  
A grea' hook an' ladder fng went slapy-bangin' by  
An' I was purtnear in th' way, an' didn't even cry;  
'Cause when I'm down town I go 'round wif papa un'erstand,  
An' I'm not 'fraid o' nuffin' when my papa holds my hand.  
W'y street cars couldn't hurt him, an' th' horses wouldn't  
dare,

An' if a automobile run again' 'im, he won't care.  
He'll al'ys keep between me an' fings 'ith danger in—  
I know so, 'cause he al'ys has 'ist every place we been;  
An' nen at night I laughed myself clear into dreamyland  
An' never care how dark it is, when papa holds my hand.  
'S a funny fng,—one night when I puttended I was 'sleep  
An' papa's face was on my hand, I felt a somepin' creep  
Acrost my fingers, an' it felt ezactly like a tear,  
But couldn't been, for wasn't any cryin' t' I could hear.  
An' when I asked him 'bout it he 'ist laughed to beat the  
band,

But I kep' wonderin' what it was 'at creeped out on my hand.  
Sometimes my papa holds on like I maybe helped him, too,  
An' makes me feel most awful good puttendin' like I do.  
An' papa says—w'y papa says—w'y somepin' like at we  
An' God 'ist keep a holding hands the same as him-an' me.  
He says some uvver fings 'at I 'ist partly un'erstand,  
But I know this—I'm not afraid when papa holds my hand.

Strickland tells us, in his wondrous human lecture, that his mother wanted every one of her sons to become preachers, in the regular way, but that the cloth did not seem to fit him. He tried once to preach a regulation sermon, and when he had finished, the choir rose bewilderedly to its hind-feet and sang, "Hallelujah, 'tis done." And I want to quote again

from Mr. Gillilan's lecture. I want you to know what he says about optimism.

Optimism isn't what some people think it is. Some people think an optimist is that sort of thing that goes around grinning all the time like a Cheshire cat, saying, "Everything's all right, everything's all right," when half the time everything isn't all right. That isn't an optimist that does that—it's a cheerful idiot. It takes intelligence of the finest, faith of the most sublime, sanity of the most complete to be a real optimist. Faith and intelligence and balance to *know* that although there may be heartaches to-day—and God who made us and loves us knows that some to-days are just crowded with heartaches that nobody but an idiot or a lunatic could laugh at the time—though these things come and hurt as deeply as we think we can bear, those things aren't permanent. Oh, isn't it great that they don't last always! What a little of the sum total of our life they form—they aren't tunnels—they are only way stations and whistling posts and water tanks on the road toward the great, big, beautiful finish of things in God's own good time and perfect way—that he is saving as a glorious and satisfying surprise for us.

#### "REJOICE EVERMORE"

And this brings me to the real lesson I am trying to teach in this discourse. It is the lesson of cheerfulness. The gospel is sparkling with hope. There is no shadow in the Father's "many Mansions." He has admonished us to be cheerful. Paul, from the catacombs of Rome, wrote to the Saints at Thessalonica, "Rejoice evermore." Christ speaks to us out of the silence of the centuries, "Lift up your head and rejoice." And the whole thing is summed up in the words: "Let not the middle-aged and the old forget the gladness of their youth. . . . And remember that Saints should be cheerful in their warfare that they may be joyous in their triumph."

The real pessimist is the man who Fletcherizes his quinine pills. He sees no good in anything. He is the man who joins the "Don't Worry Club" and goes home and writes this verse:

I've joined the "Don't Worry Club,"  
But now you cannot guess—  
I'm so afraid I'll worry  
That I'm worried 'most to death!

Let us join the new school whose members are known as *peptimists*. Let us put our hearts into our work. Let us serve God with all our mind, might, and strength. Nothing less will do.

The "Good Cheer Club" of Somerville, Massachusetts, is worthy of duplication in every community in the country. The pledge of the members of the club is as following:

I will talk health instead of sickness.  
I will talk prosperity instead of failure.  
I will carry good news instead of bad news.  
I will tell the cheerful tale instead of the bad tale.  
I will mention my blessings instead of my burdens.  
I will speak of the sunshine of yesterday and to-morrow,  
instead of the clouds of to-day.

I will encourage instead of discourage.  
I will be a friend to everyone.

## SONG OF SUNSHINE

O kiss the sunlight back again  
To eyes that have seen clouds and tears,  
And plant the rosy roads of men  
With blossoms of a thousand cheers!

Put arms around the neck of grief,  
And smooth the wrinkles of her brow—  
And, oh, let waiting be but brief—  
Life wants the sunshine now!

O kiss the sweetness and the glow  
Back to the faces that seem sad,  
And help the hearts of care to know  
The medicine of being glad!

Hold fast the hands that need your aid,  
And hold them now, not after while—  
Pour forth your pity unafraid,  
'Tis now the whole world needs your smile!

### THE OUTLOOK---Part 4 Retro-, Per-, and Prospective

BY COLUMBUS SCOTT

Now let us hear the testimony of some of the prophets on the proposition:

#### THE CHURCH TO BE RESTORED

First: We call attention to Isaiah the Evangelical prophet. It is very plain, descriptive, and eloquent as to the time and nature of the work.

The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; *for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.—Isaiah 2:1-5.

Wonderful prophecy this in its realization "in the last days." Of *such infinite importance*, that God revealed this great work to be fulfilled in the time *so specifically expressed*, "the last days," that God told the prophet, Micah (see chapter 4:1-5), the same great work should be done, in almost the same language verbatim.

1. The mountain of the Lord's house, God's government or church, to be set up or restored, according to the New Testament order, "in the last days," or "the eleventh hour."

2. The gospel of Jesus Christ being established on,

or consisting of *principles* (and principles are as unchangeable as God—never change, worlds without end) the church can only exist according to one and the same pattern as established in ancient apostolic days. It takes this to save men in eternal life and glory. Can men go beyond or differ from God in church building?

Since men differ from each other, and from God, as to church forms of organization, and as to purpose, unless we go back to the original gospel principles, original power, and form of church organization, where is certainty as to whether we are saved, or will be, or not? Answer, oh, answer us, ye wise men!

(See Acts 2:47; Ephesians 5:25-32; Hebrews 5:12 and 6:1-6.) Paul, in the last two citations, says God's oracles or word consists of "principles." Eternity never changes principles. Keep this in mind, oh man. God's church is a "building" as definite as the perfect human body, or a divinely created world. (See Matthew 16:17, 18.) It is "fitly framed together," Jesus, the builder, being "the chief corner stone." It is founded on the unchangeable, eternal word of Jehovah, and is "the body of Christ." (Ephesians 4.) Seven unities all taught by "one Spirit," "one body," or church (verses 3-8; and verses 8-14) "fitly framed together," (Ephesians 2:20-22).

The church of God is one, and one only. For these divine reasons, we must expect nothing short of the church in which God has set apostles, prophets, evangelists, pastors, teachers, bishops, priests, deacons, and seventies. (Ephesians 4:17, 18; 1 Corinthians 12:13-21, and 27-31; Luke 10:1-3.)

It must be "the government of *the Lord's house*." (See Isaiah 2:3; Micah 4:1-3.) We cannot in the divine organization of Christ's kingdom accept any "substitutes!"

The word *mountain* as used by the prophets in connection with God's government does not always mean a literal mountain like Pike's Peak, or Lowe, the Rockies, or the Ural Mountains, but is used figuratively. In Jeremiah 51:25, Babylon of old is called a "burnt mountain," a "destroying mountain." Daniel 2:44, when he interpreted the dream of King Nebuchadnezzar, of the work we are here treating, the kingdom of God to be set up "in the latter days," says:

"And the stone that smote the image became a great *mountain*, and filled the whole earth." (Verse 35.) And the divine interpretation reads (Daniel 2:44):

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

What in the king's dream is called a "great mountain," is in God's interpretation through Daniel, shown to be God's kingdom set up in the latter days, and after Christ comes in glory to reign on the earth (Matthew 16: 27, 28, and 25: 31), when he ceases to occupy on his Father's throne as the mediator of man (Psalm 110: 1-3; Hebrews 8: 6), and comes in glory to sit on David's throne *restored* (Isaiah 9: 6, 7; Luke 1: 32, 33; Revelation 3: 21). Then shall earthly kingdoms be dissolved, and cease to be. (Daniel 2: 44; Isaiah 11: 9.)

This is sufficient on the word *mountain*, as used by the prophets, when foretelling the restoration of the church or kingdom of heaven in the last days. It is appropriate at this stage of this subject to introduce

#### THE TESTIMONY OF OUR SAVIOR

on the subject of the great restoration in "the last days," "spoken of by all the holy prophets since the world began." (Acts 3: 21.) No one could be more concerned than he, since the Apostle Peter associates the restitution of all things with his second coming. Most Bible readers are familiar with that wonderful account of Christ's transfiguration, that wonderful attestation of his Messiahship.

Let us seriously consider it with its relation to the eleventh hour call and work. His testimony cannot be set aside by any save the skeptic.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.—Matthew 17: 1-13.

The disciples, no doubt, while yet in the Jewish church, read and heard the scribes comment on the prophecy of Malachi, relating to "the great and dreadful day of the Lord." (Malachi 4: 5.) (*Elijah* in Hebrews is *Elias* in the Greek.) "The great and dreadful day of the Lord," the three disciples had

now seen in vision, and Moses and Elias with him! But in this vision, Elias did not come before this day! As foretold by Malachi, the Elias that came before him then will also come before him to prepare the way for Jesus' future coming in power and great glory. Hence their inquiry that brought forth Jesus' reply: "Elias truly shall first come and restore all things," and then gave them to understand that John the Baptist was the Elias referred to. (See Luke 1: 13-17, especially verses 15 to 17.) He had prepared the way for the first coming of Christ, and was to have a part in preparing the way for the second advent of Christ. What? John to have a second mission?

Jesus says: "Elias truly shall first come and restore all things." He places this coming, here referred to, his coming to prepare the way for Christ's coming, as illustrated in the vision, the transfiguration, the second coming in glory. John the Baptist had been slain by King Herod before the transfiguration.

Again, John was not the only one, however, to minister in preparing the way for the Savior's coming in glory. But the Elijah of old is to bear a part in the great restoration of the literal Israel. (Malachi 4: 5, 6; Revelation 14: 8, 9.) But let us return to John's second mission.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Revelation 14: 6, 7.

Who is the angel, or messenger referred to here by John the revelator? Let our Savior answer. But we wish at this point to interject this inquiry: Is it not justice that the nations and tribes to whom the gospel was to be preached, as seen by John, should hear the gospel by which they are to be judged and rewarded? Jesus gave the world but one gospel. "God is no respecter of persons." (Acts 10: 34; Romans 2: 11-17.) But let us proceed. The voice out of the bright cloud said: "This is my beloved Son, in whom I am well pleased; *hear ye him.*" (Matthew 17: 5.)

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. *For this is he, of whom it is written,* Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied until John. And if ye will receive it, this is the Elias which was for to come. He that hath ears to hear, let him hear.—Matthew 11: 7-15.

This is a wonderful saying. It clearly portrays the second mission of John the Baptist. He is the Elias which was, according to prophecy (Malachi 3: 1-6), to come and restore all things; plainly foretelling, not only of his first coming to prepare the way, but be the preparer of Christ's second advent also! (Isaiah 40: 1 and 7: 11.) John is more than a prophet; his is also a *restorer!* The greatest born of woman. Yet Christ, while the least in the kingdom of God, was greater than John. John is the messenger who goes before the face of Christ, to prepare the way for his second coming. Jesus in our last quotation refers us to the Prophet Malachi (chapter 3: 1) which incontrovertibly refers to our Savior's second coming. He gives a description in part of Christ's second coming to judge mankind. And we now live in the period of this day of preparation—restoration. And Elias has done a part, at least, of that work of preparation! That work is the "restoration" of "this gospel (the authority by which it is being proclaimed to the world) of the kingdom," "as a witness unto the nations (Revelation 14: 6, 7; Matthew 24: 3, 14), and then shall the end come."

Now let us note carefully what Malachi says:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.—Malachi 3: 1-6.

This prophecy in general relates to the work of "the eleventh hour" (Matthew 20: 1-16), and the coming and mission of the Messiah in glory, to reign and judge mankind. Who shall stand when he appeareth? Who did not stand when he came on his first mission? Then, in such humility, he broke not "the bruised reed." He did not quench the smoking flax or the gently burning taper. He was not coronated king; nor did he judge anyone (Matthew 12: 20) but came the servant of all. "Made himself of no reputation," and "was made in the likeness of men." (Philippians 2: 7.) He entered into judg-

ment with no one. "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" (Luke 12: 13, 14.)

I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world but to save the world.—John 12: 46-48.

Jesus' first mission was not to judge, but to save, if the world will but hear and obey his word; and not man's interpretation of that word.

But again, at Christ's first coming Judah and Jerusalem did not offer unto the Lord an offering in righteousness. The house of Judah rejected the Christ. They had killed the prophets who came before him, and their leaders agreed to his crucifixion after rejecting him; and for their sins, they were as a kingdom dissolved—broken down, and their remnants carried captive among the Gentile nations as at this time. But we remember his prophetic words on this subject when he weeping exclaimed:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.—Matthew 23: 37-39.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth *distress of nations, with perplexity*; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.—Luke 21: 24-26.

By these statements of our Savior, we can see plainly when they are compared with the statements of Malachi 3, that Jacob's condition at our Savior's first coming to offer the new covenant (Jeremiah 31: 31-35) to the house of Judah, was just the opposite of what it is to be at his second coming, as declared by the Prophet Malachi, after his way has been prepared by the Lord's messenger, whom the Savior says is John the Baptist. (Matthew 11: 10.) That "way" is being prepared now; since 1823-1830 A. D., when the Lord's great work of the last days was ushered in through the Lord's young prophet, Joseph Smith, and others chosen of God to assist; Oliver Cowdery, David Whitmer, Martin Harris, Hyrum Smith, and others still as the work advanced; and those to whom the Lord revealed himself.

In view of the great truth that "this gospel of the kingdom" (not a gospel or gospels; not religion or religions, but the "this gospel of the kingdom"), is to be preached as the sign (not a sign, merely),

witness to all nations that the end of the world is near (Matthew 24: 3-14), we cannot well omit the testimony of two of the witnesses, at least of the event, the coming of the messenger, John the Baptist, when he restored the authority by which this gospel should be declared as "the sign" of the second coming of the Savior "in power and great glory." (Matthew 24: 3-14; 16: 26-28.) The light of the work of "the eleventh hour," or the light of the latter-day glory began to dawn in the year of our Lord, 1823. And as those to be used of God to introduce this great work were being prepared by revelation from heaven for their part in it, it was to the young prophet, Joseph Smith, and his associate, Oliver Cowdery, that God's messenger, John the Baptist, was sent in May, 1829. They were awaiting his coming.

Of the promised visitation, Oliver Cowdery says:

This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked-for message, and the keys of the gospel of repentance! What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day"; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? No-where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

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

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the

grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it *all* into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease!—Church History, authorized by the Reorganized Church of Jesus Christ of Latter Day Saints, published at Lamoni, Iowa, vol. 1, pp. 37-39.

#### TESTIMONY OF JOSEPH SMITH, JR.

Joseph Smith was less than twenty-four years of age at the time of his ordination by the Lord's messenger, May, 1829. He says:

We still continued the work of translation [of the Book of Mormon] when in the ensuing month (May, 1829) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded. [A command of God is authority. (Exodus 3: 11-13.)]

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.—Church History, pp. 34-36.

Thus was the primal move of God's hand, in the introduction of the restitution "spoken of by all the holy prophets since the world began." Thus was the "marvelous work and a wonder" begun! And "the way" for our Lord to come suddenly to "his temple," in its first great appearing, came upon the stage to begin the great work of "the eleventh hour." Wonderful! It began in A. D. 1829 and 1830. Fur-

ther evidence? The eternal gospel is being proclaimed! (Hebrews 6: 1-4.)

A brief period after the Levitical priesthood had been conferred on Joseph Smith, and Oliver Cowdery, later in the year 1829, it pleased the Lord to bestow the additional authority, the Melchisedec priesthood, upon them. This was done by God's direct command to them. This case was similar to the procedure in the case of Paul and Baranbas. (See Acts 13: 1-5.) God commanded them there and then to be ordained. His command is authority to do the thing commanded. But Joseph and Oliver were also told to wait to be ordained, till those baptized could be congregated and be agreed to the work to be done. This was accomplished April 6, 1830. Being ordained to be elders, the church began to be organized on that day, with the full consent of six members. All the members were confirmed by the laying on of hands of the elders for the gift of the Holy Spirit. (Matthew 28: 18-20; Acts 8: 14-17; 19: 1-6.) God commanded to lay on hands for the gift of the Holy Ghost, or he did not. Which? Was it a gospel ordinance? If not, why did the ancient elders practice it? (1 Peter 5: 1; 1 Timothy 4: 16. See also, Hebrews 5: 12; 6: 1-3.) "Principles" are eternal.

Thus was the grand and divine era of "the eleventh hour" and its work opened up, and thus was the priesthood of Aaron, which was held by John the Baptist, by which he was authorized to preach the gospel anciently (Mark 1: 1-3), thus preparing the way for the second advent of Christ in glory, now being prepared. Wonderful events! Wonderful era! The day's closing labor is being now accomplished! (Matthew 20: 6, 7.)

(To be continued.)

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Our Personal Agency

We were interested in the following statements of Luther Burbank, the man who has done so much patient work and study for the benefit of mankind. He has developed wonders in plant life, insisting that it has all come about through hard work and patient persistence. The line he draws between the possibilities of plant life and human life, however, is one which Latter Day Saints should recognize and respect, for we have been clearly taught concerning the agency of man, and the reason God has for expecting us to develop, approaching closely unto his own perfection. No one should find excuse in heredity or environment for not living up to the best he can conceive. His own life and actions should reflect his highest thought, instead of being an expression of his indolence or weakness. It is so easy to say, "I can't help it!" when the truth would be more nearly expressed were we to say, "I do not *want* to help it!"

Luther Burbank has some interesting ideas about "training the human plant." For one thing, he insists that the first ten years of a child's life should be unhampered by

formal study, but given over to the all-important task of making the individual a healthy animal—strong in body, nerve, and mind. All the education it should receive prior to that age, should be imparted only by intelligent replies to questions, allowing its mind to unfold naturally, responsive to the impulses from within, just as a flower unfolds. This is somewhat new, and few parents have the courage to adopt the course indicated, but we wonder how many parents, did they subject themselves and their mental processes to close scrutiny, would not find that their motive in putting their children in the schoolroom at a tender age was pride, that those children might not appear behind others, or, worse, simply a desire to get them safely out of the way!

At any rate, read Mr. Burbank's clear-cut challenge to every man and woman to live up to his best, as he insists that the high plane of human achievement is not only possible, but *expected* of the race.

A. A.

### His Philosophy

In addition to his experimental work, Mr. Burbank is a good deal of a philosopher and pounds home some of his ideas as follows:

"I have little sympathy for triers, slackers, and whiners. I prefer the doers. Providence and nature intended every normal human being to render the service for which he is fitted. It has been proved time and again that the normal man has in him the latent capacity for far greater things than he accomplishes in his daily routine. It is only a question of arousing this capacity and establishing the habit of putting it to its best uses constantly.

"Sporadic excellence and improvement will not get a man very far. Like the plant breeder, he must learn how to fix the new traits and characteristics he develops so that the improvement will be a lasting one that can be transmitted to future generations.

"In my experiments I have often grown, examined, and destroyed hundreds of thousands of plants at a time, frequently retaining only one, sowing its seed and repeating the process until I have produced a plant which unfailingly transmitted its newly acquired traits to its progeny. With some plants this process of fixation is comparatively easy. Other plants, like certain species of palms, are so absolutely, so stubbornly fixed in their hereditary characteristics that no human expedient has been able to produce an alteration so far.

"We can't select the best individual human beings, keep them for breeding purposes, and kill off all the rest. Nor is this necessary. Man has in him the power of conscious self-improvement, and the exercise of this power makes every succeeding step easier for the individual."—Selected.

### Reading Material that Should Be in the Home

A number of years ago, the writer as librarian of the district instituted a plan to encourage the reading of good books. We offered a prize to each school, a certain percentage of whose membership read and reviewed a book before a given time. The prize was to be their choice of a number of books published by the Herald Publishing House. Blanks for the book reviews were furnished and were to be filled out and returned.

A certain, good, humble brother, now since gone to his reward, filled out and returned his blank promptly. The first few lines read something like this: "Name of book: Holy Bible; name of author: Almighty God; other books by

the same author: Book of Mormon and Doctrine and Covenants." And farther along in the report it was hinted that these three books were sufficient reading matter.

While we smiled at the gentle rebuke we had received for encouraging the reading of other than the "three books" we admired the brother for having the courage of his convictions as well as for his appreciation of the books that should be household companions in every Latter Day Saint home. We believe these books should be read and studied. Their characters should become our friends with whom we may frequently commune. The same is true of other good books.

Ruskin says: "Here in books, it is possible for us to choose our friends, and from the very best of earth. Sometimes we may by good fortune obtain a glimpse of a great poet and hear the sound of his voice, or put a question to a man of science and be answered good-humoredly, or snatch the privilege of throwing a bouquet in the path of a princess, or arresting the kind glance of a queen; . . . but, meantime, there is a society continually open to us of people who will talk to us as long as we like, whatever our rank or occupation, talk to us in the best words they can choose and with thanks, if we listen to them. And this society, because it is so numerous and so gentle and can be kept waiting around us all day long, not to grant audience, but to gain it—kings and statesmen lingering patiently in those plainly furnished and narrow anterooms, our bookcase shelves, we make no account of that company—perhaps never listen to a word they would say all day long."

We find here not only suggestions as to the value of having good books in the home, but also a hint as to what books are desirable—"the very best of the earth." Are we not told in modern revelation to seek out of the *best* books words of wisdom? We should choose our book-friends from histories and biographies; from travels and explorations; from the works of poets and statesmen; from men of morals and religion. Is this not in harmony with revelation in which we are told to "obtain a knowledge of histories and of countries and of kingdoms, of laws of God and of man, and all this for the salvation of Zion"?

We would call attention to the last thought in this modern command: "And all this for the salvation of Zion." In choosing books for the home let us keep this thought in mind—choose only those that will be for the uplift and for the furthering of efficiency of the different members of the family that each may be better fitted for his respective work in the church as well as for his secular duties.

While choosing books, let us not forget the children. There are thousands of books for children but not so many for Latter Day Saint children. Yet there are more than enough for them. Let us begin with our own birth offering series. But stop just a moment and think! How many of that series have you read? How many are in your home? How many are there of them and what are they? After we have answered these questions we are ready to ascertain what other books are published by our own publishing house, and then take note of how many we have access to. Remember that since few if any of these are to be found in the public libraries we should make sure to have them either in the home or the Sunday school libraries.

In addition to these of our own publication let us seek for clean, refreshing stories—history stories such as those by Mara L. Pratt; animal stories such as those by Ernest Thompson Seton or Floyd Brolliar; and some of merely made-up stories—fiction if you please—such as those by Miss Alcott for girls or those by Marshall Saunders and others for boys. Then there are the travel books like the Rollo books and books of children's poems. It seems almost hopeless

to begin naming juvenile books for there are so many. We do not even claim that the ones named are choice above many others. Neither will we attempt to name books for the adults, but leave this suggestion with you: Out of the myriads of books let us choose but few and let those be of the very best. A few reference books are almost indispensable while professional or vocational books may be needed.

This much for books as reading matter in the home. What about periodicals? As with the books, let us begin with our own publications. If there are children they should have the *Hope* and *Stepping Stones*. If they get them regularly at Sunday school all well and good. If not these papers should be subscribed for. And who of our young people can afford to be without the *Autumn Leaves*? The *HERALD* and *Ensign* should seem so indispensable to us that we would do without any other paper in preference to them. Would that time would permit us to say more of our own papers; but suffice it to say that when once we become acquainted with them we would not think of doing without them.

One or two good standard magazines should be in the home; also one good weekly current events paper such as *The Pathfinder*. Dailies? In these times, yes. But care should be taken that they be not too sensational. Comic supplements? Let me ask: Will a love for the beautiful in art be engendered by gazing at the distorted figures in the "funny papers"? Will our use of English be improved upon by their coarse, slangy, or flippant language? Will respect for age or authority be augmented by reading about Foxy Grandpa or the Katzenjammer Kids? Is the alarming increase in juvenile delinquency due in any way to these papers? And lastly, could all this possibly work for the "salvation of Zion"?

These questions may indicate an extreme view; but are we not living in extreme times? Can we be too careful of the influences that surround our youth? Some very small stumbling stone may turn a boy or girl from the path of right.

There are plenty of illustrated papers for childhood and youth. David C. Cook publishes a number of such. "*The Little Folks Magazine* is an interesting paper for children. Many of our boys enjoy the *American Boy* and other "boy papers." Some grown-up boys of mechanical turn will appreciate *Popular Mechanics*. Some of our girls may enjoy a good floral magazine.

These are merely hints as to what periodicals we should read. With periodicals as with the books let us select them with care, ever remembering that just as our friends and associates influence us for good or ill so do the things we read.

Can we afford to be indifferent to the class of reading matter we have in our homes? ETHEL I. SKANK.  
(Written for Fremont District Sunday School Convention.)

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### Self-Reliance

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There are several graces of character that must be cultivated before one can be really self-reliant. In the first place, one must be firm in his own mind, that the influences which surround may be overcome. Correct decision, and firmness of will, develop the strength of character necessary to act wisely and efficiently—a strength which recognizes its source as in Him who is able to give and to guide.

If we are willing to ask aright, and equally willing to do our part in controlling and overcoming the weaknesses in our natures which are obstacles in our pathway, we will gain self-control and patience, and finally, the self-reliance we are seeking.

Man is the crowning piece of God's handiwork, and yet we

see him, often, the weakest of those creations. The beasts of the field, and the birds of the air, trust Him at all times and seasons for food and shelter, and, under divine guidance, are led from zone to zone. Should not we, who are made in His own image, and blessed with a portion of that intelligence which is the glory of God, be willing to be guided and directed by the spirit of our Maker to the end that we may cultivate those graces and gifts which are most expressive of Him? If we are, we will ultimately be enabled to overcome all things, ordering our lives in humility, wisdom, self-reliance, and confidence.

CLARA WHITNEY.

STRATFORD, ONTARIO.

### Home Duty

Home should be the best place on earth for those who abide there. Children brought up in a happy home are better fitted for life and its lessons than those who know not such a blessing. It gives them the right outlook upon life, and enables them to see their duty more clearly.

Since cleanliness is "next to godliness," it is a prime essential in our homes if we wish our children to be Godlike. Another duty we should bear in mind, is to practice a wise economy, that our children may not grow up with idle, expensive habits. During the war, the papers were full of suggestions for economy, and the lessons learned then, are just as applicable and desirable now, and throughout life, as well. Even queens practiced sacrifice, as noted when we learned that for two years Queen Mary did not have a slice of white bread upon her table. Did each of us do as well? As people of God, we should fall in line with every good movement, and do what we can to make the world better.

One thing for which there is no place in a home, is worry. If we live in the sight and love of God, we should have no cause for worry, which has ruined the happiness of many homes. I believe if we enter upon some active study, take up training for some special line of service, we will lose the sense of petty worry, and will find the truth in the story told by the old lady, that her life had been filled with trials and troubles, disasters, and disease, accidents and afflictions—and most of them never happened!

One duty of the home too often neglected is that of prayer. Not only in secret prayer is a home benefited, but by family prayer, with all the members in attendance. I once heard an elder say that if his family went astray, he could blame himself, for he had not made family prayer a habit in his home. As his children grew up, he realized his mistake. No matter how small the children are, they may always be influenced by the earnest prayers heard in their homes. Memories of childhood days and the heartfelt prayers of parents have done much to keep the feet of young people in the paths of righteousness.

Mothers and wives are the pivots about which the homes of the nation and church are turning. We should each be truly thankful that we have such empires, where we may sway and influence, and exercise our God-given talents. A recent letter from my missionary husband assures me that thoughts of home, and our prayers there, help him to be faithful and courageous, adding the wish that the sweet peace of the Spirit may continue to abide with us. It was a beautiful thought to me, that while he is so far away, his home is still a source of strength and comfort to him.

Much more might be written of the good that comes from the center of a real home, but I will give it over now to some one else.

SISTER THOMPSON.

STRATFORD, ONTARIO.

### Before It Is Too Late

If you have a gray-haired mother  
In an old home far away,  
Sit down and write the letter  
You put off day by day.  
Don't wait until her tired steps  
Reach heaven's pearly gate,  
But show her that you think of her—  
Before it is too late.

If you've a tender message,  
Or a loving word to say,  
Don't wait till you forget it,  
But whisper it to-day.  
Who knows what bitter memories  
May haunt you if you wait!  
So make the loved one happy  
Before it is too late.

We live but in the present,  
The future is unknown;  
To-morrow is a mystery,  
To-day is all our own.  
The chance that fortune lends us  
May vanish while we wait,  
So spend life's richest treasures  
Before it is too late.

The tender word unspoken  
The letter never sent,  
The long-forgotten messages,  
The wealth of love unsent—  
For these some hearts are breaking,  
For these some loved ones wait;  
Show them that you care for them—  
Before it is too late.

—Selected.

### Her Star of Gold

Kisses and smiles and his lips, for you,  
And happiness—all that your heart can hold!  
For the star in your window, thank God, is blue—  
But the star that I wear on my heart is gold!

Your boy will march by in the gallant row  
Of heroes, cheered by the waiting line—  
On a grave in Flanders, where the poppies blow,  
They are laying a wreath, to-day, for mine!

And yet—I shall stand in the crowded place,  
And cheer, with the rest, for your boy—you'll see!  
For the glory that shines in your glowing face  
Is naught to the glory that throbs in me!

Then gaze not at me with that pitying glance,  
For do you not know that I share your pride,  
And that there, where the long brown files advance,  
Your hero and mine march side by side.

Oh, can you not see him come striding there,  
With the old free swing of his strong young thighs,  
And the little cap set on his shining hair,  
And the gay little smile in his dear young eyes?

For my boy lives still in the heart of me;  
He lives where the poppies blow red—and yet,

He lives in the soul of a world made free.  
And the heart of a world that shall not forget!

And I do not weep, and I do not sigh,  
And you never shall think, nor dream, nor know,  
As I pass you, smiling, with head held high,  
Of the little white cross where the poppies blow.

Nay, mother, here's joy and his lips for you,  
And happiness—all that your life can hold!  
For the star in your window, thank God, is blue—  
Though the star that I wear on my heart is gold!  
—Helen Rowland.

## LETTER DEPARTMENT

### The Bishopric

#### Advocate for 1919

"Every Member a Tithe Payer"

"Teach them to observe all things whatsoever I have commanded you."

That embraces tithing.

### Our Christmas Offering

*Dear Coworkers:* The many enthusiastic, earnest, and sincere letters that I am receiving from the various schools are indeed gratifying, and the excellent work accomplished last year seems to have imbued our schools with a desire to do a greater work this year. We earnestly hope and pray that every one of our schools are lending a sincere and earnest effort to the Christmas offering cause for 1919.

We want to quote from a letter just received from Brother Francis May, Christmas offering secretary for the Middletown, Ohio, Sunday school:

"About that Christmas offering, of course Middletown Sunday school started early in the year, in fact the first Sunday. We set our aim at \$250. On July 1 our offering was \$285. Our efforts now shall be to double our first aim, to reach the \$500 mark. Our offering last year was \$194. We attribute our success to the fact of a better working plan, and we emphasized three points: First, a Christmas offering secretary to boost the offering. Second, a definite minimum offering each Sunday. Third, rally days for special effort. Our rally days have been a great success, contributing more than two fifths of our collection. Our Christmas offering has helped rather than hindered other causes. Tithes and offerings have increased surprisingly and we have purchased a new organ for the church. That the church offering of the whole church may greatly exceed last year's is the desire of your brother.

"FRANCIS MAY."

If any of our good workers can read this letter and then not feel like they wanted to get out and double their efforts for the offering cause, we shall feel disappointed. Surely the Middletown workers are alive to the interests of the work and they have been abundantly blessed in these efforts, not any more so than will the other good schools if they will just as earnestly and zealously enter into the work.

We shall be glad to hear from our other enthusiastic workers.

Yours very truly,  
A. W. SMITH.

HAMILTON, MISSOURI, June 27, 1919.

*Editors Herald:* We of the Oakdale Branch are not many in number, but alive to the interests of the work and trying to serve our Master.

When we moved here about ten years ago there were about a dozen Saints here. They had a fine little church, and God told them the time would come when they would have to broaden their walls. The prophecy is being fulfilled. The Saints are settling so fast that truly we will have to extend our walls.

I know this is one of God's gathering places and we are happy to have a home in Zion. We were very glad to note that our Christmas offering is to be devoted to purchase of land. Last year I had a little bed of strawberries and told the Lord I would give him half of what I sold. I was able to give eight dollars, which was two thirds. This year I promised all I sold, and it was over seventeen dollars. The Lord will do his part if we do ours.

Yours in bonds,

NETTIE B. DIEM.

BEVIER, MISSOURI, June 26, 1919.

*Editors Herald:* The Northeastern Missouri District conference met at Bevier, June 21 and 22, with members from Macon, Higbee, Huntsville, and Kirksville present, also our missionaries, John Davis and Archie McCord. Brother R. A. Lloyd, of Saint Louis, made us several good talks in behalf of the Sunday school and Religio work. Brother McCord was a stranger to most of us, but from what we have seen and heard of him we feel confident that all are pleased with his appointment to labor in this district.

We were treated to a genuine surprise, which was pleasing to the Bevier Saints, when a letter was read from the First Presidency announcing the appointment of High Priest Frederick T. Mussell of Des Moines, Iowa, to have charge of this district. Brother Mussell was raised at Bevier and is well known all over the district. He was elected district president, but will not devote all his time to the work until September 1. We are pleased to have him back in the district. He came here for the Sunday services.

Among the important business transacted was the selection of a committee to see if arrangements can be made for a reunion, also to see if funds can be raised to purchase a car for district work. Our branches and members are widely scattered over this part of the State.

Brother Venard Ruch, of Huntsville, related a miraculous escape from death which he experienced while at his work in the coal mines a few days before conference. A large rock requiring seven men to lift, fell on him, but he escaped with only one rib broken. It was a wonderful escape from death or serious injury, and Brother Ruch stated it was only the hand of God that saved him. We all feel thankful that God does watch over his children when they live close to him.

Ever praying for the success of this work, I am,

Your brother,

J. L. WILLIAMS.

KINGSTON, MISSOURI, June 26, 1919.

*Editors Herald:* I have received the magazine number of the HERALD and with much pleasure have read the articles from Saints we met in Canada. The fair Dominion was our home for a few years, and while there we learned to love the people. We appreciate how hard a field it is for the missionaries, the few of them who go there. We would say to the Saints, "Seek ye first to build up the kingdom of God, and to establish his righteousness," come to the land of Zion for a few years, help build up the waste places, and you will go back nobler men and women, better prepared to gather the lost sheep of the house of Israel.

EFFIE J. DENTON.

[A letter to the First Presidency]:

PARSONS, KANSAS, June 27, 1919.

A branch organization was effected at Parsons, Kansas, on last Sunday, June 22, Elder Daniel Gray, of 2716 Chess Avenue, being chosen president, and Mrs. W. E. Park, 2507 Belmont Avenue, secretary. Brother Frank Reynolds was chosen priest, A. L. Crocker teacher, and Norman W. Gray deacon. The musical work will be in the care of Mrs. W. H. MacLaren as chorister and Miss Ruth Gray as pianist. Brother J. A. Gillen presided over the work of organization, together with Charles Fry and A. V. Karlstrom of the district presidency, and Patriarch H. O. Smith, and the business was done with unanimous voice and splendid feeling. The new branch starts out with hopeful prospects of growth and accomplishment, and with faithfulness in the members its success is assured.

Brother Gillen preached in the morning, and Brother A. V. Karlstrom at night, while Brother H. O. Smith has continued here during the week in his line as evangelist and patriarch, to the encouragement and uplift of the Saints and friends.

It was with some surprise and with gladness and regret that I learned of the appointment of A. V. Karlstrom and wife to the South Sea Islands mission; glad that they were found qualified and worthy of the call, but regret at our having to lose them from the district. Our loss is really serious, Brother Karlstrom being district vice president, bishop's agent, superintendent of Sunday schools, and leading member of our reunion committee, while Sister Karlstrom is district secretary of Sunday schools, and their leaving will weaken our district force very much. Brother Karlstrom was fast building up a reputation as a public speaker throughout the district and his removal will be a distinct loss in that line. I have always held that one's obligation to the general church is always greater than to any part of the church, and when he took me into his confidence and sought my counsel I could only urge him to accept the call and fulfill it to the best of his ability. I believe the church will have no reason to regret his appointment and its confidence will find safe repose in him. I trust he will at least be permitted to remain here until after our reunion August 1 to 10.

I am going to Pittsburg for Sunday morning next where there is an ordination to be performed, and to Arma for a few nights next week where a church building is contemplated. Weather is very hot and sultry, and harvest is the most important thing just now among the farmers, which is frequently delayed by rains.

Sincerely,

CHARLES FRY.

MCWILLIAMS, ALABAMA, June 29, 1919.

*Editors Herald:* Having read the letters of the Saints in the HERALD, I feel I would like to say a few words. I have been a member ever since I was ten years of age, and am twenty-three now. I am married and have a good husband, but he not a member of the church. I ask the prayers of the Saints that he may obey the gospel. I am the only Saint in this place. Sometimes I feel I am very weak, and when I think of the many blessings God has bestowed I resist evil and earnestly pray I may never grow weak in the true faith. Also pray for my mother, who is blind. I would like to hear from any of the Saints by letter.

R. F. D. 1, Box 24.

Your sister,  
ESTELLA B.

BOZEMAN, MONTANA, June 29, 1919.

*Editors Herald:* Since I last asked for space in your columns, several months ago, I have received my discharge from military service, so am again at home after an ab-

sence of a little over two years. I spent nineteen months in the service, although I was never permitted to cross "the pond." But I can truly say that I tried to do my bit just the same.

In my blessing, given in July, 1911, three years before the great war begun, I was told that, if faithful, I would be delivered from danger in the great judgment that was about to be poured out upon the world. To-day I can look back and see the hand of God in every move I made since that time. I am glad that I enlisted, and especially in the branch in which I did.

I received a training which will be of untold value to me through future life, and especially do I hope to be able to use it in the work of the Master. I enlisted in the medical department, and received seventeen months of actual hospital experience. It was work I thoroughly enjoyed, and hope to make use of the knowledge gained in advancing the mission of Christ.

This part of the country is passing through the worst drouth ever known here, and as result crops are very light. While the outlook is very discouraging to many of us, yet, for my part, this condition has also brought its blessings. I realize more than ever my own weakness, and my need of His help; my need of closer communion with Him. And I am striving to bring myself into that condition whereby I may merit the blessings He so graciously bestows.

I desire to thank the many Saints and friends who helped us to pass away many lonely hours in our camp life by their kind letters. Many of these Saints perhaps we shall never meet, but their kind words and loving deeds shall ever be remembered, and I feel sure that some day they shall be rewarded. We cannot keep up our correspondence with all, but we assure you that your act was truly appreciated.

I desire an interest in the prayers of the Saints, that I may so live that I may, become a useful instrument in the hand of God, in the furthering of his work among men.

In gospel bonds,

WILLIAM J. MURRAY.

BENTLY, MICHIGAN, June 30, 1919.

*Editors Herald:* We are glad to send a short letter in the SAINTS' HERALD, telling the brothers and sisters how we have been blessed in our branch. On June 22, thirteen children were baptized. It seems good to see the young boys and girls coming forward to take up the work, that some of the old workers must lay down. Most of the candidates were from the junior Sunday school class. These are the first baptisms in our local since last fall, but others are investigating. We have just had election of officers with very little changes. The Glover orchestra is coming along just fine, with prospects of soon purchasing a piano. We are grateful to Brother Ben Burtch, as their leader, as he has devoted and sacrificed much time to make the orchestra a success.

Brother Roy Newberry from West Branch is with us now. This makes us four priests, two teachers, and three elders in our branch. Brother Wiederhold and Brother Varil Yerrington have been holding house to house meetings near Rhodes for the past three weeks. Some have heartily welcomed us there, and are greatly interested. While the crowds have not been very large, fourteen outsiders being the most at one meeting, yet each time new ones come in and we are glad to explain to them our beliefs. Sister Martha Umphrey is historian, so will leave it to her to tell you all about it. We are looking forward to our two-day meeting, which has been appointed for September 13 and 14. Hope to meet the brothers and sisters from all over the district.

May all those who have obeyed God's law in its fullness be faithful unto the end.

Your sister in the gospel,  
NELLIE WIEDERHOLD.

KINGSTON, MISSOURI, July 1, 1919.

*Editors Herald:* The HERALD comes to our home each week, and I eagerly scan its pages to see if there is not some letter or article from some old friend. I read with pleasure the article from Sister C. E. Diggle in a recent number, for I am well acquainted with her. Her work there is no light thing, for the Saints are much scattered there. How glad all were when Sister Diggle first came among us at Shellbrook, introducing the first work among the women that we had received.

The *Autumn Leaves*, too, is a welcome addition to our list of papers, and is perused with gladness. The article from Augustine Dwyer on "What shall we read?" was read with much interest, and my mind flew rapidly back to my girlhood days and things I used to read. At one time I was very fond of reading love stories, and many romantic visions I had. I am thankful to say that long ago I outgrew the mania for reading light literature. Also in the same number of *Autumn Leaves* a short item caught my eye and set me thinking. It was under the heading: "The things that are God's." It seems we feel less the duty of service in respect to money than all other things combined, and if Christ should come to the earth now and sit in judgment upon us and show us the way of duty and consecration, money would be the greatest thing he would strive to impress upon us, I think.

I love the law of our church, law of tithing, and the custom of giving Christmas offerings. More so, now that we are informed that the money will be spent in such a good way: the buying of lands so all the poor may be able to purchase a home, for it is difficult under existing circumstances, to pay for a home in Zion. I love the stewardship plan and will be glad when it is fully in operation. There is a right and wrong way to help God carry out the plans he has made. Many of us love to give, but want to use our own judgment and give as we think best. The only right way is to honor the financial officers that God has set in the church. We see events taking place rapidly which herald the return of our Lord and Savior. I desire to be worthy to meet him when he comes. Saints, pray for me that I may hold faithful to the end.

EFFIE J. DENTON.

ELK MILLS, MARYLAND, July 1, 1919.

*Editors Herald:* During the month of June, we had with us Elder Edmund J. Gleazer, district missionary, who visited the Saints and nonmembers, and conducted a successful series of meeting. During his visit, Elder Gleazer occupied two Sunday afternoons in the Methodist Church, a few miles from this place, with good interest.

In company with him, I went to Fawn Grove, Pennsylvania, where a number of Saints reside. We have held some services in the homes of the Saints, and the interest was good, considering that this is a farming community, and the farmers are busy harvesting their crops. We have at last succeeded in obtaining the use of a hall for five nights, three miles from Fawn Grove, and are holding forth to fair crowds, with the object of stirring up an interest, so that it will be possible to follow up this effort in the fall when the farmers are not so busy.

Brother Gleazer baptized a fine young woman last Saturday, who has a wonderful influence for good in this vicinity.

Sunday morning we served the sacrament, and it made our hearts glad to see twenty or more Saints renew their covenant.

The Saints appreciate our efforts very much, as it is seldom they hear the gospel preached, owing to the fact that there is no one in their midst holding the priesthood.

Trusting that our efforts will prove successful,  
Your brother in the faith,

IRA W. HUMES.

MADISON, WISCONSIN, July 6, 1919.

*Editors Herald:* We have been thinking the Saints at large might be interested in our Madison Branch. We are in a very much alive condition although the strike has taken all of our branch officers except the deacon. The branch is in charge of Elder Stevens, who is seventy-five years of age. We are looking forward to the reunion, the first in two years, with much anticipation and hope God's blessing will be on it.

The Saints celebrated the Fourth with a picnic in the beautiful grove near Lake Monona. It was rather damp, as we had a heavy thunderstorm but we all kept good-natured.

Personally, we are deeply thankful just now that our only son has recently returned safely from overseas where he had been fourteen months on the firing line.

Your aged brother and sister,

H. D. AND H. I. STEVENS.

[The following letter to the Presidency somewhat delayed may still interest our readers.—EDITORS.]

Since writing you before, we finished the Clitheral reunion. We had a very nice, spiritual meeting. Brother Dwyer expressed himself in the prayer meeting that it was the most spiritual meeting he had ever attended. He seemed to be very much taken with the spirit of the meeting. I left Sunday at one o'clock. They drove us to Fargo in auto where we took the train at 4.31 p. m.

There was a heavy wind blowing from the southeast and a big storm working up from the northwest. We boarded our train with some rain falling. The engineer was trying to make up time, so, commonly speaking, he "turned her loose." We got about five miles from Fergus Falls when the engineer saw the nature of the storm and ran our speed up to about fifty-five miles an hour; and just as we were emerging out of a little cut that cyclone struck us fair; and when that train at a speed of fifty-five miles and the cyclone at a speed we knew nothing about came together we certainly felt as though we had struck a heavy bank. Things shook and trembled, the rain was falling in torrents and the wind was howling and whistling almost like a steam whistle—something fearful—when suddenly there was a tremendous jolt, followed by two or three more in quick succession, throwing the people in the sleeper out of their seats and mixing them up quite promiscuously. Then a sudden stop. It had become so dark they had turned the electric lights on. When we stopped the lights went out, and for a minute it was pretty dark. Everything then was still or partially so except a heavy fall of rain and a strong wind outside for several minutes. It then quieted down and you would not have known that there had been any destruction so far as the elements were concerned.

Brother J. E. Wildermuth was on the train with us going to his home in Fargo, and he was in the day coach while we had taken berths in the sleeper. As soon as we could do so we made our way to the front to find out how bad things really were. We got as far as the dining car which we found partially over on her side with the front down in the ditch, standing at an angle of about thirty degrees. We undertook to get out but found we could not open the vestibules because of the strained conditions. I got around where I could get a glimpse of the front end of the train only to

discover that everything in front of the tourist sleeper which was ahead of the dining car had turned clear over on their sides, the baggage car being clear behind them up the bank, showing that the train had gone four and one-half car lengths from the time the wind blew the baggage car off the track, which broke the connection and set the emergency brake. The day coaches were filled and we expected to see a number of them killed and many injured; for it was a sight to behold, not a truck under the coaches, lying on their side. Whether the wind lifted them off their trucks or the emergency brakes had stopped the trucks so suddenly that the cars were shot on over them we could not tell. but the trucks were jammed into one heap while the cars had plowed through mud on their side until even the vestibules were filled full of mud.

You can imagine our surprise when we found no one killed or seriously hurt. One lady had her ankle sprained or dislocated, they could not tell exactly which, and with some few cuts and bruises of minor importance all were able to take care of themselves. Some of them were a wet, bedraggled, muddy, dirty-looking bunch, but happy beyond expression that they were alive.

The storm that hit us passed on, tearing the town of Fergus Falls all to pieces, which you no doubt have seen in the papers. We were not scratched and not even badly frightened, for the whole thing lasted, as far as the real danger part was concerned, less than a minute. When the wind threw the baggage car over it disconnected the engine and the train, and with the emergency brakes set the engineer ran a half mile or more before he discovered that they did not have the train following them. They immediately came back and finding condition of the train they hastened on for help, not knowing what damage had really been done to life. The east-bound train was lying at the next station about three miles from us waiting to meet our train. They immediately came down, took all the passengers aboard and ran up to Fargo, North Dakota.

We found Brother Jerome Wildermuth was not hurt, in the least, although he was in one of the day coaches when the thing happened.

This, of course, delayed us so that we reached Spokane sixteen hours late but well and safe. We reached the reunion ground here last night after a very beautiful ride down through canyons and over high tablelands. This is a rough country where they raise lots of wheat, some little corn and plenty of fruit. I wish you could have seen the road from Culdesac out to the reunion ground. We crossed one canyon one thousand feet deep and about one thousand feet wide at the top, winding our way down the side of that canyon and up around the points on the other side. It was some climb either way. The perfume was sweet and rich, for the sides of the canyon were covered with syringa bushes in full bloom. They grow wild here. While we have quite an interesting reunion here it is in a kind of an out-of-the-way place, but seems to be well attended. The prospects are that I will have about all that I want to do here at the Culdesac reunion.

FREDERICK A. SMITH.

### THE NEED OF REVELATION

(Continued from page 740.)

The Methodist Church and the Baptist Church are each raising \$100,000,000 and more for this work. We have need of greater devotion than ever before, that a world hungering and thirsting after righteousness may be filled with the Spirit of God.

S. A. B.

## MISCELLANEOUS DEPARTMENT

### The Presidency

#### CHANGE IN APPOINTMENT

By concurrent action of the First Presidency and Quorum of Twelve, the appointment of Elder B. S. Lambkin for the year has been changed from the Pottawattamie District to the Fremont District. Those concerned please take note.

THE FIRST PRESIDENCY.

### The Bishopric

#### NEW YORK

Brother L. H. Lewis having moved to Kirtland, Ohio, it becomes necessary for us to appoint a Bishop's agent for the above district. We are pleased to commend to the Saints Brother F. C. Mesle, of Oneida, New York, who is well known to the Saints of this district; a man of integrity; an honest advocate of the gospel message, and one that we can heartily commend to the Saints for their support.

Conditions existing in the world to-day are making greater demands upon the financial interests of the Lord's work. I trust that the Saints shall appreciate this and will do their full duty, for which the Lord has promised to add his blessings. There is always a degree of satisfaction that comes to the individual who does the thing that God has required at his hands.

The above appointment will be in effect from August 1, 1919.

Sincerely yours,

BENJAMIN R. MCGUIRE.

*To the Saints of the Spokane District; Greeting:* One of the chief duties of the Bishopric is to assist members and friends who are interested in the Lord's work to fulfill the law relating to temporal things so they may be acceptable stewards.

This is my fourteenth year as Bishop's agent in this district. I am still at your service, a willing worker. This is a day of sacrifice, the hastening time is on. The Lord recently said, "Bring in your tithes and offerings that my work may increase." Let us heed this instruction that we may not be found wanting when he comes! We preach an unchangeable God and an everlasting gospel, hence in every age and dispensation the law of tithes is taught; it is for the gospel extension we plead, and by obedience to the law be rewarded in the day of judgment.

Let us make up our minds to pay the tenth of our increase to the Lord so we may reasonably expect his blessings. Here is a statement: "I, the Lord am bound when you do what I say." Do you believe it? If so, your duty is clear. We must not withhold because we find it takes effort and diligence on our part, nor because of the need of sacrifice, because the Lord says: "Gather my saints together unto me: those who have made a covenant with me by sacrifice." (Psalm 50:5.) We must work out our salvation according to the pattern, not some other way; real Saints must prove themselves and make a reasonable effort to do what the law says. Every member of the household of faith should take pleasure and interest in helping the financial work along.

The 1919 motto is: "Every member a tithe payer." Is your name written there?

We take pleasure in commending the following solicitors to the Saints and friends of the Spokane District, who are authorized to receipt for tithes and offerings. Oliver Turnbull, Sagle, Idaho; Peter F. Klaus, Culdesac, Idaho; L. E. Holmes, Gibbs, Idaho; J. E. Turnbow, Palouse, Washington; H. P. Jenkins, Kennewick, Washington; George Leach, Erickson, British Columbia; D. S. McDole, Okanogan, Washington.

Hoping for the cooperation of each one interested in the work of the Lord,

Yours in bonds,

W. W. FORDHAM,

*Bishop's Agent, Spokane District.*

SPOKANE, WASHINGTON, South 238 Haven Street.

*From the Bishopric of the British Isles Mission to the Elders, Priests, Teachers, and Deacons, Including the Presidents of Branches and Districts:* This letter is personal to each one of you for the reason that you are called as ministers to the church. The law specifically states that all of the above ministry are to teach the law as given in the Bible, Book of Mormon, and the revelations to the church, therefore you are instructed to teach both the temporal law

and the spiritual law. They being of equal importance should be taught with equal diligence.

The Bishopric desires and requests your cooperation and assistance in teaching the temporal law of tithes, offering oblation, consecration, and surplus. Further, the teacher should be, in all cases, an example, in accordance with his teaching. The taking of inventories is one of the first and most necessary requirements to the fulfilling of the law, as none are exempt. (See Doctrine and Covenants 70:3.)

As late as April 18, 1909, the Lord, by the voice of inspiration and warning instructed the church to conform with the instructions and renditions of the Bishopric with regard to the temporal law. (See Doctrine and Covenants 129:8.) This indicates that the church was not keeping up with its duties in temporalities.

In making this request of the ministry in general, it is to be understood that they are not to be burdened with the collecting of finances except as they may already be appointed as collectors by the bishop.

The bishopric is pleased to inform the membership of the mission that the contributions that came into their hands in 1918 were 100 per cent over the amount collected the previous year. Now it is desired that 100 per cent of the membership be on the bishop's record for the year 1919.

For the benefit of all will state that the bishopric alone are the ones to whom inventories should be submitted. In conclusion, will state that we are very thankful to the Saints in the mission for their hearty cooperation in the past. The bishop would be pleased to hear from every minister in the mission expressing his approval and cooperation in complying with the above request. Any instructions required will be gladly given by the bishopric.

Hoping that the future may bring us more success, both spiritually and temporally, I remain,

Yours in gospel bonds,  
RODERICK MAY,  
In behalf of the Bishopric.

## Pastoral

### HOLDEN STAKE MISSIONARY WORK

In accord with appointment made by the Joint Council of Presidency, Twelve, and Presiding Bishopric, and for the purpose that the missionary work may be systematically unified, we are asking that calls for missionary preaching and opportunities for missionary work within the Holden Stake be reported to the undersigned at 1101 East Fifteenth Street, Sedalia, Missouri.

We are not making promise to respond at once to all calls, for the harvest is great and the laborers are few; but by being informed of the various needs of the field we will be in a better position to serve, and will reach as many points as possible with our limited force.

The mission workers will please feel free to correspond with the undersigned in any matter pertaining to the work intrusted to us all; and whatever information we can secure concerning the needs of the work, and the calls for preaching, will be at the disposal of each missionary upon application for the same. We shall be pleased to be kept in touch with this department of the work to the end that such assistance to each worker as is possible by a unanimity of purpose and effort, may be had.

Your fellow servant unto the Lord,  
JAMES E. YATES.

SEDALIA, MISSOURI.

*To the Saints of Arizona:* Having been appointed to labor in the State of Arizona I take this means of inviting the cooperation of all the Saints throughout the State. As my work will be confined mostly to the vicinity of Bisbee and Douglas, I may not be able to visit all the Saints in the State, but I am at your service to do all that time, opportunity, and means will permit. Please write to me, giving your location and making your wants known, and I will render such service as I can.

E. R. DAVIS.  
BISBEE, ARIZONA, Box 453.

### THE NEW ENGLAND SAINTS

Having been appointed to missionary work in New England States and Maritime Provinces, I wish to know the most available places for labor in the territories named; it having been several years since I was engaged in any part of them, and the conditions there now being more or less unknown to me.

If anyone who knows of openings for presenting the gospel will write me, stating substantially the details of the matter,

I shall appreciate the kindness and will endeavor to provide for the occasions as far as practicable. I feel that you are, with me, anxious that the Lord's work may be presented to all those who seek him earnestly, and to this end we can be coworkers together with him. I trust that no one will hesitate to inform me of any opportunity that may be available, so that I can arrange my work as fully as possible.

Your brother in Christ,  
A. B. PHILLIPS.

SOMERVILLE, MASSACHUSETTS, 70 Albion Street.

## Conference Notices

Eastern Colorado, at Fort Collins, August 30, 10 a. m. J. R. Sutton, president.

New York and Philadelphia, at Archbald, Pennsylvania, August 30, 31, and September 1. Elizabeth Teal, secretary.

Northeastern Kansas, at Blue Rapids, September 5 to 7. Mail reports to R. L. Tilden, Troy, Kansas.

West Virginia, at Indian Creek, with the Harmony Branch, September 6 and 7, 1919. Visiting Saints change cars at Cornwallis for Harrisonville, where trains will be met by those in charge. B. E. Wadsworth, secretary.

Central Oklahoma, at Tulsa, September 5, 6, and 7. Religio 9 a. m., Sunday school 10 a. m. Church location, Tenth and Rockford Streets. Street cars, Orcutt Lake and Bellview. Edward Rannie, president, 1227 East Seventh Street, Oklahoma City, Oklahoma.

## Convention Notices

Western Colorado, at Bayfield, August 15, 1919, in Union Church, at 8 p. m. Minnie Akers, secretary.

Northern California Sunday school and Religio, at Irvington, August 20 and 21. Mrs. L. Day, secretary.

## Reunion Calendar

(The figures in parenthesis give the page of the HERALD on which details have been given.)

Massachusetts, Onset, Massachusetts, July 19-August 4 (527).

Kentucky and Tennessee, 7 miles east of Paris, Kentucky, July 26 to August 3 (654).

Toronto, Low Banks, Ontario, July 26 to August 10.

Lamoni Stake, Lamoni, July 30 to August 10 (655).

Alabama, McKenzie, August 1-10 (527).

Seattle and British Columbia, Bellingham, Washington, August 1-10 (527).

Western Oklahoma, Sanders's Grove at Calumet, August 1-10 (552).

Southern California, Hermosa Beach, August 1-10 (598, 654).

Eastern Oklahoma, North of Fort Towson, August 1-10 (654, 759).

Western Nebraska, near Tryon, August 1-10 (702).

Spring River, Joplin, Missouri, August 1-10 (702).

Eastern Iowa, Muscatine, August 8-15 (576).

Kirtland, Ohio, Kirtland, Ohio, August 7-17 (311).

Des Moines, Runnells, Iowa, August 8-17 (575).

Clinton, Missouri, Eldorado Springs, August 8-17 (598, 654).

Southwestern Texas, Pipe Creek, Texas, August 8-17 (conference and ten-day meeting) (655).

Kewanee, Matherville, Illinois, August 14-25 (759).

Northeastern Nebraska, Southern Nebraska, Pottawattamie, and Fremont, Iowa, Council Bluffs, Iowa, August 15-24 (552, 703).

Northern California, Irvington, California, August 14-24 (654).

Holden, Kansas City, and Independence Stakes, Pertle Springs, August 15-24 (598).

Far West, Missouri, Stewartville, August 15-24 (654).

Little Sioux and Gallands Grove, Dow City, Iowa, August 22-31 (503).

Southeastern Illinois, Springerton, Illinois, August 15-24 (654, 735).

Southern Missouri, Springfield, August 20-31 (702).

Eastern Colorado, Fort Collins, August 22-31 (735).

Nauvoo, Illinois, Montrose, Iowa, August 22-31 (527, 759).

Northern Wisconsin, Chetek, August 22-31 (655).

Southern Idaho, Hagerman, August 22-31.

Southern Wisconsin, Madison, August 22-31 (735).

Northeastern Illinois, Plano, Illinois, August 29 to September 7 (553).

Southwestern Oregon, Myrtle Point, August 29 to September 7 (759).

**Reunion Notices**

Southwestern Oregon, at Myrtle Point, Oregon, August 29 to September 7. District conference September 6 and 7. M. H. Cook, president, Myrtle Point, Oregon.

Those wishing tents and cots for the Nauvoo reunion should send in their orders to Arthur Allen before August 10. Reunion 22d to 31st of August. Price of tents as follows: 9½ by 12, 4-foot wall, \$3.50; 12 by 14, 4-foot wall, \$4; 10 by 14, 6-foot wall, \$5.50; double cots, \$1.10. Apostle G. T. Griffiths and Patriarch J. W. Wight will be with us; A. W. Smith and wife of Saint Louis will be with us in the interest of the auxiliary work. Arthur Allen, chairman of reunion committee, 225 West Fourth Street, Ottumwa, Iowa.

Those attending the Eastern Oklahoma reunion and debate near Fort Towson, Oklahoma, beginning August 1, will be met at the depot at Fort Towson, and taken to the reunion grounds in autos. It would be well to write and inform the committee as to the day of arrival. Saints coming from the north and south over Kansas City Southern should get off at Ashdown, Arkansas, and go west over Frisco to Fort Towson; those coming from the north or south over the Frisco, get off at Hugo, Oklahoma, and go east to Fort Towson. J. C. Chrestensen, for the committee, Haileyville, Oklahoma.

Kewanee, at Matherville, Illinois, August 14 to 25. Tents, 9½ by 12, 3-foot wall, canvas cots, and straw will be free to all. Larger tents may be had by ordering and paying the difference amounting to 50 cents on 12 by 14, 3½-foot wall; \$1.50 on 12 by 18, 4-foot wall; \$6 on 12 by 24, 6-foot wall, 5-room compartment tent. Bring your bedding and food, no eating house on the ground, but a good bakery one fourth mile from camp, also stores where food may be had at same prices we pay at home. The Saints of Matherville expect to shut their houses and tent with us on the grounds to make one large family, so come expecting to occupy a tent. The poor had the gospel preached to them when Christ was on earth, bring the poor with you and we will feed them and lodge them free. To be sure of the size of tent you wish, notice should be in the hands of your committee by the 1st day of August; if your notice gets to us later we will care for you, so be sure to come, and brethren and sisters, come prayerfully and all will be well. Patriarch F. G. Pitt, District President C. I. Carpenter, and missionaries J. W. Smith and Okerlind will be with us as speakers. All expense will be met by freewill offering. J. W. Bean, secretary committee.

**Quorum Notices**

Northern California Quorum of Priests will meet at Irvington, California, during reunion, August 14-24. All who can please attend. Election of officers, etc. Bishop E. Ingham will be in charge. E. S. Parks, secretary.

**Two-Day Meetings**

At Prescott, Michigan, August 9 and 10; at Butman, Michigan, August 16 and 17. Matthew Umphrey, president, Bentley, Michigan.

At Harlan, Iowa, August 2 and 3. Saints in the Gallands Grove District who have cars, and are not too far distant, please take this as a special invitation to you to attend these meetings. We have a special purpose in these meetings, and you will be benefited by coming, besides cheering up the local Saints. C. E. Anderson, secretary.

**One-Day Meetings**

Western Michigan: Ludington, July 26; Burdickville, August 10; South Boardman, August 17; Bendon, August 24; Marion, September 7, 1919. Sunday school and Religio convention, September 12; district conference, September 13 and 14; both at Freesoil, Michigan. John Schreur, president, Freesoil, Michigan; Homer Doty, secretary, Traverse City, Michigan.

**Our Departed Ones**

BEACH.—Brother E. W. Beach was born in Buffalo, New York, in 1843; died July 8, 1919, at the Independence Sanitarium, of general decline. Had been an inmate of the Sanitarium over a year. Funeral by Joseph Arber, from Carson's undertaking parlors. Interment in Mound Grove Cemetery.

ROBERTSON.—Cynthia Ann Baggerley, daughter of Reverend David and Emily Baggerley, was born in Clark County,

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Indiana, December 9, 1836. Married William H. Robertson, and both had united with the Christian Church early in life. After hearing W. W. Blair of the Reorganized Church, they were baptized and confirmed, June 13, 1870, and lived consistent lives in this faith. Died June 25, 1919, at Eckerty, Indiana. Funeral in charge of L. C. Moore.

HOLMES.—Bettie Jean, infant daughter of Brother Clyde and Sister Evelyn Holmes, was born in San Jose, California, November 4, 1918. Died at San Jose, California, May 28, 1919. Funeral services conducted by C. W. Hawkins.

HENINGSSEN.—At her home in Tacoma, Washington, Mrs. Elizabeth Heningsen passed away on Sunday, June 22, 1919. The funeral was deferred for return of a soldier brother, till June 28, when appropriate services were held at the undertaking parlors. A large attendance, and banks of beautiful flowers attested her favorable standing. She leaves husband and infant child, mother, 4 sisters, and 2 brothers. Her mother, Sister Meehan, was baptized some years ago by T. W. Smith. Sermon by J. M. Terry.

STANLEY.—At Saints' Home, Lamoni, Iowa, June 3, 1919, Brother Daniel Stanley, aged 93 years, 2 months, and 27 days. He was born in West Virginia in 1826. Served in the Confederate Army in the Civil War. Later on he heard the gospel and believed. Brother J. M. Stubbart baptized him. Came to Lamoni in 1915. Services at the Saints' Home. Sermon by H. A. Stebbins, assisted by Lonzo Jones and Eli Hayer.

HINDS.—Paul Herbert, son of William H. and Phoebe Etta Hinds, was born at Waterloo, Iowa, August 27, 1909. Blessed by J. B. Wildermuth, September 1, 1909. Baptized and confirmed by William Sparling, at Waterloo, Iowa, June 7, 1918. Died June 19, 1919. Death caused by drowning. He was very active in Sunday school and church work, and was loved by all who knew him. Services in the Saints' chapel. Sermon by Duncan Campbell, of Cedar Falls, assisted by Victor A. Hall, pastor of this branch.

WILLIAMS.—William Williams, born October 30, 1836, in Mercer County, New Jersey; died June 2, 1919, at his home near Savannah, Illinois. Leaves to mourn, 5 sons, Sumner, David, Lehigh, Schyler, Albert. His wife preceded him in 1914. Baptized November 3, 1872. Funeral services from the Saints' church at Savanna. Sermon by Elwyn R. Davis.

## FROM HERE AND THERE

### COURSE IN PUBLIC SPEAKING

As has been announced, the course in public speaking, conducted by the Woman's Auxiliary and prepared by Elder T. W. Williams, was, on the request of the Auxiliary and approval of the general coordinating committee, turned over by the last General Conference to Graceland College to be carried on by its Extension Department.

The chief reason for this request on the part of the Auxiliary was that the course was too expensive to finance on the basis on which it was being conducted. During the past year the large expense incidental to the mimeographing of the lessons has been met by the office of the General Bishopric but the Presiding Bishop feels that the course, like all other educational courses, should be carried on by the college on as nearly a self-supporting basis as possible, that is, there should be a fee charged large enough to cover the expense.

In view of this presentation of the matter by the Presiding Bishop and the Auxiliary it was recommended by the coordinating committee that the course be handled by the Extension Department of Graceland. This recommendation was approved and Graceland is now prepared to carry on this course along with her other many correspondence courses. Elder T. W. Williams will continue in general charge of the preparation of the lessons and Miss June Whiting, a graduate of the Universities of Montana and Minnesota, will have direct charge of the grading of lessons. She will also have charge of the department of public speaking at the college next year.

The cost for this course will be \$12.50, which it is hoped will meet the expenses of mimeographing the lessons and other expenses connected therewith. The price is considerably less than that charged in many other institutions. An examination of the catalogues of two exclusively correspondence colleges shows their prices to be \$55 and \$24, while the charge made by two State universities is \$20 and \$21 respectively.

The latter one of these State universities makes this comment in connection with the fees charged in its correspondence department:

"The cost of taking work in the regular sessions is about \$10 a credit hour. The cost of taking a course by correspondence (exclusive of postage) is \$3.50 a credit hour, which represents only about one third the cost of courses, including room and board, to students in attendance at the University. Correspondence work affords an excellent opportunity for those students who wish to do part of their college course at a minimum expense while engaged in other work."

The above is the experience of one State university. We hope to keep our expenses down so that the correspondence courses can be offered at a rate of \$12.50.

Our special correspondence bulletin is now issued showing all the subjects which may be taken by correspondence. We shall be glad to send to anyone interested. Write, President, Graceland College, Lamoni, Iowa.

The reunion institute at Kirtland, August 7 to 17, offers formal courses in child study, pedagogy, religious education, social service, and public speaking. The lectures will be given by qualified teachers during each forenoon, commencing at eight o'clock. It is hoped to do work for which credit may be had at Graceland College, completing each course in three years. The committee is circulating some nicely il-

lustrated cards advertising the reunion, gotten out by the Kirtland Arts and Crafts press.

### NEW ILLUSTRATED CATALOGUE

Graceland has just issued a new illustrated catalogue containing announcements of faculty members and courses for the college year 1919-20.

The two departments for which provision has recently been made—the extension department and that for religious education—are fully described.

Anyone interested in these two departments or the general courses offered by the college should write for the free catalogue to President, Graceland College, Lamoni, Iowa.

### RECENT ORDINATIONS

At a sitting of the high council at Independence, Friday, July 25, the ordination of A. V. Karlstrom to office of bishop was ordered, also ordination of George H. Wixom, Roy S. Budd, and C. I. Carpenter to office of high priest. Brother Karlstrom goes to the South Sea Islands on a mission; Brother Wixom is president of the Southern California District; Brother Carpenter soon goes to Kewanee District, where he is president; and Brother Budd is president of the branch at Cameron, Missouri.

### SUCCESSFUL TWO-DAY MEETINGS

The two-day meeting at McGregor, Michigan, July 19 and 20, was in charge of William Fligg and Alma Campbell. About three hundred people were in attendance at the Sunday morning meeting and a real spiritual feast was enjoyed. Among the speakers were F. S. Brackenbury, C. C. Whitford, H. Sheffler, O. L. Thompson, R. Kenney, and B. Brown, who is appointed to labor in Missouri. The musical features were in charge of Sister Plato and Sister Cadow, and many of our district orchestral players were present, who rendered fine music with the assistance of Mr. Bostwick, of Detroit.

The wife of Brother Oscar Case, of Spokane District, was killed instantly in an auto accident at the Culdesac reunion. The car became unmanageable and turned over. The sister was held in high esteem by all the Saints.

Anyone needing a good chart on the signs of the times, or the Two-Way chart, should correspond with James Schofield, Lamoni, Iowa. He has two good large ones made by Brother Weston, and will sell at a low price.

From *The American Issue* of July 12, we learn again that only three States have failed to that time to ratify the prohibition amendment. These are Rhode Island, New Jersey, and Connecticut. All of the other States have ratified, that is, forty-five. The total house vote of these States which have ratified is 3,737 for, and 934 against; the senate vote, 1,289 to 213. That is, the dry vote has been over 80 per cent of legislative vote.

### LAMONI REUNION TO HAVE WIRELESS STATION

Visitors at the Lamoni Saints' reunion will have the opportunity of seeing a modern wireless station in operation and will hear signals from stations many hundreds of miles away. The station will be operated by the Radio Department of Graceland College at the Graceland tent.

The late Central Texas conference adopted resolutions of respect and condolence in behalf of the family of the late Elder Samuel R. Hay, who passed away March 10. We are pleased to record this fact, but in accord with our policy to exclude all such documents from our columns so there may be no discrimination, we must be content with this brief mention.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, August 6, 1919

Number 32

## EDITORIAL DEPARTMENT

### HAVE FAITH IN GOD

(From a sermon at the Bloomington chapel, near Lamoni, Iowa, July 27, 1918, by E. D. Moore.)

For a text we have chosen the simple statement from the Scriptures: "*Have faith in God.*"

It is as interesting to-day as it ever has been, and because of the stress of the times is perhaps more important to us as a basic element of our existence than ever before. We can think of nothing this morning about which we may concern ourselves with more profit.

It certainly is an elusive word when we try to define or measure it. In spite of Paul's definition we are still in doubt when we try to determine its properties and measure its volume. It cannot be measured. We weigh our grain to determine the quantity we have to sell; we measure our lots and our farms; we let the dealer influence us in setting a price on our used cars; but no one knows how much faith he has. When we think we have the most, some little rat of skepticism or indecision or indifference will gnaw its way into our source of supply and suddenly we find it is gone.

On the other hand, when we feel that there is a great dearth of that sturdy quality in our makeup, some crisis may come up and we learn that there has been lying dormant in our bosom a great force which buoys us up in the storms of life—and we may justifiably call it faith.

When the Master gathered little children about him and told his followers that except they became as those little ones they could not even see the kingdom of God, he uttered an unpopular sentiment. Go to the average strong man and try to explain to him that to be a true follower of Christ he must become as the little child here at its mother's breast. Impress, if you can, the mind of the adolescent boy who has recently become a man in strength that he is to again be as a little child. Failing with him, in his superabundance of physical power that he is

always wanting to try on some one, suggest to his budding sister that she is to be as a child to live the truly useful life.

You know how hopeless a task it would be. They frankly believe you are muchly mistaken, and usually tell you so without special ceremony.

Yet we believe it; furthermore, we know it. And we know it is possible. We know that to possess the strength of a giant and the humility and gentleness of a child is entirely feasible.

Stand on the street corner with me and watch the passing of the autos. Among the many little noisy affairs we occasionally see a big, quiet fellow gliding along. You know that it doesn't require more skill nor force to control the power under that hood. There is power there, sufficient to frighten a swarm of little engines, yet so refined and controlled is it that a child may manipulate the simple levers that gauge the speed and steer the machine.

Go with me to the huge factories where iron and steel are fed into the arteries of commerce. In one of these I especially recall a favorite trip hammer that I liked especially to watch.

Great steel girders were fed into its mouth, held a moment, while the great hammer clanged and hissed a few times, shaping it for its place in some towering skyscraper or far-flung bridge. Yet with all its mighty power, it was possible to so control the stroke of that mighty trip hammer that a walnut could be cracked without breaking the kernel.

Once I had charge of a printing establishment. It was quite an honor. I was the whole force—devil, compositor, floor man, pressman, editor. The whole outfit went into a small space, and the press was one of those little hand affairs with a capacity of fifteen or twenty sheets a minute when all went well. Contrast your mental picture of this establishment with what you can see at any of the great printing plants in the cities, where the press foreman by the simple push of a switch starts the great perfecting press which unwinds great rolls of paper at one end, and turns them out printed and folded newspapers at the other. I could work harder and sweat more in one evening at the task I had than the master pressman with his monster press does in a week.

After all, then, we must admit that it is only a matter of control. Wonderful physical strength is not incompatible with great spiritual control, and when once effected becomes well-nigh irresistible. And in the same manner, marvelous mental prowess guided into the channels of gospel application, becomes a force indeed.

When we see those among us attain to considerable eminence in scholastic lines, yet find it impossible to adjust that acquirement to the solution of the great common problems of humanity, we shudder at their possible fate because of the prostituted acquirements. It makes us wonder if possibly the possession of great learning takes us so far from the source of faith that the common faith in God and humanity is impossible. But a little consideration will satisfy any of us that the mere attainment of certain heights in mental training cannot take the place of faith any more than to be a physical giant places us in a special class above the need of humility. We like to believe it only enhances our faith when properly utilized.

"Except ye become as a little child, ye cannot see the kingdom of God." Since the word *see* is universally used to imply comprehension, we may well suppose that without the traits of true faith, deep humility, and simple trust, we cannot comprehend the kingdom of God though it be in operation in our midst. We often would compel people to see. It is a common fault for us to desire to literally kick a certain class of people out of our presence because they seem so willfully blind. They are a sore trial to us and wear on our tempers in dealing with them, but we know that faith is something we cannot transplant bodily. We must sow the seed and try to help it develop and mature, but we cannot force its development.

The faith of a little child is a beautiful thing. To see the implicit trust it has in its father and mother, to note that no matter what assails it from without, it turns with unfaltering trust to its earthly parent is a sight we cannot forget. Woe to the person who betrays that trust, for "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Every child that is not dyspeptic is optimistic. Find me one pessimistically inclined and I will show you one whose digestion is bad. The normal outlook of every child is hopeful and trustful. And in the same manner is the tendency of every child of God whose faith is as a little child: no matter what the apparent outlook, he trusts in God, has faith in his fellow men, and in himself. When these things do not prevail, there is something organically wrong. Spiritual dyspepsia should be treated vigorously and early. Woe to the person who willfully betrays that

trust and tears down the structure of faith which has been erected in the hearts of any of God's children.

But as we become more and more mature, our interests become complex. This simple faith we attained in our childish trust is assailed by so many outside influences we become disheartened and sometimes dismayed. Then it is that the problem intensifies.

As a child takes delight in confiding in its mother, we come to confide in God and godly people. The more we talk with each other and exchange views, the better established we should become, and the more clearly recognize the foundation of our faith.

Occasionally it has been my privilege to have various of the brethren you know discuss at length the ideas they wished to present to such audiences as yourselves here this morning, and it was with the frank intention of better crystallizing their sentiments and to eliminate the chaff from the wheat. It was a mutually helpful process. Daniel Webster is said to have practiced his orations on the cattle in his father's barn, and as I thought of those patient creatures and their privileges, I felt as flattered as they.

But there is a real sustaining element in such mutual discussions, for often the viewpoint we have may be just the one some brother or sister needs. In every community there are professional gloom dispensers who can from the torpidity of their diseased spiritual livers color everything about them a sickly green. I know the type from experience. You, too, unless you are especially fortunate, know it, yet we know that in the reaction from their morbid views we often find ourselves stancher than before.

The conflict with our faith helps us more nearly to locate and evaluate it. We are better able, after spending a few hours brightening the outlook for some poor victimized brother, to locate the ideals upon which our own faith is based, and with a clear vision continue to point out the path wherein others may find the solace that has come to us.

The faith which should be resident within our hearts should enable us to see beneath the surface and better judge the real situations of life.

We know how the average person hates the Jew. He is thought of as a grasping money-getter, with latent Shylock ideals and a persistent hater of Christianity. Yet the faith we have in the outcome of the prophecies of old allows us to see beneath all this exterior and vision a gathered and restored people to a land made free for them. We can think of them as the chosen people of God who have about paid the penalty for the rejection of the true Messiah and will yet come to him as a people—a conclusion

all at variance with the commonly-held notion of the Jew.

Then when we consider the remnant of Jacob on this continent—the American Indian—we do not agree with the usual idea that they are a race who deserve to be exterminated or crowded into the fast-receding wilderness till there is no place for them. Instead, we recall the many beautiful promises in the Book of Mormon and realize the prominent part the Lamanite is to play in the building of Zion and the temple. Thus does faith give us the advantage in judging the present and future by the past.

“A little learning is a dangerous thing,” we read. A little knowledge allowed to take the place of a greater faith, is a real danger in our lives. We should drink so deeply at the fount of knowledge, that no matter what comes, we shall not lose our faith in the outcome of the church. There are always those who run with panic when anything unusual happens. At the late conference there were those whose hearts failed them lest the church be wrecked and we all be cast on the rocks. Yet, when we have the right sort of faith, based on the unassailable foundations of truth and intelligence, we can calmly proceed, knowing that whether men in high places or on the same level as ourselves falter and fall, that the kingdom of God will steadily progress till its work on earth is accomplished. We can often explain many situations if we are alert and well-informed, but we can at least have a wholesome attitude toward the evident shortcomings in others.

More than ever in these days of high speed and great tension is it necessary to have the calm poise and self-control which comes from a deeply grounded faith in the promises of God.

The time is at hand for the trial of the faith of each of us. If possible, the very elect will be deceived. Unless we have a deep and strong ideal on which our faith is based, we may find it gone when the crisis comes to us. And our fall may weaken the faith of others, so that our responsibility toward each other is more far-reaching than we realize. The church has not attained its goal. As compared with the constantly increasing demand on it, there are indications of failure in many ways, yet through it all our faith must shine steadily on, for we have the assurance, verified from innumerable sources, that when we have done all we can as individuals—but not until then—God will intercede for us.

When we think of the insufficiency of the branch, when we review the apparent failures of the stake, when we wonder if the church is ever going to arise and take her proper place, we must invariably come back to our individual selves and realize that none of these can rise higher than the individuals who go to make them up. When we have developed our

faith to where it should be, we can not only move mountains and change the course of rivers, but we can hope to be a strongly moving factor among the children of God.

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### CHRISTMAS OFFERING

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The *Blue Stepping Stones* recently published, has taken but little over nineteen pages for offerings of over \$90,000. That is over \$4,500 per page. In 1888, one page of the *Zion's Hope* was used, and the total offering was \$154.

We have seen it grow steadily to \$1,000, then to \$2,000, and so on to \$10,000. For 1916 the *Blue Stepping Stones* published in 1917, showed \$12,000.

There is not only the increased amount to be considered, but also the fact that the *Blue Stepping Stones*, a few years ago, took sixty-four pages to print, at a cost of about \$15 to \$16 per page, which had to be paid by the church; that is, the receipts were less than \$200 a page, and it cost about eight per cent to print.

Now, it will be noticed, while many more are contributing, two lines suffice for the Independence Sunday school, \$2,482.26, and the same is true of other Sunday schools. The result is, that with seven times as large a collection, it is taking less than one third as much space. That means that the net Christmas offering to the church is so much more, and the percentage taken for printing is only a fraction of one per cent. This is more important now, since the cost of paper and ink has so largely increased.

For the coming year, the Bishopric has set for our effort the raising of funds to provide homes for the poor. The debt is paid, and we move out for constructive work. Surely everyone wishes to assist in this splendid effort to build up Zion as a place of brotherly cooperation. The year is half gone. What have we accomplished? S. A. B.

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### HERBERT S. SALISBURY

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A brief sketch of the work of Herbert S. Salisbury during the past year, should prove of interest to our readers. Brother Salisbury is a grandson of Catherine Salisbury, who was a sister of Joseph the Martyr. He has been active in the work of church history for several years. His grandmother taught him much of the history of the early church in his childhood.

Like others, his college and university work was taken under the hindrances of poverty and opposition from others, so that he had to work his way through. He is a graduate from Carthage College and has recently taken his masters' degree. He is also a

member of several of the leading historical and colonial societies, and has been very active and successful in having our history correctly stated in different State histories and historical journals, magazines, and newspapers. He has written valuable articles on our church history, and has taken much interest in securing correct data to furnish other historians.

He has been honored many times by those well acquainted with him, holding county office in Hancock County, Illinois, being first of the Saints to hold office since the exodus from Nauvoo. Though he was known to fellow students as a Latter Day Saint, he still was honored by them and also by historical and colonial societies.

During his occupancy of the office of assistant historian, many rare and valuable books were collected, which have been turned over to the church historical library, on his relinquishing that office. His research work will be continued as opportunity offers, as his interest is in church history. In the near future a short history of the church, begun the previous year will probably be completed and printed.

S. A. B.

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### GOOD WORD FOR THE SANITARIUM

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Following is an extract from a private letter written by a sister whose companion passed away at the Sanitarium. Occasionally some one who has visited the Sanitarium becomes dissatisfied and circulates bitter and unjust criticisms concerning the institution. Almost universally, however, those who have come to the Sanitarium in distress go away with a good memory and good words for the institution, and the physicians and nurses thereof. It is only fair that occasionally such should be heard from.

*"My Dear Little Auntie:* What is this I hear, you down sick? But oh, thank God for the Sanitarium and the blessed ones who minister there. To me it was the sweetest place I found during all those weeks of anxiety, in *no* place did I find the comfort and peace that I found there, for they gave relief to H—— and lifted so much of the burden from me. If the nurses who attend you are as sweet and lovely and gentle as ours were—you will want to keep them for your own girls forever and ever. I wish I had means to bestow upon them some gift. And the doctors, why, Doctor Messenger is a treasured memory. Tender and sympathetic and, well, just "God-blessed" that's all. If ever I get ill enough to deserve it I hope they will take me there—and I've saved Sister Laura Mann up for the last of my expressions—she is a bona-fide, absolute, really for true Latter Day Saint. Good to know and a tonic to think about. I'd like to see her this moment right there by my dearest of little aunts. Of course, I'd have to be there to see you

both and then I'd see the rest. Miss Neff, Miss Ganver, our own girls they are, and Miss Simpson and McLain. Oh, dear, I guess I'd love to see them all. Now, I *must* go. God bless you. And if your guardian angel has ever neglected you those white capped nurses will make that angel ashamed, the way they will care for you. Blessings on you."

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### SOME SOCIAL UNREST

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There are some who apparently think that in socializing industry we shall be relieved of the necessity to work or at least the larger part of that necessity. The large gains of the few blind them to the fact that the sum in the aggregate is not so large when divided up.

A national income of fifty billion, divided equally to every man, woman, and child, would give nearly five hundred dollars a year to each or twenty-five hundred to a family of five. If all worked half so long there would be half as much produced and ready to be divided.

It is worthy of serious thought. Especially as we find a similar attitude of several towards Zion and consecration. In some miraculous way we are to get much without effort—work half time and everyone live in luxury.

But that does not appear to be a sound basis for proceeding. We cannot have what is not produced. Also, we read:

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.—Doctrine and Covenants 42:12.

And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown; and let him labor in the church. Let every man be diligent in all things. And the idler shall not have place in the church, except he repents and mends his ways.—Doctrine and Covenants 75:5.

And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.—Doctrine and Covenants 68:4.

We hold strongly for social cooperation. The laborer is worthy and should have his just dues. Every man should bear his share of the burden, and receive his share of the reward, or wealth produced. The plan for Zion is the best system by far that we know of, and should bring success and righteous wealth, in a sane way.

S. A. B.

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Would you think of asking an angel, "Where are you descended from?" What difference does it make where you are descended from? What matters is, "Where are you ascending to?"—William Quayle.

## ORIGINAL ARTICLES

### **THE OUTLOOK---Part 5 Retro-, Per-, and Prospective**

BY COLUMBUS SCOTT

#### THE TIME OF THE GREAT LATTER-DAY WORK IDENTIFIED

Following the introduction of this wonderful work of God in "the eleventh hour," two wonderful facts are used by the prophets of old to identify the time of its introduction and accomplishment.

These two facts are, First: the restoration of the early and latter rains to Palestine, and the gathering of the children of Abraham, Jacob, Israel, and Judah to the land given to them for their patrimony, by "an everlasting covenant." (See Genesis 17: 6-8; 15: 18-21; Deuteronomy 11: 23, 24; Psalm 105: 7-15.)

After the Savior visited Judah, A. D. 30 to 33, and offered them the gospel and they rejected it as a people, and had him slain, not long after—72 A. D.—their government was destroyed, and they have to this time, been detained among the Gentiles (Matthew 23: 35-37; Luke 24: 28), till the end of the Gentile times. What more could the God of Abraham do for his vineyard, Israel, than to have sent their Messiah unto them to tell them what to do? The land was to be trodden down, laid waste. "I will also command the clouds that they rain no rain upon it." (Isaiah 5: 1-6.) This has literally been fulfilled.

For some 1,800 years was Palestine a barren waste in general, and its children scattered among the Gentile nations. But in 1846 to 1853 A. D. the early and latter rains were restored. We could give multiplied historical evidences of this, but it is so well known by society generally, that this is quite useless here.

Palestine was under the curse of waste and drouth, but this has been removed by the divine hand in harmony with the divine plan.

Some of the children of Israel have since settled—colonized their fatherland, and have lived and died there.

God says Israel shall again possess their land and indicated to Jeremiah the prophet, that it would be at a day when conditions in our world would be in human affairs, as never before; "Alas for that day is great, so that none is like it: it is even the time of Jacob's trouble. But he shall be saved out of it." (Jeremiah 30: 1-7.)

Isaiah, the prophet, was inspired of God to portray in graphic terms the leading outlines of the great work of God in the last days, even "the eleventh

hour" work. Indeed, though so highly inspired as to be constituted the evangelical prophet, he calls the work "a marvelous work and a wonder."

He first calls our attention to the final overthrow of the house of Judah, and the destruction of Jerusalem. (Isaiah 29: 1-6.) And in verses seven to ten, his attention is directed to the Gentiles, and their condition—civil and religiously, that hold the children of Abraham in captivity on down through the centuries to "the last days," noting their religiously divided conditions, and the fear of God being taught "by the precepts of men, being without inspired and divinely authorize teachers to lead them in the way of gospel truth; no living prophets and seers; and for nearly nineteen hundred years, with no divine revelation from God to direct them, until, as saith the word, divinity "hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered." (Verse 10.)

We here request serious investigation, and investigators to open the pages of religions of the fifth to the nineteenth centuries, but especially of the last five hundred years. Note the religious controversies; the differing religious organizations! But do not be discouraged now. Religious divisions are not gospel Christianity. (John 17: 11-21; 1 Corinthians 12: 12-18. Read again Ephesians 4: 1-7.)

I am taught that God has not given to man any revelation along religious lines since he spoke to John on the isle of Patmos, about 94 to 96 A. D. Where then is the divine wisdom and authority to organize again; and direct the church since that time? Where is the "one body" of Christ that has the Holy Ghost as its life and guide? Where it is, there is no schism—division, there. (John 16: 7-15.) "The body without the spirit is dead." (James 2: 26.)

The unity of Christ's followers is so essential with God, that the faith of the world, in him, is based on this. (John 17: 20-23.) But Isaiah says: "They are drunken, but not with wine; they stagger, but not with strong drink." (Isaiah 29: 9.)

So vividly this latter-day religiously confused and divided condition continues, that the prophet declares while viewing it prophetically: "And the vision of all is become unto you as the words of a book that is sealed." (Verse 11.)

The wise men without God's aid cannot extricate themselves from their divided state. The confusion is unreadable to them as the sealed book. Hence: "And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." (Verse 12.)

But the book was read by the unlearned—one to whom the Lord could reveal himself. As the sealed book is a mystery till read—understood, so divided

religious conditions cannot save the world. Human wisdom when substituted for the gospel is foolishness. (1 Corinthians 1:29.) Paul was educated enough to know this. He was a truly educated man. God could speak to him. The sealed book was left in the hands of the unlearned, by the Prophet Isaiah, and by him was it read (see verse 18), and because of the Lord's marvelous work, the eyes of the blind (religiously) shall see out of the darkened condition and come to the Lord's light. Wise, honest men have given to the world their religious efforts, but God chose the unlearned young man, Joseph Smith, whom he could teach, through whom to introduce "the eleventh hour" work. He was willing to labor as God directed, as did John the Baptist, and the apostles anciently. (Acts 4:2-13; and verses 18-20.)

No flesh was to glory before the Lord in his work. So in 1830, Isaiah continues:

Wherefore the Lord said, Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a *marvelous work among this people*, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—Isaiah 29: 12, 13.

The restoration of "this gospel of the kingdom," the definite *sign* of "the end of the world," the reinstatement of the church as of old, and the translation of the Book of Mormon, surely is "a marvelous work and a wonder!" Before it human wisdom alone has gone, and is going down, in relation to the great work of "the eleventh hour," religiously considered; and the work has stood the test since 1827 to 1830—over eighty years now.

The sealed book, now unsealed, has been speaking to men's understanding since 1830 A. D. It alone tells us of the original settlements of ancient America, with two or three civilizations—civilized peoples, the first from the Tower of Babel, about 2,200 years before the birth of Christ, the other from Jerusalem, Palestine, 600 B. C. (See Genesis 11: 4-9; Deuteronomy 32: 8, 9; Psalm 37: 1-7.)

And hath made of one blood all nations of men *for to dwell on all the face of the earth*, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; For in him we live, and move, and have our being; as certain also of your own poets have said, For we also are his offspring.—Acts 17: 26-28.

According to Moses and Paul, God "willed" and "appointed" and determined that man should dwell on this Western, as well as on the Eastern Continent—even all "the whole earth." Are they not dwelling on all the face thereof? The second settlement made on this Western Continent was Jewish, B. C. 600. A descendant of Joseph. (See Genesis 49: 22-26.)

Joseph's prophetic blessing gave to his descendants a land beyond the sea, "the wall" of the earth, where also they were to become a multitude of nations in the midst of the earth. Here their patrimony extended to "the utmost bounds of the everlasting hills" and mountains; America is rich with gold, silver, and the other ores; commercial highway streams and lakes traverse this land. Palestine has not one navigable river. Its mountains never yielded a pound of gold or silver or steel. All Israel became but two nations in all the Old World. (Ezekiel 37: 22; Jeremiah 31: 31-34.) Judah and Israel (Jeremiah 33: 24), Manasseh's descendants, found such a land as this to be their landed estate, as predicted by Joseph, and Moses—when delivering their respective prophetic blessing on Joseph's posterity. (Genesis 49: 22-26; Deuteronomy 33: 17.) America is in "the midst" or middle of the earth. (Genesis 49: 16.) Examine a world chart as to the latitude of America.

The sealed book of Isaiah 29 has been read—translated. It agrees with the prophetic statements of both Jacob and Moses as before cited. Its history covers more than one thousand years of Israel's history in America. Their prophets taught them "holiness of life," and the gospel, as Christ came to the "other sheep" found here, and not of the fold at Jerusalem. (John 10: 14-16.) "Other sheep I have." He was not sent to the Gentiles personally; he had no sheep among the Gentiles at that time. (Matthew 15: 24.) Some of its prophecies are in process of fulfillment. We cite one and connectives. It cannot be denied as to its truth. It was given on this land more than five hundred years B. C., and relates to the time subsequent to the coming of the Gentiles to America in 1492. It reads:

But behold, this land, saith God, shall be a land of thine inheritance; and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles; and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish. For I the Lord, the King of heaven, will be their king; and I will be a light unto them forever, that hear my words. Wherefore, for this cause, that my covenants may be fulfilled, which I have made unto the children of men, that I will do unto them while *they are in the flesh*, I must needs destroy the secret works of darkness, and of murders and of abominations.—Book of Mormon, 2 Nephi 7: 17-22.

No king to be raised up by the Gentiles on the land of America. Remember the effort of Don Pedro of Portugal, in the United States of Brazil, along about 1835-1840; and in Mexico, Napoleon and his cousin Maximilian, around 1866-1868 A. D. Is this land a land of liberty unto the Gentiles?

But the foregoing prophecy is so plain that further comment is unnecessary. So we may proceed. In

our next chapter we will group some events herein referred to under the head, "God's marvelous work and a wonder."

(To be continued.)

### A FEW THOUGHTS FOR PASTORS

Presiding over bodies of people is the most uncertain of all vocations. Men are constantly changed in this particular line of endeavor. Solomon said, "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

When men have presided over governments by common consent, and held the confidence of the people, that nation has always been looked upon as a progressive nation; but when kings hold governmental reins, by unfair methods, there seems to be a greater chance to lose the confidence of their subjects. We can only say that failure has followed as a result of such presiding. While the means by which they held their position might not be altogether the thing that caused failure, yet it tends in that direction.

While men preside over large companies and hold their position by financial advantage, it is quite noticeable that they cannot give to their subjects the same helpfulness as he who holds the right to preside from true merit, and has been chosen by the consent of the body.

Individuals who preside over benevolent bodies (speaking of churches and religious societies), are changed more than any other officers. It is quite common to see changes in from three months to two years. No doubt the reason the Lord gave the common consent privilege was because he knew how quick weak man was to lose the spirit of charity (without which none can assist in the Lord's work), and give way to conscientious (no doubt) impositions.

While it is true that one man could not bring unity to a body, it is equally true that any act upon the part of the presiding officer has more to do with *progression, stagnation, "rejoicing" or "mourning"* than any other connected with the group.

The text of scripture above quoted cannot apply but in a general way. But it reveals a principle or rule which is applicable to organizations of human societies.

Inasmuch as the people are to rejoice under the authority of the righteous, we naturally expect that a progressive branch will be happy and enthusiastic, and where such is not the case, the causes are one of several things: The presiding officer is not occupying according to his calling, or not living worthy of the spirit of the office. If the former be

true, the mourning of the people will not be necessarily the fault of him who presides. Is it not true that a responsible leader will rid the body of wicked, unrighteous characters, that the congregation might not suffer?

We might mention a few causes for failure. Some do not adapt themselves to the problems that confront the people; but have special lines of thought that particularly interest themselves, without regard to those things that interest the people. All people are looking for suggestions of helpfulness (unless too conceited), and when they can get such from one whom they know gives it because he senses their need, then the response will be at least confidence in the one who thus tries to help them. Confidence is one of the things that must exist between pastors and their congregations if success follows their work. A forced or mechanical effort to do work will never do. It must come from a deep interest in the one that is to be helped. Most all people can feel and understand the real attitude of another. If it is that of love, they then respect and are quite willing to be led; and if indifference there is emptiness which may develop into "mourning."

In a private letter from Liberty Jail, written by Joseph the Martyr, he gives some very pointed suggestions, as was printed in *The Millennium Star* 17: 342; also in the Manual of the Priesthood, page 103. And while these things were given to the priesthood in general, they should particularly apply to those who preside:

If there are any among you who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty and laboring under sore trials and temptations, they cannot be benefited by intercessions of the Holy Spirit.

This only suggests to us that the revelations given to the church in the early thirties, dealing with this high order of life, calculated in its nature when applied to bring the temporal salvation of those "poverty stricken" and "tempted ones," should be dealt with and taught by pastors, that hope and faith might increase and as a result good works.

No power or influence can or ought to be maintained by virtue of the priesthood only by persuasion, by long-suffering, by gentleness, by meekness, and by love unfeigned without hypocrisy, and without guile; reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing an increase of love towards him whom thou hast reproved lest he esteem thee to be his enemy, so that he might know that thy faithfulness is stronger than the cords of death. Let thy soul be filled with charity, and virtue guide thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distill upon thy soul as the dews from heaven, thy scepter shall be an unchanging scepter of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall inquire after thy name, fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the

noble and the virtuous shall seek counsel, authority, and blessings constantly under thy hands.

If one possessing these beautiful, Christlike graces could have the "ends of the earth," inquire after their name, what is to be said of us if we fail in our work as pastors? Too often we do not possess enough of these characteristics to hold the confidence of the people but a short time. We believe it is too often the case that the president of the branch is at fault when unity is lacking. The writer of this article makes no claim of measuring up to this high standard; but to stimulate thought is the object of the effort. We often hear young men say, What shall we take up in life? The crying need of the times in the church and the world as well, is for men that can preside.

Selfishness is a barrier to man in whatever he undertakes. He that is free from this monster can claim the trophies when it comes to this line of endeavor. We hope and trust that the young men of the church can sense the wide field of opportunity. A pastor free from selfishness can possess the Holy Spirit, and under its influence he can wield the most powerful tool ever placed in the hand of man (that of charity). By its power he can assist in breaking down the fortifications of the Devil, and assist in bringing the full accomplishment of the kingdom of God. He, indeed, occupies a place of trust in assisting fallen man back to his Creator, to occupy in a place prepared from the beginning, the "celestial kingdom of God."

WILBER F. YATES.

## OF GENERAL INTEREST

### THE SOCIAL ASPECT OF THE CHURCH

[On June 18, we printed in our department Of General Interest extracts from the following article, as was printed in the *Utah Labor News* of May 17. We are reproducing here the full manuscript which came to our hands after the former publication, thinking our readers would be interested in reading the original in full. The author is Elder John W. Rushton.—EDITORS.]

The Reorganized Church of Jesus Christ of Latter Day Saints has, from its beginning in 1830, been interested in the application of the Christian aspects of life. (And while it is true that there is but little to show that it is concrete, and that little unpretentious, yet it is encouraging to be able to point to a church organization which includes in its essential theories the extension to the economic, industrial, and social affairs the same principle and dynamics which are applied to the individual life in its effort to win a future heaven. It is decidedly refreshing to the student of these important departments to

find a people who have attempted the difficult task of urging people to believe in God and indorse a religious philosophy for reasons other than those individualistically prudential.)

With more and more clarity we are beginning to appreciate the fact that life is not a dessicated association of nonrelated interests, and that we cannot successfully think of dividing it into separate compartments. But, that all the varied days' work and experiences, whether physical, mental, or spiritual are intimately related to each other; and indeed frequently, if not always, identical in their bearing upon character and destiny. The time, place, and the manner of life, together with the educational, cultural, and religious influences are important factors in contributing to the sum total of character wherein lies the secret of "destiny." While it may be true that the church cannot become the instrument of politics, industry, and commerce directly, and as a matter of fact it seems that every time she did so, or attempted it, the church was in serious trouble, yet together with the home and the school, the church is one of the great and primary agents in the development of character, the modifications in environment, and the generating of activities making altogether for better societal conditionings. It is just as true that when the church tried to divorce herself from the things which were near and real to the life of men, she was not only worthless but became an actual menace to the public weal. (For if it is true of the individual that "if a man says he loves God and shuts up the bowels of compassion against his brother, how doth the love of God dwell in him?"; it must still be a darker and more hopeless problem when the organization of lovers of God are in their organized capacity indifferent to and separated from the life of their fellows.)

A casual reading of the Old Testament shows that organized religion aimed to establish a commonwealth in which the concept of God, the relationship of the person to his God, and all that belonged to that condition whether philosophy or ritualism or institution would regulate if not control communal developments of the national life. It was the dream of the Old Testament people and the leaders to make Jerusalem the universal metropolis from out of which the prevailing ideals and customs of life would emanate.

It was also true of the New Testament, and the "kingdom of God" was apparently the *raison d'etre* and also the objective of the Christ's message and mission. To the Master, *salvation* was a term which meant much more than merely personal preparation for heaven. It was a very practical thing and included the reactions for goodness, justice, and truth which an individual Christian would set up in the

community in which he lived. Even the judgment was interpreted by him to be an investigation by God of the way in which our alleged Christianity had resulted in the alleviation of human misery, the abolition of hunger and poverty, together with the heroic devotion of ourselves to the uplift of our fellows from the slough of despond into which they had sunken. From out of these teachings the apostles and preachers of the primitive church gathered their ideal of communism and even echatology; and our New Testament closes with the vision of the Mystic who as prisoner on the Isle of Patmos saw the New Jerusalem, the city of God wherein there was no longer the night, the tears, the sighing, nor the vices of the old times.

The Latter Day Saints from the beginning have been greatly interested in this aspect of the Christian hope, and have persistently preached a "literal Zion" upon the earth, which would have its beginning at Independence, Missouri, and widening out more and more, until the whole earth should be filled with the "glory of God." To these people, the kingdom of heaven also meant the literal organization of men and women, who, accepting the Christian ethic as the rule of conduct, would bring the collective life under the immediate control of God.

While the Bible is, of course, the chief and ultimate standard of appeal, the book of Doctrine and Covenants is particularly the textbook governing the policies of the modern church; and, whatever may be said of the alleged revelations which Joseph Smith claimed to have had contained therein, it is significant in these days of economic and social stress, that they deal less with theology and ecclesiastical matters than with moral, economic, and social principles making for improvement in the societal conditions. To remove the curse of poverty and resultant hardships by giving to all men equal opportunities so that each would be all and do all for the communal weal, to impress the wealthy with the truth that they were "stewards" and should use their means, opportunities, and powers to insure the greatest happiness to the greatest number, and not for their own ends or selfish purposes. This was the purpose of the teaching of "consecration," by which was meant, the individual should voluntarily give to the church all over and above his needs for himself, family, and business, to be applied where there may be deficiencies, under the superintendency of the Bishopric. The "tithing" meaning the voluntary paying of ten per cent of the net increase, which together with the "freewill offerings" and "oblations" would create a fund from out of which there would be relief to those who were embarrassed by poverty, the payment of the executive salaries, the expenses of propaganda, etc., as well

as the development of ways and means through which there may be established an industrial and economic environment favorable to the ideals of the institution.

This, of course, is the merest outline of the policy and does not pretend to explain details.

While it is true that the several attempts made to realize the ends in view may not have produced any revolutionary results, yet at least it is sure that the people have become saturated with the idea of socialized religion and have made some heroic progress to give concrete expression thereto.

Herewith we present some of the actual results in a very general manner, the value of which is not to be measured in the acreage of land, not the amount of dollars controlled, nor in the number of enterprises established, but rather in the fact that men and women are visioning the possibilities of church life, fructifying in the common gardens of labor and industry. For it is still true that what man can dream of they have the power to be.

At the present time an auxiliary order consisting of church members called by the rather antiquated and possibly pretentious name of "The Order of Enoch" because of the tradition that Enoch's people were pure in heart, and no man considered what he had was his own, so that there was not any poor because no man was rich, is the agency through which the efforts to apply the religious principles to economics and industry is being made. A large tract of land has been secured on the outskirts of Independence, Missouri, and this has been parceled out and people who wish to secure a home of their own can do so under terms and conditions much more equitable and easier than any other way. For there is not any profit being made by the order or any person associated with it. Besides, people who may be in need or in poverty, through circumstances which they could not well control, are treated not only benevolently and charitably by having immediate relief, but the object is to place all who are in need into a position of self-help. It is admittedly a serious problem to avoid the tendency to pauperization by employing the usual methods of charity. To secure present relief from the pressure of poverty at the sacrifice of manhood is too big a price to pay, but to try and neutralize the difficulties which so many have to endure because of the uncertain conditions of the labor world to-day by encouraging commercial and industrial pursuits in a true cooperative sense, in which the community will finance those who can prove they are worthy and lend the protection and prestige of the many to foster the interests of men and companies until they can get upon their own feet and so become assets in the collective life, is a task worthy of attempting

under the aegis of Christianity. To provide opportunity to all to secure a home and then to engage in the business to which each may be accepted so that each may be and do his best for the social well-being is the admitted task before the social group of to-day.

The method of raising the means is simple. First, those who are able and willing make their donations to the order, much or little as they may be disposed, and then those who have been assisted to secure either home, business, employment, or an education, consider the assistance advanced not as a gift, but as a loan, and they in their turn will pay into the treasury according to their means, and will keep the income of the order in such condition that the work of the economic and social redemption may be continued.

It may be objected that this is very Utopian and too sentimental. But after all it is the common stuff out of which our modern credit is developed. The abiding faith in the good-will and honor of men is our chief asset and without which there could not be any so-called standard of values.

So far as the church is concerned, it is the purpose of the Presiding Bishopric, the financial department of the church, to cultivate in the consciousness of the people the idea of "stewardships"; by which is meant in a liberal sense, that whatever means, business, employment, or profession any may have or be engaged in will be regarded not as an instrument for securing personal gains or ends, but rather as the "ministry" through which service on behalf of the mass may be rendered. The good and well-being of the community will be the first consideration, and not the enrichment of self or the providing of a fortune for the family will be characteristic. This is not as Quixotic as it would have seemed before the fateful August of 1914, when the world was plunged into the tragedy of this terrific war, for through the fire, vapor, smoke, and blood, we are seeing the steady and even rapid translation of this principle from the abstract to the concrete, especially in Great Britain, as well as in the United States.

What has been and is being accomplished is more impressive for what is promised and portended than for the actual and immediate, which is also the statesmanlike way of evaluating things and persons as well as enterprises.

Already, however, many have been assisted to find a way for themselves through the mazes of the economic and industrial problems. Some as individuals or groups according to ability and opportunity, have been given starts in various businesses, some in manufacturing, some in mechanical ventures, others in retail stores, and others in securing professional or academic courses, and again others have engaged

in grocery and provision supplies, and others in agriculture, coal mining, and even extending to light and power plants for municipal demands, and all of these with the idea of ministering for the good of the societal whole first, rather than because of what Ruskin calls the "fee." Wages, dividends, and interests under this scheme become to be regarded as "honorarium" in the highest and most ethical sense.

Already there are striking examples of what can be accomplished by the application of the religious principle of brotherhood to these every-day and commonplace affairs of life, which in their way are not different to the spirit and sacrifice of those who under pressure of the war are doing precisely the same sort of thing. Surely we cannot consent to the idea that humanity can only be noble, generous, and great in times of war and not maintain that grandeur of character and nobility of purpose in the ways of peace!

There are those who have given up opportunities of making name and fortune in the ways of advanced professions, those who have sacrificed the calls from various commercial pursuits and lucrative positions in public and working on an actual and real minimum of wage "according to just wants and needs" have devoted themselves to the safeguarding of the community in times of peculiar stress and strain. When others would take advantage of fortuitous circumstances to victimize the consumers because they believed that there was no way out, then this method of self-help was able to interpose its defensive arm and save to the people not only money but the very supplies which were threatened.

In this brief sketch there is much that must be unsaid perforce, but this must not be allowed to escape our attention: in the very nature of things, the success of the enterprise depends more upon the spirit of the members and the cultivation of the sense of interdependence of each unitary part rather than upon either rules or mechanism. For in all such cooperative methods it must be remembered the union of persons motivated by this high spirit of service for others is more than union of means; and only insofar as men are loyal to the cause and the principles for which the cause stands can the movement be triumphant.

JOHN W. RUSHTON.

When folks have life and don't dream, they live where they stay. That's a calamity. Don't live where you stay, even if one stays in jail he doesn't have to live there. I once knew a Baptist who did something and was put in jail. Jail isn't a good place, not even for a Baptist, but he didn't stay there; his soul wasn't there; it was up among the stars, visiting with the angels.—William Quayle.

## SOILING THE NAME OF GENTLEMAN

The word *gentleman* in both England and America is loosely used and misapplied. In England it is used mainly in reference to persons occupying a certain rank or station and a claim to the title is not based on merit. There are more *gentlemen* in America where class cleavage counts for less, and it has come to be regarded as a kind of insult to say or imply that a man is not a *gentleman*.

An interesting definition of a gentleman was given by Cardinal Newman. A gentleman, Newman says in substance, is a man who never inflicts pain consciously or intentionally. He is a man who never forgets the kind of company he is in, who always adapts himself to that company and who seeks to make that company, whether it be one person or a score, perfectly at ease and at home. The gentleman warms the company like a good fire, he keeps himself in the background, never thrusts his ideas forward or seeks to impose them upon others.

If he argues, he does not hack and haw, but cuts clean, and makes his points prevail without a show of dominance. He throws himself into the mind of the person near him, anticipates his words and helps to present them clearly. He never tries to replace argument with noise. The gentleman is merciful toward the timid, forbearing toward the haughty, and absolutely unmoved at the confusion and clatter of the rude. The gentleman is at home anywhere and in any company and, so far as is humanly possible, makes everyone about him feel equally at ease.

This ideal of conduct is not at all impossible. In fact, it is as much of a reality as it is an ideal, because there are men everywhere who live in all sincerity the part of a gentleman. But there are many more, it cannot be said how many, who not only do not live the part, but who make no approach at living it. Yet these would be greatly offended as not being ranked as gentlemen.—Selected.

## THE MILLENNIAL CITY

(Extract from an article in *The National Geographic Magazine*, June, 1919, by Ralph A. Graves.)

Whether the league of nations proves a will-o'-the-wisp, leading peoples into a morass of war-breeding misunderstandings, or the beacon guiding them into the paths of perpetual peace, Geneva, its capital, will be known henceforth as the Millennial City. If the league succeeds, the Swiss municipality will become the city set on a hill, the center of a man's moral universe.

Viscount Bryce has said that there are four cities that belong to all men rather than to any one nation—cities that have influenced the whole world or

round which its history has at one time or another revolved; cities in which students and philosophers from every country are equally interested. To these four—Jerusalem, Athens, Rome, and Constantinople—must now be added Geneva.

Jerusalem gave to the western civilization its religion. Athens was our great preceptress in liberty, literature, and art. Rome was the mother who gave us our laws and to most of us our language, while the power of her political and ecclesiastical institutions still sways half the globe. Constantinople, after the sacking of Rome, became the preserver of civilization, was the birthplace of the Justinian Code, the seat of an empire for fifteen hundred years, and the link between the waning glories of the Orient and the growing splendors of the Occident. Geneva now becomes the fountainhead of what might be either the most noble triumph or the most colossal failure in the history of human endeavor.

## A HALF-WAY HOUSE BETWEEN BELLIGERENTS DURING THE WAR

Seated serenely on both banks of the River Rhone, where it leaves the limpid waters of Lake Geneva as a placid stream, in contrast to the muddy turbulence of its ingress at the other end of the lake, Geneva is not the metropolis of the miniature Republic of Switzerland, for Zurich surpasses it in population by fifty per cent and Bern is the capital. But it is doubtful whether before the world war any other city of its size was visited annually by as many tourists, for it was the main gateway into the world-famous "playground of Europe."

During the European conflict many of the finest Swiss hotels, which in seasons past have entertained thousands of Americans, suffered greatly for lack of wealthy patronage, and the federal government found it advisable to come to their financial relief by passing an ordinance extending the time for payment of interest on mortgages.

Other hostelries, however, were as crowded during the four years of horror and bloodshed as are the fashionable caravansaries of New York during Horse Show and Automobile Show weeks. But it was a kind of patronage different from any to which Geneva had catered since the days of the Reformation. Refugees from the belligerent countries flocked here, and thousands of interned soldiers were fed and housed by the government at a contract price, the country to which the soldier belonged reimbursing the Swiss.

Here, too, assembled the propagandists of every creed and complexion. Geneva, and in fact all Switzerland, fairly seethed with plot and counterplot, as agents and spies trafficked in military secrets and in the honor of foreign public officials. Here the nas-

cent nations of middle Europe organized their bureaus of publicity and sent forth their pleas for recognition. Thus the republic became the busy halfway house between the belligerent forces.

## THE STAFF

Edited by ARTHUR H. MILLS  
1514 West Short Street, Independence, Mo.

Please Note Change of Our Address

We have found it necessary to return to our former home at Independence, Missouri. Therefore we ask that all who have occasion to address us on matters connected with any of the musical interests of the General Choir Movement or of The Staff, do so at the address below.

Owing to the work incident to moving back to Independence we have been unable to prepare anything for this issue of the Staff. However, we have had sent us some very excellent contributions in the form of clippings, which we will insert. These will serve the double purpose of relieving us in the situation, and also affording some variety in our columns.

We are still as anxious as ever to secure good, pertinent articles and contributions for these columns, and we therefore again urge those so talented to send them in to us at our new address.

As ever, your servant,

ARTHUR H. MILLS, *Editor.*

INDEPENDENCE, MISSOURI, 1514 West Short Street.

### Post Bellum Music in London

[The following, clipped from the *London Daily News* of May 10, 1919, is sent to us by Brother John W. Rushton, and it evidences the naturally developing inquiry as to what will be the future of music in the English metropolis now that the people can turn their attention to the arts of peace.

Incidentally, we wish the others of the church's ministry would emulate the example of Brother Rushton, and send us clippings and articles of musical interest to the whole church. We cannot promise to use all of them but many of them, doubtless, will prove of value in stimulating thought and musical development. The ministry of the church should constantly bear in mind that music has ever been the intimate handmaiden of religion and religious development, and the church's servants should constantly seek to employ and advance this most useful and appropriate art.—EDITOR.]

From every point of view, the opening of the opera season at Covent Garden on Monday is by far the most important event of next week. There are certain questions which one cannot help asking oneself—even if one is not in the least high browed—because of the unique circumstances of this season. How has the interval of nearly five years affected the Covent Garden public. Has the lavish supply of opera we have had in the interval satisfied London's appetite for opera, or merely whetted it? Has the public got a new standard? Will it be more exacting in the matter of ensemble? Will it think more than it used to do of mere beauty of voice and singing? Will it think more of the operas performed or the manner of performance? The future of opera in this country will depend largely on the way in which these questions are answered.

10,000 SINGERS IN HYDE PARK

Messrs. Novello have published the music to be sung on Empire Day (May 24) in Hyde Park by Doctor Charles

Harris's great choir of 10,000 voices, with the massed Guards' bands. Besides the National Anthems of the Allies, it includes the Old Hundredth, Dyke's "God of our Fathers," the "Hallelujah Chorus," "Jesus, Lover of my Soul," and "O God, our Help in Ages Past." The "Soldier's Chorus" from "Faust," "Wi' a Hundred Pipers," and "The Minstrel Boy," and Arthur Sullivan's "The Homeland," supply the secular element in a program which should have an overwhelming effect, if only the weather is propitious, and if the crowds cast aside their insular diffidence sufficiently to join wholeheartedly in the singing.

#### A CHAIR OF CHURCH MUSIC

There is no country in the civilized world in which ecclesiastical music has had so wide an influence on the art generally as England. In the opinion of many the emancipation of secular music is not yet complete. Be that as it may, the subject is of great importance, and the suggestion that a chair of ecclesiastical music should be endowed at King's College will be widely supported. An appeal for £12,000 for the purpose is signed by Sir Frederick Bridge, Mr. S. H. Nicholson, Dr. Walford Davies, and many other well-known church musicians, and the names of Doctor H. P. Allen and Sir W. H. Hadow show that the movement has support outside the church.

### Remarkable Spread of Interest in Music

The increasing space devoted to music in the editorial columns of the leading papers of the country has a deep significance for one studying the tendency of the times. The war has brought many changes, but few of greater consequence to the people than the clearer understanding of music's value. Henceforth music is to occupy a larger part in the life of every man, woman and child, and the newspapers are showing a recognition of this fact. Otherwise, the *Boston Globe*, one of the foremost papers in the country, would not have devoted nearly two full columns on its editorial page to the following editorial on the wonderful resources of music:

#### THE GREATEST SHOW ON EARTH

At the side of the road where we all pass are two gates. One leads into an ordinary circus side show. The other leads into a land of wonder. All the marvel and mystery of the Arabian Nights there comes true. Old folks grow young again and live over their happiest hours. We toss on moonlit tropic seas. We scale majestic mountain summits. We speak with the good and great of past ages. Our dead friends return. Our failures are wiped out. Here we are everything we ever aspired to be. We are demigods striding across the world from peak to peak. . . .

What are those two gates? They are music. One is poor music: a vulgar side show. The other is great music: the illimitable kingdom of the imagination. Why do so many of us waste our time and our money on the side show when the other gate stands wide open and the admission fee is no higher?

#### IT PAYS TO GET THE BEST

Two forbidding doorkeepers are falsely supposed to bar the way—talent and expense. If they ever did they do no longer. A time may have been when a musical education was necessary to gain access to this treasure house of the human spirit; hours and hours of technical study and money to pay for it. But now machines which worthily reproduce much of the finest music in existence are purchasable by practically anybody willing to go without things less important.

"In getting clothes," we say, "it pays to get the best." They wear longer. The same is true of music. How is the best to be obtained? Quite simply. The appetite for good music is like the appetite for a narcotic; the more you have the more you want. Begin with a few good pieces and you are sure to get more.

This has a scientific explanation. "The ear craves the unnatural interval." That is, commonplace music pleases the first time through because its notes are exactly what we would expect. But repeated often it wearies us. Great music baffles us at first because its notes always do the unexpected. It ends by fascinating us. The oftener we hear it the better we like it. The ear learns to enjoy the "unnatural interval," the unexpected note.

To know this land of magic, therefore, one has only to walk in and keep going. The farther one goes the better it gets.

#### MOUNTAIN PEAKS OF MUSIC

Here are a few landmarks. Those who scale mountain peaks must first climb foot hills. Music does not have to be opera or symphony to be good or great. The ballads and folk songs which the old folks love, "Sweet Alice Ben Bolt," "Annie Laurie," "All Through the Night," "Old Black Joe," and a hundred others, are genuinely fine music because quite simply and sincerely they express an honest passion—something which the singer has felt deeply and told truly. Some of the modern ragtime tunes have this same quality; they are the beginnings of an American folk music—for all truly great music must begin among the people. The great composers only come later and lick it into shape, the way Robert Burns rewrote Scottish folk poetry.

Then come lively tunes and rousing choruses from the operas of Italian and French masters: Verdi, Donizetti, Rossini, Gounod or Bizet; or from the oratorios of Handel, Mendelssohn or Haydn. Such songs and choruses are easier to enjoy because they usually have a story to tell.

Now we are ready for the mountains. What does the guide book say? This mountain range is French: Saint-Saens, over whose music shines the calm radiance of Gallic order and beauty; Vincent D'Indy, architect of exquisite dream cities, and his old master, Cesar Franck, of whom it might be written, "Blessed are the pure in heart, for they shall see God"; and Claude Debussy, weaver of shimmering robes of iridescent gossamer, delicate spiderwebs of sound.

Northward tower two Scandinavian peaks, knee-deep in the sea water of great bays and fiords, the Norwegian, Grieg; the Finn, Sibelius.

Eastward, where Asia joins Europe, a range of barbaric grandeur, the Russian composers: Tschaikovsky, whose shouts of triumph and cries of despair awake personal echoes in any human heart; Rimsky Korsakoff, who kidnaps imagination and whisks you away into a world of the Arabian Nights; Borodin, who sets pulses thumping to the wild dances of Tartar tribes; Rachmaninoff, who wraps you in robes of somber grandeur; Moussourgsky, the realist; Scriabine, the poet of ecstasy; Arensky, Glazounoff—the range fades over the horizon.

#### HEROIC CAREERS

And nearer, towering in Central Europe, proudly aloof from the squalor and turbulence of Imperial Germany, those Alps of music: Bach, Handel, Mozart, Haydn, Beethoven, Schubert, Schumann, Grahms, Liszt, Wagner, Hugo Wolf, Richard Strauss—to name only the loftiest peaks; and out of Poland, as Mount Wauchusett rises from the plains of mid-Massachusetts, the gentle poet of the piano, Frederic Chopin.

To miss having these men for friends and companions is

as if one had missed falling in love. They are builders of vast, rich cathedrals of the human spirit into which we may go to worship. They are mighty poets, profound thinkers, and, above all, great men.

Even if one were never to hear a bar of their music, the mere story of their struggles against poverty and oppression builds the fire under one's boiler which generates moral steam. Schubert, so poor his friends had to stake him to his meals and music paper so that his songs could be written; Chopin and Schumann, battling against ill-health and prejudice; Cesar Franck, getting up at five in morning to compose until eight, then setting off on a ten-hour round of music lessons; Beethoven, stricken stone deaf in the height of his career, and only saved from suicide by the imperious necessity of his will to go on creating the mighty music which surged in him; Hugo Wolf, poor, ill, alone, and periodically deserted even by his power to write music; Wagner, battling single-handed against the whole of Europe for fifty years and winning at last. They are heroes. And so heroic were their careers that the barest recital of their lives in an encyclopedia often tells all that need be known.

#### FRIENDS FOR LIFE

Children brought up under the influence of great music are likely to retain its stamp throughout their lives. All unknown to them, it sets up in their minds a standard of excellence, a dissatisfaction with the second rate. Take a boy reared on the music of Beethoven to a burlesque show, and the mere raucous noise of it revolts him. The companionship of great music can elevate and ennoble a whole life. It is the dream world of childhood; the inspirer of youth; the solace of old age.

Here, at the side of the road where we all pass, is the gate. Within are the heroic friends, the great companions.—Uncle Dudley, in *Boston Sunday Globe*.

### The End of the Navy Yard "Sings"

With a record crowd in attendance and a great burst of enthusiasm, the widely famed League Island Navy Yard Sings came to an end a few days ago with the official termination of Song Director Albert N. Hoxie's work under the Commission on Training Camp Activities. The occasion marked the end of the great chorus's second eventful year and took the form of an ovation to Hoxie, who is one of the outstanding figures in the mass singing movement that has spread so rapidly through the country. So many good results are traceable to the Navy Yard Sings in Philadelphia and so far-reaching has been their influence outside that they will probably be continued under other than War Department auspices.

#### TWO MILLION PEOPLE REACHED BY HOXIE

About 350,000 men in the service and workers in the shipyard have participated in the sings. This, however, represents but a small fraction of those who have come under Hoxie's leadership, as it does not include the thousands of visitors and relatives who have come to League Island every evening for the past 24 months. Nor does it include the vast number of Philadelphians who come to sing under Hoxie in Hunting Park or anywhere else he may take up his stand. He has led altogether nearly 1,000 sings in stores, factories, clubs, schools, parks and at the Navy Yard in a little more than two years, has reached some 2,000,000 people, and is perhaps the most popular man in the Quaker City.

#### PHILADELPHIA MUSIC ACTIVITIES INSPIRED BY CHORUS

An offspring of the Navy Yard Chorus, also under the leadership of Hoxie, is the Liberty Chorus of 1,000 picked

voices, which has received such thorough training that it has given public performances of "The Holy City," "Stabat Mater," and other oratorios, beside knowing by memory 175 songs.

Among the other musical movements in Philadelphia, whose inspiration if not origin has been the League Island Chorus are the Block Sings, sixteen or twenty of which are sometimes held on a single evening in the city's streets; glee clubs and choruses in a number of the leading mercantile and industrial plants; and Christmas caroling from door to door when the Yuletide season comes around.

A moving picture history of all these activities was given as a feature of the Navy Yards celebration. This exhibit is now traveling through the country.

#### HOW THE MOVEMENT IS SPREAD

Song books containing the selections dear to the heart of the League Island Chorus have been given as personal gifts from Hoxie to all the service men he has led, and these little echoes from home have traveled in their pockets all over the world. Five thousand of the booklets have recently gone to Siberia. Sunday newspapers in a number of cities have also issued reprints of them to their readers as supplements, and in this way alone over 1,000,000 copies have been distributed. Other newspapers are planning similar action, so that half the families in the country may soon possess copies.

These are some of the ways in which the influence of the League Island Chorus has spread and been a factor in developing that community singing which has become so typically American an institution and so important an element in civic life.

Probably the boys themselves who have been trained in the chorus are the best missionaries of its ideals as they return to their home. They have seen what it did for them while they were in uniform and they want these benefits to reach the home folks too. Is it any wonder that our country is fast becoming the singing nation Walt Whitman dreamed of?

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Before the Ceremony

There now, Maggie, don't you worry  
'Bout your dad—don't do it, pet,  
Course he's bound to miss his baby,  
Miss her lots an' lots, you bet!  
But he'll realize she's happy,  
Billy's sure to make her so.  
There, now Maggie, don't you worry,  
Boston ain't so far, you know.

Maggie, honey, daddy's wishin'  
Mother could be here to-day;  
She just idolized our baby,  
An' the night she went away,  
'Member how she kissed you, honey,  
Told you to be good to dad?  
Well, you've done it, Maggie, darlin',  
You've made daddy's old heart glad.

There, now Maggie—don't you worry  
'Bout your dad—don't do it, dear,  
'Twon't be long till you'll be comin'  
Back to make a visit here.

Be a good, sweet wife to Billy,  
Hush now—bless your little heart!  
Dry those tears and do some smilin'  
Child, the best of friends must part.

—Selected.

### Pray for Guidance

*Dear Sisters:* I have been tempted several times to write a letter to the woman's department of the HERALD, but refrained because I felt that the responsibilities of items in the department belonged to more active women of the church. Since reading Sister Audentia Anderson's editorial report, however, I am led to believe that all should play a part and not leave the whole responsibility on more willing shoulders.

As I am a mother, perhaps my experience might benefit some who are struggling with problems which seem hard to them. A mother often feels a great responsibility when her child is small, but she will learn the responsibility increases as that child gets older. I believe that every child should be taught to pray that God might direct it in its associations, that it may choose wisely, for a child's life is greatly influenced for good or evil by its associates. In the grave matter of choosing a life companion, many mistakes would be avoided if young people would pray to be guided in their selections. We do not often have wisdom enough, at that tender age, to choose happily for ourselves. Since I was a child I have had this idea, and I believe it was God-given for my protection, for I have been told in later years, that God has led and guided me when I did not realize it. How good, kind, and merciful He has been to me! I cannot praise him enough for what he has done for me!

When I was about eighteen—a foolish age—I almost forgot this idea I had had in childhood, that we should pray for direction as to our companion, and I was about to marry a certain young man. I had never heard anything but good reported of him, and therefore I attempted to decide for myself, as lots of other young people both in and out of the church do every day. A few days before my wedding, I came to my senses, and getting down on my knees, I asked God concerning the matter. In a dream, that very night, he made known to me that the young man would become an enemy to the church.

I went directly to him and told him what God had made known to me, and we parted, although he did not believe me, claiming that I was being misled. I can now exclaim, "Thanks be to God," for while it cost me a struggle at the time, I have been made to see that God was guiding me. That brother is now an enemy to the church, saying evil of it and its people, and is indeed serving a sentence behind prison bars.

Years afterward I met the man who became my husband. He was not my ideal in many ways—was only a plain member of the church, and a discouraged one at that but to-day he is my ideal, for God has used him to bring about his purposes, has called and ordained him into the priesthood, and he is humbly trying to serve his Maker.

So I thank God for his guidance, and I would that every young person in the church would put his complete trust in him, letting him decide these weighty matters for them. Let us teach our children this confidence, and urge them to pray always.

Your sister in bonds,

WINNIE WISMER.

"Somehow or other the chap who suspects everyone of being his worst enemy never thinks of looking in the mirror."

## Training Little Children

### LET US LIVE WITH OUR CHILDREN

"Come let us live with our children!" What more fitting advice to mothers than this old motto of Froebel's? To live with our children not only makes for their best development, but also develops the best motherhood in us. There would be more happy mothers if all could know the joy and satisfaction there is in living with the children, in sharing their work and pleasure and letting them share ours.

Let the child be with you while you work; let him help you even if he does "hinder" a little. Let him take walks with you. Tell him about the birds, squirrels, rabbits, trees, flowers, and all you see. Encourage him to see even things that you do not see, or if he is not inclined to observe readily, call his attention to the objects of nature, and gradually explain their life to him. He will soon begin to ask questions. Answer every sensible question truthfully—I want to emphasize this point. I have made it a rule to give information when it is asked for, and almost at no other time—at least not until the child shows by some word or act that he is ready for it. The best way to teach a child is to give him truthful answers to his questions. Some one has said, "It makes a vast difference whether the soul of the child is regarded as a piece of blank paper to be written upon, or as a living power to be quickened by sympathy, to be educated by truth."

I remember when my oldest child was about two years old, that in watching the sunset he said, "Mother, where does the sun go when it sets?" I explained to him as well as I could, and then, taking an apple to represent the earth, showed him how the little Chinese children had sunlight when it was dark on our side of the earth. Whenever he talked about it afterward he always said, "After dark the sun is down with the little Chinese children." One day about three years later, he came running home from kindergarten and exclaimed, "Oh, Mother, now I know what you mean by the sun setting." Then he repeated for me the little song, "Good morning, merry sunshine."

"Good morning, Merry Sunshine,  
How did you wake so soon?  
You've scared the little stars away,  
And driven away the moon.

"I saw you go to sleep last night,  
Before I ceased my playing;  
How did you get 'way over there,  
And where have you been staying?"

"I never go to sleep, dear child,  
I just go round to see  
My little children of the East,  
Who rise and watch for me.

"I waken all the birds and bees  
And flowers on my way,  
And last of all the little child,  
Who stays out late to play."

—Eleanor Smith.

Another time, my boy asked the question, "How are the mountains made?" To explain to him I took two apples, setting one in the window and letting it shrivel up, and baking the other at the first suitable opportunity. In showing the baked apple to the children, I pointed out that heat had made it burst out of the skin and that in just this way, the earth, which was hot at the center, erupted into mountains.

With the other apple I showed how the drying of the skin had made ridges, like those on the crust of the earth. Some months later the boy went to visit his uncle, who is a geologist, and when the conversation turned upon mountains, he remembered all I had said, and talked most intelligently on this subject.

On our walks through the woods I do not say, "There is a beautiful tree," but rather, "There is an oak or an elm tree." When they were four or five years old, my children knew all the trees in our suburb, not only by their leaves, but by their bark. In the same way, they have learned about the flowers. Even the baby knows a "robber" (robin).—Mrs. Princess B. Trowbridge, in National Kindergarten Association bulletin.

## From a District Organizer

*Dear Sisters of the London District:* I take this method of writing to you all, to tell you why I have been so inactive since our convention in Saint Thomas last October.

The week following our convention, the "flu" broke out in all its fury, and I left my home, and gave my services to suffering humanity, Brother Tier working, and caring for himself. In January I was called home to the bedside of my dear companion who was stricken down with heart trouble, brought on from the influenza which he had in the September previous, though we thought at the time it was typhoid fever.

From the first of February he sat in a large armchair, night and day, until ten days before he passed away, when he took to bed. I had to give up all my local and district work, to care for my husband through the trying days of his illness, devoting all my time to his needs and comforts. I shall never forget the kindness of the Saints during those days of suffering, mental and physical. They came to my assistance generously, the brothers taking turns sitting up nights, some of the sisters also sharing the vigils. It would do anyone good to see how Brother Tier enjoyed their company, and the knowledge that I was getting some sorely-needed rest.

Now he has gone to his well-earned reward, and I am left, heart-broken and lonely, my eyes blinded with tears as I write. I do not want to murmur or complain at my lot. Those who have been called to pass through a similar trial can really sympathize with me. My faith is unshaken, and remains centered in a loving Father who has never made a mistake, or asked one of his children to shed needless tears.

I know that if I can endure to the end, I shall again meet my beloved companion. The closing scenes of his life were very impressive and beautiful. On Sunday, June 1, the officers brought the sacrament to him and Elder Doty, who was lying in the next room, ill with typhoid fever. Sister Hackey, who nursed him, and I, also, received of the emblems. After the brethren had gone, I sat on the side of my husband's bed and hummed a few tunes from the Zion's Praises. Brother Tier joined in singing, his voice clear and sweet. Sister Hackey also joined us, and we sang Nos. 8, 10, and 137. Then he repeated "Praise God from whom all blessings flow," a saying he repeated frequently during the hours which followed. He slept peacefully away, passing at three p. m., Monday, June 2. He was never happier than when doing something for the church, or God's servants, many of whom stayed with us in London.

Those dear, good days are gone, and I must adjust myself as best I may, to new conditions. I am willing to give my services to the church, and woman's work therein. I am especially interested in the girl movement. At present I feel weak in body, and distressed in mind but hope to be useful

soon. Our local auxiliary has shown me much kindness, and the sisters of Saint Thomas, Stratford, and Watertown also sent me letters of sympathy, supporting me by their prayers. I do want to thank you, one and all, for your kind sympathy, and pray that I will be able to live worthy of your confidence and esteem. I will try to visit all of you this summer, and encourage you in your auxiliary work.

Elder Grice, of Crosswell, Michigan, officiated at Brother Tier's funeral service using the quotation, "Eye hath not seen," etc. He was very much blessed with the Spirit while discoursing, many nonmembers present speaking, afterwards, of the wonderful sermon, declaring it to be the best they had ever heard. The many beautiful floral offerings sent from shopmates, employer, and Saints, carried silent messages of peace and comfort, as they spoke of the esteem in which my dear companion had been held.

Dear Sisters, I still need your prayers.

LONDON, ONTARIO, 661 Lome Avenue.

ROSA TIER.

### Not Understood

Not understood, we move along asunder,  
Our paths grow wider as the seasons creep;  
Along the years we marvel and we wonder  
Why life is life? And then we fall asleep—  
Not understood.

Not understood, we gather false impressions  
And hug them closer as the years go by,  
'Til virtues often seem to us transgressions,  
And thus men rise and fall, and live and die—  
Not understood.

Not understood—how trifles often change us,  
The thoughtless sentence or the fancied slight,  
Destroy long years of friendship and estrange us,  
And on our souls there falls a freezing blight—  
Not understood.

How many cheerless, lonely hearts are aching  
For lack of sympathy—Ah, day by day  
How many cheerless lonely hearts are breaking,  
How many noble spirits pass away—  
Not understood.

Oh, God! That men could see a little clearer  
Or judge less harshly where they cannot see—  
Oh, God! That men would draw a little nearer  
One another, they'd be nearer thee—  
And understood.

—Selected.

However unideal it be, it is certain that the great majority of people are restrained by accepted beliefs, by the opinion of society, by the vision of those who have seen for themselves. Nothing is finally secure until everyone believes on personal conviction, whatever others may think, and guides his life by an authority his whole being can accept; but we are not helped on towards that by repudiating all ideals, all social restraints.—W. E. Orchard, in *The Outlook for Religion*.

Like the permeating leaven which works unseen, or the seed which grows unobserved, the divine Spirit, often without demonstration, renews human hearts and fills them with the life of heaven.—Samuel F. Halfyard, in *Cardinal Truths of the Gospel*.

## LETTER DEPARTMENT

### The Christmas Offering

Daily we are receiving some splendid letters from the various schools who are zealously working for a greater offering this year. In a letter received from C. A. Ralston, Christmas offering treasurer of the Wiley, Colorado, Sunday school, we quote the following. "We have an enrollment of 50 members and have set our aim for \$365. Last year we raised a little over \$250, but we thought with a little extra effort we could make it amount to \$1 for each day of the year or a total of \$365."

We like the sound of this, for it denotes the proper attitude, and a sincerity combined with earnest efforts are sure to bring about the desired results. Brother Ralston also tells us they have four pigs that have been donated to the offering and that they are going to feed them well so that when they are sold they will bring the largest amount possible. We have great hopes for these pigs and hope they will eat heartily and fatten easily. We are wondering how many more of our members will be willing to donate a pig to their school for the offering cause.

We are forced to again call the attention of the schools to the fact that a number of the schools have not responded and returned the cards which were sent to them early in the year asking for information relative to enrollment, etc., name and address of superintendent and other information. We are also advised that some of the schools have not received clocks and we sincerely hope that if your school is not using a clock that you will ask your superintendent whether or not these clocks had been received and if not will you please write us immediately so that we can see that your school is supplied.

We are very earnestly trying to get clocks into every one of our schools, but we cannot do this without some cooperation from the school. Won't you help us? Don't forget that we are also interested in knowing the progress of your school, write us telling us about the success you are having so that we may spread the enthusiasm to others. We will soon publish a statement showing the schools that have passed the \$2.50-per-member mark this year and we desire to hear from every one of the schools, who have not already reported, telling us the date they passed this mark.

Very sincerely,

ARTHUR W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

*The Bishopric Advocate*  
for 1919

### Every Member a Tithe Payer

#### SAVING

Secretary of Commerce, William C. Redfield said: "To win the war we need production and yet again production. This means saving waste of every kind, waste of time, waste of material, waste of money. If this is done in our industries we shall become like manufacturing athletes and that is just the condition in which we shall be best fit to meet the 'after the war' problem."

If this is true to enable us to be politically free it is also true to enable us to be spiritually free. We must save for the Lord just as carefully as for our nation and then pay the Lord what is due him out of our savings which is one tenth—the tithe.

### Our Church Societies, Etc.

We seem to be growing a considerable number of societies. If it be wise or otherwise, time will tell, but when we are in the business why not have another one, to be known as the "Pioneer Society"?

Some limit the age at twenty-two years and some at thirty-five years for other societies. If it is good for one age to have a society, why not the pioneers?

If it is wise or otherwise to have so many societies, let us have all that is coming to us. We know it will increase our meetings, if that be wise or otherwise, time will tell.

The pioneer society would have the usual functions in it, such as pioneer prayer meetings, pioneer banquets, and pioneer social promoters, etc.

If it be wise or otherwise for one age to have societies, why not give the pioneers a chance, otherwise it looks selfish to see them minus a society.

Yours for fair play,

J. H. TYRRELL.

CHATHAM, ONTARIO, 197 King Street West.

ORCHARDVILLE, ILLINOIS, July 7, 1919.

*Editors Herald:* It has been some time since I wrote to your pages, and I take this privilege to inform the Saints that I am still alive and in the work, with our noble missionaries, W. H. Kelley, Henry Sparling, and F. L. Sawley. I am glad to report that by the aid of these men and our local force, the work is progressing nicely. I have had the pleasure of visiting a number of places of worship among the Saints, and I find a growing interest.

I note with pleasure the success of our late district conference. Quite a representation was present of the priesthood and in the legislative work. We still look forward for more progress in the future. We have on foot a move for the repairing of the Kinmundy church, which has been idle so long. In visiting that place I find a fine band of Saints who are now willing to furnish means to repair their church, regardless of the cost. Also the Bungay Branch there is contemplating the erection of a new church.

The Brush Creek Branch, of which our worthy Brother William Clements is president, is repairing their church. My home branch, Poplar Creek, has just completed their new church, and will dedicate it Sunday, July 27.

I do not know the whereabouts of Brethren Kelley and Sparling. I would like to have these brethren take notice, and write me.

I also note the reunion which will be at Springerton, August 15 to 24 inclusive. We are expecting our patriarch, Joshua Carlisle, with our missionaries, and all our local force.

In conclusion I will say to the priesthood of all branches, and members also, Be humble and faithful; attend all services in your branches, preaching, prayer meeting, Sunday school, and Religio, and keep the camp fire blazing.

In bonds,

R. H. HENSON.

NORTHWEST VALLEY, DUNEDIN, NEW ZEALAND.

*Editors Herald:* We are beginning to move along here. We had Brother A. V. Robinson with us for nearly four months and he gave us some grand sermons and advice. He baptized four the day before he left to return to Auckland, and I am pleased to say that the husband of one of the new members is to be baptized to-morrow evening, so we are looking forward to a good meeting. He is a fine fellow, and will be a credit to the branch, and we hope that more will become interested in the angel's message, and so become members of the great kingdom of God.

We are anxiously looking for news of the General Conference, for I believe that big things are about to eventuate for the good of the church.

We have had some grand meetings lately, and the Spirit of God was with us, and if we continue to come together in fasting and prayer, we will have a further outpouring of his Spirit.

I am pleased to see that the work is looking brighter in Toronto, and, according to all reports, you have the right man in the right place. We pray that the work will not be hampered through the actions of one who should have acted differently.

Before we received any details of the above, we all knew where the fault lay, and were astounded to think that he should act as he has, after preaching such powerful sermons and receiving many manifestations. It is an object lesson to us to be ever on the watch lest we stumble also. How we need the united prayers of all to strengthen and keep us in the straight and narrow way.

I did not send in my report last year for the epidemic was at its height, and all our meetings were suspended for a while, but I hope I shall have a good report by the end of this year. I am thankful to say that all the Saints who had the influenza were raised up to health and strength again, and we all feel grateful to God when we think of the many sad cases in our midst. May we continue to move onward and upward until Zion is established in these latter days.

Ever praying for the advancement of this, the greatest work on earth, I remain

Your brother in gospel bonds,

23 Cornhill Street.

J. C. BRADLEY.

IN ACTIVE SERVICE OVERSEAS, June 20, 1919.

*Editors Herald:* I have been in the service with the U. S. Marines a year now. Little have I done of real worth, and at times I have almost failed to live up to the standard I had set. I found myself sinking step by step, and was beginning to sow my wild oats as it were.

I never did pray much; my thoughts seemed to be on other things than that which was right. True, at times my conscience has hurt me, and I have asked forgiveness, but I have failed to put forth a full effort to live the life God would have me live.

For a while in my military life temptations were not so plentiful as they have been since I have been in France. At first I found a friend, a Christian Scientist in belief. He was a good boy and we became close friends. But while in Virginia, just a few days before time to leave, he got the influenza and failed to get across with us. While with him, every night we would take a walk by ourselves and read our Bibles, and ask the Lord to help us live as he would have us live.

After we were separated, I was lost. There was no one I cared to associate with as closely as I did with him, and until about two months ago I found myself going down. The thing that brought me to my feet again was the taunt of some of the boys. One day when I was doing things I shouldn't, one of the boys said to me, "What would your mother say if she could see you now?" That was enough. I knew what she would say, and I didn't care to have her know.

This set me thinking. If I was doing things that I knew I would be ashamed to let my dear mother know, how much more should I be ashamed to let my blessed Master know. He knew it. Of course he did.

Now I am trying to live a better life than I ever lived

before. It is harder to do, and the temptation is greater than ever before.

Young brethren, please hold in your minds that if there is anything you desire to hold from the knowledge of the dearest woman on the earth, your mother, you also desire to hold it from the Lord. There is but one way to keep it from his knowledge. Don't do it.

Pray for me, and for all of the young that may be in need of your prayers.

Yours in bonds,

PRIVATE O. V. COOP.

Supply Company, 11th Marines, A. E. F., France, A. P. O. 738.

OYEN, ALBERTA, July 8, 1919.

*Editors Herald:* A very interesting gathering was held at the home of Sister G. A. Taylor on Wednesday last, when the first annual meeting of the "Cradle Roll" took place. Over thirty Saints, mothers and children, were present.

The meeting was addressed by Elder George Lindsay and others, and Sister Taylor gave a short sketch of the work. A short program of songs and recitations was given, and thoroughly enjoyed.

Sister Taylor is to be highly commended for the work done amongst the little ones here, and we trust she will receive the support of all who are interested in the spread of the gospel, as thereby many will be brought into the light.

Yours in bonds,

W. N. CHANDLER.

WRAY, COLORADO, July 14, 1919.

*Editors Herald:* I have lately been more than ever impressed with the inconsistency of professed messengers of Christ who, by virtue of their assuming that which "no man taketh to himself," run without tidings.

Recently Brother J. Charles May and I stepped into the meeting of an evangelist (am I doing violence to the term?) whom we had previously heard and who had been made aware of our identity. He immediately began an assault upon the idea of living apostles. Note his substitute for logic:

"'God hath set some in the church,' etc., and they are still there [the same twelve], Christ having ascended to heaven that he might become the head of the church." He also gave us to understand that spiritual gifts are no longer to be expected.

Carrying the figure a little further: this gentleman then represents a body having its head and vital organs taken to a far distant country with absolutely no communication between them and the "remains," and with all food withheld. This body, deprived of eyes, is expected to read the bill of fare and be nourished with the knowledge of what used to be on the table. Is it any wonder there is scarcely enough of that body left to become putrid?

Talking one evening to four young ladies, he stated that his church has no organization. In the last sermon he heard, he made an effort to show that there was no need of any reorganization as the church of Christ has never been disorganized. The only one of the young ladies to take any step was baptized the day following that sermon by Brother May.

Assembling at the water with a few Saints and friends for the baptism, we found a group preparing to observe the ordinance on behalf of this evangelist. He and his two assistants were conspicuous by their absence. It was done by a harvest hand whom no one in the neighborhood knew to be a preacher. One of the candidates had talked several times with Brother May and me. He could not give up the idea that all organization is of the Devil, and had once

given me to understand that if we would baptize him without his going into any organization he would receive the ordinance. After the baptisms, each group having witnessed the ceremony of the other, the writer could not refrain from saying to Brother May that Mr. — had what he wanted: baptism, without getting into anything.

This message never loses by comparison with any of the creations of men, and our faith increases as we see the results of each new encounter.

JAMES A. THOMAS.

FORT DODGE, IOWA, July 21, 1919.

*Editors Herald:* On July 19 and 20 it was the writer's good pleasure to attend a two-day meeting at Auburn, Iowa (Gallands Grove District).

The district presidency have appointed several series of two-day meetings throughout the district, the meeting at Auburn being the first of the series. There was such a splendid spirit of unity and good will throughout the meetings that it is worthy of special note.

The Saints who make up the congregation at Auburn, for the greater part, live in the country, some coming a distance of sixteen and even twenty miles to attend services. And this not only for the special services, but they attend regularly on Sunday when the roads are passable. The Lanesboro Saints, who have no place to meet, have been meeting with the Auburn Saints for some time past, and it was an enjoyable season indeed when on Sunday, in harmony with their own wishes and the advice of the district presidency, the membership of the Lanesboro Branch who were still resident within its precincts were transferred into the Auburn Branch, thus making a good branch of active resident Saints.

Election of officers was held in the same meeting, and the unanimous choice of the Saints was for Brother William A. Carroll, who has long been president of the Auburn Branch, to be president of the renewed organization. Elder George G. Juergens, Priest M. B. Skinner; Abel H. Reynolds and Oris Salisbury, deacons, are associated with Brother Carroll in the work, and will no doubt prove their faith by their works as they have in the past. Brother Herald Salisbury was chosen clerk, Brother Emery Salisbury, chorister, and Sister Ruth Juergens, organist. We are expecting good work from this sector.

Elder James B. Barrett, who is our missionary and also our district president, was on the ground and preached for the Saints on Saturday evening. Sunday school was held in the morning, followed by preaching by the writer. The afternoon session was occupied in a business session, and Elder Barrett closed the series with a sermon in the evening. Elder Barrett also gave some helpful instruction to the priesthood, outlining some of his plans, and his expectancy for the year's work.

There is a great field for work in this district. And the writer feels that there is no need more pressing at the present time than that our young people should be won to the cause. I heard Sir John Foster Frazier lecture here recently on the question of "remaking the map of the world," and among other things he said that France's wealth of young men had been mercilessly destroyed in the late war.

And when one looks around and begins to take an inventory of the church ranks, he must be conscious that the "spirit of the times" has been waging a devastating war on the church. Many times Sunday school sessions are made up of children under twelve, and middle-aged and sometimes gray-haired people. The middle class, the young men and women, full of life and energy, find the church services too dull. And can we blame them? It isn't because the gospel

has lost its power, nor that the young people are extraordinarily wayward, but rather because in our church policy we fail to provide the proper contact with the different natures of the people who make up our congregations. This fault is unquestionably local, as it is quite evident that general church authorities have sensed this need long ago, but we are too slow to fall in line.

Time was in this broad land of ours when a farmer was an object of mirth and laughter, because of what people termed his "green, gawky appearance," contrasted with the "natural people." But times have changed and most people have come to realize that back of all our wealth, our progress and growth, is the progressive American farmer. And one would think many times that our young people were either "angels of light," not capable of wrongdoing, or else "misfits," not capable of being used, since they are left so beautifully alone. But if this generation of the church succeeds in pushing the cause of the restored gospel as high as the Lord's expectancy for it, it must come to the realization that one of its wealthy physical and spiritual resources is its young people.

How much, then, depends on the local priesthood, and upon the parents, for if our young people grow up into manhood and womanhood without being awakened to a God-consciousness, who will be to blame?

C. E. ANDERSON.

Box 211.

HILO, HAWAII, July 7, 1919.

THE FIRST PRESIDENCY,  
Independence, Missouri.

*Dear Brethren:* Hilo had the biggest celebration in her history and all week preparations were being perfected for accommodating the crowds. All hotel space was reserved and also available room in private homes.

The boat arriving Thursday from Honolulu brought as many as it could accommodate, and people began arriving from all parts of the Islands. It almost taxed Hilo's capacity to take care of the crowds. We took care of twelve here in our little four-room quarters on the night of the Fourth. Brother Puuhau had ten, and others in proportion.

The celebration took place on the 4th and 5th. A fine program of clean sports was carried out, including senior and junior six-oar boat races in which three crews from Honolulu competed; also horse races, ball games, track meet, etc. The first evening was a Japanese Sampan parade in the harbor, and fireworks, and the next evening a Japanese lantern parade on land. Two airplanes (from the naval base in Honolulu) flew each day, thereby bringing Hilo's celebration right up-to-date.

Thursday, July 3, the first official airplane mail was carried from Honolulu to Hilo. The Honolulu Sunday school sent greetings to our Hilo school. Sunday, July 6, the airplanes returned to Honolulu carrying mail and the Hilo postmaster.

On account of the holiday spirit prevailing, no extra services or missionary trips were undertaken. Yesterday's services were well attended considering the strenuous celebration which had just closed. Of course the attendance was partially abnormal, since some half dozen young people from Honolulu were present.

In gospel bonds.

M. A. McCONLEY.

HEARNE, TEXAS, July 22, 1919.

*Editors Herald:* The conference and reunion of the Texas Central District, held here July 12th to 21st was excellent from start to finish and a means of comfort and strength to those who attended.

Apostle J. F. Curtis, with the district presidency and the

writer were chosen to preside over the meetings. Peace, harmony, and love seemed to reign supreme in all our efforts and the Saints of God were made to feel that it is good indeed to be a Saint in latter days. The speakers were: J. F. Curtis, F. M. Slover, M. F. Gowell, J. M. Nunley, J. C. Clevenger, and A. J. Banta, district president. The preaching of the word was in power and in much assurance. The prayer meetings were good. The auxiliary work was looked after, and in the afternoons there was round-table work, presided over by J. F. Curtis and the writer, in which much valuable information was imparted to the Saints. Four were baptized, and one priest and one deacon were ordained. Taken as a whole the meetings were very highly educational in gospel work, and will be of great benefit to those who are determined to work for the Master.

Apostle J. F. Curtis rendered excellent help in making the meeting a success by his good sermons and advice. The Spirit of God was with us to cheer, educate and guide us in our work.

Brother A. J. Banta, the district president and Bishop's agent, is the son of Brother Elijah Banta who was one of the old stand-bys in the early days of the Reorganization, and is a chip off the old block. What a grand thing it is to see the son of the old veteran walking in the footsteps of the father.

A great many of the Saints did not attend the reunion on account of being thrown behind in their work because of so much rain this summer. This was a drawback, for those who did not attend missed a great treat. To those who may ask how do you like your new field? will say that I like it fine, from the fact I am in the field to labor for Christ and to spread his glorious gospel which is worth more to me than all earthly honors, or silver, gold, or diamonds. I like any field where I can keep busy working for the Master. This is a very important field and needs to be worked in order to get results and the missionaries as well as the local men need all the help and support they can get from any quarter in order to spread the gospel. We have no time for back-biting or quarreling over methods of work, for our rule of action is plainly stated in the law of God. I am authorized to state that I have been appointed to act as missionary in charge of Texas and New Mexico; and I am anxious to get in touch with all the Saints either in person or by letter, in order to learn the conditions and circumstances regarding the work where you live. I advise every Saint who may read this to do all he can to secure new openings or places for preaching the word so that the missionaries may be kept busy in the work in which they have been called. The command is to preach the word and let our light shine before men, by walking in the steps of our Savior. "It becometh every man who hath been warned to warn his neighbor." Let that warning be not only by precept but also by a godly example and God will bless you and you will see our work prosper and souls saved in the kingdom of God.

Please write to me as requested above. Until further notice address me at Dallas, Texas, general delivery.

Sincerely yours,

F. M. SLOVER.

BURLINGTON, IOWA, July 29, 1919.

*Editors Herald:* Sunday, July 20, was a "red-letter day" for the Nauvoo District, in the observance of a sort of "rally day" or union service at Nauvoo. Urgent invitation was sent by Brother P. R. Burton to the various branches of the district, and the result was gratifying, as the registry book at the Mansion House showed an attendance approximating 125. The order of services was as follows: Sunday school at 10 a. m. in charge of district officers; preaching

at 11 by Brother D. J. Williams, and preaching again at 3 p. m. by Brother Burton. It had been the plan to hold all services and have a big basket dinner on the lawn of the old Homestead, but the willow bugs encroached upon our freedom, and both services and dinner were under the shelter of the Nauvoo House, within a few feet of the gentle plashing of the Mississippi. Brother and Sister Burton who now occupy the house, were most hospitable host and hostess, as were also Brother and Sister Layton at the Mansion House. Brother Burton was heard to remark that when all the children came home it kept him busy to look after them, but he wore a cheerful smile all day, and said at parting he hoped the "family reunion" would be repeated soon again—the unanimous desire of all who attended, we are sure. A good feeling was manifested through the entire day, from the opening of the Sunday school session, at which an attendance of 76 was reported, and the offerings amounting to something over eight dollars were by unanimous vote, appropriated to the advancement of the work at Nauvoo. We were told that it was the first time a service had been held in the Nauvoo House since the 40's and Brother Burton's voice broke with feeling in the opening prayer of the Sunday school session, in words of gratitude that the hearts of the Lord's people were again turning to this, the "cornerstone of Zion."

In his morning discourse, Brother Williams set out under the subject, "The science of character," forcefully and earnestly, the principles whereby character may be developed in accord with the gospel law.

If we may judge by a large, somewhat elaborate chart, Brother Burton expected to "establish our faith" with a gospel sermon on first principles in the afternoon, but the sermon developed into a strong, forceful, uplifting admonition to the Saints—a plea for greater diligence, lives more closely in accord with our profession, and the saving of the children to the church.

A special feature at the afternoon service which elicited much comment was the sketching in color of Joseph the Martyr, by Brother James MacIntire of Burlington, while a quartet sang "Book of Mormon hid for ages," and "Prophet." This work was most excellently done. Some nonmembers, residents of Nauvoo attended the preaching services, and we parted feeling that good had been done, and that we had all derived much pleasure and benefit from the day's association. Five of our seven branches were represented, and some from outlying parts of the district, with two visitors from Quincy.

Brother D. J. Williams held a series of meetings at or near Middletown, about twelve miles west of Burlington, last week, these meetings being led up to by his having met the Adventist people there in response to a request of one of our members residing there. Good interest is reported and some investigation. While immediate results are not apparent, it is hoped that it will mean the adding of one or more to the fold.

Attendance has suffered just a little owing to summer vacations, but is picking up again, and we were especially gratified at the well-filled house for Religio Sunday evening, when the special feature of the program was a debate by four of our young people on the proposition; "Resolved; that the moving picture show is a menace to the community." Both affirmative and negative were so excellently presented that the judges confessed themselves in a plight to know to whom the honors were due. The final summarizing by the affirmative was perhaps what balanced the vote, though the negative put forth some excellent arguments for the educational possibilities of the cinemetograph. Sensational posters were displayed by the affirmative, and educational authorities quoted by both sides; scriptural references

were used on the one hand, and the use of the cinema in our large branches referred to on the other. The subject was earnestly discussed, and yet with all good feeling. Some amusement was aroused by the sallies of both affirmative and negative, and in all we are sure the session did credit to the participants and gave pleasure and benefit to the listeners.

CORRESPONDENT.

SPRINGFIELD, MISSOURI, July 28, 1919.

*Editors Herald:* We wish the readers of the HERALD to know we are in our field of labor for another year, and anxious to get in touch with the Saints, especially of the Southern Missouri District.

We would like to hear from any wanting preaching or visiting in their community. The only way a missionary has to know your needs is to hear from you. I see where one member writing to the papers from Missouri said he had not heard a sermon in two years. Many times the missionary is not to blame for not coming. He must know where preaching is wanted.

Come to our reunion to be held at Springfield, Missouri, August 20 to 31. There should be a good representation of the district there at that time. Make the effort necessary to be there. This work calls for sacrifice, and to come to the conference and reunion is a good time to make it.

Get into your Ford or wagon or come on the train, and bring your family and friends and have a good time with us. Don't forget the date and place. We will look for you.

Your brother,

H. E. WINEGAR.

Home address: INDEPENDENCE, MISSOURI, 1423 Kensington Avenue.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

EASTERN IOWA.—At Oelwein, June 20-22, E. R. Davis presiding, Amos Berve assisting. Elder Berve was elected president of the district and given power to choose assistant. Cora Hart elected secretary; John Heide, treasurer; Florence Pool, member library board and member gospel literature board. Time and place of next conference left with district presidency. Hearty vote of thanks extended to Brethren Sparling and Davis for their faithfulness in labor while among us. We heartily welcome Brother Berve. Cora B. Hart, secretary.

NORTHEASTERN MISSOURI.—At Bevier, Missouri, June 21, 10 a. m.; W. B. Richards, A. McCord, and John Davis presiding; William C. Chapman and Vernie Ruch, clerks. Bevier, Higbee, and Menefee Branches reported. An amendment to the by-laws to change our annual conference from June to February, and our semiannual conference from November to August was presented, and will come up at our next conference for final action. F. T. Mussel was elected district president; W. B. Richards, vice president; William C. Chapman, secretary-treasurer. William C. Chapman, secretary.

SOUTHERN NEBRASKA.—Nebraska City, June 7 and 8. Branches reporting: Blue River, Eustis, Nebraska City, Lincoln, and Fairfield. A motion prevailed to publish a district paper called *The Arimat*, the staff to consist of H. A. Higgins, J. L. Parker, and E. E. Long, as published in the first issue. H. A. Higgins resigned as president, and J. L. Parker was elected to fill vacancy. He chose as his associates H. A. Higgins and Samuel Broliar. Blanche I. Andrews also resigned as secretary. Edith Trask was elected to succeed her. M. A. Smith was elected to succeed F. H. Higgins as recorder. Ned O. Calhoun was ordained an elder and Grover Wall a priest. Speakers of the conference were J. A. Dowker, H. A. Higgins, and J. L. Parker. Adjourned to meet at Fairfield some time in October. Edith Trask, secretary.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—With the Clear Lake Branch, at Clear Lake, Michigan, June 14, 15.

Saturday: Opening business session at 10 a. m., with the district presidency presiding. At 2.15 p. m., business session. At 3.30 p. m. the Oriole Girls and Boy Scouts entertained the young people at conference with a picnic at the lake. Preaching service at 8 p. m. Sunday: 8 a. m., young people's prayer meeting; 9 a. m., sacrament meeting; 3.30 p. m., preaching service; 4 p. m., open priesthood meeting; 8 p. m., preaching service. The conference was well attended and thoroughly enjoyed by all, a goodly portion of God's Spirit being present. Clarke E. Buckley, assistant secretary.

**SPOKANE.**—At the reunion grounds near Gifford, Idaho, June 28, 1919. No member of the presidency being present, the assembly was called to order by Oliver Turnbull, secretary. J. A. Bronson was chosen to preside, and he chose W. F. Yates and Pearl Reed to assist. Statistical reports from Valley, Idaho, 67, gain 5; Sagle, Idaho, 57, loss 1; Gifford, Idaho, 111, gain 8; Mansfield, 38; Spokane, 331, gain 4; Palouse, Washington, 19. Voted unanimously that we hold a reunion in 1920, place and time left to district presidency to report to fall conference. W. F. Yates, J. A. Bronson, and Oliver Turnbull were chosen as a committee to revise our district resolutions, and report to next district conference. On account of so many having moved away, Mansfield, Washington, Branch was declared disorganized and the district officers authorized to grant letters to members to the nearest branch. No recommendation having been received from the joint council, W. F. Yates was elected to serve as district president until next conference. Pearl Reed was elected vice president, and Oliver Turnbull secretary of the district. Sister J. A. Bronson was sustained as member library board, and Charles Crabb elected member gospel literature board. The children were organized and drilled by Brother Kendall. Preaching by Brethren F. A. Smith and William Dexter. Two were baptized and four children blessed. Adjourned to meet at Spokane, Washington, at call of district presidency. Oliver Turnbull, clerk.

**SOUTHERN MISSOURI.**—Conference and conventions at Springfield, Missouri, May 9-11, 1919. Mary Martin, district superintendent, presided, with Benjamin Pearson, secretary. Only 3 schools reported. The treasurer having removed from the district, it was voted that the superintendent appoint some one to fill the office for the remainder of the year. There not being any special work before the convention, the superintendent appointed the secretary as treasurer, and the convention adjourned to meet on the Friday before the next conference. On Saturday morning Brother A. V. Closson called the meeting to order, and after the opening exercises Apostle U. W. Greene was chosen to preside, assisted by the district officials. Branches reporting: Ava, Springfield, Beaver, and Thayer. It was decided to hold a reunion in Springfield this fall, about the time of the next conference; the exact date to be set by the reunion committee, composed of Brethren A. V. Closson, A. W. Duenlar, Francis Bishop, Henry Oliver, Sister Mary Martin of Springfield, and J. F. Cunningham, of Thayer. Bishop's agent, G. A. Davis, of Thayer, reported: Receipts \$379.17; balance on hand \$79.17. Adjourned to meet during the reunion. Benjamin Pearson, secretary.

**FREMONT.**—Tabor, Iowa, June 7, 1919, at 10 a. m. The district presidency was chosen to preside and authorized to complete the organization. Minutes of last conference were read and approved. Branches reporting: Tabor, 68; Henderson, 77; Glenwood, 76; Shenandoah, 104; Hamburg, 59; Bartlett, 49; Thurman, 195. Ministry reporting: T. A. Hougas, J. B. Wildermuth, N. L. Mortimore, M. W. Gaylord, James Comstock, J. W. Dunagan, John Huston, M. M. Case, W. R. Richardson, W. A. Hougas, C. W. Forney, F. B. Knight, William Kuykendall, Roy J. Dunsdon, William Eyles, S. S. Clark. District tent work was discussed. At the afternoon session J. B. Wildermuth was called to assist N. L. Mortimore in presiding in the absence of T. A. Hougas. Next conference at Bartlett, at call of district presidency. Officers elected: T. A. Hougas, district president; N. L. Mortimore, counselor; C. W. Forney, secretary. Priesthood meeting at 9 a. m. Sunday morning. Preaching by R. E. Pratt, N. L. Mortimore, and T. A. Hougas. C. W. Forney, secretary.

**NORTHEASTERN ILLINOIS.**—With Mission Branch, June 14 and 15, J. O. Dutton and Ward L. Christy in charge. Statistical reports from First Chicago, Mission, Sandwich, Rockford, Piper City, Plano, Deselm, Dekalb, West Pullman, Central Chicago, and Belvidere Branches. Ministerial reports show: Sermons, 324; baptisms, 10; ordinations, 1;

children blessed, 12; marriages, 6. Bishop's agent's report, December 1 to May 31: \$4,175 received; on hand, \$613.07. District treasurer reported on district and reunion funds. Reunion date was changed to August 29 to September 7, which is one week later on account of not being able to get the grounds at the time set previously. Election of officers of district resulted as follows: President, J. O. Dutton; vice presidents, J. L. Cooper and C. B. Hartshorn; secretary, F. E. Bone; Bishop's agent sustained as district treasurer; chorister, Ward L. Christy; member library board, John Tenos, member gospel literature board, W. L. Christy. R. N. Burwell sustained as Bishop's agent. Next district conference at Central Chicago in December. Preaching by F. G. Pitt, J. O. Dutton, W. A. McDowell, and W. L. Christy.

**OWEN SOUND.**—At Wiarton, June 14 and 15, presidency of the district, assisted by Elders Harrington and Pycock, presiding. Fifteen branches reported. Financial reports were submitted by district president, secretary, library board, gospel literature board, and Bishop's agent. Officers elected: D. B. Perkins of Clavering, president; N. E. Leeder, jr., Port Elgin, and B. Belrose, Owen Sound, vice presidents; J. H. Leeder, North Bruce, secretary; J. A. Morrison, Owen Sound, Bishop's agent; A. Taylor, Grand Valley, chorister; S. M. Shute, Wiarton, member library board; L. Taylor, Grand Valley, member gospel literature board. Brethren King Cooper, of Guelph, and P. Mason, of Wiarton, were ordained elders; and H. Sagle, of Manitowaning, priest. Delegates to next General Conference: D. B. Perkins, N. E. Leeder, jr., J. A. Morrison, R. J. Wilcox, Ernest Clark, Chester Smith, S. W. Tomlinson, S. G. StJohn, J. Shields, Sr. J. H. Leeder. The speakers were: J. A. Morrison, S. W. Tomlinson, J. Pycock, J. T. Thompson, G. E. Harrington. A season of refreshing to those assembled. J. H. Leeder, secretary.

**SPRING RIVER.**—At Joplin, Missouri, May 31 and June 1. Statistical reports: Angola, 67; Carthage, 58; Fairland, 277; Joplin, 421; Mulberry, 90; Nowata, 83; Pittsburg, 153; Purcell, 77; Scammon, 124; Webb City, 373; Weir, 131; scattered members, 259; total, 2,013. The following branches failed to report: Arma, Lowell, Pleasant View, Traverse. Reports from the priesthood: 1 high priest, 1 seventy, 22 elders, 10 priests, 1 teacher, 1 deacon. The following officers were elected: President, Charles Fry, 1225 West Hayward Avenue, Independence, Missouri; Albert V. Karlstrom, vice president, 1702 Picher Avenue, Joplin, Missouri; John C. Virgin, secretary, 114 South Roane Street, Webb City, Missouri; A. V. Karlstrom, treasurer; Neil McCallum, chorister, Scammon, Kansas; Shelby G. Carrow, member library board, R. F. D. 4, Joplin, Missouri; Alice Jones, member gospel literature board, Scammon, Kansas; Shelby G. Carrow, member auditing committee; Will Bath, Scammon, Kansas, was elected to fill unexpired term of one year as member of auditing committee made vacant upon resignation of A. V. Karlstrom. Appointment of A. V. Karlstrom as Bishop's agent accepted by conference. Next conference to be held at Nowata, Oklahoma, October 18 and 19, 1919. John C. Virgin, secretary.

**GALLANDS GROVE.**—At Mallard, Iowa, June 7 and 8. Cherokee, Denison, Gallands Grove, Deloit, Mallard, Dow City, and Coalville Branches reported. Reports from 9 elders. Report of E. R. Butterworth on dining tent at Dow City reunion, 1918, shows profit of \$70. C. E. Anderson, Bishop's agent, reports \$1,933 as receipts for quarter ending June 7. Virgil Butterworth, treasurer of the library board, reports \$14.47 in the treasury. The advisability of consolidating the Lanesboro and Auburn Branches was considered; no definite action was taken at the conference, but proceedings relative to the consolidation was left to the discretion of the district presidency. Officers elected for coming year: President, J. B. Barrett; associates, C. E. Anderson and E. R. Butterworth; secretary, Wave Cross; treasurer, C. E. Anderson; member of library board, Virgil Butterworth; chorister, James Pearsall; assistant, Eunice Dobson; Bishop's agent, C. E. Anderson; historian, F. R. Schafer. The conference adjourned to meet at Denison, Iowa, the first Saturday and Sunday in October. Wave Cross, secretary, 1811 Eighth Avenue North, Fort Dodge, Iowa.

### Convention Minutes

**MOBILE.**—Sunday School Association met at Bay Minette, Alabama, May 9, 1919. Prayer meeting at 9 a. m. Institute session at 11.30. Business meeting at 3 p. m. Officers reporting: superintendent, assistant superintendent, secretary-treasurer, home department superintendent, and Christmas

offering superintendent. Delegates to General Convention reported. School reports were read. The coordinating plan as adopted by the general church and auxiliaries was adopted. A budget of \$8 for officers' expenses till next convention was adopted. The schools of the district were requested to assist in purchasing a typewriter for the district superintendent. A session of institute work was held in the evening. Adjourned to meet sometime during the next district conference. Edna Cochran, secretary.

**OWEN SOUND.**—Sunday school, at Wiarton, June 13, at 10 a. m. Enrollment of district increased from 816 to 842. One new school organized, Port Arthur. The work of the home department greatly improved. The district resolved to bear the expense of one delegate to 1920 General Conference. All officers reelected, except treasurer, Melvin Perkins being elected. Convention adjourned to meet Thursday preceding district conference. Lillian Perkins, secretary.

**NORTH DAKOTA.**—Sunday school, at Burlington, July 8. District officers in charge. Reports from officers read. Officers elected: Thomas Leitch, superintendent; Ferd Hammel, assistant superintendent; Gladys Darling, secretary-treasurer; Jennie Cluver, home department superintendent; Edna Bailey, cradle roll superintendent; Sister Will Almy, member of library board; Lydia Moffit, member good literature board. Adjourned to meet same place and day of next conference. Gladys Darling, secretary.

**CLINTON.**—Religio, at Mapleton, Kansas, June 6, 1919, at 2.30 p. m., with district officers in charge. Reports from district officers and locals read. A standard of excellence was adopted for the district. The following officers were elected: Mable Braden, president; Orral Andes, vice president; Helen Hawley, secretary; Zora Glick, treasurer; Dollie Masterson, home class superintendent; Vere Davis, temperance superintendent; Ada Hughes, member good literature board; Mary Rolls, member library board; W. W. Kearney, superintendent boy movement; Gertie Bailey, normal superintendent. We met under the coordination plan for the first time, and had success. Adjourned to meet at Coal Hill, November 7, 8, and 9. Helen Hawley, secretary, Fort Scott, Kansas, Route 8.

**KEWANEE.**—Religio, at Rock Island, Illinois, June 6. All locals reported. Officers elected: Edward Jones, Kewanee, president; H. J. Archambault, Rock Island, vice president; Thomas R. Willetts, Rock Island, secretary; Elbert Holmes, Joy, treasurer; Arvilla Lorange, Dahinda, home department superintendent; Effie Denton, Galesburg, superintendent normal department; Sister Elmer C. Peer, Peoria, member library board; Harley Cady, Millersburg, member gospel literature board. Several talks were given regarding the good of a district organization and the benefit to be derived therefrom. F. G. Pitt gave a good talk on the young of the church. U. W. Greene was present and told about the work of the young in the church. Next convention prior to district conference. Thomas R. Willetts, secretary, Rock Island, Illinois.

### Conference Notices

Mobile, at Escatawna, Mississippi, September 5, at 9 a. m. Auxiliary work will be held under the direction of the conference. T. J. Booker, president, Bay Minette, Alabama.

Wheeling District, with Fairview Branch, Glen Easton, West Virginia, August 30 and 31. Opening session 10 a. m. District priesthood meeting on Monday morning, September 1. Regular Sunday school and Religio work will be taken care of within conference time. O. J. Tary, president; Jasper N. Dobbs, secretary.

### Convention Notices

Eastern Colorado Sunday school at Fort Collins, August 22. Mrs. Agnes Massey, secretary.

### Auxiliary Notice

All the societies of the Woman's Auxiliary of Eastern Colorado are asked to send reports of work done, membership, and any other items of importance, together with a collection for expenses of district, to Mrs. J. R. Sutton, Flat Top, Colorado. Send reports to reach me by August 15.

### Two-Day Meetings

At Cash, Michigan, August 16, 17. All are welcome. Bring your baskets. Prominent speakers will be present. William Fligg, president.

At Sandfield Mills, Manitoulin Island, Ontario, September 6 and 7. Come and bring your baskets. All welcome. Arthur Gordon, president.

At Onaway, Michigan, August 16 and 17. Meals will be served free. All bring baskets who can. Arthur E. Starks, president.

### Pastoral

*To the Members of the Clinton District:* We find now upon us, and everywhere, a spirit of great indifference to spiritual things, such as we have never seen before. If at any time and in any way we slight our duties as professed Saints of God, we contribute to the spread of this great paralyzing spirit of indifference. Let us, therefore, be awake to a sense of our heavenly Father and his great work.

First of all, be very humble and prayerful. When opportunity offers, do not fail to tell your neighbors and friends what the gospel has done for you. We can hardly expect the world to be interested in our message unless we demonstrate our own interest in it.

To the scattered ones, and those isolated from branches: We request that you let us know your location and your needs. While we have only one missionary and one local worker for the entire district, and one missionary who gives only a part of his time to the two Kansas counties of our district, we wish to reach all those who need our help. So do not hesitate to write us and state your needs and advise of prospects.

To the priesthood: Let us each try to honor our calling, and do all in our power and by God's help to keep the work moving. We may all feel our weakness many times, but let us each do what we can. Do not allow the cares of this life to occupy all our time and talents.

H. E. MOLER, *President.*

HOLDEN, MISSOURI, 400 East Fourth Street.

### Reunion Calendar

(The figures in parenthesis give the page of the HERALD on which details have been given.)

- Toronto, Low-Banks, Ontario, July 26 to August 10.
- Lamoni Stake, Lamoni, July 30 to August 10 (655).
- Alabama, McKenzie, August 1-10 (527).
- Seattle and British Columbia, Bellingham, Washington, August 1-10 (527).
- Western Oklahoma, Sanders's Grove at Calumet, August 1-10 (552).
- Southern California, Hermosa Beach, August 1-10 (598, 654).
- Eastern Oklahoma, North of Fort Towson, August 1-10 (654, 759).
- Western Nebraska, near Tryon, August 1-10 (702).
- Spring River, Joplin, Missouri, August 1-10 (702).
- Eastern Iowa, Muscatine, August 8-15 (576).
- Kirtland, Ohio, Kirtland, Ohio, August 7-17 (311).
- Des Moines, Runnells, Iowa, August 8-17 (575).
- Clinton, Missouri, Eldorado Springs, August 8-17 (598, 654).
- Southwestern Texas, Pipe Creek, Texas, August 8-17 (conference and ten-day meeting) (655).
- Kewanee, Matherville, Illinois, August 14-25 (759).
- Northeastern Nebraska, Southern Nebraska, Pottawattamie, and Fremont, Iowa, Council Bluffs, Iowa, August 15-24 (552, 703).
- Northern California, Irvington, California, August 14-24 (654).
- Holden, Kansas City, and Independence Stakes, Pertle Springs, August 15-24 (598).
- Far West, Missouri, Stewartville, August 15-24 (654).
- Northwestern Kansas, Alexander, August 16-24 (782).
- Little Sioux and Gallands Grove, Dow City, Iowa, August 22-31 (503).
- Southeastern Illinois, Springerton, Illinois, August 15-24 (654, 735).
- Southern Missouri, Springfield, August 20-31 (702).
- Eastern Colorado, Fort Collins, August 22-31 (735).
- Nauvoo, Illinois, Montrose, Iowa, August 22-31 (527, 759).
- Northern Wisconsin, Chetek, August 22-31 (655).
- Southern Idaho, Hagerman, August 22-31.
- Southern Wisconsin, Madison, August 22-31 (735).
- Northeastern Illinois, Plano, Illinois, August 29 to September 7 (553).
- Southwestern Oregon, Myrtle Point, August 29 to September 7 (759).

### Reunion Notices

Northwestern Kansas, at Alexander, August 16 to 24. Conference 23d, 2 p. m. Officers of district for ensuing year to be elected. Send reports to district secretary, Elsie Ebert, Bazine, Kansas, in time, otherwise to undersigned at Alexander, Kansas, marked "conference matter." Orders

for tents should be sent to J. B. Ansley, Osborne, Kansas, at once. Come prepared to camp. We expect good speakers to be in attendance. John A. Teeters.

**Our Departed Ones**

**NELSON.**—Mary Freese Nelson was born in Copenhagen, Denmark, November 21, 1847. Died May 31, 1919, at Hutchinson, Kansas, after a few hours' illness. She leaves to mourn three daughters, Flora, Cora, and Minnie. She had been a member of the church for nearly fifty years. Sermon by Reverend Wilson of the Presbyterian Church. Burial at Hutchinson, Kansas.

**TURNER.**—Albert Turner, son of Mr. and Mrs. John Turner, was born February 3, 1898, at Gardner, New Mexico. Died at Las Vegas, New Mexico, May 29, 1919. Baptized by J. F. Petre, September 6, 1913. The remains were brought to Raton, New Mexico. Services in charge of Evan Edwards. Sermon by James Watson. Interment in Fairmount Cemetery.

**BANNISTER.**—James Bannister was born March 25, 1887. United with the church early in life. Married Martha B. Dixon, April 12, 1910. Was teacher of the Niagara Falls Branch, and also Bishop's agent. He was attacked with influenza, and after a gallant fight passed away Easter Sunday, leaving to mourn wife and little son, also several sisters, two brothers, and his parents of Vanessa, Ontario. He was highly esteemed and respected in this community. Funeral from the Saints' church, Niagara Falls, New York, William J. Landis officiating. Interment in The Falls Riverdale Cemetery.

**CROSS.**—Julia Evelyn Cross was born June 14, 1843; at Jackson, Jackson County, Michigan. Removed to California in 1874. Baptized in 1885. Died at Stockton, California, July 16, 1919. She leaves to mourn 8 children, 18 grandchildren, 4 great-grandchildren, and many friends. She was an exceptionally self-sacrificing mother, a worthy church member, and a good, faithful friend, and will be greatly missed. Funeral at the church was largely attended. Burial at Parkview Cemetery, H. J. Davison officiating.

**ST. JOHN.**—Martie Roberta, daughter of Estel and Edna May St. John, was born November 10, 1918, at Kansas City, Missouri. Died July 17, 1919, at Kansas City, Missouri. Funeral service conducted from Armourdale Mission, July 19, 1919.

**MCLEAN.**—Helen Mary, six-year-old daughter of Mr. and Mrs. H. H. McLean, was born in Rockford, Minnesota, moving to Council Bluffs with her parents three years ago. She has been a regular attendant of the beginner department of the Sunday school. Died May 3, 1919, after an illness of about three weeks. Besides her parents she leaves one sister, Muriel, aged eight. Funeral sermon by B. S. Lambkin. She was a favorite with young and old, and in her home her bright smile and loving presence will always be missed.

**BEECROFT.**—Henry Beecroft, aged 78 years, 9 months, and 20 days, died at the home of his daughter, Mrs. H. H. McLean, March 25, 1919, at Council Bluffs, Iowa. He had been a member of the church since 1892. His wife passed to her reward in 1909. Eight children survive him, also one sister, 35 grandchildren, and 6 great-grandchildren. Sermon by B. S. Lambkin. Interment in Walnut Hill Cemetery.

**WOOD.**—Guy Herbert, son of Brother James A. and Sister Edith Wood, was born at La Farge, Wisconsin, January 19, 1904. Baptized at Lamoni, Iowa, April 13, 1917. Died July 16, 1919. Death was caused by blood poison, beginning in a small cut in the right leg, which had been afflicted for several years. Funeral service at the home in Greenwood, Wisconsin. Sermon by L. Houghton. Burial in Greenwood Cemetery.

**WOOD.**—Lyle James, infant son of Brother James A. and Sister Edith Wood, was born May 18, 1919. Died July 7, 1919. Funeral service at the home. Sermon by L. Houghton. Burial in the Greenwood Cemetery. Friends and neighbors were all very kind in assisting in laying the little body to rest.

**ALDEN.**—Sister Leah Alden died at her home in Pleasanton, Iowa, April 22, 1919, aged 92 years and 15 days. She united with the Latter Day Saint Church in her youth and lived faithful until death. Funeral at her home. Sermon by M. M. Turpen.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.  
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**FROM HERE AND THERE**

**NEW EDITOR FOR AUTUMN LEAVES**

At a recent meeting of the Board of Publication, Elbert A. Smith's resignation as editor of *Autumn Leaves* was accepted, and Edward D. Moore chosen as editor. For the past few years, the latter has been associated in this work with President Smith.

"July has, with the Saints in Independence, been a month of social, mental, and spiritual uplift," writes Sister Abbie A. Horton. The "Liberty Orchestra Concert," under the direction of Brother R. T. Cooper was an especially auspicious event. The statement made by the editor of the Independence daily is quoted, as indicative of the housing condition: "What of next year? Independence, that sits on a hill, has had a steady growth. More people are coming here to live, business has increased, rentals are higher and the demand for houses is much greater than the supply." Sister Horton suggests that with the wards more thickly settled, there is better opportunity for group work and consequent unity. The "capture of Jerusalem" was recently shown in moving pictures on the lawn, supplemented by explanations by Elder U. W. Greene. Among many other services, one was recently devoted to the young people, with R. V. Hopkins as speaker, and the Temple Builders arranged on the platform.

## WIRELESS A SPLendid PROFESSION

In choosing a trade, profession, or vocation one wants to KNOW that the work will be congenial—that the surroundings will be attractive and conducive to mental and moral progress—that the pay is good—that the work will offer opportunities for advancement and promotion to more responsible work and higher pay—that the field is uncrowded—that one's work will make the world a better place to live in.

Wireless meets all these requirements. The demand for wireless experts is enormous; within the next few years it will be even greater. Salaries are high. Wireless offers unlimited opportunities for advancement. As one of the important means of communication it is a valuable asset to mankind.

The Radio Department of Graceland College offers two thorough radio operators' training courses. For catalogue and full information write the President, Graceland College, Lamoni, Iowa.

## SACRAMENTAL WINE

Every religious organization in the United States will have an opportunity to obtain wine for sacramental purposes under the terms of regulations just issued by the bureau of internal revenue. Deputy Commissioner Gaylord is quoted as saying: "We have endeavored to cut out all red tape and have made the regulations easy for bona fide organizations to follow."—*The American Issue*.

But it will not affect our church, for from its organization it has used only the pure, unfermented juice of the grape, prepared by our own members.

President Frederick M. Smith and family have changed their residence from Independence to Kansas City. A number of church men and their wives from Independence spent a social evening with them recently. Their new home is a comfortable, modest, two-story stucco building adequate to the needs of a family of their size. With the passing of time and the congestion of Saints in the center spot, the demands upon the time and strength of the occupants of the "little gray cottage" in Independence became too great. Their home is in a quiet, pleasant neighborhood in Kansas City where President Smith hopes to have opportunity for some duties pertaining to his work which has necessarily been delayed. He is also easily accessible to his office in Independence.

## CARNIVALS BANNED ON PROTEST OF OUR PASTOR

The newspapers of Scranton, Pennsylvania, under date of June 14, report that on complaint of Elder John H. Lentell, our missionary pastor at that place, the mayor of the city has issued an order prohibiting the usual street carnivals from operating. A lot next to our church building had been occupied at various times by these vulgar tent shows, and when the council and mayor were informed of conditions as they had existed there and elsewhere in the city, the order was issued to put an end to all such trouble in the future, as they had long been a source of much trouble.

A lengthy article appears in *The Springfield, Missouri, Daily Leader* for July 5, over the signature of Elder A. V. Closson, in which our brother answers some misstatements which had appeared in that paper. It was given a most prominent place on the front page, and no doubt will be generally read. We appreciate the tendency among most editors to give the truth on these matters, so far as they can obtain it. We only wish our elders were as active in presenting these things in their proper relation originally instead of waiting till some one has made a lot of assertions which need to be corrected. The newspapers want the news, and are as glad to get it from reliable sources as from others, if it is fairly and interestingly written.

## COMMENDS NORTH DAKOTA REUNION

An item in one of the leading newspapers of Minot, North Dakota, commends most cordially the reunion of the North Dakota District held at that place recently. From it we quote: "The daily program consisted of religious services, preaching and also lectures upon educational subjects. A great many nonmembers of the Latter Day Saint Church were in attendance. A marked feature of the reunion was the large number of young people. One of the efforts of the church is to hold out to its young people educational advantages as well as spiritual. The strides the church has made in educational progress the past five years are a matter of satisfaction to the members."

## RELIGIO WILL LOAN SCHOLARSHIP FUND

The Religio Society has on hand quite a large scholarship fund from which they are glad to loan worthy students in amounts not exceeding \$60 per annum for a reasonable time without interest, upon recommendation of the president of Graceland College. We will be very glad indeed to have this fund entirely in use and hope worthy scholars will make use of this opportunity. Write to The President, Graceland College, Lamoni, Iowa.

G. S. TROWBRIDGE.

## SUCCESSFUL TORONTO REUNION

Brother T. W. Williams is again in Ontario and busy, as usual. From a characteristic letter we quote: "Stopped off for four days' rest at Erie Beach reunion en route from Los Angeles to Toronto. Spoke seven times and presided over one prayer meeting. Large attendance, enthusiastic workers, good preaching, excellent interest. One six o'clock young people's prayer meeting registered 13 songs, 7 prayers, and 87 testimonies. One hundred and twenty-five tents and four hundred campers on the ground.

"Our Low Banks (Toronto District) reunion now in progress, has attendance larger than expected, an excellent spirit, perfect amity and good will. Missionaries on the ground: Joseph Luff, T. W. Williams, George E. Harrington, J. W. Wight, George W. Robley, Archibald Angus, John Shields, John St. John, and S. Tomlinson. Brother Luff left to-day for an eastern reunion, after preaching Sunday and Monday evenings. Reunion continues till August 10."

## "THE SCHOOL OF THE PROPHETS"

One of the leading articles in the July number of *Autumn Leaves*, sent out recently, is an article by Augustine Dwyer, on "The school of the prophets," which should have a wide reading. The brother does not attempt to outline a curriculum, but does present some most inspiring thoughts as to the possibilities of the school.

## LAMONI STAKE REUNION IN PROGRESS

The reunion at this place is progressing nicely. The attendance is about normal, possibly a half dozen tents less, and the interest good. The prayer meetings are of a high order, the gifts of the Spirit being manifested and the Saints edified. The preaching is very good, and the auxiliary and recreational features well-planned and appreciated. There is a good representation of Saints and of the ministry from other districts. Extreme heat and much dust prevailed the first day or two, but a half-inch rain brought grateful relief.

Sister Effie Denton, Kingston, Missouri, writes that she is much pleased with the July *Autumn Leaves*, especially the article on "frontier experiences," by J. W. Peterson. The picture of the three missionaries was taken by herself, with her husband's wheat field for a background.

# THE SAINTS' HERALD

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

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

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

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## EDITORIAL DEPARTMENT

### CHILDREN OF GOD

It is indeed a splendid thing that we should be called the sons and daughters of God, the children of our heavenly Father. But do we always stop to consider what that term means? "Of God" has so pleasing a sound that we often are prone to forget the "children" part.

We all know in the affairs of life there are many things that, try as we may, we cannot tell to a little child. We cannot explain the mysteries of life so a little child can understand them. There are questions a child will ask that we can only answer in small part, until general knowledge and the added years of experience makes possible a more rational explanation.

May it not be so with us? and when we lift our eyes in our hour of anguish and cry, "O Father, why did this have to be? Why was my loved one taken? Why, why, why?" can we not conceive of our heavenly Father's love reaching down even to us, in great sympathy, and yet with the wisdom to know there are things that he cannot tell us as yet; we cannot understand. And if he told us now, it would only be for our injury.

There are things, if we told the children—forces, which if we give into the hands of a child—will work for destruction, rather than for construction, until added years and experience has made the needed preparation.

But as Job tells us, great men are not always wise.

I said, Days shall speak, and multitude of years should teach wisdom. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment.—Job 32:7-9.

The passing of years is not enough. Our progress nearer to our heavenly Father depends upon our efforts to put on the stature of a man in Christ Jesus. As we grow in this work, we marvel many times how that which was not clear before, is made plain;

how ready the Spirit of God is to teach us, and to explain the trying things of life, when we have developed so that we can receive and understand. We may then be taken up and shown things unlawful to utter. There is great peace, and with it all that peace and understanding that comes with the Spirit of God.

### "CHILDREN OF GOD"

Yet we are told unless we become as a little child we cannot enter the kingdom of heaven. A little child may be angry; a little child may be ready to sing, "You can't play in our yard any more," but a child soon forgets its anger and is ready to be friends again. Oh, that the children of older growth could learn this much needed lesson, not to hold ill will one towards another.

A child just able to walk, and scarcely able, yet with only one finger of a father's hand, will walk along with much confidence. It may be that no real support is given, but if the hand is withdrawn, the child falls.

Even the child of younger years, when its mother is by, has no fear for its safety. It may tremble, may be startled, but its faith, its confidence is seemingly implicit. When danger threatens, instead of weeping there comes forth a joyful laugh, because with the parents by, all will be well.

Have we this implicit confidence in our heavenly Father, that when things seem the darkest we know that they will not be permitted to work a serious hurt because our Father is near us?

### LOVE ONE ANOTHER

Many times we are reminded that John stated:

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—1 John 4:20.

Again and again is this commandment repeated from the lips of the Master and from his disciples, that we should love one another.

Where there is love, there is trust; where there is love, there is confidence; where there is love, there is faith. Of course there is not that implicit faith in our brother that there should be in our Father. For we realize that he is human, and may make mistakes. Not those mistakes that we sometimes

infer, but there may be the hour of darkness or of trial, the time when he will stumble, but we should have that confidence in his integrity that he will get up at once and go on, that he is, and will try to do the right. Let us not by our lack of confidence, our lack of faith one in another, prevent his rising. In other words, let us not interfere with the work of God.

We think we can hear the apostle John as he repeats in that beautiful letter, the love that we should have for one another, the love of God for us, the love of Jesus for us, and our love for him. We think we can hear him say, "True love casteth out all fear. Where there is love, there is confidence and faith. He who says I have faith in God, but have not faith in my brother (have not confidence in my brother), is a liar, for how can he have confidence in God whom he hath not seen, if he hath not confidence in his brother whom he hath seen."

But you may say there are some who have seen him. Yes, but such as have seen him are known by the fact that they have love and confidence for their brethren.

S. A. B.

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### THE LAMONI STAKE REUNION

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The Lamoni Stake reunion is now a thing of the past, but we trust that the good resulting therefrom is only beginning. Owing to the late rains in the spring there was a slight decrease in the attendance, as the farmers were busy with their crops. Still, on the first Sunday there were one hundred fifty, or more, outside autos on the grounds. Some have estimated the number at two hundred.

Four afternoons and one evening was given to recreation. Two afternoons devoted to special business, and the remaining four to the Woman's Auxiliary, the Religio, the Boy Movement, and the Girl Movement. Sunday afternoons were as usual devoted to preaching services. There were many in attendance from other places, and some twenty or more able speakers.

But the big factor of the reunion was the morning prayer service, held each day in the general assembly tent. Special prayer meetings were held for the young people, at an early hour, except on Sunday; but every day the general prayer meeting was the first service in the big tent.

There were many prophecies, and admonitions. The gift of tongues was also manifested; but the great moving theme of the reunion was reconsecration. At the beginning of the opening session an admonition was given which was surprising to us. It was for a call for reconsecration, and with it the promise that our former sins would be remitted, and remembered no more, if only now we meet and

reconsecrate ourselves to His service. The outpouring of the Spirit would not depend on the past, if only now our best efforts were put forward with a new devotion, for a reconsecration, and a better service. That certainly is a worthy theme, even though there was coupled with it, that if afterwards we returned to our former ways, then would our sins, even the former sins return.

With this wonderful opportunity why should we not at once turn our back on those things that lead us away, and make a new pledge from this time forth?

The following from *The Camp Cricket*, by Max Carmichael, gives an excellent general review:

To the editors the outstanding successful feature of the reunion was the perfection of the organization. Every man knows his place, and seems to perform his function well. While each person is working in his place, these places are united toward a common end with a unity of purpose and a solidarity of sentiment, that means the greatest amount of good for the attendants of the reunion.

Ye editors were confirmed in the opinion that this feature, the organization of the reunion, was the most remarkable, by one of our visitors, Brother Elbert. Upon being approached last evening and interviewed as to the outstanding feature of the reunion that he would carry away with him to tell others, this feature, organization, was the one readily and promptly mentioned. This, we all know, is due to our stake presidency; to their untiring efforts, and painstaking attention to all details.

While organization may be the most successful feature of this reunion, the most surprising feature was the extent of the success of our new police policy. This can be due to no other thing than the high order of spirituality which pervades our assembly; that high order of spirituality which brings the utmost respect and thoughtfulness for the peace and happiness of others. It also means that those who find no pleasure in this high order of spirituality, find no pleasure in being on the grounds, and hence prefer to be elsewhere. This in turn serves to make our order better, and in turn our spirituality.

But in speaking of order, we must not confine ourselves to the general or police order of the camp. We must speak of the excellent order of our meetings, especially the prayer meetings, of the deliberateness of the proceedings, of the freedom from anything which may smack of Satanic excitability. The Spirit of God brings, indeed, a spirit of peace.

Along this same line, we may say that the most remarkable feature of our reunion is the wholesome sanitary conditions which are maintained throughout the entire reunion. Indeed, this feature of the reunion seems almost a miracle, because it demands the cooperation of everybody on the grounds, and those, too, who visit us. How easily disease could be started and scattered on these grounds, perhaps, is not known to the average person, but only to those particularly learned in matters of sanitation. When you stop to think that there are from three hundred to four hundred people on this ground all the time, and that their back yards are but a few feet from each other, and that but very little rubbish and trash can cause the accumulation of millions of flies, the most common carriers of disease, its remarkableness may be partly appreciated by us. That mothers can bring upon these grounds and keep here for the entire period, infants under the one-year mark, the period

of heaviest mortality, with such safety as has been exemplified, is wonderful. Knowing the danger, as we do, could we expect the intelligent Spirit of God to be with us, if our sanitary conditions were anything otherwise than they are?

How thankful, too, should we be for the conveniences that are provided for us. Who prepared these garbage pits for us to dispose of our refuse? Do we appreciate their work? We expect that while these worthy brethren were preparing these pits, they were wondering if we campers would appreciate their work. In the matter of conveniences, we must not pass by our lighting system, the accessibility of water. Somebody must see to it that the supply of water is kept adequate.

Last but not least by any means among our many conveniences must we mention our dining tent. The people who run this part of our reunion perhaps have to sacrifice, in a way, more than any other person on the grounds. They have to sacrifice vacation privileges, privileges of rest and recreation the rest of us enjoy. Indeed, these very sacrifices upon the part of the dining tent people are what furnish us our vacation privileges, our privileges of rest and recreation.

The mothers of our camp have been especially blessed by the presence and work of Orrin Moon. As voiced elsewhere in this paper, the mothers have been freed from responsibility of keeping track of the activities and companionships of their boys. The work of the boys has been programmed, and we know their activities have been wholesome. While your editors would like to say more about this feature of our reunion, we desist because the Boy Scout Movement has already been stressed to a great extent this afternoon.

Along with this comes the social activity of our young folk, their play and social parties. This part of our work this reunion seems to have had a more spiritual complexion than usual. That they have received the stamp of divine approval we assert most positively.

We feel that we have been especially blessed by our visitors. We have quoted Brother Elbert's impression of the reunion. Brother W. A. McDowell is sure that the spirituality of the reunion has been excellent, perhaps more excellent than the activity of the Saints as a whole would warrant. Brother Robertson of Saint Joseph says that one outstanding feature of the reunion to him is the trend of our sermons toward practical service, and the practical accomplishment of our great purpose, Zion.

We have had other brethren with us, Brother Roberts of Far West Stake, Brother Dowker from Nebraska, who will labor among us for a while. Brother Riley Briggs, the only man living who attended the first conference of the Reorganization, has been with us. We might say by way of information that this conference was held in Beloit, Wisconsin, in 1852, at the home of Polly Briggs, mother of Riley Briggs, and grandmother of George N. Briggs now of Grace-land College.

Ye editors have seen a remarkable correlation of unity between our sermons, our testimonies, and the spiritual manifestations. Their united trend follows exactly the motto of our reunion, "Rededication." Throughout all of them, a single line of thought has wended its way. The Spirit of God has voiced one sentiment, that, too, we believe, the keynote to the success of our own peculiar purposes. The voice of the Spirit has been directed to all; in only a very few instances to particular individuals. The Lord is calling to us all for united action. Leaders, wonderful leaders, we have. We must follow as one great united band.

You have noticed, no doubt, that every outward manifestation has been of a pleading nature, pleading for us to do our part. Almost every one has asserted that God has done

his part. What more can we ask of him, before we respond to that already given. Rededicate ourselves, let us all resolve. Notwithstanding our apparent apathy to the pleadings of our spiritual leaders, and to the voice of God, God has not withheld his voice, has graciously bestowed the influence of his presence upon us, all for one purpose, that we might rededicate our lives to the accomplishing of his purposes, the establishment of Zion, and the preaching of his word to the ends of the earth.

Why this seeming apathy upon our part, why this seeming tendency to fail to express our appreciation of what God has recently done for us? Our last two reunions have been held, we know, amidst trying times, when the hearts of all are stirred by the events of the day, when all hearts are disturbed by the conditions of war, fearful lest its destructiveness fall upon us. Are we so soon to forget God's goodness to us? Are we so soon to fall back to the same old ruts of passiveness.

We see in this reunion a remarkable beginning of the sifting process of which we hear so much. A revival of this sort cannot help but bring out those who have had their religious fervor and unction enhanced, and also bring out those who have lost joy in the attendance upon these meetings and in the service of our Lord.

We fear lest we see the parting of the ways with many, who were wont once to visit the house of the Lord often. But with joy we see for many the beginning of a new endowment, a fresh start in the straight and narrow way that leadeth unto eternal life. To the first the doctrine and purposes of the church seem hard. To sacrifice their own worldly pleasures for the enhancement of this church they cannot stand. They seek solace in accusing our leaders of being hard, and without spirituality. To the second class of people, the service of God and the church seems never more attractive, and these, as a result of these twelve days of communion with God, will travel on with the faith once delivered to the Saints.

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## NEWS AND GOSSIP

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We hear occasionally some objection that THE SAINTS' HERALD does not print the news. It is true that we refrain from publishing items before they can be verified. It is also true that we do not consider ourselves justified in printing every vagrant rumor, or even the worst that we can find out about the men with whom we are associated. There is no man but who makes a mistake sometime, however small it may be. But the quality of our men is usually very high.

If all over the church the petty gossip, the things that are done by this one or that one, which do not seem to be right, were published, it would become quite a "tattle sheet." Some may say, "Well, the truth should be printed, no matter whom it hits." That is correct. But very often the gossip is almost wholly untrue, and rarely is it accurate in details, besides it ignores the basic facts of character.

The effect of common gossip, the effect of repeating unkind things against our brethren and sisters tends to lower efficiency, to make us feel discouraged, and to discourage them. It also presents a false picture,

because we make the center of our attention the mote in our brother's eye, instead of considering his many good qualities.

This is easily seen in a local way. If each member spent his and her time pointing out even the recognized and actual faults existing in others, at once the tendency is to retaliate—to pick the flaws in the first speaker. It is the most natural thing in the world, and is very nearly reflex. To real faults there are then added imaginary failings, which tend to create the feeling, "there is no use trying, for I will be blamed anyhow." So it tends to the feeling of loss of confidence in our associates.

It has happened with children, and it has happened with adults, that an assertion is made that one will or will not do a certain thing. If our attention is given to that wrong assertion, it tends to confirm the person in his or her fault. While if we strike deeper, to the real nature of the person, we come nearer to the true man or woman. By an appeal to his higher nature, an appeal to his ideals, we may help him to become more nearly what he hopes to be and wants to be, and is, fundamentally.

In the time of severe trial, it helps one to choose the right way to feel that there are some who have confidence in him, and implicit confidence that he will do that which is right. In that way, we help instead of hinder his or her progress to a better condition.

Our objection in printing much of such matter as is referred to above is, First, that fundamentally it is not true. Second, it tends to lower ideals and lower conditions instead of helping us to the work of the Master.

Often when there are differences of opinion it is difficult for the parties themselves, let alone anyone else to tell what it is really all about. Invariably the discussion branches off into side issues.

The purpose of our publication is to present our ideals, our purposes, our real news in a broad way, and not to spend our time pointing out petty faults.

The Master in the Sermon on the Mount said: "Seek and ye shall find." Those who enter a meeting seeking to find fault will find it. Those who visit a friend seeking to discover flaws will find them. Those who are seeking the kingdom of heaven will find it. Those who are seeking disorder, will to their own satisfaction at least, discover it. What are you seeking?

S. A. B.

I shall be content if those shall pronounce my History useful who desire to give a view to events as they did really happen, and as they are very likely, in accordance with human nature, to repeat themselves at some future time—if not exactly the same, yet very similar.—Thucydides.

## DEMOCRACY

We have commented many times upon the fact that the kingdom of God is not a pure democracy, but that it combines the best of democracy, of aristocracy, and of monarchy without their disadvantages. It is a monarchy, or the rule of one, the rule of him who alone is most worthy, the Lamb slain from the foundation of the world.

It is aristocracy expressed in the selection of the most able men, and placing upon them the responsibility to work for the good of all. Office becomes not a prerogative or special privilege, so much as it is an opportunity and responsibility of service.

Certain authority is therefore given to those who are able, but they are required to devote their best effort for the sake of all.

It is a democracy because the rights of the people are protected at every point; they have the right of sustaining, or refusing to sustain, and that is a real privilege and obligation to be exercised intelligently.

It is curious at times how words are misapplied. Democracy is a government by the people. When a matter is submitted to the general body in conference instead of to the quorum there is not thereby a violation of the principles of democracy. Whatever other wrong may have been committed, the submission of the matter frankly to the people, is not a violation of a democratic principle.

Some urge the New England town meeting as a model with which we might well associate the Russian mir, and other similar organizations.

All of these are excellent examples of democratic administration, and have proved quite effective in local affairs and legislation, but which have proven quite ineffective when it comes to administration. That is only accomplished by delegating the responsibility to a limited number.

The same is true when a judicial question is at issue, to try a particular case, or to consider a particular matter. The number who can act successfully is limited.

We were much amused recently to note the incident of a professor who announced to the students under his charge that on a certain day a referendum would be taken upon a certain matter. It seemed that the matter had been submitted to the faculty of that department, but had not been adopted. So he took it to the student body. Of course, in doing so, he was not violating any principle of democracy.

But it happened that the appeal was made during the late war. He followed the announcement with a very strong argument, lining up all the reasons he could in favor of the action desired by him and ignoring any argument that might be made against the proposition, nor did he permit others to present

(Continued on page 805.)

**ORIGINAL ARTICLES**

**HOW MUCH TITHING DO I OWE?**

We are frequently asked this question. The answer is that one tenth of our increase (not our income) belongs to God. By increase we mean the difference between what we are now worth and what we were worth at the time we paid our last tithing, provided it was paid in full. Whatever we may contribute to the Lord's work over and above one tenth of our increase should not be called tithing but should be termed freewill offering, surplus, or consecration for purposes such as temple fund, Children's Home, land fund, etc.

If last year we found that upon making an inventory of everything we possessed of value, we were worth .....\$1,000  
 after paying one tenth .....or.....100

we would have left .....\$900  
 If now our inventory would show our net worth 1,100  
 the increase would be .....200  
 one tenth of which would show the tithing now due  
 ..... or ..... 20

A very simple way to arrive at the correct amount of tithing due is to set down your present worth .....\$1,100  
 add to this the tithing already paid ..... 100

one tenth of this would be ..... 120  
 Deduct tithing already paid ..... 100

Tithing now due .....\$ 20

Either one of the above methods of figuring your tithing will give a correct answer.

*Question.* How often should tithing be paid?

*Answer.* If you are receiving weekly wages we recommend the payment of your tithing weekly—if monthly, then monthly. Why? Because every time you pay your tithing you are reminded of the fact that you are doing the thing that God asked you to do. Make it just as easy as is possible for yourself to observe his law.

*Q.* My companion is not a member of the church; how should I figure my tithing?

*A.* A husband and wife should consider themselves as partners in life, each owning one half of their possession. The Saint should pay tithing in full upon net worth at the time of marriage and upon one half of the amount accumulated after marriage which is the result of their combined efforts. This should be done with the full knowledge and consent of the

companion; to do otherwise would only serve to do harm, bringing discord into the home and creating prejudice against the Lord's work.

When the Saint desires to pay his tithing, he should show a spirit of fairness, granting to his companion the privilege of taking an equal amount of money and letting him or her do with it as they think best. If they are members of another church they may contribute it for the support of that church or give it to the Red Cross or to some hospital. In a great many instances, this suggestion has appealed to the nonmember with such force that they have agreed to take their tithe also and place it in the Lord's treasury.

*Q.* How often should inventories be filed with the Presiding Bishop?

*A.* Annually. Every successful business house takes stock at least once a year, and we should be just as businesslike in dealing with the Lord.

Herewith we show the present form of inventories.

**PROPERTY STATEMENT**

By .....

Post office address .....

Insert the first or given name of the wife as well as that of the husband. Street .....

**RESOURCES**

Residence, fair value, .....\$ .....

Household furniture, .....

Clothing, .....

Real estate:

1 .....

2 .....

Bonds, .....

Mortgages receivable, .....

Notes receivable, .....

Live stock: .....

Poultry, .....

Horses, .....

Cattle, .....

Hogs, .....

Other stock, .....

Machinery, .....

Grain, hay, and produce, .....

Cash, .....

Other property, .....

Total \$ .....

Deduct liabilities .....\$ .....

Present net worth .....\$ .....

Add to this tithing paid before this date \$ .....

Total to be tithed .....\$ .....

Tithe one tenth of above amount .....\$ .....

Deduct tithing paid .....\$ .....

Tithing still unpaid .....\$ .....

LIABILITIES

Mortgages payable:  
 No. 1 .....\$  
 No. 2 .....  
 Notes payable:  
 No. 1.....Interest.....per cent.....  
 No. 2.....Interest.....per cent.....  
 No. 3.....Interest.....per cent.....  
 Accounts payable:  
 No. 1 .....\$  
 No. 2 .....  
 Total \$.....

My occupation is:  
 .....  
 Age of husband ..... wife  
 Number of dependent children .....  
 Number of married children .....  
 Age of  
 Boys .....  
 Girls .....  
 Date ..... 191  
 Signed .....  
 Member of ..... Branch  
 Special consecration \$.....  
 My surplus property is valued at .....  
 ..... which I am willing to turn over to the  
 church for its use and benefit.

Taken by .....  
 { Bishop  
 Bishop's Counselor  
 Bishop's Agent

EXPLANATION.—These inventories are for use by the bishops and agents only in their work.

Under the heading of "Resources" place the present valuation of your real estate, and personal property of whatever kind, as bonds, mortgages, notes, live stock, implements, cash, etc. Place each item or kind of property on separate line. Under the head of "Liabilities" place amount of indebtedness and whether bearing interest and when due and payable. *The information will be treated as strictly confidential.*

Inventories should be filed annually with the Presiding Bishop and a copy with the local bishop.

Q. Who should file inventories?

A. Every member of the church.

Q. Why have children do this?

A. Because the very thought in the child's mind that they have done what God's law requires will have a very wholesome effect in tying the child to God through his church.

Q. If I have overpaid my tithing or have no increase, is there nothing that I can do to assist the Lord in a financial way?

A. Yes, the privilege of making freewill offerings is always open to you and you should avail yourself of it. Remember there are always hundreds of others that are not situated as favorably as you are and with your mite you can help them. An offering

of a penny a day from the entire membership of the church would amount to over \$328,000 per year. This shows what is possible if all do just a little.

"It is a day of sacrifice, and a day for the tithing of my people." It requires little sacrifice to pay tithing for that comes out of the increase, but it may require considerable sacrifice for many to make freewill offerings; but God takes notice of these acts and they will not pass by unrewarded.

Q. I have belonged to the church for five years and have understood the law of tithing but did not obey; I was worth \$500 but have since lost all—do I owe any tithing?

A. Yes. \$50.

That \$50 was a debt and remains a debt until paid. If you built a house worth \$3,000 upon which you owed \$500 and the house was destroyed by fire and you had no insurance, would that cancel your debt?

God holds us responsible for the keeping of his law from the time we understand it.

Q. We are buying a home and paying for it in monthly installments, part of which applies upon the principle and the remainder on interest. Do we owe any tithing until we get our home paid for and get our deed?

A. Yes. Every dollar you pay upon the principle adds to your equity in the property and represents increase. In making out your inventory, list the property at its present valuation on the left hand side and on the right hand side show the amount you still owe upon the purchase price.

Q. Should tithing be paid upon clothing, household goods, utensils, farm implements, etc.?

A. Yes. Everything of value should be listed in our inventory at present valuations. However, one need not descend to too great particulars such as itemizing each article, but give only total values under the headings provided for in the accompanying inventory blank.

Q. Have I done all that is necessary when I pay my tithing in full?

A. No. The Lord expects you to be a wise steward and husband carefully the nine tenths, that you may be still further able to assist the poor and needy among us who are worthy, but who need opportunities, by making freewill offerings and also by consecrating of your surplus.

Q. I own a \$1,000 Liberty Bond on which I have paid \$100 tithing. Is this the correct amount?

A. No. If you list the bond .....\$1,000  
 and cash on hand ..... 100

Total .....\$1,100

You will see that one tenth of this amount is ....\$110

Q. How are values determined?

A. We recommend present selling prices; however, no hard and fast rules can be laid down for this. The payment of tithing being a voluntary act on your part to give the Lord his portion of the blessings that he has bestowed upon you; it is your responsibility to see to it that you do not deprive the Lord of a part of that which is due him. The Bishopric will gladly assist or advise you in all your efforts to comply with the financial law of Christ.

Q. I purchased my home twenty years ago for \$3,000; to-day it is only worth \$2,000; at what price should I list it in my inventory?

A. At its present valuation, \$2,000; on the other hand had your home or farm increased in value it should now be listed at the present selling price.

Q. I work on a salary. I do not save anything because I do not repress unnecessary wants. Still I would like to assist in the Lord's work. What can I do?

A. God has made you a steward over your material things and will require an accounting both in time and in eternity. He has counseled you to practice economy and repression of unnecessary wants and thus permit the accumulations of tithes and offerings in his treasury. If no increase has taken place you can by self-denial make *freewill offerings* as the Lord has provided for both tithes and offerings in his law.

Many of the Saints have had beautiful experiences in connection with observing the law of tithing. We shall be pleased to have you write us and tell us of your experiences so that we may pass them along that others may be encouraged and blessed.

Yours in the conflict for right,

BENJAMIN R. MCGUIRE.

*Presiding Bishop.*

NOTE: Inventory blanks will be mailed you on request.

I am aware that men disappointed frequently make mistakes in attributing their disappointment to somebody else beside themselves; but if we will as individuals and as a collective body reflect that the work is the Master's, and if after that we find fault with conditions that are controlled by him alone, it is finding fault with him; and as the history of the past has shown, he does not allow any human instrumentalities to intervene between him and the accomplishment of his purpose, whether the men are with you or with me, so we ought to understand he will continue his work; and while we would praise him for anything which might be given to us by which we should be enlarged or helped, at the same time we ought to be willing to say, "Thy will be done," and bow even to the stroke of the rod, if he has need to apply it; and I presume he knows whether he has such need or not.—Joseph Smith.

## THE OUTLOOK---Part 6 Retro-, Per-, and Prospective

BY COLUMBUS SCOTT

### GOD'S MARVELOUS WORK AND A WONDER

As we are foretold by the Prophet Isaiah and other inspired men, it begins its rise through the instrumentality of the unlearned young man (Zachariah 2:1-6), Joseph Smith, and others chosen of God. They were not popular. (Luke 18:9; 1 Corinthians 1:27-29.) Which of the prophets were? In 1827 to 1830, "the sealed book" was given to the public, as translated by Joseph Smith, jr., then twenty-four years of age. The church of God began to be organized April 6, 1830. This was to begin just "a very little while," before Palestine—Lebanon—was to "be turned into a fruitful field." To it "the former and latter rains" were restored A. D. 1846-1853. This is the order in which the three events are placed by Isaiah. In this order they came. There is no way to disprove this. Palestine's fruitfulness *must follow, not precede* the organization of the church. The Turks have now gone from Palestine. Israel can go home! Build their republic! It is now near a hundred years *too late* to accept the claims of any man who may essay to now introduce or organize the church *primarily!* The church restored, *associated with the sealed book, and the revival of God's everlastingly covenanted land to Abraham and his children.* "Too late, too late!"

### ZION'S RISE IN THE LAST DAYS

Zion is another name for the church, as used by the apostles and prophets. This name *Zion* could only have been known among men by revelation from heaven. It never could have come by imagination. There is nothing visible in nature to have suggested it to the natural intellect. That called imagination never exists, only as *suggested by the real.* Try it!

"Zion is the pure in heart." According to revelation, it is to be a glorious condition of God's adopted children through his Son, Jesus Christ, by the gospel. Zion—the church of God, according to the New Testament, came once, but because of its absence from the earth by apostasy, God is bringing it again in "the eleventh hour," and as the day of Christ's second coming approaches. In Isaiah 28:16, we read:

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

When Jesus was at Jerusalem, he offered the gospel, "the kingdom of God," Zion, unto them, "they stumbled at that stumblingstone;" "as it is written," "behold I lay in Zion," quoting from Isaiah. (See Romans 9:32-33; Matthew 24:3-14.) Judah did

not accept Christ, this "sure foundation," and their house was left unto them desolate. (Matthew 23: 37.) But, as Zion, the church is restored in these the last days; when their "time is come in," they will have their final opportunity. (See Romans 11: 25-27.) "For the gifts and callings of God are without repentance." This is when the "fullness of the Gentiles," has arrived. Christ, as we here see, is the precious foundation stone laid for the faith.

King David, the sweet singer of Israel, when prophetically viewing the Lord's work of "the eleventh hour," exclaims:

Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory.—Psalm 102: 13-16.

Notice closely this last verse quoted. The time here indicated when Zion is to be builded, is just before Christ, the heir to David's throne restored (Isaiah 9: 6; Luke 2: 32, 33) "comes in his glory."

As "this gospel of the kingdom" (Matthew 24: 14) is being proclaimed as a witness unto all nations, those who will be gathered out therefrom will constitute "Zion" here spoken of by David. Moreover, he portrays conditions in verses following, showing that this is to be accomplished just before our Savior comes in glory to reign in righteousness; "When the people are gathered together, and the kingdoms, to serve the Lord." (Verse 22.)

Let us note carefully how those prophecies relating to the rise of God's church in the last days are, in those prophecies, associated with the gathering of Israel, the rebuilding of Jerusalem, and their establishment in their land of promise, Palestine. Isaiah also foresaw God's great latter-day work, and states the following:

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.—Isaiah 40: 9.

This work of restoration is just to precede the wonderful second advent of our Savior, for Isaiah continues:

Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.

Christ's "reward is with him," at his second coming in glory. (See Matthew 16: 27, 28; 25: 31.) And when he comes and "his arm shall rule for him," this same prophet tells us:

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun

ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.—Isaiah 24: 21-32.

The reign of Christ here referred to, is not in Mount Zion or Jerusalem, but in Mount Zion and Jerusalem. He shall have a palace royal, in both cities. His ancient apostles shall sit on thrones at Jerusalem, judging the twelve tribes of Israel. (Matthew 19: 27, 28.)

"Behold a king shall reign in righteousness, and princes shall rule in judgment."—Isaiah 32: 1. (See also verses 2-5.)

Zion and Jerusalem are two distinct and glorious capital cities at this time. This phraseology is Biblical. (See Revelation 20: 12.) "And death and hell." (See the plural pronoun "them" following.)

But let us quote again from Isaiah, on the rise of Zion in the last days; its rise is closely associated with Jerusalem's redemption in "the eleventh hour."

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. [Notice what follows the bringing "again Zion."] Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.—Isaiah 52: 7-10.

A wonderful work is this, here foretold by Isaiah. It could only be done as God directs. All are united when the Lord brings again Zion—his church; the watchmen "see eye to eye." Wonderful when compared with the divided, diversified works of men, moving out to build up religious movements without direct revelation from God! But the Lord is bringing again Zion, since 1823 to 1830 A. D. Wonder not that "the waste places of Jerusalem" are breaking "forth into singing!" What wonder that God is now preparing the way for literal Israel to go home to Palestine! The world is busy; but God is moving on! O man, open thine eyes and see! Read the sure word of prophecy, believe. Behold it being fulfilled now. And it is in progress. And God is being pleased with his work. Men are being saved from sin; and fitted for eternal life by the gospel now restored and being preached as in Jesus' and Paul's dispensation. Wonderful, is it not?

Let us all forever remember, O man, that God has revealed or ordained but one gospel system of eternal salvation to and for mankind! "The everlasting gospel." (Matthew 24: 3-14; Galatians 1: 6-9; Revelation 14: 6, 7.) This is the power of God unto eternal salvation and eternal life. Now let us see where Jacob's salvation in God's kingdom eternal

is to come from in these "the last days." He has made the promise of salvation to their remnants.

I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.—Isaiah 46: 13.

Without doubt, this is the reason that David cried out when beholding the Lord's dealings with the children—descendants of Abraham's children, in "the time of the end," "Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." (Psalm 53: 6.)

Notice once more how Israel's salvation in the last days is closely associated with the building up of Zion, Zion the church of Christ is established first, salvation for Israel, captive Israel, and Judah, is placed therein; and following this, Israel is gathered to Palestine, and their gospel salvation follows when they accept the everlasting gospel, God's "covenant" unto them. So Paul understood this wonderful work. Hear him:

For I would not, brethren, that ye should be ignorant of this mystery [secret to the Gentiles then.—C. S.], lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. *For this is my covenant unto them* when I shall take away their sins.—Romans 11: 25-27.

When the fullness of the Gentiles come in then, Zion will again be established, and from Zion the covenant of God, that "everlasting covenant" that was broken during the dark ages (Isaiah 24: 5, 6; Acts 22: 28, 29; 2 Thessalonians 1: 8; Revelation 12: 12-16), as Isaiah, Paul, and John predicted, during which time *the earth*, not God, helped the church, and she was nourished "from the face of the serpent," not away from his face, intelligence, laboring under a "broken covenant," grievous, wolf teachers, till the time of the restoration; and the gospel was brought back, as seen by John the revelator. (Revelation 14: 6, 7.)

When the scriptures here cited are carefully considered, they show us the ancient apostasy from the gospel faith, and *the reason why* the restoration was necessary, why the church of God, Zion, is to be established in the top of the mountains in "the last days." (See John Wesley's ninety-fourth published sermon, "The latter-day glory," and other reformers on this question, and Isaiah 2: 1-5; Micah 4: 1-4; Matthew 24: 14). We are here at "the fullness of the Gentiles"! This is wonderful!

#### GOD HAS SET HIS HAND

"The second time," to establish Zion, to prepare a people to meet him at his *coming in glory* from among the Gentiles and the Hebrews—Jacob. Therefore search the Scriptures! Follow us as we quote:

For God is my king of old, working salvation in the midst of the earth. . . . Have respect unto the covenant.—Psalm 74: 12, 20.

What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear him; *and he will show them his covenant.*—Psalm 25: 12-14.

Also in the eighty-fifth Psalm, speaking of Israel's gathering in the last days when God would restore Palestine's fertility (1846 and since), as written of by so many travelers who have visited the Holy Land, David said:

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his Saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land.—Psalm 85: 8, 9.

(We here cite Bausman, published in Philadelphia, in 1858, entitled *Sinai and Zion*. See also Parson's Text Book, pages 200 to 210.) Many authorities could be cited on the restoration of Palestine's fertility, but this will suffice.

Then David continues in the same Psalm:

Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps.—Psalm 85: 10-13.

He who reads to profit, will not deny that this prophetic statement is being fulfilled. Righteousness came down from heaven, and truth sprang out of the earth; when the messengers (1827 and 1829) John, (Malachi 3: 1; Matthew 11: 10-15), delivered the plates of the Book of Mormon and the other conferred the divine authority to build up Zion—the church.

The gospel has been, and is being proclaimed, not only in "word" but also "in power, and in the Holy Ghost and in much assurance." (1 Thessalonians 5; Galatians 1: 6-9; Revelation 14: 6, 7.) Let us not forget that David said: "He will speak peace unto his people, and to his saints," at this same period. (See also Ezekiel 37: 16-22; Zachariah 2: 1-6.) And the *material, open to the eyes feature of this triune* miracle, is. God has been showing "favor" to David's land by birthright; where also he reigned king by divine appointment (Luke 1: 31, 32), by restoring the rains and its fertility; its increase, its renowned fruit and barley, now, the *sight* of the nations and Jacob, the people to whom covenanted by the God of heaven (see Genesis 15: 18-21; 17: 18; Psalm 105: 7-11), "to a thousand generations," are being restored.

And in this period, God has spoken, and he will continue to speak peace to his people and his Saints. "But let them not turn again to folly." Therefore, let those who say, and have said: "God spoke to

John on Patmos last, and will speak no more till he comes in glory," dismiss forever this merely human statement, and contradict God's word no more!

The Bible being true, this statement is untrue. Does the Holy Ghost visit God's people to-day? Does he say anything? "Whatsoever he shall hear, that shall he speak. And he will show you things to come." (John 16: 13; Revelation 10: 10, 11.) Will God, Christ, and the Holy Ghost change? God changes not in his purposes. (Isaiah 46: 10; Malachi 3: 6; Acts 10: 34-36.) God changes not, "Therefore ye sons of Jacob," for all their sins, "are not consumed."

But who will give in measure the importance of our theme; the calling of God, and the labor of his divinely authorized servants in "the eleventh hour" call? What will the harvest be? What the eternal results? The evidence on this question is not only its *amount*, but also its *nature and character!* It is divine. It infinitely concerns the eternal condition of human souls in the ceaseless eternity to come! Can it be made too strongly impressive on the human mind? Tell us, please. An eternal day—"morning" is approaching; to some a day of rest and glory eternal. A night, also, is almost at hand for some!

And the watchman said: the morning cometh, and also the night.—Isaiah 21: 12.

What will it be to you, the night? the morning? the millennium? or "the prison?"

Look at our latest caption—headline. What does it mean for the Lord to lift up or "set" his hand to do a work, as used in prophecy or in history? Let us learn. Let the record be its own witness, and interpreter. Of the crowning work of Deity in the last days, let the great prophet, Isaiah, speak:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 11, 12.

A mighty work is this to be accomplished when *God sets his hand the second time* to recover the remnant of his people; and sets up his ensign to the nations; and assembles the outcast of Israel. A wonderful work!

Let us further proceed to examine the topic before us. The work of God we are having in review, was to begin among the Gentiles first, and then go to Jacob. Let us again read:

Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.—Isaiah 49: 22. (Also see verse 24-26.)

Judah went into captivity A. D. 72; a "lawful captivity" before the Lord, soon after the Messiah was "cut off; but not for himself;" but the Gentiles have since dealt very unlawfully with them. But by the lifting up of the Lord's hand they are to be delivered, Yea, are now being delivered; but this deliverance of Israel (their remnants) is the third great work in the series of three most wonderful events. First, the restoration of the church of God resulting from its proclamation to mankind; and in "a very little while," the restoration of Palestine's former and latter rains, and its fertility. These two are here! The time has rolled on since 1823 to 1830, to 1853, as we have already seen, and now the third wonder, Israel's gathering to their promised land, to all Israel their dear homeland. Now is indeed a most wonderful age in which to live to all who are watching the movements of the "hand" of God!

But please do not forget that the lifting up of the Lord's hand, as used in Bible prophecy, is his moving his work on by the direction of present and new revelation. When God revealed to the prophet, Ezekiel, ancient Israel's wickedness, and their then future fortunes, suffering, captivities, and their restoration in "the last day," he says:

And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will *there talk with thee*. Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face. Then the Spirit entered into me, and set me upon my feet, and spake with me, Go shut thyself within thine house. . . . But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.—Ezekiel 3: 22-24, 27.

But once more:

And say unto them, Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and *made myself known unto them* in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands; then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.—Ezekiel 20: 5-7, also verse 15.

This is sufficient on this important subject. Each and all of the passages here cited are self-explanatory. Whenever, in the past, God has lifted his hand to do a work, any of his purposes, he gave the necessary revelation to accomplish that work. This is true as the Bible is true. No way to evade this except to squarely deny its truth—its divinity!

So the conclusion is forced upon us that in the last days, when God "lifted up" or "set his hand" to restore all things spoken of by all the holy prophets since the world began, and beginning with the

restoration of the everlasting gospel, to be proclaimed unto all nations before he comes in his glory to restore the bodies of mankind to their spirits immortalized, and to reign in judgment, mercy, and infinite justice, he will begin it, progress, and conclude it—"restoration," with divine revelation!

Therefore be gloriously amazed all who have believed God would speak no more until he comes in glory! Who could tell when the restoration should begin, and where? Or who should begin that work—who carry it on to its glorious and triumphant culmination? Answer who will. No Bible prophecy of the past, relating to events of the past to date—the now present—has ever failed, unless the conditions were complied with; as for instance, Nineveh's repentance at Jonah's preaching (Matthew 12: 39; Jonah 3: 5: 10), by God's direction.

Herewith we conclude this effort relating to "the dispensation" or God's handing out "of the fullness of times." (Ephesians 1: 9, 10.) The great "restitution of all things, spoken of by all the holy prophets since the world began. (Acts 3: 19-21.) The culminating work of God in "the eleventh hour" is now moving grandly onward, and approaching "the time of the end." (Daniel 12: 4.)

(Concluded.)

## OF GENERAL INTEREST

### THE ELDER MINISTER

[Recently, quite by accident, we picked up a book in the church library, called *Not in His Steps*, by Francis T. Hoover, and from it we make the following extract from the introduction.—EDITORS.]

The confusion into which our churches are thrown by the frequent settling and unsettling of ministers naturally calls attention to the duration of the pastorate. Frequent and just complaints are made that our theological seminaries are drying up for lack of students. For this state of things there are assigned various reasons, of which the principal one is probably the instability of the pastoral relation and the consequent uncertainty of the minister's home. It is evident, therefore, that the question as to how long a pastor should be retained by his church deserves thorough consideration.

We admit that churches may sometimes have serious reasons for preferring the young minister. The youthful pastor may possess a spring, an alertness, and vivacity which his seniors in the profession do not possess, and which he will not himself retain when he reaches their age. He is more in sympathy with the younger members of his congregation, because he is nearer to their view of life. In these respects his presence, influence, and service are de-

sirable. But, on the other hand, he is crude in thought and untried in action, is liable to defects of judgment, and lacks that subtle, indefinable tact which is born only of long experience. He is also compelled to make his first experiments upon a congregation which may be greatly injured by his well-meant but ill-directed efforts, knowing all the while that they have invited him to try his raw hand upon themselves. No patient who is seriously sick would place his life in the hands of a young physician who has just left the medical school. No man of means would confide a contested estate to the hands of a youth who had graduated from the law school during the previous week. Yet our congregations often prefer to take their chances for the pastorate with boyhood and inexperience, rejecting the man of tried ability with full record of success.

It is to be presumed, on the other hand, that the minister of longer years has been through more experience in life, and possesses the wider and deeper knowledge of it. In the nature of things he has met more men and read more books than his youthful comrade. It is reasonably to be expected that the older man will possess the clearer insight and the sounder judgment, and in the emergencies of church life the path of strong and solid wisdom will be the more evident to him. In times of prosperity he will be less visionary, during periods of disappointment he will be less depressed, in all points of church management his view will be broader than that of his younger companion.

Yet with all these facts well known to church committees, the valuable ship is often intrusted to an inexperienced pilot. If our railroads should be managed as our churches are, our entire system of transportation would be broken up in a month. Train conductors are not selected because they have young and handsome faces, neither are freight transportation agents appointed merely because they are juvenile in appearance, and dress in good taste. For the conduct of business, firms and corporations want men of ability and tried experience for the guidance of their souls to another world, members of the congregation prefer the services of a boy. The directors of the Cunard Steamship Company would not probably give the command of the *Lusitania* to an officer of slight experience because he is young and handsome, but the guidance of an important church when it becomes vacant is often given not to the ablest but to the youngest of the candidates for the position, and that avowedly because he is young. The trustees have uncertain proof of his ability, but decisive evidence of his youth.

There is nothing I know of so sublime as a fact.  
—George Canning.

## THE PRICE OF EDUCATION IS THE PRICE OF SUCCESS

Wendell Phillips, one of America's greatest thinkers, reformers, and orators, declared in a great speech that "education is the only interest worthy the deep controlling anxiety of the thoughtful man."

A distinguished Frenchman once said "a boy is better unborn than untaught."

Horace Mann, America's great educator, declared "education alone can conduct us to that enjoyment which is at once the best in quality and infinite in quantity."

England's great thinker, Lord Bacon, said: "History makes men wise; poetry, witty; mathematics, subtle; natural philosophy, deep; morals, grave; logic and rhetoric, able to contend." Therefore, these elements of education tend to make us wise, witty, subtle, grave, and able to enforce our opinions upon mankind.

But it is hardly necessary to dwell upon the importance of education. It needs no argument this day to show the value of education. Its value and necessity in the progress of individuals and nations has become a fundamental axiom.

This does not mean that mere book learning is the key to success and especially does not mean that there is no education to be obtained except in the schoolhouse. Abraham Lincoln did not get his education in a schoolhouse. The word *educate* is not derived from any connection with any words that mean books or schools.

Education really means the cultivation of the mind, and the mind needs cultivation just as soil does. It needs exercise just as the muscles need exercise. It can get that exercise in a thousand ways. In this country nearly every boy and girl can get it in schools and with books, but the exceptional boy or girl who is unable to get it in schools and from books, can get it out of those experiences "from which learning may wiser grow without his books."

If a boy or girl or young man or young woman or a middle-aged man or a middle-aged woman should determine to get an education, they can obtain it by saving all idle moments just as money is saved by saving pennies. Education like anything else can be had *by paying the price*. It is the same price which every successful man or woman has to pay *for success*. It is an accumulation of a great number of little sacrifices of pleasure and of irksome labor. Soon, however, when the habit of study and reflection is formed, the sacrifice becomes less and less and we get the advantage of what we call habit—that powerful inertia which makes the continuance of beneficial habit as fortunately easy as a bad habit is unfortunately easy.

The average young man wastes in the evenings, Sundays, and holidays more time before he is thirty years old than would be necessary to give him a college education. If he spent that time educating himself, he would have acquired as much knowledge as the college graduate, and what is infinitely of greater importance, he would have acquired a mental self-discipline that the boys and girls in college do not acquire, and he would also have been gaining an experience which they do not gain.

The boys or girls who are obliged to earn their own living have an advantage over those who are kept at home, which means a great deal *if it does not involve a loss of earning*. Cowper puts it rather roughly when he says:

How much a dunce that has been sent to roam,  
Excels a dunce that has been kept at home.

But while the ambitious boys and girls can get their education without the schools, yet it is certainly true that the nation which has the best schools and colleges and makes the most of its citizens attend them is the most efficient and progressive nation. The public school and college are the foundation of the institutions of all progressive peoples.—*Boston American*.

## RETURN OF OUR SOLDIERS

One factor that we are quite prone to overlook is the heavy falling off in immigration during the past five years. Preceding 1915, for several years immigration averaged one million a year. Since January 1, 1915, the average has been more nearly 150,000 per year.

In addition to this, emigration became rather heavy, especially in 1914, and immediately thereafter, many returning to Europe to take part in the great war on behalf of one of the European allies.

Despite the continued suggestion of this land proving a land of refuge to the nations of the earth, we note distinctly a disposition on the part of European governments to prevent their people leaving their native land in the year immediately succeeding the war. As a rule it is the most able men who go forth first in a new country, and then send for their families. There seems a disposition to keep these men and the women at home.

In addition to this limitation on emigration from Europe, we may note the repeated proposal on limiting immigration to this country.

To that must be added the disposition on the part of many in different localities to return to Europe as soon as conditions will warrant for a visit or otherwise. All of these conditions would indicate a falling off in the available men and women to carry on the work of the country. We have depended so

largely upon immigration in the past. This leads us to hope that with the necessary post-war activities in making up for the lapse in building and in other peace work, the army of young men returning from abroad will be very quickly employed and so taken care of. But this does not mean that we should not give serious attention to their reemployment in order to make their period of idleness as short as is possible.

## WOMAN'S AUXILIARY

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### The Foundation for Character is Laid Early

FROM THE THIRD TO THE NINTH YEAR

In studying the mental and physical powers of a child we speak of two forces so closely allied to each other that one cannot be considered without the other: Physical and mental action. Whatever action is conceived by the mental power, the physical reproduction will be in accord. Because of this fact the period between three and nine years is the most important in a child's whole life. During these years the mind is the most plastic, and impressions made upon it during this time are very apt to be permanent and to have a dominating influence in determining the child's future course of action. Not without reason does the Catholic Church say, "Give us the child until he is nine years old and he will be ours forever."

It is during these years that adverse characteristics seemingly natural to the child must be overcome, if overcome at all. It is then a child must learn self-control, unselfishness, respect of parents, honor and obedience; and above all it is then that the gospel of Jesus Christ should be taught that the child might early enter the kingdom. Surely, God knew best when he said that a normally intelligent child could be ready for baptism at eight. And the responsibility rests upon the parents.

#### CULTIVATING THE CHILD'S CONFIDENCE

One of the first characteristics noticeable in a babe, and a very prominent one, is curiosity. As soon as he learns to speak a child will ask a hundred and one questions about the most commonplace things. It is sometimes rather trying on the mother, but it shows that the baby mind is waking up, that it takes in whatever it sees, and seeks enlightenment on what it does not understand.

Right here, while asking these seemingly foolish little questions, the child learns not only the knowledge he seeks but whether or not he may come to his parents for instruction upon whatever puzzles him. And he understands sooner than we may realize whether he has been answered wisely or merely put aside with a thoughtless answer. When a child learns at an early age that in his mother he has a confidant, a never-failing source of information, the foundation has been laid that will bind that boy or girl to the parents in all their growing years, and will carry them safely past many a danger point. If on the other hand the child has been turned away unsatisfied or with answers that he soon learns in his own wisdom to be untrue, he gradually becomes reticent in coming to his parents with his questions, and finally ceases entirely.

Many parents are mistaken in thinking that because the child seeks no information from them that his mind is a blank, that he is not able to formulate any ideas of his own.

Perhaps he is not so stupid as he seems. He may merely have learned by experience that he cannot rely upon his father or mother to answer him truthfully. Therefore he goes to others for the desired information, not always to the best instructors, and his education along the lines sought for suffers accordingly.

Never answer a child's questions lightly, nor turn him aside with an evasive reply. A child's questions show how his mind advances. When a child becomes curious enough about any subject to ask questions concerning it, then he is old enough and wise enough to have those questions answered truthfully in such a way that he can grasp it. Parents thus have the best means possible to keep within their own control the direction and development of their child's mental activity.

#### DON'T CODDLE THE CHILD

One very important step in a child's development is to teach him to be independent, to wait upon himself, and not to be continually calling for help. For a mother always to stand ready to serve a child at every beck, call, and whim makes of him a dependent and a parasite upon his mother's time and energy. Desire to act leads to action. Therefore stimulate the desire to do certain things and action is very apt to follow. Teach him that nothing is impossible. Let him help, let him feel that his effort is appreciated, and it is amazing how soon the active little brain takes control of the situation and teaches the more tardy hands and feet to overcome the obstacles in their way. How happy the little boy is when he has first learned to put on his own coat, cap, and shoes and stockings. How proudly he tells papa that he is now big enough to help mamma by helping himself, and it does help, too, as every mother knows.

#### EARLY IMITATORS—BEWARE OF EXAMPLE

Children are natural mimics and enjoy nothing better than to imitate their parents in their play. A boy whose father is a homesteader can easily imagine that a turned-over box with a rope attached is a sulky plow and can plow more ground in an hour than his father can in a day. A little girl likes nothing better than to be allowed to stir the gravy, wipe the spoons, and dust the chairs, or dress up in imitation of mother. Most children have a great deal of imagination. I say *most* because we have a striking example of the exception in our own family. When our oldest son was scarcely two years of age his grandfather presented him with a pair of fine rocking-horses. He showed them to him, extolling their good points and finally asked him how he liked them. The sturdy little fellow stood with his hands behind him looking at them for a moment and then remarked shortly: "Those aren't *real* horses and I *won't* ride on them." And he never did.

In striking contrast is the next boy, four years younger. He was a baby on a dairy farm, and of course the main topic of conversation as well as the most important factor here was cows. When he was about two years of age I heard him talking to himself one day while working in an adjoining room. I peeked in to see what the baby was doing and saw him busily engaged driving a herd of imaginary cows into an imaginary barn, shutting them up in imaginary stanchions and milking them in imaginary pails. He separated the imaginary milk in an imaginary separator and carried it to some imaginary calves and pigs and then turned his imaginary cows into his imaginary pasture. He went through each motion as realistically as life without having touched an article of any kind with his hands and using the same manner and language as his father. I could not but wonder that so young a mind had taken in and retained so accurately what those baby eyes and ears had seen

and heard. I give this illustration because it tends to show that a child though a mere infant does retain in his mind those things impressed upon him during his early years. How important then that the impressions be good, that the examples set for him be of the right sort. And so a boy can be taught while a mere babe to be kind to his imaginary cows and horses, to treat his woolly dog gently, not to be cruel to his hobbyhorse, and not to become angry because his house of blocks tumbles down. A baby girl can be taught gentleness and love in caring for her dolly and patience while molding a refractory lump of dough into some semblance of a loaf.

#### THE MAKING OF GOOD CITIZENS

One of the natural, inherent characteristics of a child and the one I believe the hardest to train is selfishness. This not only makes a child jealous of his possessions, but it leads to a desire to rule or assume authority over other children, with a view to having his own desire gratified at the expense of the wishes of the others. None of us enjoy the sight of one child lording it over another, but it is indeed an unfortunate thing to see a mere babe overruling the wishes of its parents.

In order for a man to be a good citizen of a country he must submit to its laws. For a child to be a good member of a home circle he must obey the rules of that home. He must honor and respect his father and mother; their word should be law to him. Nor should one parent take sides with the child against the correction of the other. The father or mother who, when a child has been corrected by the other parent, teaches the child that it was wrong to punish him, weakens the respect of the child for that parent and paves the way for further disobedience and final lawlessness. The child who is not a good citizen of his home; who does not respect the authority of father and mother, never can become a good citizen of his country in the truest sense.

If a child is brought up to give perfect obedience to the laws of the home enforced with kindness and patience but yet with firmness, he will be very apt to be obedient to the laws of his country, unless that government be despotic and tyrannical. He will also realize that some one besides himself has some right in this world and so make it pleasant for himself and everyone around him.

#### SUPERVISED PLAY

A child's amusements should be chosen with a view to forming a well-rounded, balanced development. The lines in which he is delinquent are those in which he should be encouraged. If naturally boisterous he should be enticed to spend part of each day at some quiet pastime, as tracing pictures, cutting out with scissors, molding with clay, or building with blocks. If a girl, to tending her doll or having a quiet little tea party. If old enough she can sit by mother and learn to stitch a seam neatly, or do a little plain mending. If on the other hand the child is inclined to be too quiet and possibly not very robust, some form of play should be encouraged by which the child might obtain the necessary exercise, such as walking, running, jumping, climbing, tumbling, etc. The health of mind and body depends so largely upon each other that one cannot be neglected unless at the expense of the other. Neither can one be taxed too severely without the other suffering thereby.

So, between the ages of three and nine we find the mental and physical forces developing hand in hand, each one dependent upon the unfolding of the other, and both dependent upon the power that guides, controls, directs, and restricts them as needed, and that power is the united efforts of the parents.

#### THE MOST IMPORTANT OF ALL

But let us not forget in our zeal to develop a perfect mental and physical organism, that the united development of these two forces is only for the perfecting of a third element and that one the most important of all. In our eagerness to develop the brain and the body let us not forget that the child was put here for the development of his soul. And even as the responsibility of food for the mind and body rests upon the parents, so also does it behoove those parents to provide spiritual food for that unfolding spirit to thrive on.

Babies love to have mother sing to them. Why not sing of Jesus, the babe of Bethlehem. As they grow older they enjoy stories. Why not use some of the many interesting and beautiful stories found in the Bible? If your little girl likes fairy tales, try substituting some of the miracles of Christ and see if they do not create more wonder than any fairy tale. Tell her of the great millennium when Christ shall reign, and how she shall play with the lion and bear without harm and how the tiger will lie down at her feet in friendship. If your boy likes stories of strong men, of giants, or of heroes, tell them of Samson, David, and Goliath, Daniel, Moses, Enoch, and many others, putting stress upon source of their strength.

As the children grow older and acquire a love for history, could you find in all the history of the world a subject more interesting than the study of the Jewish race? If a girl takes to romance let her read the book of Ruth—romance, but pure and clean. You will find that the child is satisfied and at the same time learning valuable lessons. The sooner he commences learning these lessons the sooner he will be of service to God and man, as comprehended in the following precepts:

"Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matthew 22: 37.

"Love thy neighbor as thyself."—Matthew 22: 39.

"Every man that striveth for the mastery is temperate in all things."—1 Corinthians 9: 25.

"Honor thy father and thy mother."—Exodus 20: 12.

"A wholesome tongue is a tree of life, but perverseness therein is a breach in the spirit."—Proverbs 15: 4.

#### FROM NINE TO TWELVE—THE FIRST TESTING

As the years from three to nine are those in which the parents must get in their instruction, so the years from nine to twelve are those in which the strength of that instruction is first tested. Until nine years of age a child is constantly under the mother's watchful eye, but from that time on he comes more in contact with outside forces. It is now that the depth of the early instruction will be tried. If the seed was well and carefully sown the plant will stand, and instead of being weakened by the adverse elements with which it comes in contact it will be strengthened by its very resistance to them.

A kernel of corn deeply planted, with the earth packed firmly above it, has its roots set deep in a solid foundation. As it grows up straight and strong, the winds come and shake it, but it has such a good grip upon mother earth, so many new roots and fibers have come to its assistance, it is almost impossible for the wind to blow it over. On the other hand, place a kernel of corn upon the ground, cover it lightly with soil and watch the result. It probably sprouts as soon as the first one, and as straight, but some one steps near it and the root being shallow turns to one side and we have a leaning stalk of corn. It grows on, however, its roots attempting to right the wrong the sower committed. But when grown almost to maturity perhaps a heavy wind comes and the whole stalk is uprooted without bearing its

fruit, and all the energy put forth by the plant itself was spent in vain.

Of just as much importance now at nine to twelve will be the depth at which the kernel of wisdom was planted in the child's mind before that time. New interests come to absorb their attention; new thoughts come to fill their minds; new activities come to occupy their time. They have to do now, not so much with receiving the seed as with the development, growth, and strengthening of that seed already planted. They must begin to apply, by their own judgment, the wisdom they have already gained, the lessons they have already learned.

A child now begins to show a more decided inclination to use his own judgment, to depend upon his own wisdom. How important then that that judgment has been wisely directed, that the seed of true wisdom has been deeply sown. The mental and soul development now depends upon two things more than upon anything else. The choice of companions and the choice of reading matter. But the foundation for both of these should have already been laid.

#### SUPERVISE THE READING

Upon the stories told by the parents, upon the choice of conversation and books in the home depend largely the child's choice of reading matter. And yet at the same time he now reaches out so hungrily for everything that appeals to his fancy that there is great danger of being led astray, unless wisely guided. The parents should place at the child's disposal good, clean, instructive literature of the sort that most appeals to the individual type each child represents, and he should be encouraged to read it.

The child is very apt during these years to make the hero or heroine of the stories and books the ideal at which to aim. Many a man or woman has had the whole trend of their lives changed by the character of a hero or heroine whom they idealized and whom they attempted to imitate during these years. I remember distinctly how Josephine in one of Louise M. Alcott's books impressed me at about that age. Of course you read the series wherein Jo played a very important part. Most likely you also remember the incident where financial trouble came into the home of her parents; that money was badly needed and that Jo who had a beautiful head of black hair had it cut off and sold to obtain money to help her parents out of their straits. Somehow this sacrifice made a deep impression on me and I tried my best to think of something my parents stood in terrible need of that I might do the same thing. I couldn't think of anything that would demand this sacrifice, but I was so possessed with the idea that I went to the mirror to see how much of that material I had for sale. And really I cannot explain the utter hopelessness and despondency that took possession of me. I had forgotten that my hair was not long and black, and I fairly hated those short yellow curls for many days after. It never dawned upon me that anything but long black hair was salable. You may say incidents such as this have no influence, and yet the idea of self-sacrifice gained from this very incident remained with me for years.

Of course one such incident alone does not suffice. But take for example a boy of nine years who each day for three years reads one story, or a recital of some true occurrence in each of which the hero embodied one of the elements of purity, manliness, self-sacrifice, kindness, or honesty. Do you not think that at the age of twelve having read three times 365 or 1,095 stories embodying these elements, this boy's ideal will be one containing these same characteristics? And do you not think he will have tried to put into his own life those characteristics which he has learned make for a noble

man? And having imbibed for three years these ennobling elements do you think he would choose or even enjoy a book in which the hero were the opposite? No indeed. If true manhood, true womanhood, nobility, purity, and honor be the ideal set before our boys and girls in their reading matter between the ages of nine and twelve we have little to fear for their further choice of literature.

#### INFLUENCE OF COMPANIONSHIP

And the books they read have a great deal of influence in their selection of companions. A child is very apt to choose as companions those among his circle of acquaintances who measure up the nearest to the height of the hero in his books. How often we hear parents mourn over the fact that it was bad company that led their child astray. But where does the real trouble generally lie? If a child has been taught as he should be from three to nine the kind of a boy you taught your boy to be is the kind he will naturally choose as his pal. The kind of a girl you taught your girl to be is the kind she will choose for her chum.

Above all, the closest companions during these years should be father and mother. Be interested in whatever interests the child. Lead and guide his interests, but do not turn the child from you because he happens to be interested in something of which you do not approve. If he decides that he is going to purchase a gun as soon as he has saved up enough pennies, be interested in guns although you are scared to death at the sight of one. Look them over with him in the catalogue and help him pick out the best one, even though you do not know the best from the worst. Nine chances out of ten before the required amount of pennies have been saved, he will have forgotten about the gun and his interests directed elsewhere. But whatever you do, show him that you are interested in his interests, show him that you are for him, his pal, then most likely, you yourself will be his chief companion.

MRS. EMMA JAMES.

LOST LAKE, MONTANA.

## LETTER DEPARTMENT

### Our Inventory

In the commercial and business trade of life, every good business man generally takes an inventory once a year of his stock in hand; by it he determines whether he is gaining or losing ground.

And, too, sometimes he finds shelf-worn goods that he culls out and offers to the public at greatly reduced prices.

Nearly sixteen years have elapsed since I accepted the angel's message; a happy and joyous sixteen years, though it has been fraught with many difficulties, trials, and disappointments.

But from time to time as I have taken an inventory of stock in hand, I feel to rejoice that I have gained ground, even though it has been slow.

It seems amid all that we are passing through, and as we note the unrest in the world, the old Jerusalem gospel is indeed an anchor to the soul; and we can well sing with renewed zeal and fervor the good old song:

"We have an anchor that keeps the soul,  
Steadfast and sure while the billows roll."

What is an inventory? A list of goods. We count and measure our goods on hand, which determines our loss or gain.

Our stock in hand should consist of faith, works, zeal, love, character, not omitting church publications.

Dear brothers and sisters, have you taken an inventory lately, to see if your supplies are running low?

I admire the methods pursued by some. When you enter their place of business everything is in order, clean, and tidy; you feel like trading there, and the clean goods and courtesies shown, create a desire within you to want to return. *Moral:* We are clean and the fruits of our labors, by obedience to the gospel, are wholesome and pure. It is the glory of a man to have clean lips and a clean mind.

Ah! we have the best trade in all the wide world, to offer to the people; let us see to it we keep it one hundred per cent pure; no adulterations, or substitutes. If, perchance, we find any old shelf-worn goods on hand, such as hatred, envy, strife, jealousies, etc., let us relegate them to the place from whence they came, not only at greatly reduced prices, but at a discount, and replace them with the fruits of the Spirit.

I feel sincerely that if the expression of one thought in this effort may inspire a single soul to a closer walk with God, the feeble attempt will not be in vain.

Often I have been greatly encouraged by reading the letters and articles in the church papers, and many a time the Spirit has brought tears of joy to me as I have perused the goodly letters and articles in the *HERALD* and *Ensign*. Saints, how can we do without them? The dailies are full of strife, strikes, murders, thefts, and such like. We need the others full of love, and good will, to counteract the poison.

I will take this means to express my love and good will to all the Saints and friends of Logan, where nearly all my life has been spent, and especially true in church work, praying God will bless you in your labors. I hope the day may come when I can give more of my time to the Lord's work.

I trust we all may take an inventory, and that after so doing it will show an increase both spiritual and temporal; then you will need to make an inventory to our Bishop, and then you will have an inventory within an inventory.

Let us all labor faithfully to increase our worth to God and the church, and remember, dear Saints, the price of all great achievements is a constant struggle, a ceaseless battle to win success in spite of every barrier.

The objects for which we strive tells the story of our lives; so with the virtues of this gospel message, may we strive to make people happy and lead them to see its beauty and worth.

Sincerely your brother,

WILL R. ADAMS.

MCALLEN, TEXAS.

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### Life's Opportunities

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Have we availed ourselves of life's opportunities? If we have, all is well. If we have not, why not? Have we an ideal in life? Have we a goal we desire to reach? If we have not, why not? Are we like a ship at sea without a rudder, tossed by winds and storm? Would that be a desirable position? Is your house built on the sand or on the rock? Are you building on "the sure foundation"? Take stock, and see what you think. Measure yourself by the perfect law. God has promised us his cooperation if we cooperate with him. But will he, if we do not? If ye love me, demonstrate your love, by keeping my commandments, he says. If our actions do not show it, what will? It seems there is so much involved, we ought to give proof that is unmistakable in our conduct. I know many who are, and I know some who are not.

How can we expect God to answer our prayers, if we do not comply with the conditions upon which he has promised to answer? "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth will make you free." Free from condemnation. We must exemplify our love for God, mentally, physically, spiritually, and financially. We read: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Of course this applied to a church or a branch, but what applies to them does to us as individuals. God has given us conditions upon which he will care for us. If we do not observe them, will he do it anyway? If so, why give any conditions? They are useless, does he do useless things?

How few people *really* trust God? Did you ever live the "law of life" and while so doing became afflicted, and continued to trust him? Very few do. My wife did. She had a tumor in the abdomen, and four eminent physicians said, nothing but an operation could save her life. She heard all their opinions, and then she made up her mind to trust God. She got very low, and then it was shown her that if she would have a certain man to administer to her, she would be healed. She was administered to by him and healed instantaneously. In three weeks we could find no tumor, and she has been well ever since. Besides being well, it saved us a thousand dollars. God is no respecter of persons, the same trust and faith will bring the same result. After she was well, the doctor saw her and noticing her good health, asked, "What did you do?"

"I was healed by the prayer of faith," she said. "God healed me."

"Oh," he said, "we all take off our hats to Him."

She made up her mind if God let her die, it must be the best, because he knows. She had been administered to many times before, but only temporary results followed. In her agony she cried, "O God, what shall I do?" Then she was shown the man to administer to her. "God moves in a mysterious way his wonders to perform." She never wavered in her trust in God. Twelve years have passed, and she is well now, able to do more work than many younger women. God is the great Physician; why do we not trust him? Why do so many of us not live the life he wants us to live? She would not submit to an operation under any circumstance.

CHARLEY A. PARKIN.

SAN FRANCISCO, CALIFORNIA.

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*The Bishopric Advocate*  
for 1919

### Every Member a Tithe Payer

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#### SUCCESS

Unless you take a real pleasure both in your secular work and your spiritual work for its own sake, you can't succeed. If you are fitted for the secular work you will succeed.

If you are truly converted and pay your tithe as well as do your other spiritual work you will succeed.

#### HELPING

We can only help others by helping them to help themselves and by helping them to help themselves we help them to help ourselves.

The Lord has provided that we all should pay the tenth or tithe of our net increase to enable us to help our brother and thus help ourselves. Why not help?

## An Interesting Naval Trip

Several months have passed since I wrote in reference to my experiences on the great "over there," and at the time of my arrival in the United States I little dreamed of the further travels that I was to have and I thought that it might be of interest to the Saints to know of my last voyage, so will endeavor to give a brief account of the last trip and the one which seemed to be the most interesting.

The U. S. S. *Kermoor*, to which I was attached during the greater part of the time while stationed at Cardiff, Wales, left the city of Queenstown, Ireland, on March 6, and after a stormy trip arrived in Baltimore on the 27th. It was the popular opinion that the entire ship's company would be discharged upon arrival, but many were doomed to disappointment; I among them. Instead of discharge I was transferred after a hurried trip to my home in Philadelphia, to the U. S. S. *Western Chief*, a cargo vessel of 8,800 tons, then in Baltimore.

On April 16 we left Baltimore for Falmouth, England, according to the orders received, and it was understood that we would then be sent to Rotterdam, Holland, as our cargo consisted of flour which was distributed from that port. Our trip across the Atlantic was without incident and required sixteen days. When within two days of Falmouth orders were received by wireless to "proceed to Dartmouth for coal." Our course was changed accordingly and early on Saturday morning, May 3, we arrived at the mouth of the River Dart and signaled for a pilot. He came aboard and soon afterward we were under way past the gloomy, ancient castle at the mouth and up toward the anchorage opposite the town. It was a lovely morning and the hills and distant mountains presented a scene of rare beauty as the sun covered them with a brilliant light. Arriving at the anchorage the ship was moored alongside an old hulk filled with coal and several officers went ashore to report our arrival. A band of workmen came aboard and began to transfer the coal from the hulk to our bunkers and at 4.30 a number of men were granted liberty to go ashore. The town was not very modern and the people seemed to regard the men from our ship with an attitude that resembled both awe and suspicion, and yet they treated us with civility and kindness whenever opportunity was afforded, such as in the stores, etc. The streets were narrow and permitted but one vehicle going through them and the vehicle itself had to be quite narrow to pass without going upon the pavement, which admitted of two persons walking abreast. The main place of interest was Dartmouth Castle and the castle-keeper after admitting our party went through a complete history of the ancient structure. His narrative was amusing both in the history he related and the manner he spoke. There were three of us and after viewing the old church (a part of the castle), we went to the door of the building and knocked. An elderly gentleman admitted us with not a word and soon we were conducted into a room which contained an old show case, filled with a varied collection of antiques. The man who admitted us then began to speak. He reminded one of the little school boy going up for the first time to recite a Christmas piece, and frightened by the crowd gazes into space over the heads of the audience and recites. This is the way the keeper began: "Although the history of this castle dates back to the year 671 (the date is not certain) I will only relate that part which begins from the year 1,077, A. D., when his majesty King — took possession of the castle." He then relates how an attacking force under another king besieged the castle for a great length of time and finally caused them to surrender. He showed us ancient cannon balls made of stone

and perfectly round. We were informed that the banks of the river for a mile were filled with these balls which were fired from the attacking forces across the river. Two large holes were to be seen in a large rock directly beneath the castle, and these, he said, were used to haul in a large, heavy chain that was stretched across the river to prevent hostile craft from entering. The roof of one section was covered with lead melted in the year 1260 (or thereabouts), and we were shown the holes in the walls where hot lead and burning oil were poured on the heads of an advancing foe, when they reached the castle. The prisoners were disposed of in a way that certainly would bring forth a letter of protest should it be done to-day. The unfortunate was placed in a small closet and the door was shut. The floor was dropped and the prisoner fell through a sort of chute. About half way down a pair of cross knives were placed and as the heavy body of the prisoner passed these knives it was cut and maimed, and the remains were finally deposited in a basin at the bottom of the castle as they dropped out of the chute. As the tide went out they were washed out and thus a stench was prevented.

Other measures of similar gentleness were shown us among the dungeons, which had been sealed over. The room where King Charles held a conference with his royal followers was shown us, and several other things of lesser interest. It required several hours to pass through the castle which, although about 1,500 years old, was well preserved. The Pilgrims left Dartmouth, originally, but put into Plymouth for provisions and fuel and thus robbed that city of the honor of being the place from which they departed on their long voyage. Leaving the castle we returned to the city, walking along a shady road. There were no public conveyances except one auto in the town.

On May 5 we left Dartmouth, after receiving orders to proceed to Danzig, Germany, with the flour. We started up the British coast and had excellent weather all the way. On Tuesday, the 6th, we passed the chalk cliffs of Dover and the straits, where a pilot was taken on board. Going out into the North Sea we lost sight of land, and that night when the pilot was told, casually, that our final destination was Germany (he was only to go to the Hook of Holland and our destination or port of discharge was not necessary for his information) he complained of the large numbers of floating mines in the North Sea and decided that he would not go the entire distance. We put into Orfordness that night and he got off. It was morning when another pilot was procured and we then continued our voyage, arriving at the Hook of Holland that night and anchoring. We received further orders there to proceed, and left soon afterward, going through the North Sea at full speed. The night passed without event and then our attention was directed to the late hour at which the darkness appeared as we got farther north. It was light until about 10 p. m., and each night seemed to remain daylight longer. About 6 a. m. we passed two floating mines within a few yards. Flags and bouys marked the places where ships had been mined or torpedoed, and they were numerous. Few ships were sighted, and finally we reached a point where a German pilot came aboard. He acted rather sheepish and had not a word to say. He had the distinction of being the first German citizen that had been aboard the *Western Chief*.

It was getting on toward evening when the pilot came aboard and the weather was cold and bleak. Throughout the night the wind blew, and when morning came on we were reaching German waters. The first thing we saw was Helgoland, the mighty German fortress. Its cliffs are reddish colored and the expression "the Red Cliffs of Helgoland" is a common one. The fact that this fort had withstood attack

for four years was proof of its strength, and the guns visible from where we were looked as if they could spit forth destruction when required and the mines with which the island had been surrounded could take care of any vessels intent on reaching the fort.

The fort was soon fading in the distance and at noon we reached the mouth of the Elbe River, upon which Hamburg is situated. Entering the river we passed several light-vessels, armed with small guns, and several powerful shore batteries, but farther off from the water front towns could be seen and the tall stacks and spires presented a modern appearance. Several hours in the Elbe and we arrived at the entrance of the Kiel Canal, better known in Germany as "The Kaiser Wilhelm Canal," which words were on a large tablet in the concrete bulkhead at the entrance. It was necessary to tie up to the dock while waiting for the locks to open and while waiting there a number of German sailors and civilians came down to see the ship. Some offered a ring for a bar of soap, and before five minutes had passed we were trading soap for all kinds of souvenirs, some of the Germans taking off their insignia, etc. to trade.

We left the dock and started on through the canal proper and the scenes along its banks were wonderful. Boulevards could be seen running parallel with the canal, and large, steel bridges were passed under. The pilot showed us one of these bridges, not yet completed which had been built by French and Belgian prisoners during the conflict. A Belgian prison camp was along the bank and other evidences of the late war were passed. It required eight long hours to pass through, and at 1.30 a. m. we finally reached the Baltic and entered that great body of water. Two days in the Baltic and we were at our destination, Danzig. We created no little excitement judging by the people on the breakwater, although several American vessels had preceded us into the port. We tied up to the dock and although hostilities had ceased we were not permitted to go ashore. Our views of Germany were restricted to what could be seen from the ship and post cards, although after a week there we were permitted to go to the town in order to witness a ball game between the crew of the *Western Chief* and the U. S. S. *Lea*, a destroyer. In order to get souvenirs we had to ask the stevedores to bring things aboard and soon a regular traffic was begun. The standard of money in Germany is marks and pfennigs, but after our arrival it was changed to "cartons" and "packages" (of cigarettes). Every sort of souvenir was brought aboard for a chance purchase and at the time we departed a large variety were aboard: Helmets, guns, rifles, swords, bayonets, amber penholders, and other amber material, and one fellow even had a machine gun sight. If we had remained there long enough I dare say we would have had several submarines to take home, but as it was we were satisfied, and on May 26 left Germany for Copenhagen, Denmark, arriving there in about thirty-four hours.

We went ashore and indeed it was the most modern city that I had seen in Europe. Everything was modern and they had a park that resembled our parks very much both in size and variety of amusement. We spent a week in Copenhagen and had a good time and then finally left for Scotland for coal. From Copenhagen we had a good trip, and after going through the mine-infested North Sea we arrived at Burntisland, Scotland, and began taking on coal immediately after our arrival. German interned vessels were in the background and the historic site where the German fleet was taken over was within sight. The Forth Bridge was visible and many minor things of "Bleaky Scotland" but the town itself was very small. We left Burntisland two days later, on June 7, and had a cold trip through the North Atlantic and finally arrived at Baltimore, June 24.

Thus ended the best trip I have had. Although I have visited England, Ireland, Scotland, Wales, France, Germany, and Denmark I feel that I'd rather remain in the good old U. S. A. The time is near, I hope, when I shall be released and return to civil life, while the experience of the past two years, I trust, will help me on my way to a goal far ahead. This letter, I think, unless something else happens of interest, will be the last of my experiences, and when I lay down the uniform to don "civies," I will always have a warm spot in my heart for those that have, by letters and magazines, cheered the blue hours and made the time go by more rapidly. My only hope is that my labors for the gospel may be more sincere and better directed to the cause of Him who has through trial and strife made it possible for me to return whole and sound although through some very perilous places. In closing, I desire the prayers of the Saints in order that I might be better fitted to serve the Lord. A letter from anyone in the work will be appreciated.

Very sincerely,

WILLIAM M. SAUTER.

U. S. N. Receiving Ship, Hampton, Roads, Virginia, Care Executive Office.

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### From a Young Graceland Student

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*Editors Herald:* It is with joy in my heart that I take my pen and write this letter to the HERALD, in behalf of Graceland College.

I am very glad indeed at the thought that our people are becoming better acquainted with Graceland College, and that they are beginning to realize the great place that it occupies in the church, among the young people. They are beginning to uphold her, instead of tearing her down.

We had somewhere near one hundred and fifty students last year. I hope that our number will be at least doubled this coming year. Please tell me, dear reader, why can't it be doubled? The war is over. The boys have many of them returned, and others are returning. Let them come and join us. We certainly need every one of you that can possibly come.

There are many boys and girls that would like very much to attend Graceland, but who cannot see their way clear, so keep putting it off. To such persons I would say, look on the bright side of things, and make up your mind to come. We certainly will be glad to have you with us, and I believe the way will be opened up before you.

To those who are planning on coming, I would say, don't think that everything in the land called Zion is just perfect, because it isn't; and you may get discouraged and feel like returning to your home again. When you make up your mind to come, just get that determination within you that you will like it, and that you will meet your trials and temptations successfully, and that you will push your way through even if others drop off on the wayside. If you do this, I am sure that things will go your way all right.

We have had students come there who would get a little discouraged just because some little thing did not happen their way; then they would get that terrible feeling called homesickness, and would leave, and go home again, and that would be the last we would hear of them. This is not the kind of people that we are trying to get to Graceland, but it is those that have a will power of their own. Other students had to return home because of sickness, or circumstances over which they had no control. Such students we feel sorry for, and hope they will be able to return again in the future.

Possibly some do not come because they may have heard

that there were students down here that were not good for their son and daughter to be with, and thus they are held back with the thought that Graceland isn't a fit place for them. It is true that there are some that come that may not be a credit to the college, but please let me explain why this is. There is somebody that has a son that he has no control over, yet this poor man wishes his son to be good, and has a desire to see him a good man, so he packs his trunk and sends him to Graceland. A few such boys get together there, and just have what they think is a very good time, but those over the college have a different mind than this, and soon they are sent home again, and the poor man is heart broken to think that his son was expelled from school. Sometimes Graceland will make a man of such a person, but more often it happens in this way. These are not the kind of people we want. If their parents cannot control them, other people certainly stand a poor show of doing so.

I certainly feel very proud of my year's work, and will be glad to meet the new students this fall and continue my work. My only regret in being here is that I will have to be counted absent from the Chatham District reunion, which is held at Erie Beach, Ontario.

There are other things that might be said, and more that I would like to say, but I feel that this will be plenty for this time.

I enjoyed the Canadian Number of the HERALD very much.

Your brother in Christ,

JOHN A. TAYLOR.

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### ***A Warning Regarding Education and Recreation***

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Reflecting upon the condition and needs of the church, my mind goes back to the experiences that I have passed through during the more than fifty years that I have been a member of it. Though I at times have been tried, I cannot deny the testimonies that have confirmed me in the faith of the gospel of the Son of God. It came to me not in man's wisdom, but through the gift and power of God, enabling me to understand what the apostle meant when he said: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." I behold with satisfaction that the church is making strides along educational lines, and that the youth of to-day has an opportunity far in advance of what fell to my lot. I feel no cause to murmur nor complain, as I would not exchange my experience in the Master's cause for all the theoretical wisdom that can be attained to in the world.

I fear while we think we are making progress that we are not growing in spirituality as we ought, and that we are permitting our eyes to become blinded by the glimmer of the deceptive influences of the world. Israel of old made a sad mistake when they sought to become like the nations surrounding them, instead of remaining God's peculiar people, and if we think we can better accomplish God's work by patterning after the world, forgetting that we have been called to come out from the world, we will be guilty of like blunder. If we are growing and making progress, why are we not increasing in spirituality, and enjoying more of the blessings and gifts of God? I do not want to be a pessimist and would rather look on the beautiful side of the picture, but neither do I want to shut my eyes and become blind to the real situation. I think it is well to heed the apostle's admonition when he said: "Examine yourselves, whether ye be in the faith." Also to remember his declaration: "To be carnally minded is death; but to be spiritually minded is life and peace." And again: "For ye are bought with a

price: therefore glorify God in your body, and in your spirit, which is God's."

I would not wish to put a straight jacket upon the young of the church, and deny them healthy and proper recreation, but the work of the church ought to be first, and last, and all the time the upbuilding of the kingdom of God and the establishing of righteousness. While the world is ripe for the harvest, and such a stupendous work lieth before us, requiring sacrifice of time and means, how can we feel justified in expending energy and money for that which will only promote amusement and bodily recreation? Especially as such does not belong to the work imposed upon us by the Lord when he called us into his service. The plea that this must be attended to in order to keep our young people in the church, I think is not well founded, as it will not promote spirituality, but rather increase a desire for more of the things that are carnal, and hence will lead them away from God. To keep the young in the church they must be made interested in the gospel and in the work of the Lord, and they must be taught to find enjoyment in the work pertaining to the upbuilding of the kingdom of God. This we know is real enjoyment, and is lasting. I myself came into the church when less than seventeen years of age, and I am glad that I found something more, and of greater value than athletic sports, or I would hardly be in the church to-day. I found God was with his people to bless them when they would draw near to him, and in this assurance I rejoice until now.

I believe we live in a momentous age. An age with great opportunities for all, but especially for those who yet have their best days before them. I believe they should be encouraged to make preparation for a life of usefulness and service in the cause of the Lord. This preparation should not consist merely in education, such as is imparted in our schools and colleges, though that certainly can be made helpful, when used with meekness, and in the interest of the Lord's work. This, however, has been emphasized so much, and so often, that there is some danger of overlooking that which is even much weightier. Man might possess all educational qualifications and have a perfect understanding of the Lord's work, theoretically, and yet be a total failure in the work of the Lord. Spirituality must be developed, and a laborer for God must himself have drunk deep from the waters of salvation and must have tasted of the power and blessings of God. In an early day in the history of the latter-day work, even before the church was organized, the word of the Lord was as follows: "No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."

We want to avoid extremes and hence cannot accept the theory that all a preacher need to do is to open his mouth, and God will fill it. If the Lord always did that, he would be pandering to slovenliness and encourage idleness which we are assured that he will not. Still we are forced to admit that the most able and scholarly presentation of the gospel is tame, without effect, failing to reach the heart of the honest soul, unless it is accompanied by the spiritual power and divine influence that comes from the Lord. This is the gift and blessing that the ministers of the church need, for at best we can only hope to be in partnership with God, and we must learn that without him we can do nothing. Paul was among the educated men of his time, but he recognized himself but an earthen vessel, "that the excellency of the power may be of God, and not of us." He knew that "the wisdom of this world was foolishness with God," and that man's faith "should not stand in the wisdom of man, but in the power of God." There must be in the heart a love for God and humanity, and a love for righteousness and truth, or the efforts

will be barren and unfruitful, even though knowledge and wisdom should abound. To this the same apostle bears testimony when he says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, . . . and have not charity, I am nothing." In harmony with this is the word of the Lord in this dispensation, when he says: "He that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his own soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work."

It was through instrumentalities of men, unqualified as far as the wisdom of the world is concerned, that God established his work in this last dispensation, and through like instrumentalities that his work has been maintained and cared for until the present. We have heard them sing:

"We come from bench and anvil;  
From merchant's desk and plow,  
But not with learning trammelled,  
Our help alone art Thou."

God's work will go on and prosper as long as his servants continue in humility and seek the guiding hand of the Almighty, but without his assistance it will fail even though we may have all the benefits of scholarship and the theoretical wisdom of the world.

I know I am running the risk of being regarded as an old foggy, and not up to the times, but as long as I believe in the immutability of Christ and his word, I find it difficult to keep pace with movements now on foot. I shall be glad to be considered old-fashioned however, for I am quite willing to accept the prophet's admonition when he said: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your soul."

I trust that the Lord who began his work and cared for it until the present may overrule all for the best, and be our helper in the trying hour.

UNDERWOOD, IOWA.

Sincerely,

H. N. HANSEN.

DAYTON, OHIO, July 22, 1919.

*Editors Herald:* I can hardly wait from one week to another to get to read the dear HERALD, as it brings so many glad tidings of good things each week. I often wish everybody could see and realize the greatness and importance of the message which it bears; and the benefits man may obtain if they heed the advice it gives. We are living in a time when all should obey its instructions in love and humility, that they may be blessed and protected by the kind Father in heaven, and that by a close walk with him, may be prepared for the service that is so much needed in the world to-day.

What greater privilege could we ask for than to be a light in this dark world, and our light should be as that mentioned by the Apostle Paul, that of the sun. We should make so much greater a light than others, that as the stars and the moon hide when the sun comes up, so may the world not notice the light of other religions when ours is brought to them and lived out before them.

Every Saint of God should be demonstrating the religion of Jesus Christ to the world in their lives, that they can see it is the best there is.

We labored among a noble band of Saints of late at Shawnee, Ohio. They are Saints indeed. You cannot help but

love them. We had a great day there Sunday, July 20. We had a good basket dinner. Sister Halb gave a twenty-minute talk in Sunday school; and the writer preached three sermons during the day, baptized eight, and two children were blessed at the confirmation service. It was one of the most pleasant days of my missionary experience. May we be up and doing.

Your brother in gospel bonds,  
JACOB G. HALB.

GROTON, CONNECTICUT, July 6, 1919.

*Editors Herald:* It is Sunday and our nearest church, at Providence, Rhode Island, is sixty-four miles away. We have no church privileges, and while our six children are all in the church, it is hard for them to live as near to the Lord as they should. But they all are firm in the faith.

There are about nineteen or twenty members within a radius of twelve miles from here, and nine are near enough to the city of New London to attend meetings if we had an elder here.

This is a beautiful country, and there is plenty of work for carpenters, machinists, etc., at good wages. Also there is plenty of work for girls and women in the mills, stores, and restaurants, etc.

I was disappointed in not getting the HERALD last night; but yesterday's mail brought John Zahnd's little paper which the poor man is sending broadcast in his efforts to build up himself as a temporal and spiritual leader. In his paper are numerous quotations from letters received by him from our church members and others, some sending money to help him in his work in building up his all-things-common scheme. One letter received by him from R. C. Evans contained ten cents, and requested Zahnd to announce in his next paper that Evans is selling a number of books and leaflets, etc., against our church. Poor Evans and Zahnd! Both are in the same boat. Both are workers together with his Satanic majesty, in his efforts to frustrate the work of God.

Zahnd quotes extracts from different publications trying to show that Joseph and Hyrum Smith, as well as many others of the early church, had fallen from grace, and taught and practiced many things contrary to the true way. He quotes from a letter of Hyrum Smith to the Saints living on China Street, Hemlock County, which letter is recorded by our Church History, volume 2, page 731. He garbles the letter and fails to quote those parts that would show the true stand of Joseph and Hyrum Smith, as taken in the letter quoted from. The part which Zahnd didn't quote comes just before his quotation, and reads as follows:

"Notice

"As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hyrum Brown has been preaching polygamy and other false and corrupt doctrines, in the county of Lapeer, State of Michigan;

"This is to notify him and the church in general, that he has been cut off from the church for his iniquity; and he is further notified to appear at the special conference, on the 6th of April next, to make answer to these charges.

"(Signed) "JOSEPH SMITH,  
"HYRUM SMITH,

"Presidents of said church."

The letter was then written to the Saints at China Creek, and sent by Brother Hewitt, and Mr. Zahnd quotes correctly until he gets to the end of the first paragraph. The next paragraph, which is left out by Zahnd, reads as follows:

"And any man that is found teaching privately or publicly any such doctrine (polygamy) is culpable and will stand a

chance to be brought before the High Council, and lose his license and membership also; therefore he had better beware what he is about."

Brigham Young himself publicly boasted that it was he and not the Seer that first introduced polygamy. Brigham stated that it was revealed to him while on a mission in England. Such apostates as Zahnd and D. H. Bays, Evans and others who, because of their iniquities have allowed their minds to become darkened, will twist and distort the true intent of true, righteous testimonies, endeavoring to make them appear evil.

Sister Emma, just before her death, testified that Joseph was a good, reasonable man; that she was nearly always with him, and that she had much influence over him; that they never quarreled; that he never had the so-called revelation on polygamy, to her knowledge, as claimed by Brigham, and that she never burned the original, as claimed by Brigham.

She was one of those who wrote the manuscript of the Book of Mormon, as her husband translated from the plates. And after some of the leaders strayed from the true way, and followed that man of sin to the *salt* land to make their habitation, she, true to her convictions, came with young Joseph and was received into the true church, organized by her husband in 1830.

If any true Saints will read in volume 3 of our Church History of the wonderful way that God worked in helping the scattered Saints (who did not stay with those ambitious would-be leaders) to reorganize, and how he poured out the Holy Ghost upon them and instructed them, you will feel the Spirit burning within you testifying that the reorganizing of the church was of God. And disinterested men, judges of the land, before whom the different factions tried to obtain the church properties, said that the Reorganized Church was the true and original church, as founded by the Lord through Joseph the Seer.

So, brethren, do not be fooled by these smooth-tongued, dissatisfied soreheads who would seek to tear down the work of God because they cannot run the kingdom of God to suit themselves.

These would-be leaders look in vain for some flaw in the life of the late Joseph Smith, and while they garble some of the sayings of Brother Elbert and Brother F. M. Smith, they can say nothing to compare to Paul's statement about Peter, whom he rebuked to his face, for, said Paul, he was to be blamed.

Well has God told us to read the books of the church. Every Saint should read volume 3 of Church History. If you do you can plainly see the hand of God working in helping them to reorganize. And he is still with us, for my soul burned under the influence of the Holy Ghost as I read the words of God given through F. M. Smith (and even now it fills my soul as I write).

Brethren, we have the truth and need fear nothing but our own weaknesses, and our liability to fall away through the workings of Satan and his emissaries. So let us be faithful and stand by those that God has set over us, praying that God will pour out the Spirit of wisdom upon them to help them in their duties.

With love in my heart for all Saints, and also those that are in darkness, and praying that we may all walk in the light as He is in the light; that we may have fellowship with one another, and that His blood may cleanse from all unrighteousness, I remain,

Yours in the only true church,

THOMAS G. WHIPPLE.

## DEMOCRACY

(Continued from page 788.)

their view. On the day of the vote he again used every argument he could bring to bear in oratory, diplomacy, and finesse to carry the proposition. He said there could be no reasons against except selfish reasons. He summed it up that "The president of the United States, the nations of Europe, all the world is looking upon you to take the right action and vote affirmatively." He concluded by putting it as a war measure; those who did not vote affirmatively were unpatriotic; there could be no reason for voting against it. In voting each one should sign his name, and if anyone should vote in the negative he should give his reasons and if they were selfish his vote would be ignored. We favor the initiative, the referendum, and recall, but that is form without substance.

In the church no principle is more firmly established than that of common consent. No man can be ordained to any office, where there is an organized branch, without the consent of that branch. No man can be ordained to the general offices of the church, the presidency, twelve, bishopric, high council, high priest, seventy, or patriarch without the vote and approval of a general conference or in some instances of a high council. Every man should be subject, at least annually to popular support, approval, or disapproval. No revelation becomes binding upon the church, until it is passed upon by the quorums, and accepted by the people, for the Lord has given to man his free agency. He expects him to assume the responsibility of exercising it in righteousness. It is a responsibility and a privilege. The laws which govern the church are also subject to the frank consideration of the people, and then their approval or disapproval.

But at the same time there is wise provision for leadership, for men on whom is laid the responsibility not only for their own actions, but for directing the action of the church.

Above all, there is the direction of our heavenly Father, but neither the one nor the other prevents, nor should it be permitted to prevent the action of the people and their freedom of thought and will. The divine plan has evidently been to give a man his free agency. It was Lucifer who offered to save man, regardless of his will. But that was not the plan of our heavenly Father.

Fisher Ames has compared monarchy (or aristocracy) to a merchantman. It sails well, but when it strikes a rock, it goes to the bottom. Democracy he compares to a raft. It never sinks, but your feet are always in the water.

The divine plan comprises the best of all systems

of government, just as it is probably the origin of all. It offers the splendid sailing qualities of the merchantman with the safety of the raft.

S. A. B.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

**SOUTH SASKATCHEWAN.**—At Viceroy, July 17, T. J. Jordan, president, in chair. William Aylor was chosen to preside, with power to choose associates, and district presidency and missionaries J. W. Peterson and D. Macgregor asked to assist. As the church work has progressed from year to year there has been a division of districts, and this was the first year for the South Saskatchewan District and the attendance was more than expected. Out of 7 branches 5 reported, showing a membership of 206. Item of interest was the advisability of a mission paper, which was favored for Western Canada, and a committee was to act with the North Saskatchewan and the Alberta Districts in this. Also picture machine received consideration. Bishop's agent report gave as receipts since last conference the sum of \$2,468.45, and paid out \$2,419.55. A Woman's Auxiliary was organized with Sister Malden, president; Jennie Neil, secretary. The Religio and the Sunday school had their election of officers and there prevailed the thought that there would be a good report received from their work for the coming year. The conference will meet semiannually, and the next place will be at the call of the district presidency. The speakers of the conference were William Aylor, D. Macgregor, J. W. Peterson, assisted by others of priesthood present. C. B. Bergersen, secretary, Radville, Saskatchewan.

**KEWANEE.**—At Rock Island, Illinois, on June 6-8, 1919. This was the 184th session. Was presided over by Elders U. W. Greene, of the Twelve, and George Sackfield, vice president of the district. Statistical reports: Kewanee, 144; Joy, 109; Dahinda, 91; Peoria, 81; East Moline (formerly Twin City), 79; Millersburg, 76; Matherville, 71; Buffalo Prairie, 60; Rock Island, 57. Secretary's report showed district contained 10 branches; total membership of 821; priesthood, 55; absent from branches, 317. H. C. Ziegenhorn, Bishop's agent, reported total collections with balance, January 1, 1919, to June 1, 1919, to have been \$1,180.23. Balance June 1, 1919, \$193.23. Instruction from the presidency with reference to the Kindlesparger case was heard and by motion approved. The instruction was that Buffalo Prairie Branch be instructed to restore Jonas Kindlesparger to membership and letter granted as per request. Annual election resulted in choosing Elder George Sackfield, vice president; Mary E. Gillin, secretary; H. C. Ziegenhorn, treasurer; J. G. Cole, chorister; Eva Bean, librarian. Conference sustained H. C. Ziegenhorn as Bishop's agent, and Mary E. Gillin as historian. No president was chosen, but it was moved that we ask the joint council to send us a high priest to preside. Motion prevailed. J. W. Bean was chosen as member auditing committee. It was decided to hold a reunion this year. Next conference to be held at Dahinda, date left to presidency of district. Preaching by U. W. Greene and F. G. Pitt. J. W. Smith, missionary, was present as well as many of the local workers of district. Questions of vital importance were discussed, and the consensus of opinion seemed to be that the time of "hastening" was approaching. Necessity for greater vigilance apparent. Mary E. Gillin, secretary, Peoria, Illinois, 115 Clarke Avenue.

### Conference Notices

Western Maine, at Little Deer Isle, August 30 and 31. H. A. Koehler, president.

Nauvoo, at Montrose, Iowa, at 10 a. m., August 30. This will be during the reunion. W. H. Gunn, secretary.

### Convention Notices

Woman's Auxiliary of the New York and Philadelphia District at Archbald, Pennsylvania, during the district conference, August 30 to September 1. Mrs. J. R. Lentell, organizer.

### Reunion Calendar

(The figures in parenthesis give the page of the HERALD on which details have been given.)  
 Eastern Iowa, Muscatine, August 8-15 (576).  
 Kirtland, Ohio, Kirtland, Ohio, August 7-17 (311).  
 Des Moines, Runnells, Iowa, August 8-17 (575).  
 Clinton, Missouri, Eldorado Springs, August 8-17 (598, 654).  
 Southwestern Texas, Pipe Creek, Texas, August 8-17 (conference and ten-day meeting) (655).  
 Kewanee, Matherville, Illinois, August 14-25 (759).  
 Northeastern Nebraska, Southern Nebraska, Pottawattamie, and Fremont, Iowa, Council Bluffs, Iowa, August 15-24 (552, 703).  
 Northern California, Irvington, California, August 14-24 (654).  
 Holden, Kansas City, and Independence Stakes, Pertle Springs, August 15-24 (598).  
 Far West, Missouri, Stewartville, August 15-24 (654).  
 Northwestern Kansas, Alexander, August 16-24 (782).  
 Little Sioux and Gallands Grove, Dow City, Iowa, August 22-31 (503, 806).  
 Southern Missouri, Springfield, August 20-31 (702).  
 Eastern Colorado, Fort Collins, August 22-31 (735).  
 Southeastern Illinois, Brush Creek, August 22-31 (654, 735, 806).  
 Nauvoo, Illinois, Montrose, Iowa, August 22-31 (527, 759).  
 Northern Wisconsin, Chetek, August 22-31 (655).  
 Southern Idaho, Hagerman, August 22-31.  
 Southern Wisconsin, Madison, August 22-31 (735).  
 Northeastern Illinois, Plano, Illinois, August 29 to September 7 (553).  
 Southwestern Oregon, Myrtle Point, August 29 to September 7 (759).

### Reunion Notices

Southeastern Illinois, which was to have been held at Springerton, August 15 to 24, has been changed to Brush Creek, August 22 to 31. The smallpox has broken out at Springerton, so it could not be held there, and the committee changed to Brush Creek. Those wanting tents notify the undersigned at once. There will be a dining hall on ground to accommodate those desiring to pay board. Those coming by rail come to Xenia. Notify secretary and you will be met. W. E. Presnell, secretary.

The Little Sioux and Gallands Grove Districts will hold a joint reunion at Dow City, Iowa, August 22-31. Tents, 8x10, \$2.25; 10x12, \$2.75; 12x14, \$3.80; each having 3-foot wall; 14x16, 6-foot wall, \$5.40. Setting up tent, 25 cents extra. Meals furnished at reasonable rates at camp grounds. No profiteering. President Elbert A. Smith and Apostle U. W. Greene will be with us. Brother Heman Hale Smith will also be present to deliver some of his interesting, up-to-date lectures. Sister Vida E. Smith will represent the Woman's Auxiliary and the Sunday school. Boy Scout Movement, institute work, and recreational activities will be arranged for. Good music at all services. F. R. Schafer, secretary, Denison, Iowa; Amos Berve, chairman, Logan, Iowa.

### Two-Day Meetings

At Beaverton, Michigan, August 23, 24.

At the Saints' Church, five miles north and one mile east of Gladwin, Michigan, August 30, 31. Trains will be met Friday night and Saturday, at Gladwin.

At Bentley, Michigan, September 6 and 7. All invited. Matthew Umphrey, president.

### Addresses

Edward Rannie, Tulsa, Oklahoma, R. F. D. 2, Box 149.

### Book Reviews

**TRAINING OF A SALESMAN.**—By William Maxwell, vice president of the Thomas A. Edison Company, Incorporated, J. B. Lippincott Company, Philadelphia, \$1.50 net. This is a new book that is really worth while and will rank high in the already large number of books written on this important subject. This was so interesting that we stayed with it and read it all at one sitting on a recent railroad trip. It made us feel like applying for a job as salesman so we could put it all into effect. Our experience and observation makes us believe that the book is eminently practical as well as interesting. There are no tedious pages on useless discussions, but there is a whole bookful of spicy, human-

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Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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interest sales talk that not only interests salesmen, but well applies to all of us, no matter what our profession. The book applies with equal force to saleswomen as well as salesmen, the word being used in a generic sense, and there is a chapter on "The 50-Dollar a Week Girl." Some of our quorums are studying salesmanship and applying the general principles to their work. This book will be an excellent text for that purpose, while our L. D. S. Sales Association members will each one find this a delightful addition to their books on the subject. As for ourselves, we shall count this book as a personal friend and occasionally take it up to renew the impressions it made, and apply them in our work.

A PILGRIM IN PALESTINE.—By Doctor John Huston Finley, Commissioner of Education for New York State, who went to Palestine as head of the Red Cross mission for investigating and alleviating conditions. Published in 1919 by Charles Scribner's Sons, New York, \$2. This is a book over which every devout Saint will wax enthusiastic. Doctor Finley describes in an intimate manner the sights and impressions he imbibed in two trips afoot across Palestine, the one from sea to sea, the other from Beersheba to Dan. Since he was following the conquering armies under General Allenby, it was but natural to reverse the usual "from Dan to Beersheba." As our own missionaries again begin the establishment of the gospel in this historic land we shall follow with keen interest the progress of their work throughout this wonderful land promised as an inheritance to Abraham's children. A book written as intelligently and reverently as this one is will find a welcome not only to our library shelves but to our hearts. The suggestions in the final chapter on the disposition of the land by internationalizing or mutualizing it offer a solution to the seemingly difficult problem before the peace conference or its successor—the league of nations. In speaking of it as a homeland for the Jews, the author says: "A Homeland! Yes! But an international Homeland; one which gives welcome to every earth child who turns toward its holy hills with a pure heart and with clean hands—not one which narrows sympathies or accentuates differences of race or creed—a Homeland whose tenantry shall be primarily those who, like the families of Gershon, Kohath, and Merari of old, care for the sacred things of humanity, which must now include the utensils of democracy—not a Homeland to be peopled by persecutions or pogroms of other lands, for these can no longer exist, but a Homeland re-peopled by its own appeal to a humanity seeking not personal salvation nor ease nor pleasure, but a higher common experience and an 'eternal excellence.'"

THE WAR ROMANCE OF THE SALVATION ARMY.—By Evangeline Booth and Grace Livingston Hill. J. B. Lippincott Company, Philadelphia, net, \$1.50; 30 illustrations. This official story of the work of the Salvation Army is well named when it is called a "romance," for to follow the unvarnished tale of this wonderful organization in its work among the soldiers of France is like reading a fiction account—yet this truth is indeed stranger than fiction. To our minds, the work they did is in many respects so much like the work we must yet do as a church for the oppressed peoples of the world, it might well be included in the required reading course of those training for foreign mission work. They met obstacles—seemingly that was about all they did meet—and overcame them. They took the Spirit of Christ with them to the fullest extent they had received it, and through fog and rain, in the hours of the night, on the roads, under shell fire, served the boys with food and cheer. When occasion offered—which was often—they explained the love of Christ for humanity, and because they were demonstrating it in their lives, the men believed what was said. They did not furnish theatricals, but did furnish music. They provided games, yet there was no card playing, no shooting craps. They baked pies and doughnuts, served coffee and cocoa, but did not sell or give away cigarettes or tobacco. No Salvation Army worker was sent to France who used tobacco in any form or drank intoxicating liquors. No man can hold a commission in the Salvation Army and use tobacco. Knowing these things, and a little of the work they have done, to read the book itself and study the pictures is a real inspiration.

Our Departed Ones

BRANSON.—Robert Lee, son of Brother and Sister S. J. Branson, was born April 22, 1919, in Atchison, Kansas. Died June 27, 1919. Funeral service at the residence of D. C. White, Lamoni, Iowa. Sermon by J. F. Garver. Interment in Rosehill Cemetery.

SWAINSON.—John G. Swainson was born April 1, 1852, at Worcestershire, England. Died at Sarnia, July 16, 1919. Married Margaret Hayes and to them were born eight children. Baptized and confirmed August 10, 1893, at Wallaceburg, Ontario, by Edward DeLong. Ordained elder on October 16, 1898, at Wallaceburg, by George Green and B. St. John. Sermon by John Shields.

SWAINSON.—John Swainson, son of John G. and Margaret Swainson, and husband of Elise Cosgrove, was born September 29, 1894, at Wallaceburg, Ontario. Died May 13, 1919, in Toronto, Ontario. Baptized March 12, 1905. There are left to mourn, his wife and one little daughter, Marie, his parents, 2 brothers, and 4 sisters. Services at Saints' church in Toronto. Sermon by R. Baldwin, of Boston.

LOGAN.—William John, infant son of J. M. and Ruth Logan, grandson of Elder and Mrs. William Davis, was born September 25, 1917, near Ubyly, Michigan. Died July 31, 1919, as a result of being kicked by a horse. Funeral August 3, 1919, from the Saints' church, Ubyly, Michigan. Sermon by Myron Carr, and interment in Ubyly Cemetery.

SORENSEN.—Trena Margret Sorensen, wife of S. K. Sorensen, was born August 19, 1865, in Denmark. Came to the United States with her parents in 1871. Baptized July 6, 1879, at Plano, Illinois, by F. G. Pitt. Married S. K. Sorensen, August 2, 1886. Died at the Independence Sanitarium, July 29, 1919. Funeral held at the family residence in Lamoni, Iowa, August 2, 1919, on their 33d wedding anniversary, in charge of J. A. Dowker. Sermon by Hubert Case.

FILLMORE.—Anna, wife of Blair Fillmore, died at her home at Glensville, Nova Scotia, July 20, aged 51 years. Baptized in June, 1911, by Elder Macgregor, and was true to her covenant. She leaves to mourn, 2 daughters, Sister R. M. Knight, of California, and Calla Canning, at home; also one son, Etter. Service at the home in charge of Mr. Neal, Methodist minister. A good wife and mother has gone to rest leaving a home that will always miss her presence.

EVANS.—Evelyn Evans was born January 13, 1897. Married George Evans May 4, 1918. Baptized in 1917, by F. S. Brackenbury. Died June 11, 1919. She leaves to mourn, husband, father, mother, Mr. and Mrs. Nelson Schaar, 3

brothers, and one sister, together with many friends. Funeral service at Canbro Baptist Church. Sermon by Myron A. Carr. Interment in Grant Cemetery.

**CRUM.**—Alfred Gomer Crum was born September 10, 1850, in Genessee, Whiteside County, Illinois. Died July 25, 1919, in Spokane, Washington. Survived by wife, 7 sons, and one daughter. Brother Crum was baptized at Holdenville, Oklahoma, July 19, 1903, when sixteen years of age, by Elder Peter Adamson. A good man has gone to his reward. Service in charge of Oscar Case. Sermon by W. M. Aylor.

**GOFF.**—Ruby (Linch) Goff was born October 13, 1899. Baptized March 10, 1910, by Hubert Case. Died July 7, 1919, as the result of an explosion following an attempt to kindle a fire with coal oil. Sister Ruby had been married the previous year and was living with her husband, D. Goff, and baby, near Bison, Oklahoma, at the time of the terrible accident which resulted in her death a few hours later.

**WASH.**—Joseph P. Wash passed away at Salmon City, Idaho, July 3, 1919. Brother Wash was an ideal Saint, humble and earnest. He was sorely afflicted with asthma, which finally caused his death. He had mining interests in Idaho to which he was going. An appropriate service was held in his memory in Seattle, his home, on July 13, 1919. Sister Eddeva Irwin sang two beautiful solos, and the choir sang an anthem. Service in charge of F. W. Holman. Sermon by J. M. Terry.

**LOVEJOY.**—Howard E. Lovejoy was born in Davenport, Iowa, April 7, 1861, and passed away very suddenly at his home on Whidby Island, Washington, July 8, 1919, heart trouble being the cause of his death. Baptized June 13, 1897, in Missouri, by M. M. Turpen. Leaves wife and one son, Howard J. Lovejoy, of Centralia, Washington; to mourn. Brother Lovejoy was a member of the Masonic Order, and was laid away with the Masonic rites, after a short service at the home in charge of R. H. Millman, an old friend of the family.

**CASE.**—Jessie Harriett Blackman Case was born November 6, 1875, near Magnolia, Iowa. Married Oscar Case, July 26, 1894. To this union 4 daughters were born; 2 of them are married and 2 of them are at home. She was killed in an auto accident, June 27, 1919, near Spokane, Washington. Leaves to mourn, her husband, 4 daughters, father, C. W. Blackman, and mother, Arilla Blackman, 2 brothers, and 2 sisters, besides a host of friends. Funeral sermon by F. A. Smith, assisted by J. A. Bronson.

**BOHN.**—In a hospital in France, on October 9, 1918, William Towner Bohn, aged 21 years, 9 months, and 27 days. He gave his life for humanity's sake and was a clean and worthy young man. Also he loved the gospel of Christ and had been baptized in 1916 by R. V. Hopkins, at Lamoni. Memorial service was delayed until his brother Robert could leave his work and come from Colorado. Father, mother, 3 brothers, and 2 sisters survive him. Sermon at Lamoni, on July 20, 1919, by H. A. Stebbins. E. D. Moore assisted.

## FROM HERE AND THERE

Albert N. Hoxie, General Chorister, announces the coming of a daughter to their home.

Floyd M. McDowell, at the head of the Boy Movement, is to be in attendance at the Des Moines and Council Bluffs reunions, in the interests of the work of his department.

Ordering some copies of the HERALD for July 30, 1919, H. L. Schofield, of Lincoln, Nebraska, says: "The article, 'The church, the world, and the war,' by R. W. Farrell, is the strongest we have ever read, and we want to pass it along."

If there are any Saints at Tucson, Arizona, they are requested to call on Mrs. Mary Stone, R. F. D. 1, Box 65. She is a sister who moved there from San Jose, and is anxious to get in touch with some of the Saints.

A letter from C. J. Spurlock, at Independence, commenting on the recent work of the joint council, attaches considerable

importance to the work done by these brethren, and implies that the writer is especially delighted with the appointment of Elder Joseph Luff to missionary work. He pertinently closes: "While these noble and consecrated men and women are going forth to war, we at home must do what we can in all the ways we can to support them. Shall we?"

### ASSISTANT HISTORIAN TOURS REUNIONS

Heman Hale Smith will be in attendance at several reunions between now and September 1, lecturing and getting in touch with the people. His itinerary includes Eastern Iowa reunion, Pertle Springs, Stewartsville, and Dow City. He returns to Lamoni in time for the opening of Graceland College, September 4, where he will teach history in connection with his work as Assistant Historian and assistant editor of the *Journal of History*.

Indications are that Stewartsville will have a larger reunion than last year. Not only excellent speakers, but good recreational and other features are to be provided. Heman Hale Smith will lecture on "The church and democracy," and the choir will render "Olivet to Calvary." Among the speakers are Elbert A. Smith, B. R. McGuire, and J. A. Gillen. The reunion committee have purchased an entire electric lighting outfit for the camp.

The following item clipped and sent in by one of our readers is of interest. To meet these figures, one would have to assume that the family was in the first place well-equipped, so that this is the amount of upkeep. Those who have had practical experience will realize that the figures are by no means excessive: *Who Wears the Clothes?* Mr. Average Man is firmly convinced that the women spend the money and that a lot of it goes for their dressing. Well, here are some facts on the matter: The Bureau of Labor Statistics in Secretary Wilson's Department of Labor has been studying the yearly cost of clothing for a hundred representative families in the New York City shipbuilding district. The average income involved was \$1,300 per year. They found it cost \$73.17 to dress papa, \$52.04 to dress mamma; big brother's clothes came to \$70.41; big sister's to \$62.13; the kids in school ran from \$37.81 to \$40.46 for the boys, \$33.07 to \$38.86 for the girls; boys under six had to have about \$32.30 worth of clothes for the year, and male babies \$19.10; the little girls cost \$29.60 to dress, and the female babies \$22.36, and it is in this last class that the women, for the first and only time in their lives, are more sartorially expensive than the men!

### SUCCESS SEEKS OUT THOSE WHO ARE TRAINED

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# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, August 20, 1919

Number 34

## EDITORIAL DEPARTMENT

### DON'T FORGET THE MAIN ISSUE

WHILE DISCUSSING THE QUESTION, "WAS JOSEPH SMITH A POLYGAMIST?"

Two men, Jones and Smith, were having a very heated argument on politics. Finally Jones, being a democrat (or was he a republican?), was driven into a corner. He got the worst of the argument. Then as a happy way out of his trouble he turned upon Smith and said, "Your great-great-grandfather, who assisted in founding the party, was a notorious rascal." From that point on he refused to discuss principles and insisted that the argument should have to do exclusively with the character of Smith's ancestors. The maneuver was not logical, but it was expedient—from his viewpoint.

For many years the Reorganized Church of Jesus Christ has had a controversy with the world. Generally when we get our opponents in a corner they immediately attempt to shift the argument to the character of Joseph Smith, alleging that he was a polygamist, and what not, that is bad. Sometimes, recognizing the value of preventives, they do not wait until they get in a corner. The logic is bad, but no doubt the procedure is expedient—from their standpoint.

A Christian and an infidel were discussing matters of difference in belief. The infidel, being hard put to it on principle and doctrine, fell back upon the "mistakes of Moses," and finally landed hard on Abraham, calling him a polygamist, and yet one recognized by Christians as the "Father of the Faithful." After that the infidel always kept as far as possible from the New Testament and as near as possible to Moses and Abraham. Our opponents use typical infidel tactics.

Ingersoll ignored the teaching of Jesus Christ and tried to confine the argument to "the mistakes of Moses." Ingersoll is dead. Christianity still lives. Ingersoll is now mourning "the mistakes of Ingersoll." Our doughty opponents may choose to ignore our position and insist on debating the "mistakes

of Joseph Smith," or his alleged mistakes. After they are dead and gone to judgment the church will stand.

Just as an example, we note a tract entitled, "Mormonism Polygamous," issued by the National Reform Association, and written by the reverend William E. LaRue, B. D. The Reverend LaRue, B. D., is rather impartial, devoting very nearly one half of his article to the Utah Church, the balance to the Reorganization. However, he does give us a little more than half of his attention. He advertises us of being "anti-polygamous" in belief. For that much credit we thank him. But why one who is out to fight polygamy should devote more than half of his attention to an "anti-polygamous" organization remains to be explained. He is not the first man to pursue that course. Sometimes we suspect that all this to-do about polygamy is really a smoke screen—a little ecclesiastical camouflage.

The burden of the LaRue article is an effort to prove that Joseph Smith taught and practiced polygamy. Because we do not agree with him on that point he concludes that we are dishonest. It is not our purpose in this article to review the old charges; but merely to point out that they do not touch the vital question at issue. That man Jones mentioned in the first paragraph, could never have won his argument by diverting the discussion to a consideration of the character of Smith's ancestors. Nor could Ingersoll win out on the "mistakes of Moses."

Our people were not converted to Joseph Smith. They were converted to Jesus Christ, and to certain very positive doctrines. These doctrines are true or false, and always have been true or false. Nothing in the life of Joseph Smith can in any way affect them. The statement that Joseph Smith was not a polygamist is not found anywhere in our creed. Even if some one should prove that he was a polygamist at one time in his career (which has not been done), that would not affect our religious conceptions in the slightest.

If our opponents cannot see that, it may be their fault or it may merely be their misfortune. The old Scotchman sold a blind horse under the guarantee that it was entirely without fault. Presently the buyer was back with the horse and with the complaint, "He's blind, and you said he didn't have a

fault." The canny Scott replied, "Mon, that's no' his fault. That's his misfortune."

It is true that once in a great while an elder who has one eye on popularity and the other on position may discover suddenly that Joseph Smith was a polygamist. Even a bishop, whose official actions were about to be called into question, suddenly discovered, almost over night, as it were, that Joseph Smith had taught polygamy. Exit bishop to the rustle of angel's wings. And immediately he founded a new church. It is as though he said, "Joseph Smith was a polygamist, and upon this rock I will build my church." And the gates of hell are greatly amused—if gates can be said to have any sense of humor.

Most of our men are not blind either by fault or misfortune. They know that our position regarding church organization, revelations, spiritual gifts, and doctrinal principles, as well as on those important economic principles now coming so much to the fore, equality, consecration, and stewardships, is true. Nothing that Joseph Smith did or did not do seventy-five years ago can affect the matter one way or the other.

For that reason in discussion they generally insist upon what are termed "church propositions." They do not bite on every little pin hook to which some preacher may attach a bait. They demand that the other fellow shall give half time and set up his own church and doctrine for scrutiny, and for attack if found at fault. Some of our opponents refuse to sign such propositions, preferring a one-sided debate and obviously wishing to keep as far as possible from principles and as much as possible on the question of the other man's character. They may not be logical, or sportsmanlike, or Christian, but it is exceedingly expedient—from their standpoint.

Many will join the writer in the following sentiment: I do not believe that Joseph Smith ever practiced or taught polygamy. But if I should become convinced that he did, while I would feel exceedingly sorry that a family name should suffer shame, I would say, Let him meet the issue at the bar of God—I am a minister for Jesus Christ and a preacher of his gospel, my ministry will go on absolutely unchanged.

ELBERT A. SMITH.

I have always been averse, was when I was a boy and am yet, to casting my failure to accomplish what was expected of me upon somebody else, making him to bear the burden of my fault; and I did not when I was a boy shirk from the rod when the schoolmaster applied it when he thought it was necessary, by endeavoring to place the rod upon somebody else; and I feel in this work a good deal as I did when a boy.—Joseph Smith in SAINTS' HERALD, vol. 44, p. 229.

## REUNIONS

We are just at the height of the reunion season. Nine reunions closed August 10, five closed August 17, while seven are now in session, and seven more will start the last of this week. After that we note we have but two reunions listed.

That means twenty-eight reunions are held in August; two are held after the first of September; and seven or more were held prior to August 1.

This illustrates how remarkably the reunion movement has developed within the past few years. In several instances it represents a reunion of more than one stake or district. The Pertle Springs reunion, now in session, represents three stakes, while the reunion at Council Bluffs, also in session, represents four districts. Outside districts are represented at other reunions by many visitors.

The reunion has evidently proven a success. Time is given for recreation, but very little time is taken for conference business, and as a rule, only the business of the reunion is undertaken. On the other hand, much time is given to the prayer services, to study classes, to work undertaken by the various departments, and by no means least, preaching. The speakers have their minds free from the cares which so often occupy their thoughts during the various conferences, and so it becomes what its name signifies—a reunion of the people of God, a time for spiritual rejoicing.

S. A. B.

## THE COLLEGE BULLETIN

The Graceland College Bulletin recently issued shows that President George N. Briggs, Professors J. A. Gunsolley, Floyd M. McDowell, F. B. Elliott, Cyril E. Wight, Paul N. Craig, J. H. Anthony, and Belle Patterson, will continue their services with Graceland. Brother Wight's services are transferred, however, from the business department to that of religious education.

The following new members of the faculty have been chosen: Esther Irene Layton, English; June Whiting, English and Public Speaking; Dagmar M. Holm, Ancient Languages; Heman Hale Smith, History; Johannes C. Bergman, Romance Languages; Claire Van Eaton, Shorthand and Typewriting; Marjorie Gunsolley, Typewriting; Lieutenant R. A. Wight, Commandant and Director of Athletics.

Lonzo Jones continues as dean of the dormitory; Arthur B. Church, returns to take charge of wireless telegraphy; and Miss Lyda Elefson becomes librarian and curator.

In addition to the course of lectures announced in previous years, there has been added Floyd T. Lesh, agriculture; Mabel K. Smith, home economics;

Henry C. Smith, architecture; T. W. Williams, public speaking.

There is also announced a series of lectures in the department of religious education, which were duly stated in the issue of the SAINTS' HERALD, July 2.

While special interest is felt in this course of religious instruction, the collegiate, academic, commercial, and studio work will be continued, as in past years.

September 4 is announced as registration day.

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### PERTLE SPRINGS REUNION

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The program for the Pertle Springs reunion has just reached our desk. This reunion is for the three stakes which formerly constituted the Independence Stake, but which are now the Kansas City, Independence, and Holden Stakes.

We note that this reunion combines the three factors, spiritual power, study classes, and recreation. Prayer meeting is from 8.15 to 9.45; then 10 to 12 is spent in the school of methods under the direction of Elder Walter W. Smith. The first hour is class work; the second hour a lecture. The afternoon is given over entirely to recreation, with one sermon for the day at night.

On Sunday, Sunday school and a sermon follows the prayer meeting, with another sermon in the afternoon.

The Massachusetts District reunion is organized on a similar plan. Every week-day afternoon is given to recreation, with a sermon at night. The morning is given into three or four periods from 8 to 12, with class work, prayer service, a lecture, and a sermon.

We have attended many reunions in years past. Our experience and observation is that the recreational feature does not detract from either spirituality, or the value of the class work. To the contrary, it means an increased interest and power in every direction.

S. A. B.

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### SELF-PRESERVATION AND HONOR

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The assumed law of self-preservation, as the first law of nature and of economic determinism is continually set to one side. For example, in Belgium during the war (see *Saturday Evening Post*, May 10, 1919) they refused to work though offered as much for one day as they were living upon for a week. This would tend to prove that hunger is not the determining factor in the lives of men, at least not the controlling factor, for there are issues that rise above the will to live and self-preservation.

The Germans proceeded on the theory that self-preservation controlled the policy of Belgium as a nation. In this they were mistaken. But they still

persistently held that it was the controlling feature with the lives of individuals, but again were they mistaken, for thousands upon thousands, millions upon millions refused luxurious slavery, preferring starvation with honor and independence.

Some writers of nature and evolution have proceeded on the theory that nature is a constant or continued warfare. According to this theory, those who enter the wild places do so at the peril of life and limb, which makes it nearly equivalent to suicide. But such is not the case. We are even informed that the skunk is social and does not use his poisonous odor, unless provoked. The rattlesnake is called a gentleman, as he does not strike without warning, and but few snakes attack unless provoked. We are assured that the wolves of this country have not, within a hundred years attacked human beings, whatever may have been the case in the past.

The animals of the wild kill only for food, or else necessary protection of life and limb. Only man kills for sport, as a rule. There are reported some instances of mountain animals killing, as where a tame dog kills sheep and leaves them. There are a few instances of other animals acting in a similar manner, but they are rather exceptional.

Ants organize their family life and keep parasites to support them, to act as sort of milch cows. They provide for these parasites and so have them in a way for their support. There are many such instances of organized life, even in the insect world.

The bear, we are told, is as a rule friendly, and the mountain lion is likely to cause less disturbance of sleep than is a tame tom cat, as it very rarely attacks men.

The assumption that all nature is relentless warfare, or a struggle for existence, demonstrating solely the will to live and self-preservation can easily be questioned. For there is another instinct as valuable and equally dominant, and that is the genesis and preservation of the species and family life.

Animals gather and birds gather food for their young, as well as for self. In fact, in very many instances the young are fed first and parents suffer the lack of food. Many birds and animals so sacrifice self for young, while insects die regularly for their young.

It may seriously be questioned if life in the wilds, and remote parts of earth is as dangerous as in the crowded marts of trade in our cities, or even in a settled town.

Fantastic stories are handed down which no doubt have their psychological significance, and some of which may point to monsters of the past. Hence the stories of the dragon may point to some remote form of animal life now extinct.

There is, however, deep in life another vital principle, and that is the law of sacrifice. The mother

for her child is one instance of this which does not belong exclusively to the human mother. In the higher forms, even in animal life, the father will lay down his life for his child. And even among the animals, if one of a pair be killed, the other must also be accounted for.

This principle of sacrifice, of which some evidences are to be found among the lower animals and mammals, reaches a splendid manifestation in the human race.

We refer to this factor among the animals merely to show that the law of self-preservation is not a universal rule, but the law of sacrifice also appears throughout nature.

When the *Titanic* went down, when the *Lusitania* went down, there was no law that could be enforced for women and children first. Mankind recognized it as a matter of course. As a result, unknown children and unknown women were saved, while men who had made their service to humanity felt went down to death.

A little child is on the railroad track. The train is approaching. Any man who is worthy of the name will risk his life to save the child. Despite the law of life men will do things, endanger their own safety, for the sake of those who are weaker.

Belgium held her honor higher than national self-preservation. The Belgian citizen held his honor higher than personal self-preservation and the will to live.

The men who have taken valiant part in this recent war held their honor higher than the risk of death. The will to live was not the primary consideration.

The roots of honor and of sacrifice reach deep down into human nature and are fundamental. So that Jesus of Nazareth in emphasizing these principles called Christian, in teaching brotherly love, forbearance, and help for the weak, was moving in accordance with well-known and clear natural laws. For principle a man will die if need be, and the worthy man will die to save others. That is a law, written on the tables of the heart. S. A. B.

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### A CHURCH SURVEY

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Through the kindness of Elder Edward Ingham we have received an extract from the *San Francisco Examiner* of July 11, 1919, stating that a church survey is to be made in California, and that a meeting was held in San Francisco to organize. It is the intention to try to ascertain the facts about the Protestant churches; to learn why congregations are diminishing, and suggest means to increase the attendance and the religious interest. The survey it is proposed will be city by city, and county by county, each congregation and community being made the subject of study.

Elder Ingham kindly sent us a full set of report blanks, which show that the survey will be very critically made in an effort to ascertain the community needs.

He states that in answer to a question concerning the theological seminary and the survey. Professor Nash replied to the effect that that question would be carefully considered, and that if it should develop from the survey that men with no seminary training whatever made the best pastors and ministers, it would at least give the churches an opportunity to drop a lot of useless material. It is evident that the value of the survey will depend upon the open-mindedness of the investigators.

In relation to the immediate church problems, the present economic, social, and civic conditions will be considered and a thorough classification undertaken, including a mapping of the city, and a consideration of all church and community activities.

Such an investigation should prove of value, still it is very evident, unless the Lord builds the house they labor in vain who build it. This is apparent from the questionnaire submitted.

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### RELIEF NEEDED IN NEAR EAST

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Recently Bishop B. R. McGuire forwarded to the American Committee for Relief in the Near East contributions received by him from our church members for this purpose. In reply he received the following letter:

NEW YORK, August 8, 1919.

Mr. Benjamin R. McGuire,  
Box 256,  
Independence, Missouri.

*My Dear Mr. McGuire:* We greatly appreciate your kind contribution for the relief of the suffering people of the Near East.

We recently had a cablegram from Mr. Hoover informing us that in spite of everything that can be done, two hundred thousand will die within the next few months, but that there are five hundred thousand who may be saved if we send immediate and far-reaching relief. A letter just received from Tiflis states that it is a common sight to see starving children stumbling into the gutters and drains, dropping by the wayside because their little starved bodies have no further strength. It is not going to be a brief task to make these children into self-supporting and independent adults and to instill in them idealism of government and life, but it is a task that is decidedly worth while.

Again thanking you for your kind interest and expressing the hope that you will add to this generous contribution from time to time as circumstances may permit, I am

Sincerely yours,

(Signed) H. C. JAQUITH.

Bishop McGuire adds that any Saints who wish to send contributions to him to be transmitted to the American Committee may do so, and he will see that they are promptly forwarded. The need is apparently very great and urgent.

## ORIGINAL ARTICLES

### OUTLINE STUDY OF THE FIRST PRINCIPLES

What are the essential points in connection with our work that I should understand?

How can I study these points intelligently, without unnecessary loss of time, and with a view to reaching correct conclusions?

These and similar questions confront every young man who desires to study to show himself approved.

It was this desire to get a more thorough understanding of the basic principles of the church doctrine, that prompted the young men's college class of the Lamoni Sunday school to take up a study of what are usually called the first principles of the gospel.

As a result of a year's time spent in this study, the outline printed below has been evolved. It was the desire of the class to consider the subject philosophically rather than dogmatically, working out the proof point by point and using scriptures to support the conclusions.

Such an outline, placed in the hands of any young man or young woman, should enable him to give a reason for the hope within him. Whether we have succeeded in our effort to present a conclusive and logical outline remains to be seen.

We feel, however, that a start has been made, and the outline is published with a view to provoking constructive and helpful criticism. Such criticisms and suggestions will be thankfully received and should be addressed to C. E. Wight, Lamoni, Iowa.

The outline was worked out by a committee consisting of Floyd M. McDowell, former teacher; C. E. Wight, present teacher; Frank B. Almond, assistant teacher; Lonzo Jones and Leonard Lea.

Assistance from the following brethren in the shape of lectures and articles is gratefully acknowledged: E. A. Smith, Hubert Case, J. F. Garver, and James Davis. The Instructor, the Compendium and Doctrinal References have been used to good advantage as reference books.

It will be noted that the outline of the resurrection and eternal judgment is very brief. It was our desire to present no mooted and theoretical points, but only those which are essential and generally accepted.

#### FIRST PRINCIPLES OF THE GOSPEL

##### FAITH

#### A. *What Is Faith?*

I—"Assurance of things hoped for, evidence of things not seen."—Hebrews 11: 1, Inspired Translation.

- (a) Assurance amounts to a certainty.

1. Certainty is fixed because our belief is dependent to a certain extent upon knowledge of the operation of definite laws.
2. The certainty is increased through the apparent parallel of the spiritual and natural forces.

(b) Evidence may be real even though circumstantial.

1. Circumstantial evidence, if conclusive, is accepted in a court of law.

II—Faith is confidence; the basis of all human activity.

(a) Government

1. Paper money is worthless without confidence.
2. Bonds would be scraps of paper without confidence.

(b) Business

1. Credit based on confidence.
2. Salesmanship based on confidence.
3. Advertising ineffective without confidence.

(c) Farming

1. The planting of the seed requires faith or confidence.

(d) Medicine

1. Confidence recognized as essential in the treatment of disease.

#### B. *Is Faith Necessary?*

I—The Bible teaches it.

(a) "Without faith it is impossible to please . . . God."—Hebrews 11: 6.

1. Because faith leads to action.
2. Action leads to the doing of the works of God.

(b) "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11: 24.

II—The Book of Mormon teaches it.

(a) "And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you."—Moroni 10: 5.

III—The Doctrine and Covenants teaches it.

(a) "They shall have faith in me, or they can in no wise be saved."—Doctrine and Covenants 32: 3.

IV—Faith is opening of door between man and God (Romans 5: 1, 2).

(a) Man makes initial move. (Effect of this move shown by the transformation of the western deserts. "The barren desert was transformed into green pastures, smiling orchards, and fertile fields."—Religion and Life, p. 167.)

(b) Faith is the only means by which unseen (spiritual) forces can be understood by man. (See Romans 1: 20.)

V—Faith governs the conduct and character of a man.

(a) Through conscience.

1. Causing repentance.

(b) Through affections.

1. Begets confidence and trust in God.
2. Trust begets love.
3. Love begets obedience.

#### C. *How Is Faith Obtained?*

I—Faith is a potential element or instinct of every human being.

II—This natural or instinctive faith is developed through the early training of the child.

III—This natural faith may be transformed into spiritual faith.

(a) Through a desire to believe. (Alma 16: 151.)

(b) Through intelligent prayer.

- (c) Through cultivation, in the study of the parallel between natural and spiritual forces.
- IV—Spiritual faith is obtained by some in large measure as a gift. (1 Corinthians 12:9.)
- D. *What Is the Relation of Faith to Knowledge?*
- I—Faith, according to Webster, is “trust in the honesty and truth of another; belief; assent of the mind to divine revelation; unshaken adherence.”
- II—Knowledge is defined as “a clear perception of a truth or a fact.”
- III—Faith, insofar as details are concerned, is done away with as knowledge increases.
- (a) “Faith is not to have a perfect knowledge.”—Alma 16:143.
- (b) “And he had faith no longer, for he knew.”—Ether 1:85.
- IV—Faith in God and in his plan increases as knowledge of God and his plan increases.
- V—Faith and knowledge grow side by side until faith is finally swallowed up in a perfect knowledge.
- E. *What Is the Attitude of Jesus toward Faith?*
- I—He regarded faith as a “mainspring of action.”
- (a) Men will not act without faith.
- (b) If they do not act, they will never perform the works of God.
- (c) If they do not perform the works of God, they are not entitled to salvation.
- (d) Hence, salvation was made contingent upon faith.
- II—He regarded faith as progressive, affirmative, dynamic, as opposed to atheism, which is negative and reactionary, the “creeping paralysis of human aspiration.”
- (a) “I will build my church.”
- III—His attitude is clearly shown in the following passages:
- “Have faith in God.”—Mark 11:22.
- “Repent ye, and believe the gospel.”—Mark 1:15.
- “Thy faith hath made thee whole.”—Matthew 9:22.
- “According to your faith be it unto you.”—Matthew 9:29.
- F. *What Is the Attitude of Science toward Faith?*
- I—Science uses faith in its procedure.
- (a) No one begins a scientific investigation without a faith that the ultimate outcome will be for the good of himself or of humanity.
- (b) The inventor often endures years of privation and even social ostracism because he has faith in the final success of his efforts.
- (c) Progress never comes except through effort of some person or persons. Men do not as a rule waste time and money in an effort in which they have no faith.
- II—True science increases faith.
- (a) The object of true science is knowledge.
- (b) As one's knowledge (based upon true science) of the facts of nature increases, his faith in God and his plan increases.
- (c) Leading scientists now openly admit a belief in God.
- III—We have a right to believe. It is rational to believe.
- (a) “There are cases where a fact cannot come, unless a preliminary faith exists in its coming. And where faith in a fact can help create the fact. . . . In truth dependent on our personal action, faith based upon desire is certainly a lawful and possibly an indispensable thing.”—William James in *The Will to Believe*, p. 25.
- G. *Specific Instances of Faith.*
- I—In Old Testament times.
- (a) Of Abel, in offering sacrifice.
- (b) Of Enoch, as a result of which he was translated.
- (c) Of Noah—in the building of the ark.
- (d) Of Abraham, in offering Isaac as a sacrifice; in dwelling in a strange land, the land of promise.
- (For further instances, see the 11th chapter of Hebrews.)
- II—In the days of Jesus.
- (a) Of the centurion.—Matthew 8:5-13.
- (b) Of the palsied man.—Matthew 9:2-6.
- (c) Of the two blind men.—Matthew 9:27-30.
- (d) Of the woman of Canaan.—Matthew 15:22-28.
- (e) If “as a grain of mustard seed.”—Matthew 17:20.
- III—In Book of Mormon times.
- (a) Of the two thousand young men under Moroni who by their faith were saved in battle.
- (b) Of the brother of Jared.
- IV—In modern times.
- (a) Of a missionary who through faith caused the trade winds in the Society Islands to change from east to west. (These winds normally blow continuously from the east.)
- (b) Of a missionary on the above islands, who when without food for himself and family, obtained both food and money through faith and prayer. (The above are but suggestive instances of the many that might be given.)
- H. *What Is the Relation of Faith to Our Latter-Day Work?*
- I—We must have faith in the plan of salvation.
- (a) Because the greater part of our achievement is still ahead.
- (b) Because we have only a part knowledge and we must exercise faith in those things which are yet to come.
- II—We must have faith in the individuals to whom God has intrusted the working out of his plan.
- (a) Because God's work must be accomplished through human agency.
- (b) Because the plan of redemption is a cooperative one, and can only be accomplished through the combined efforts of *inspired* leaders and *loyal* followers.
- III—We must have faith not only in the redemption of Zion as a final attainment, but we must have faith in the processes by which Zion is to be redeemed.
- REPENTANCE
- A. *What Is Repentance?*
- I—A changed condition of the heart, manifested by outward signs.
- B. *On What Is Repentance Based?*
- I—On faith.
- (a) Repentance implies a belief in God.
- II—On consciousness of sin.
- (a) “Now when they heard this, they were pricked to their heart. . . . Repent, and be baptized every one of you.”—Acts 2:37, 38.
- III—On godly sorrow.
- (a) “Godly sorrow worketh repentance.”—2 Corinthians 7:10.
- C. *What Are the Fruits of Repentance?*
- I—Confession of wrongdoing.
- (a) Secretly if sin is in secret, publicly if sin is in public.

1. See Doctrine and Covenants 42: 23, entire verse.
2. "By this ye shall know if a man repenteth of his sins. Behold, he will confess them and forsake them."—Doctrine and Covenants 58: 9.

(Note: In the confessional, the papacy has shown an exaggerated conception of true confession.)

II—Restitution for injury, insofar as possible.

(a) See Leviticus 6: 1-5 and Luke 19: 8.

(Note: The doing of penance is an unnatural attempt at restitution.)

III—A ceasing to do evil, a learning to do well. (Isaiah 1: 16, 17.)

IV—A changed life; from pride to humility; from hate to brotherly love; from greed to unselfishness; from egotism to prayerfulness; from profligacy to temperance; from anger to patience; from impurity to chastity.

(a) Psychology emphasizes the fact that the way to break an old habit is to substitute a new one.

(b) "Be not overcome of evil, but overcome evil with good."—Romans 12: 21.

#### D. Is Repentance Necessary?

I—Except ye become as little children, etc.—Matthew 18: 2.

II—Christ preached it. (Matthew 4: 17 and Revelation 3: 19, 20.)

John preached it. (Matthew 3: 2.)

Peter preached it. (Acts 2: 38.)

Paul preached it. (Acts 17: 30.)

Isaiah preached it. (Isaiah 1: 16; 55: 7.)

III—Latter-day revelation teaches it. (Doctrine and Covenants 6: 4; 18: 2.)

#### BAPTISM

##### A. What Is Baptism?

I—Burial of the old self. (Romans 6: 4; Colossians 2: 12.)

II—Birth of the new self. (Romans 6: 4; John 3: 5; Galatians 6: 15.)

III—Type of the inward cleansing.

IV—Surrender of life into the hands of God on his terms.

##### B. What Are God's Terms?

I—Immersion, the only correct mode. (Colossians 2: 12; John 3: 23; Acts 8: 36-38.)

II—Should be administered at the age of eight years. (Doctrine and Covenants 68: 4.)

(a) Science now asserts that the brain of a child is complete at the age of eight years.

III—Should be administered only through those duly authorized to act for God. (Hebrews 5: 4; Exodus 28: 1.)

##### C. What Is the Purpose of Baptism?

I—For the remission of sin. (Mark 1: 4; Luke 3: 3; Acts 2: 38.)

II—To actively express repentance, through humility.

III—To fulfill all righteousness. (Matthew 3: 15.)

##### D. Is Baptism Necessary?

I—The Bible teaches it. (See Matthew 28: 19, 20; Acts 10: 44-48; Mark 16: 15, 16.)

II—The Book of Mormon teaches it. (See 2 Nephi 6: 48, 49; 2 Nephi 13: 7; Mosiah 9: 41-48.)

III—Doctrine and Covenants teaches it. (See Doctrine and Covenants 105: 11; 83: 12; 39: 56; 42: 2.)

##### E. Historical Evidence of Baptism.

I—Of Mode. (See The Instructor.)

II—Of Age. (See The Instructor.)

##### F. Did Baptism Originate with Jesus?

Kersey Graves, in his book, *Sixteen Crucified Saviors*, presents the fact that there are no less than sixteen traditions among the nations of the world relating the story of a crucified Savior and of an initiatory rite of baptism. The answer to this statement may be based on the story found in the Holy Scriptures, to the effect that the gospel was preached in the days of Adam. The peoples of the entire world therefore looked forward to the coming of the Savior, and when the nations were scattered at the time of the fall of the Tower of Babel, it was but natural that this fact should be woven, in garbled form, into the traditions of the people.

#### LAYING ON OF HANDS

##### A. What Are the Uses of?

I—For the gift of the Holy Ghost. (Acts 19: 1-6; 8: 14-17.)

II—For ordination. (Acts 6: 5, 6; 13: 1-3; 1 Timothy 4: 14; Numbers 27: 18-20.)

III—For healing. (Mark 16: 18; 8: 23, 24; 6: 5.)

IV—For blessing of children. (Matthew 19: 13-15; Mark 10: 13-16.)

##### B. What Is the Purpose of?

I—As human instrument for transfer of divine power.

(a) "God came from Teman, . . . he had horns coming out of his hand: and there was the hiding of his power."—Habakkuk 3: 3, 4.

1. The parallel between the natural and spiritual forces is apparent, since all inventions are brought into existence through the instrumentality of the hands.

##### C. Is Laying on of Hands Necessary?

I—Bible teaches it. (See quotations above.)

II—Book of Mormon teaches it. (Moroni 3 and 4.)

III—Doctrine and Covenants teaches it. (32: 3; 34: 2; 39: 6, etc.)

IV—Necessity recognized by the sectarian world for ordination to the ministry.

V—If it is necessary for ordination, it is quite as necessary for the other uses taught by the Bible.

##### D. Laying on of Hands Was Practiced by:

I—Christ. (Luke 4: 40; 13: 11-13.)

II—Paul. (Acts 19: 11; 28: 8.)

III—Other apostles. (Acts 5: 12; 14: 3.)

##### E. Historical Evidence of the Laying on of Hands.

(See The Instructor.)

#### RESURRECTION OF THE DEAD

##### A. When Will the Resurrection Occur?

I—Resurrection of the just, at the time of the coming of Christ. (1 Thessalonians 4: 15-17.)

II—Resurrection of the unjust, at the close of the thousand years' reign. (Revelation 20: 5.)

##### B. Scriptural Evidence of Resurrection.

I—Bible: Job 19: 23-27; 14: 14; Isaiah 26: 19; Psalm 49: 14, 15; 1 Samuel 2: 6; Hosea 13: 14; John 5: 25, 28, 29; 11: 25; Revelation 20: 12, 13; 20: 4-6; Luke 14: 14; Acts 24: 13-15; John 5: 25-29; Daniel 12: 2; Hebrews 11: 35; Romans 6: 5; Psalm 17: 15; Ezekiel 37: 1-14; 1 Corinthians 15: 44-49.

II—Book of Mormon: Mosiah 8: 58; Alma 8: 100; 9: 14-27, 41-43; 19: 28-65; Moroni 7: 31.

III—Doctrine and Covenants: 36: 12; 42: 12; 45: 10; 63: 5, 13; 76: 3-5, 7; 85: 4; 110: 12.

##### C. Historical Evidence of the Resurrection.

(See The Instructor.)

D. *Scientific Evidence of the Resurrection.*

I—The seed must die before the resurrection of its likeness.

## ETERNAL JUDGMENT

A. *When Will the Judgment Occur?*

I—Preliminary judgment to occur prior to the coming of Christ. This is indicated by the fact that the just are to come forth at that time, and no such decision could be made without a preliminary judgment.

II—Final judgment to be made at the time usually designated as the end of the world—following the reign of Christ and "the little season."

B. *Scriptural Evidence of the Eternal Judgment.*

I—Bible: Hebrews 6: 2; 9: 27; John 5: 22-30; Acts 17: 31; Romans 2: 5; Daniel 7: 10; Revelation 20: 12; Psalm 9: 7, 8; Revelation 22: 12; Matthew 16: 27; Ecclesiastes 12: 14; Romans 2: 16.

II—Book of Mormon: 3 Nephi 6: 33-35; Alma 9: 21; 2 Nephi 6: 36-38; Mosiah 1: 126.

III—Doctrine and Covenants: 43: 7; 41: 3; 56: 5; 108: 1.

It is our hope that this effort will merit the consideration of the brethren and be worthy of suggestions for enlargement and improvement.

Respectfully submitted,

C. E. WIGHT, *for the committee.*

### THE CHURCH VERSUS CARL LEWIS

The policy of the church, when that unpleasant task is necessary, is to discipline its members in as quiet a manner and in as restricted circles as practicable. There are times, however, when the interests of the work require something beyond this procedure. The above-entitled case is considered an occasion for such departure from the usual, set policy.

Carl Lewis, a resident of Lamoni, Iowa, and a member of the Lamoni Branch, through the fallacious reasoning well known to the brethren and Saints informed as to the tactics of the latter-day apostasy, and common to those who hold to such doctrines, seems some time ago to have reached the conclusion that polygamy and concubines were orders divinely appointed in ages past, which may be so appointed again, and when so commanded have been and will be justified.

Now Mr. Lewis to promulgate these doctrines and to further his peculiar interests as same shall hereinafter appear, prepared and caused to be circulated letters and a series of pamphlets incorporating these doctrines. And it seems to have been his particular ambition to distribute certain of these among ministers of the various churches.

As if to prepare the way for the urging of matter, so glaringly at variance with the standard books and teachings of the church and the universal position of the ministry of the church relative to the doctrines of polygamy and concubinage, Mr. Lewis in these same pamphlets puts forward the sophistry that stealing and homicide in times past and under certain

conditions have been justified and may again be justified. This contention, however, is only secondary to the first, which first contention as we have noted seeks to establish polygamy and concubinage as divinely appointed.

In his pamphlets he urges not only claims as to concubinage and polygamy, but also seeks to establish that these relations between men and women of the past, and particularly between Abraham, Jacob, and David and certain women are justified by the Inspired Version and the Book of Mormon—and he stresses especially the Book of Mormon, Jacob 2—wresting the scriptures in an attempt to forecast the time when concubinage and polygamy shall be the order of God and the church. Indeed, in his pamphlet, *The Future Head*, and circulated in the town of Lamoni, he positively affirms:

A belief in the righteousness of plural marriage practiced under right "conditions" shall become firmly established in his church. And those who are unable to accept the scorn and contempt of the world for the sake of the doctrine of Christ shall find plenty of room out in the world.

It was evident to Mr. Lewis that in order to establish his doctrines in the church it would be necessary to remove the present ministry. Beginning in this matter at the very head, he moves boldly and directly. In a pamphlet entitled, *The Blemished Head*, and generally distributed, he declares the president of the church to be "no longer chosen of God for that prophetic office. . . . God will surely supplant him by another. . . . Be prepared for changes—they are coming!"

Again in a later pamphlet, *The Future Head*, he says of the president that he "fell firstly because of disobedience, and secondly because I, at God's bidding, ventured against him."

And in the same pamphlet, discussing further the president and referring to the counselor and remaining member of the presidency he says:

The present temporary head . . . must take warning and walk in a different path for "nor my temple David build" applies to him in a very significant manner also, and if he continues to walk in that path of perverseness which was laid out by the great pervert [the president of the church.—J. F. G.] . . . which is the path of the least resistance from the world, and which means illegitimate worldly honor and approval, God's hand to punish will surely rest upon him also. He shall not escape. God wants men in his church, not cowards.

In the judgment of Mr. Lewis as visited upon them the only thing in which these men of the First Presidency are lacking is in this: The president, according to this man, has fallen and perverted the way of righteousness, because he has failed to advocate polygamy and concubinage; for by holding to monogamy, Mr. Lewis claims, he disobeys the voice of God and courts favor of the world. The counselor to the president according to this judgment is already in the same way of perverseness and for the

same reason, and in which if he continue, God will strike him also from the Presidency.

This is all Mr. Lewis has to urge against these men. They are fallen first in the eyes of God because of disobedience to his law, and second in the eyes of the church because Mr. Lewis has ventured to expose their duplicity, the perverseness of their cowardly procedure, as he claims, having learned the righteous ways of God's marital orders—the ways of polygamy and concubinage—through fear of the world perverting that way by the substitution of monogamy to the hurt of the Saints.

The Presidency according to Mr. Lewis having fallen; the way is clear. So we read in the pamphlet, *The Future Head*:

God has chosen me to be the future head of the Reorganized Church of Jesus Christ of Latter Day Saints, and no man, or set of men, or traditions taught in defiance of the truth, as given in the Inspired Scriptures [that is, in defiance of his interpretation of these Scriptures.—J. F. G.], shall prevent me occupying that high position for which God has chosen me.

As the way is clear for the prophet of the new dispensation, so it is clear that the new cause may prosper. We have already noted that "a belief in the righteousness of plural marriage . . . shall become firmly established in his church." We now learn from the pamphlet, *The Blemished Head*:

I will never be excommunicated by this church because of what I have advocated, for God's time has come to bring back the Inspired Bible into the church.

Having thus before us a brief digest of the work of Mr. Lewis, we come now to further particularize his actions, and to relate the procedure of the church.

Following the distribution of pamphlets entitled, *Abraham, Yourself, and Jacob, Our Inspired Bible*, and *The Future Head*, the former two seeking to establish his polygamous claims, the latter libeling the president of the church, officers of the Lamoni Branch undertook labor. Efforts to restore the brother to the faith and to effect a discontinuation of practices reflecting on the cause and misleading to those not well acquainted with the teachings of the church proving of no avail, charges were preferred and a trial asked for. These charges sought to establish:

1. That the brother was a teacher of heresy under counts A, polygamy; B, homicide; C, stealing.
2. That by so teaching and representing the church as so teaching, he was misrepresenting the teachings of the church.
3. That he was libeling the president of the church.
4. That in refusing to hear the officers of the church and by persisting in the above-described course, he was insubordinate to the authorities of the church.

We recall here that up to the time of preferring

charges Mr. Lewis had circulated only the pamphlets, *Abraham, Yourself, and Jacob, Our Inspired Bible*, and *The Blemished Head*. Following charges and before trial he circulated the pamphlet, *Book of Mormon*. Soon thereafter and still before trial, he circulated among Gentiles of Independence and Kansas City, Missouri, a revised edition of the same pamphlet, *Book of Mormon*, if possible more reflective than the first.

And again, following this circulation and still before trial he distributed in Lamoni, Iowa, the pamphlet, *The Future Head*.

Defendant was first cited for trial before the Lamoni Stake bishop's court. He was here found guilty on every count, findings being later affirmed by the branch.

Recommendation of the court and adopted by the branch allowed defendant thirty days in which to begin restitution, and which completed, required acknowledgment before the branch, and the circulation of retraction as widely as damaging literature had been circulated.

Appeal was taken from the decision of the bishop's court and action of the Lamoni Branch thereupon, to the Lamoni Stake High Council. The cause was gone into anew and exhaustively by the high council, findings of the bishop's court being in every count and particular sustained. The branch affirmed the findings of the high council and adopted recommendations requiring complete restitution as per recommendation of the bishop's court within one month.

On his failure to make restitution, and after notice formally filed by him with the president of the branch and high council, stating that he would not comply with said requirements as stipulated, Carl Lewis was on March 4, 1919, by unanimous vote of Lamoni Branch expelled from membership in the church.

Now the church was quite ready and would have been glad at this juncture to rest the case. Mr. Lewis, however, persists in his course. He has since final action by Lamoni Branch expelling him, caused to be printed and distributed a revised edition of the pamphlet, *Book of Mormon*, in which he yet urges his polygamous doctrines. And this he does without reference to the position of the church, nor to his expulsion from the church. In fact the effect of this work of his among men uninformed, is to lead them to the conclusion that the books of the church both teach and justify polygamy and concubinage, and that the members and priesthood of the church look forward to a restoration of this order as one of divine appointment.

In the introductory paragraph of this last edition of the pamphlet, *Book of Mormon*, we read:

All my reference books, consisting of *Book of Mormon*, *Inspired or Corrected Bible*, and *Doctrine and Covenants*,

are the three standard books of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters located at Independence, Missouri, just twelve miles east of Kansas City, and are late editions printed by this same church at its printing plant, the Herald Office, located at Lamoni, Iowa. I make special mention of these facts, because some may suppose I used Brighamite or Utah Mormon reference books in writing this article. Such a supposition is entirely wrong.

In the concluding paragraph of this same pamphlet, referring to the polygamous relations of David and others:

It was the lack of obedience and the abuse of the privilege which caused God to condemn the actions, in a general way, of those of old time. There were, however, some very notable exceptions—men like Abraham and Jacob, who kept God's charge, his commandments, his statutes, and his laws, and who received the greatest of rewards and are now sitting on God's right hand, as stated in the Doctrine and Covenants. And if a sufficient number of the people of Zion will reach the road of obedience which Abraham and Jacob traveled, and by traveling it reach the same condition of spiritual strength and stability which they reached, it may be that God may see fit to trust us with as great a trust as they prove he was justified in placing in them. And the granting of this privilege will not result in the abuse of those of the opposite sex by the righteous men of Zion, but will result in especially benefiting them, as the decree that it is not good for man to live alone applies in an equal degree to the women, and the decree has gone forth that men of Zion shall fall by the sword and her mighty in the war: Isaiah 3, and Book of Mormon.

And as if to heap insult upon injury, in the first paragraph just quoted, the word *Reorganized* appears in the pamphlet in blackfaced type; and the pamphlet is signed, Carl Lewis, Lamoni, Iowa, the known headquarters of the church.

The circulation of this last pamphlet makes necessary some rejoinder, that the brethren and Saints generally may know the facts and how to present them in instances where they are confronted with the unfavorable situation the pamphlet creates for them. In this connection the above is quite sufficient. The position of the church and the teachings of its standard books and ministry in the matter of marital relation is so well known that anything defining same further would be superfluous.

Be it therefore known to all parties concerned that Carl Lewis of Lamoni, Iowa, a promoter of doctrines contrary to the teachings of the Reorganized Church of Jesus Christ of Latter Day Saints, has by the courts of said church been found an heretic; and that he has by said church as represented in Lamoni Branch, been expelled from membership in the church. And be it further known that he has had every opportunity to observe that his representations of the teachings of the church and persisted in to this day are in fact misrepresentations of the teachings of same.

Mr. Lewis has openly affirmed that at the direction of God he has ventured against the president of the

church, who he says is a fallen prophet, and who must give place to another.

He has as boldly affirmed that God has chosen him to succeed the incumbent as "the future head of the Reorganized Church of Jesus Christ of Latter Day Saints."

He has also as boldly affirmed that he would never be excommunicated by this church because of his advocacy of polygamy and concubinage.

Mr. Lewis has been excommunicated, and primarily because of his advocacy of these doctrines. The Saints may judge as to the occasion for the removal of the incumbent; and as to the probability of Mr. Lewis succeeding him in the presidency of the church.

Committing this case to the hands of God who knows the church authorities concerned and all concerned have made every effort and in the fear of God to reclaim this man, we ask that his mercy be extended to the wayward, and that his blessings attend the cause of Zion.

J. F. GARVER, *President of Lamoni Stake.*

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## GETTING RELIGION

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Thomas Nixon Carver, in his book *The Religion Worth Having*, says: "A virile morality supported by a sound but fervid religion is a powerful factor in any group organization."

A study of the gospel of Jesus Christ adequately confirms this statement. To speak of a virile morality implies a conception of a vital condition in which there is an approach to a proper balance between those things which have been regarded as exclusively spiritual on the one hand, and those which have been regarded as temporal on the other. Likewise there has always been a prevailing tendency to regard spiritual factors as eternal and fundamental, while temporal matters have been largely considered to be perishable and limited in their usefulness to man. To think of salvation as being something affecting only the spiritual life of man without concern for the temporal environment in which he must live, is a common error into which most of the sectarian churches have fallen. It is a salvation which has been insufficient for the needs of men who live in the work-a-day world. The man who feeds the machines of industry, who toils in the fields, who ministers to the comforts of society is quite unable to vision a Utopian "Erehwon" where salvation is bestowed by some supreme doner, in lavish abundance, upon a people whom nobody seems to know. Even if, perchance, he does allow himself the luxury of such an extravagant dream, in the hope that he may in some mysterious way be transported to this wonderful "Freeland," his raptures are sure to be rudely broken by the persistent intrusion of

certain factors in his immediate environment. No, salvation is rather a product of a morality evolved by a people who have struggled against odds; who have pitted their combined strength against common enemies which war upon both mental and physical heritages. Salvation like sovereignty comes up from the people, a product of their own endeavor, and not down from some constituted authority of heaven. This kind of salvation is the child of a "Fervid religion."

When we united with the church and cast our lot with this people we accepted an onus of responsibility which few of us at that time were able to sense. Later there was borne in upon us the consciousness of a wonderful plan. But not till every man, woman, and child becomes filled with a desire to give all, can we be sure that the historian will not have to write our names in that interminably long list of the world's failures. We have, by no means, been the first to attempt to establish a Zion. There are scores of volumes written which record the stories of groups which have sought to work out their salvation according to some definite group plan. Unfortunately all have failed, leaving only the memory of fair hopes and lofty ideals. They have sprung up and flourished for a while only to fall into a state of lethargy and disruption because the members allowed ulterior motives of self-interest to overshadow those finer altruistic sentiments. When we come to feel a definite sense of responsibility for the group of which we are a part, then we shall have begun to work out our own salvation, a product of our own initiative.

These communistic experiments, so many of which have been dismal failures, indicate very clearly the lack of a proper conception of what salvation means and how it is to be obtained. They further indicate the fact that men and women generally do not know how to appreciate the significance of responsibility as a factor in securing group welfare. It is plain, therefore, that the church must emphasize the doctrine of hard and honest work at one's regular job instead of preaching a kind of vague and indefinite sort of social service. The man who, while occupied in the factory, the mill, or on the farm, is not able to feel that he is making preparation against the time when he shall be called to render his service to the church, is not converted. The man who cannot say, "I am working at this job, but all the while I am thinking of the time when I can use this training to the blessing and profit of the people with whom I am associated and whom I love," has yet to learn what it is to really be converted. That man really has religion when he has learned to turn to account all his experiences for the upbuilding and profit of the group. In this aspect of the matter religion

becomes a very effective means of stimulating productive virtues.

When the farmer gets this kind of religion there is a very marked indication of its effect upon his productivity. The farm is still his own property but it is operated as one of the links in the great chain of productive enterprises which are cooperating to supply the group with those things necessary to the maintenance of life and vigor. It is no longer a matter of selfish individualism, but a case of his acceptance of the additional responsibility for the elevation of the economic welfare of the whole group. His is the task of applying labor, choosing the land, applying fertilizer in proper proportions, counting the cost of his enterprise, in short managing his stewardship so that his talents may yield their increase. He now labors under a new incentive and a new dignity attaches to his position. In a larger sense he becomes a public servant demanding intelligent consideration and rendering intelligent service.

When the doctor gets this kind of religion he devotes himself to the search for formulæ, the use of which will counteract much of the misery prevailing among his people. He is no longer intent upon maintaining a monopoly upon the knowledge of medical science in the fear that his services may depreciate in value if the knowledge of the public is increased along this line. He works to decrease the death rate; he cooperates with the dietitian and the psychologist in the study of food consumption; in short his special care is the physical and mental efficiency of the group. In this way he is increasing his own productive virtues because he is serving an ideal which functions in the immediate present.

If the business man gets this kind of religion his store or place of business becomes a laboratory where his conclusions are formed with reference to the value or injury of certain business practices to the group which he serves. It is not a question of competition nor yet of monopoly; both may be useful under given conditions. It is rather a question as to whether group interest is to dictate the terms under which his business policy is to be formulated. Questions of scientific management, of profit-sharing, and welfare policies among employees all become of interest to him insofar as they have a direct bearing upon his ability as a productive factor in his group. This is his religion. Christ taught the gospel of work when he said, "Know ye not that I must be about my Father's business?" He had his own work to do, that the Father had committed to his charge and the responsibility for the salvation of all men rested heavily upon his mind.

We may say, therefore, that this type of religion lays a basis for a doctrine of salvation which is fundamental. There ought to be quite a powerful

appeal to the young men and women of the church in the thesis that in the last analysis sin is a waste of energy and that salvation follows when energy is conserved. This means simply that young people who have the length of years ahead of them must school themselves in the fine art of discrimination in order that they may learn to count the cost of alternative activities which are open to them at every turn of the road. It becomes a test of how well one is able to appreciate the value of his mental and physical endowment so that he will, so far as his best judgment will enable him, repudiate any attack upon him which is calculated to break down his economic or spiritual morale. It is at least worthy the conjecture that this must have been in the mind of the Master on different occasions when he appealed to his people to "come up higher" and to make themselves "delightsome" in his sight.

A YOUNG ELDER.

## OF GENERAL INTEREST

### THE NEW SOCIAL ORDER

The following resolutions were adopted by the Federal Council of the Churches of Christ in America:

#### I. SOCIAL SERVICE

Facing the social issues involved in reconstruction, we affirm, as Christian churches, the belief:

1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the cooperation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2. That an ordered and constructive democracy in industry is as necessary as political democracy and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through Government labor exchanges, public works, land settlement, social insurance, and experimentation in profit sharing and cooperative ownership.

4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with

equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work, by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

Resolved, that the statement of the Commission on the Church and Social Service, "The Church and Social Reconstruction," be received; that it be referred to the administrative committee with the idea of publication after revision over the seal of the Federal Council and that it be commended to the churches for study and use.

#### II. NATIONAL AND INTERNATIONAL

Resolved, that we express our gratitude for the establishment of the league of nations as agreed upon by the Paris Peace Conference and pledge our support in securing its ratification by the Senate of the United States and our devotion to make it a success.

Resolved, that we urge the incorporation at an early date into the covenant of the league of nations of a clause guaranteeing freedom of religious belief.

Resolved, that we urge the incorporation at an early date into the covenant of the league of nations a clause guaranteeing equality of race treatment, understanding by this equal treatment in respect of the law and its administration in the case of aliens lawfully within the territory of the government concerned.

Resolved, that legislation by Congress should be passed providing for the adequate protection of the lives and property of aliens by the Federal authorities.

Resolved, that the new world situation arising through the developing life of the Orient requires of the United States the adoption (a) of a new oriental policy bringing our laws into harmony with our treaties with China and (b) of a policy in the restriction of immigration which shall be based on a just and equitable regard for the interests of all the nations concerned.

Whereas, wartime and constitutional prohibition having been adopted, we appeal to the Congress of the United States to enact proper laws for their effective enforcement. We appeal to all public officials to fearlessly enforce the laws that have been or may be enacted and pledge them our hearty support in the enforcement of their duties.

Resolved, that the churches be urged to take vigorous measures to resist the attempt which is being made in many States for legalizing admission fees to motion pictures and to baseball games on Sunday.—*Rochester Times Union*, May 23, 1919.

One eyewitness is of more weight than ten hearsays.—Plautus.

## OUR RESPONSIBILITIES

[George H. Wixom kindly sends us an extract from the *San Bernardino Daily Sun*, of July 21, in which it includes a synopsis of two sermons delivered by Elder John W. Rush-ton in that city. The evening sermon was concerning Christians' responsibility and the solution of the problems of capital and labor. The brief synopsis is as follows]:

In the long and bitter struggle which is still per-sisting in the economic and social realm can we not find the proper solution by applying the same princi-ple to this department which is now being applied to the political world?

In the economic world capital on the one side has acted on the principle of "personal right to property, and whatever either by talent, or opportunity, or good fortune it could get." It recognizes no other law of its being but the mechanics of the market and repudiates all moral and spiritual responsibilities while taking all the produce which they could pos-sibly secure. Then this resulted also in labor being looked down upon with contempt because it has created a standard of valuation based upon wealth for its own sake. Such a view makes man the center of his own universe and practically unsocializes him and makes religion, art, and wisdom impossible, be-cause these imply the acceptance of personal limita-tion.

Labor, on the other hand, has felt the stigma and curse of its own poverty and therefore aspires to shift the balance of power morally and lawfully, or un-morally and with force, so that the parasites upon industry who toil without contributing to the burden and effort of toil shall be eliminated. However de-sirable this course may have been considered in the past, the recent experiences with Bolshevism and the I. W. W.'s surely will make us hesitate before we approve of such thorough-going methods.

Is not the real solution of this problem to be found rather in changing the attitude towards this question and instead of capital and labor being two irrecon-cilable antagonists each believing that the other is encroaching upon its rights, why not abolish the idea of individual rights to property, talent, and opportunity and accept the principle which is at the back of the ideal of the league of nations? Mutual responsibility to conserve the interests of others and the willingness to accept the personal inconveniences of limitation of individual rights? Not rights; but what Professor Tawney, of Oxford, calls the ability and privilege of functioning for the social well-being be the law of balance between capital and labor.

Already, in spite of the persistent campaign more or less organized in this country to discredit munici-palization and industrial cooperation, this is being done successfully in other countries, particularly in Great Britain. This is the practical interpretation

of what the Bible speaks of as the "Law of Steward-ship."



### "Are We Watching and Praying, or Just Watching?"

We have just returned from attendance at the Lamoni Stake reunion. We quote our heading from J. F. Garver, the stake president. While the weather was very hot and dis-agreeable for a part of the time, we feel sure that others, like ourselves, believe that it has been very good for them to have been there. It is not alone in the enjoyment of the spiri-tual "gifts" that one senses the watchful and protecting care of God over his people, but in the general spirit of good will, of kindly thought, of consideration and patience which char-acterizes the Saints.

We have sometimes deplored the fact that some of our people seem to think a meeting is dull, or unprofitable, just because there have been moments of silence. For our part we do not feel such moments have always "gone to waste." Oft-times the gentle influence which attends some spiritual testi-mony, continues for several moments, and the train of thought so started has been very enlightening and instruct-ive. At such a moment, the introduction of wholly different thoughts partakes almost of the nature of an intrusion, and comes with a distinct sense of shock, especially so if the second testimony be of an indifferent quality. True the time has been "occupied," and so, to some, apparently, a fine meet-ing insured.

In the years that have elapsed since we met in reunion ca-pacity with the Lamoni Saints, we note wide progress. It is gratifying to see the efficiency with which the stake presi-dency conducts the large assemblies, plans for the welfare of the entire camp, and sees that the plans are carried out. It is also gratifying to note the high spirituality which at-tends such service and such efficiency. It is good to have strong, fearless men at the guiding wheels of this church, so that the course pursued may not be erratic, fluctuating, or indefinite, but, instead, our good ship held steadily towards the direct goal of progress and attainment. It is still better when we note that such men, in spite of their strength and fearlessness, in spite of the delicate situations which they must often handle, in spite of the natural handicaps they, as all mortals, possess, have won for themselves true regard, genuine love, and unflinching loyalty from those among whom they minister.

One theme stressed at a few of the meetings at this re-union, was that almost hackneyed one of "supporting by our faith and prayers" the leading men of the church. This was presented in several new garments at different times, and in ways which were quite effective. The mistakes we note in the men who are carrying the spiritual load of this church, are mistakes due to their humanity, without doubt, else the Lord would remove the men and supply others in their places. Granting that, then, the thing devolvent upon the member-ship is that they should not fail in their duties, one of which, most clearly, is loyalty. Since the work of Zion's redemption cannot be accomplished by any unit separately, and must be accomplished through the *united effort of the units*, surely all must see that any unit which withholds his confidence, his prayers, and his loyal effort, is, by just so much, retarding the culmination of that for which we all long.

We would not blind men's judgment, or chloroform their reason. They are gifts too precious to so stultify, but we

would plead for a greater exercise of faith, of confidence, and the pure love which should animate Christ's followers. "Perfect love casteth out fear," and did we love greatly enough, we would criticize less, and would also become imbued with that faith in God which would preclude the creeping into our minds of any doubts as to the outcome of his work on earth. It does not take education or wide experience to find fault. An insane person can destroy a beautiful structure, which only an artistic architect could design, or skilled workmen erect. It is much easier to pick flaws with another's efforts, than to so work, ourselves, that none could find errors in ours.

Thus we found it good to hear from the lips of many, the renewed desires to "get in step," to *stay* in step, and by that means, make real progress. Harsh criticism is reactive in its effects; it hurts the faultfinder perhaps even more than the one at whom it is aimed. In like manner, love also is reactive, and blesses the giver as much as the receiver. We can never long feel ugly towards one for whom we earnestly pray, and we will find in this kind of Christian duty, an avenue of escape from many of the fears and doubts which have disturbed us.

None should be "lulled to sleep," none should shut eyes to the duty of watching until the Lord shall come, but it should be accompanied with prayer, and trust, and confidence, and the exertion of every legitimate power to assist in preparing this people for his reception. We are sure that he will be well pleased to find us united in our watching, our waiting, and our praying, for only in that way will our service avail to the ends desired. Singly we will fail in the big project; united and blessed, we will win the earth for Christ!

AUDENTIA ANDERSON.

### What Have You Observed?

We want your help. We need it. Will you give it? Then tell us some of these things:

What, in your experience, is the most common mistake made by mothers in caring for their children?

What is the most vital error made?

What is most neglected by parents—the physical, the mental, or the spiritual training of their children?

What help would be of the most value to young Latter Day Saint mothers?

Are the majority of mothers capable of properly caring for the bodies, minds, or souls of their offspring?

Wherein could the church provide the instruction needed? Through what department should it come?

How, in your opinion, could such instruction be made to reach the ones who most need it?

If young mothers will not read, what then? Would a trained social worker be of service here?

Are fathers equally with the mothers responsible for the welfare of their children? If so, what avenues are open for their education in these matters?

Who are the custodians of the child's spiritual development, the parents, or the church?

Who are custodians of its mental progress, the parents, or the state?

Who are the custodians of its physical welfare? *Just the parents?*

Are you prepared to support the movement in your locality for social medical oversight, a school nurse, examinations by experts, and a community interest in the well-being of the children?

Answers to the above queries will be gladly welcomed by the undersigned, and may be addressed to her privately, or

for publication in this column. *Let us think*, for therein lies our salvation!

AUDENTIA ANDERSON.

OMAHA, NEBRASKA, 5020 California Street.

### Training Little Children

Often mothers say to me, "Don't all the things you do with your children take most of your time?" By no means, I am a mother of three, and do all my own work, except washing and ironing, and I have to do sewing without end.

A busy mother will make suggestions which can be carried out while she is busy at her household tasks. Stories may be told; for instance, baking will suggest the story of "The gingerbread man." This can be found in *Best Stories to Tell to Children*, by Sara Cone Bryant. Paring an apple or a squash makes the opportunity to tell about the seeds hidden in their cradle—how in the winter they go to sleep and so on. Make a whole story of it. A few days ago I told my three-year-old baby this story and sang to her:

"I know of a baby so small and so good,  
Who sleeps in a cradle as good babies should.  
Sleep, baby, sleep.

"I know of a mother so kind and so warm,  
Who covers this baby from all cold and harm.  
Sleep, baby, sleep."

Several days later we had another squash to prepare, and immediately she said, "Mother, sing about the baby." Later, on request, she told her older brother and sister the story of the seed babies.

It is well to make much of holiday celebrations. Have the children prepare little gifts for a birthday. Perhaps it may be only to draw a picture.

On Valentine's Day we always make valentines. Use scrap-pictures and paste them on colored cardboard. Or use paper doilies, cutting out the center and pasting on a piece of cardboard, with an appropriate picture underneath. This makes a pretty little valentine of paper lace. Cut out hearts of red cardboard or paper, and string them together in graduated sizes, on red ribbon or twine.

At Christmas time even the baby can make something. A simple matchholder may be made as follows: Cut from cardboard a circle about four inches in diameter. Cut a slit one third of the diameter at each end. Fold the lower half upwards, turning the cut edges in and pasting them to the upper semicircle to form the holder.

To make a match-scratcher, cut a piece of sandpaper any desired shape, and paste on cardboard. A Christmas picture or bell may be pasted at the top of the cardboard. Penny calendars can be used by the children in endless ways.

Mats for the dining table are also easily made. Cut a six-inch circle of cardboard with a circular hole in the center, and wind with raffia. Picture frames can be made in the same way, cutting the cardboard any shape desired. There are endless things children can make with water colors or crayons and cardboard, using colored paper and the Perry pictures. Perry pictures can be bought for one cent each. A catalogue will be sent upon request by the Perry Pictures Company, Malden, Massachusetts.

Children never tire of making chains out of colored paper. Take a strip of paper about four inches long and half an inch wide, and make a ring by pasting one end over the other; slip another strip through this ring, and paste ends together, and so on. Our children make paper chains for one another as birthday presents. They always bring de-

light. White and colored chains can be used as Christmas tree decorations.

Let me urge fathers as well as mothers to enter into the life and play of their children. For only when the father lends his aid in the process of child-training can there be perfect unity. By working together mother and father can lead the children to understand the life about them. They can teach them to know and to love nature. They can direct the emotions, develop the intellect, and strengthen the will. And as a result the children will naturally come to feel and understand the divine Love which lies only half-concealed behind all things.—Mrs. Princess B. Trowbridge, in bulletin from United States Bureau of Education and National Kindergarten Association.

### Books Which Every Mother Should Own

Mottoes and Commentaries of Froebel's Mother Play, and Songs and Games of Froebel's Mother Play, translated by Susan E. Blow. Published by D. Appleton and Company, New York City. \$1.60, each.

As the Twig Is Bent, by Susan Chenery. Published by Houghton, Mifflin Company, New York City. \$1.

Fundamentals of Child Study, by E. A. Kirkpatrick. Published by Macmillan Company, New York City. \$1.25.

In the Child's World, by Emilie Poulsson. Published by Milton Bradley Company, Springfield, Massachusetts. \$2.

### Sex Equality in Japan

Students of Japanese history and character will await with interest developments in the movement for equality of women with men.

In spite of all its claims and pretensions to civilization and its undoubted progress in material and physical respects, spiritually, intellectually, and morally, Japan still remains conspicuously a backward nation. Protestations by her leading statesmen have failed to convince the world that her policies are actuated by unselfishness or that her promises possess the quality of sincerity.

The civilization of a race or an era is judged by the honor, respect, and consideration in which its women are held; and measured by this standard Japan is among the least progressive of the peoples of the world. What in this country is called "white slavery," in Japan has received official recognition and encouragement from time immemorial, and in large cities extensive areas are devoted to the sequestration of women living lives of shame.

Travelers, missionaries, and other American and European residents in Japan almost unanimously have attributed to Japanese womanhood in general qualities of refinement and gentleness, unselfishness, and powers of spiritual perception denied to the men of Japan; and it is possible that the material achievements of the latter during the last fifty years may receive through the new awakening of the women the spiritual impulse needed to raise them from the plain of national self-seeking to the higher status of generous contributions to world progress.—*Omaha Bee*.

I know that there are still many persons who call themselves Christians who prize the good things of life—wealth, position, education, culture—chiefly because other persons cannot enjoy them. Their aim in life is to exclude, to be exclusive. They make their culture, their social rank, even their religion, a thing which separates them from the rest of humanity, rather than a thing which binds them to it.—Elwood Worcester, in Religion and Life.

## LETTER DEPARTMENT

The Bishopric Advocate  
for 1919

### Every Member a Tithe Payer

Stewardship implies that we do not own but owe. My substance is not to be used in ministering to my own selfishness, but is to be employed in the service of my fellow men; and those who have most must serve most. Jesus made the supreme sacrifice for us. Should we not be willing to make the small sacrifice he requires of us? The tithe is the Lord's.

The statement of Jesus: "He that gathereth not with me scattereth abroad," is quite applicable to our financial affairs. At least, the Lord told Haggai that certain people were earning wages to put it into a bag with holes. The Lord's storehouse is the safest depository: why not use it?

If it is true that a man's riches consist not so much in the multitude of his possessions as in the fewness of his wants, then my surplus is a hindrance rather than a help to me and I am really a richer man without it than I am with it. Consecration of surplus is the logical answer.

### Our Relation to the World

It has been quite a length of time since I appeared in your columns. It is rather unexpected to myself that I should reappear by way of this part of Uncle Sam's dominion. His dominion is more cheerfully acknowledged, I think, than the Lord's.

It is disputed as in other parts by various enticements and allurements. They all come under one head: that of "the church of the Devil," though his tentacles seriously involve many organizations, and possibly many members of our own organization. They are in danger at least, when the spirit that is in the world entices them, and makes a strong appeal to them; so strong that they are willing to forsake the church temporarily even, for some of the associations, enticements, and allurements of the world. They want to be in the church and of the church to a certain extent, but they wish to be in favor with the world; wish to be thought well of by the world. The associations of the anti-Christians are really sought out, and held in high estimation. What is there in this, but a loss of spiritual life and power; a weakening of already weak forces? We cannot join in the revival efforts of other churches; add to their crowds, singing, praying, etc., without a loss of our spiritual life, and a gain, of what kind? Does a United States warship lower its flag in English or any other waters? Yet we lower ours in the assemblies of Baal; the idolatries of the idolatrous, if we as Saints join in with such by acknowledging and participating in their worship. The friendship of such at the price; that of turning the back upon the true worship of the true God, is at too great a cost. James wrote of some who were two friendly with the world: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God." (James 4: 4.) The spiritual strength of some has evaporated through covetousness. It is absolutely gone.

No matter what appeal the world or "the church of the Devil" makes to us, it must be absolutely disregarded, if we are to retain the love and power of God. We must make

our choice as to whom we will serve—God or Mammon. We cannot serve both. The church has too long halted in indecision, and is losing its power, even if it gains in numbers. To strain every nerve for numerical gain, and daily see our spirituality declining by departure from the law, and the laws of consecration, is far from cause of self-praise or congratulation. We preach with all the power we are entitled to, considering our ways. We are in danger of running into, if we have not already done it, a form without power. How long shall we run on as we are, and have been running on? Is it not time to call a halt, and organize the church on the basis of the whole law? (Doctrine and Covenants 51: 1.) We had better come down to Gideon's three hundred of chosen material, than go on as we are, up to 400,000. I should dread to see the church as it is, number 400,000. It would be a positive calamity to see four times as many Saints as now dwell at Independence, Missouri, gathered there in unchanged conditions; the same that are in the world. We have nothing more in Independence of the operation of the celestial law, than elsewhere. The larger the gathering without this law, the greater the danger.

The gathering should not be encouraged anywhere, only in accordance with the principles of the law of the celestial kingdom (Doctrine and Covenants 102: 2; 127: 7). I am sure that the hand of the Lord will be heavily laid on this church, if it does not repent. It has had time enough to make up its mind to keep the whole law, and thus support the preaching of the gospel by the works that are called for in its specifications. If we do not agree by some General Conference action to keep the whole law, we will never do it. If we cannot as a church agree to abide the whole law, let us call in the missionary force until the people are willing to back it up with "their lives, their fortunes, and their sacred honors," or with the last dollar, and the last drop of blood if need be. This work is all that it is represented to be, or it is nothing. It should mean equally as much to one as to another. It should bind one, equally with another. If it does not do it, let us find out where we are.

"Come, Lord Jesus, come quickly, and execute judgment in Zion! Let us have a Zion of such material as thou wouldst choose. Then shall the gospel go forth, and sinners shall be converted unto thee. Now, there is no church on earth that reflects thy law, and shows forth thy praise."

Is not this the truth as measured by the three books? We must acknowledge that it is. None know it quite so well as those who are up against it in missionary work. None have a better right to make an insistent demand upon the church to repent of pride, selfishness, vanity, and unbelief, and not only say but do "according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay." (Doctrine and Covenants 83: 8.)

Why should not every individual member of the church feel himself directly responsible for the success of this work in proportion to the character of his stewardship, and hold himself accountable to God and the church therefor? And why not now? Now for you; now for me; now for God. He will not say to-morrow if we say now. It is to-day so far as he is concerned; only to-morrow so far as we are concerned.

Personalities and particulars we have not time nor space for in this letter, but we demand consecration of ourselves as well as others, and in this spirit labor for Zion, without respect of persons of saint or sinner. However, we feel like making the stronger demand upon the professed Saint, not

expecting too much of the sinner, or the professed Christian who is blinded by the traditions of error in various forms and sects. We have patience with such. We may not have any too much patience with the Saint who obstructs the light, rather than reflects it as he should. We need more firm and steadfast Saints everywhere. Mere profession does not count, except against the gospel and church, so we insist on repentance within, as well as without the church. If the church cannot stand it, woe to the church. God can raise up a church that will do according to his will, and we pray that he may, if this church does not soon come to his terms. We have too long side-stepped them. I hold them in reverence above any number of people who do not take them to heart; and my admiration is not for the mere name of Saint, or even the name "Reorganized Church of Jesus Christ of Latter Day Saints."

When this church gets a move on it, up to its espoused faith and chosen Lord, I will hold it in equal reverence with its doctrine or profession.

The church and its foundation are not all one and the same. The church is not "the pillar and ground of the truth," the King James' Version to the contrary notwithstanding. It reflects the Catholic and Church of England point of view. The Inspired Translation states that, "The pillar and ground of the truth is (and without controversy great is the mystery of godliness), God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Timothy 3: 16.)

The condemnation pronounced by the Lord in 1832 has evidently not been lifted. Is there room for pride, for ease, for complacency, while we are yet in a perilous and unsafe condition, temporally and spiritually?

Is it not a time to "call the solemn assemblies," and secure the spiritual endowment and equipment necessary to the operation of the whole law? Can we do it by debate? Are not humility and "mighty prayer" the needs of now, for all of God's servants and people? We think so, and experience, study, and inspiration bring us to this conclusion.

The day of individual effort is no longer sufficient. Cooperation in things spiritual and temporal, or united and collective effort is now necessary to success. Shall we longer plan and work without it unto defeat? Or shall we proceed to secure it unto victory?

The submergence of self all along the line, or lines, spiritual and temporal, is the only way out of our bondage, and into our true liberties and securities.

The consecration of ourselves will make easy the consecration of money and properties. To a great extent we have withheld ourselves, and God has withheld to the same extent. He waits for us, not we for him. How much longer will he wait, or shall we keep him waiting? It is for the individual to say. It is for the whole church to say. Let us no longer halt in indecision, but in decision move forward. Whatever consecration implies for us or requires of us, be it this habit or that or the other; this selfish propensity or that or the other, it must go. The law knows no respect of persons, of either rich or poor. We must not know it, be it in things small or great; things spiritual, physical, or temporal. The gospel is adapted to all of life. Let *all* of life be adjusted to the gospel, and the gospel will demonstrate its power over things spiritual, physical, and temporal. The world is *not* holding us back. The field is white already to harvest. We are holding ourselves back, and need to sit in judgment severely on ourselves, applying to the complete standard of judgment the whole law, and the Spirit of God. We cannot but write as we see it, and feel it, and know it by stern and painful experience. But it is

worth all that it ever cost, and we do not begrudge the price paid. We do not write for approval; we run all the risks of disapproval or criticism. We hope for some good to result as the only reason for "breaking in" once more and occupying space in the HERALD.

We are holding forth at this point, or five miles southeast of it (Brother J. M. Nunley and myself) to fair crowds and respectful hearings. We hear some favorable comments.

Yours as ever,

M. F. GOWELL.

GAUSE, TEXAS.

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### Far West Stake

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A social at the First Branch on Thursday, July 31, brought a cooling rain, relief from excessive heat, and a good time to the people who came. While rain diminished the amount of ice cream negotiated, it saved the corn crop and induced abundant streams of revenue in behalf of the common good. Should another drouth set in we shall try the experiment again—the cure is not hard to take.

The stake president spent the entire day, Sunday, July 27, with the Third Saint Joseph Branch to his satisfaction, at least. Quite a number of fine, earnest Saints there.

Brother Samuel Twombly filled the pulpit at the First Branch on that date—filled it to the full; everybody can hear Brother Twombly and understand clearly what he means.

Brother V. M. Goodrich so far recovered as to speak at the First Saint Joseph Branch on Sunday morning, the 10th. Brother Salyards spoke at 8 p. m., and at the Second Branch at 11 p. m.

The stake presidency has programmed work at various branches and other places up to and including the October conference. This schedule plan, projected ahead, subject to necessary modifications, has distinctive advantages for all concerned. Systematic efforts, persistently worked out, are becoming more in evidence in our church work, we note, to the good of the cause and the increasing awakening of our people.

The two-day meetings at Bedison, Fortescue, Ross Grove, and Guilford, held by Brethren Roberts and Robertson, were successful and enjoyed by the Saints. Other two-day meetings will follow the reunion.

The stake president has written a special tract for distribution in the city of Saint Joseph. It contains a cut of the First Branch, list of services, invitations to attend departments, items of faith, information on church succession, the reformation, restoration, etc., and distinguishes the church from the people of Utah. It may be used by any branch in the stake with slight alterations as to chapel location, etc. It is intended for systematic distribution throughout the city, with other literature. It is surprising that with the vast amount of advertising done by our people so few seem to identify us clearly. A house to house canvass is necessary to advertise us properly and to warn our neighbors.

Many places of former, extreme business activity are now closed in Saint Joseph. However, there still remain some indications that Mr. Barleycorn has resources in underground territory; but, on the whole, a diminishing number of intemperate men and other omens indicate much improvement thus far. We join with others in prayer and work having in view the ultimate extinction of the party named above with all his wicked works, several and general. Much of the energetic, sustained, continuous efforts of the Anti-Saloon League furnish an object lesson to others who have a cause to push to the front, with active prejudice and op-

position to overcome. We need more positive and less negative people among our membership, if we are to come to the front and win the battle. The Presiding Bishop's slogan, "Every Member a Tithe Payer," might to great advantage be expanded to include, "Every Member an Intelligent Live Wire and Dependable Worker."

There is an opening for a newspaper man and a printer—a sort of double-barreled editor and utility printer—in a small town with a branch in the stake. The citizens will sell a good plant outright or make inviting concessions with their proposition. Needless to say, Mr. Editor, that a man to fill this place must be a good, competent man, having a record as a consistent member of the church. We want assets, not liabilities. "We need" them (the assets, you understand) "every hour and everywhere!"

Good opening for a blacksmith in a country town with a good branch.

A leading contracting carpenter of Saint Joseph wants good carpenters of our membership; he has had some and liked them; will pay good wages.

There is a lot of hard work to be done—physical work, strong moral work, and evidences of spiritual power in continuous, progressive supremacy by the people of God, in order to overcome present conditions and "build up" a Zion of "the pure in heart." Much constructive effort is needed in all lines. We are looking for capable, aggressive people, trained by contact with the divine sources of power and developed by intelligent use of their own powers of body and of mind. We see prospects of Zion's unfolding as we secure the actual work of people of steadfast spiritual character.

A BROTHER.

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### Observations

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One of the most severe cuts we ever got in shaving was with a safety razor. We relied too much on the safety.

If some people would look to their spiritual adornment in the gospel looking glass, as they do their dress and physical form in the mirror, they might remove some blemishes, and be better Saints.

We knew an ardent religionist who used to testify that he had a home, and a million dollar life insurance in heaven; it made him feel so rich that when he died his family were without home and became objects of charity.

We have known men of the ministry who preached temperance, prohibition, and "Word of Wisdom," who suffered and died as the direct result of overeating.

We knew a person who wrote often, and eloquently of "high ideals," of "Zion," of "godliness," etc. We visited her home. Everything about the home, and her dress and face and hands suggested the need of soap, and we failed to appreciate her articles thereafter.

We believe in the fatherhood of God, the brotherhood of man, but we have met brethren who were so effusive in the use of "Brother," that we wondered if it were a habit, or they had a purpose. Anyway, it was overdone.

There was the wife of a branch officer, who invariably turned around to see who was partaking sacrament, and

who was not; and who during sacramental prayer looked peekaboo through her fingers to see if all bowed in prayer. She was either officious, or trying to be a helpmate(?). At any rate she did harm, and reflected on her own and her husband's wisdom.

Some people devote their whole thought and effort to acquire wealth, and we wonder how they may be made happy in heaven if there be no "money making" there.

Doctrine and Covenants 119:3: "The elders and men should be . . . clean in your bodies and in your clothing. Let your garments be of a *sober* character," etc. *Questions*: Is it right to demand *sober* garb of the men of the church, while many good sisters dress in *ridiculous* style? Is a sister in short skirts, low V-waist, lingerie exposed, a fitting or exemplary or consistent teacher of social purity?

ALMA.

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### Prayer

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Some people think that to be dependent is a mark of weakness. Instead it is a mark of strength. We grow in grace and knowledge as we grow in ability to draw help from God. Jesus encouraged us to pray, and we know that he prayed much. He says the Father always heard his prayer. (John 11:1, 2.) And we have his promise that if we pray aright, we shall be heard and answered. (John 15:7.) We also have careful direction from him how to pray.

In looking to others for help, much depends upon whom we look to for help. I did not make myself. The world in which I live is new to me. As I see more of it, I am led to tread more carefully and thoughtfully each day. My method of asking help is by prayer of the One who made me, and is the channel through which he is able to give that help. I may believe in God but I can have no heart knowledge of him only by true prayer. A life that looks alone to other human lives for help can never rise above these. No two of us are alike, or placed in circumstances exactly the same. He who made us is the only one to direct us with perfect wisdom; and he can do this only as we put ourselves in an attitude to receive his direction. Jesus encouraged us "to pray and not to faint."

We are apt to think of God's care as only general, because he has so many to care for. But we may think of it as ever personal. Jesus taught us not only to think of God as our Father, but to put his name in place of the fathers, asking even of him as of the Father. (John 14:13, 14.)

Jesus says in the seventh chapter of Matthew: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Then he adds: "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The same words are found in Luke 11:9, 10. Now does everyone that prays to Jesus receive what he asks for? Many will say, No. Who can number the prayers that remain unanswered? If unanswered, is it because Jesus has deceived us? or because we do not ask as he directs?

Jesus does not say, "According to your prayer be it unto you," but, "According to your faith." Prayer sometimes shows distrust, or lack of faith. In times of trial, one stands more in need of trust, than of prayer. The right prayer may lead to trust, but the wrong petition to distrust. Jesus, asleep in the boat during a storm, is a picture of perfect trust. The disciples cried to him, "Carest thou not that we perish?" That was a prayer of distrust. He

said unto them, "Why are ye so fearful? How is it that ye have no faith?" The only good thing about their prayer was that they came to him for help.

Far different is a life like Christ's, pillowing the head on his bosom, trusting to him through all storm. Storms are no storms to such a life; it rests; it sleeps; it is rocked to sleep by them.

It is trustful faith that many need, rather than faith that we shall receive any one thing which we think he has promised. Trusting him gives us trust in his doing for us.

Prayer is a means of enabling Jesus to make himself continually felt in your heart. In this highest form of prayer, you talk with him, not to him, and this kind of prayer receives continual answer. The prayer of loving trust knows as it asks what its answer will be. "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65:24.)

To pray aright one must have the Spirit of Jesus. True prayer is a state, rather than an effort. There is a secret place, a place under "the shadow of the Almighty," the all-loving one. It is the place of loving trust. Of those it may be said, "There shall no plague come nigh thy dwelling." (Psalm 91:10.)

A SISTER.

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### Ask and Ye Shall Receive

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When I went to arrange for the meeting to be held in the First Methodist Church at Santa Ana, some of our own members were afraid that we would not succeed, and at once began to speak discouragingly about all such efforts.

We found the pastor of this church to be a very pleasant man to meet and who treated us very kindly, doing all in his power to secure a crowd. A number of people expressed themselves as being interested in this lecture and were pleased that we were making these arrangements. It was explained to the pastor who and what we are and still he stood by us. However, you would not expect anything else, he being an Englishman.

What our people need more than anything else is to be stimulated to have faith in our message and our men. What is it that they are afraid of? Well, the meeting was well attended and it was noted that a number of prominent attorneys and ministers were present, also a newspaper man, who promised to give us a good write-up. I had to leave there before the paper went to press so I have not learned yet what might have been said about the lecture.

We went from Santa Ana to San Bernardino, where I had made arrangements for two lectures to be delivered by Brother Rushton. The papers there are always glad to give us a hearing.

If I can get hold of one of the Santa Ana papers with an account of Brother Rushton's address, I will send you a copy.

G. H. WIXOM.

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BOZEMAN, MONTANA, August 1, 1919.

*Editors Herald*: The summer, now waning, has been for me a season of spiritual blessings. The gospel never meant more to me than it does to-day. I have been edified at all I have witnessed and experienced in the reunions of the Saints here in the Northwest.

The preaching of Patriarch Frederick A. Smith was so full of practical, sound sense, so considerate, so void of the "attacking spirit," that it did much good, not only among the Saints, but among the outsiders who were attracted to it. Such preaching ennoble the gospel message and wins respect for the church. Even the secular press spoke highly in praise of it.

Such preaching, moreover, is necessary to meet the conditions that now seem to prevail in the church. The disturbance going on everywhere in the world has found its way into the very sanctuary. Everywhere the Saints are speaking of "perilous times." We grant that the times are perilous, but we must remember that in every age of the church's history, there have been perils to face. It has been so from the beginning. Look back to those Judaizers who crucified Jesus, stoned Stephen, killed James, persecuted Paul, then slew him. I recall, as I write this letter, how my soul was touched to its inmost depths, when in the catacombs of Rome, I read on slabs of marble, rudely inscribed in the Latin tongue, where this and that faithful member of the early church shed his or her blood for the gospel's sweet sake.

In all of these perils thousands upon thousands have been martyrs to the gospel, and doubtless in that far-off day, when the gospel shone in all its purity, vast multitudes from fear of scorn and persecution kept back from accepting the gospel, and great numbers of others accepted it, then recanted or became backsliders. How the heart of Paul was tried by them! We look back with horror to those days of the persecution by Nero and Domitian, and other Roman rulers, and we thank God we did not live in those perilous times. And truly this is something for which to be thankful.

But let us not become carelessly exultant. These are not the only, nor are they the worst perils. It is not such a bad thing to die a martyr for the gospel, but it is a fearful thing to backslide and become indifferent. Anything that imperils our faith in the gospel, that destroys our personal friendship with God, that obscures our vision of the revelations he has made to his church through his anointed servants is peril vastly greater than any persecution that can come to us from the enemies of the gospel, or the opposers of it. True, the two often go together. But the peril is just as great, yea, much greater, when the physical danger is not attendant. For when there is no persecution many get careless. The martyr spirit is a good spirit for all of us, and much needed for all of us. Jesus said, "He that endureth to the end shall be saved." He saw down the ages where his Saints would have to endure: foes within and foes without—the spirit sorely tried in every way.

Paul speaks of a condition which will darken the last days as "perilous times." We may not be living in these times, but it does seem as if we were rapidly approaching them. Wickedness abounds in high places, and in low places. The cry is: "Who will show us any good?" Religion is discredited almost everywhere. It must be that we are deeply in the shadow of the approaching storm. We believe it may be truthfully said that never have there been days of greater peril than those in which we are now living. We have heard of outbreaks in far-off Armenia, and in near-by Chicago and Washington, prompted by racial hatred, bitter and unrelenting. In these instances we had physical danger most terrible, but the spiritual danger everywhere confronting us is simply appalling. Even in the church, in these trying days, Satan is more aggressive than most of us are aware. He is very subtle and is hidden in much of his work.

These are times of falling away. Many of us seem to invite the pleasures of the world into the church, and cover them with the approval of the church, not knowing what we do. Possibly one of the greatest misfortunes to the early church was when Constantine made Christianity the religion of the Roman empire. By the act he stopped the physical persecutions, but in popularizing Christianity by compromising with the world he opened the door to worldliness, heresy, and the Roman papacy, and brought on the Dark Ages in which the gospel was lost. May God protect us Latter Day

Saints from the folly of popularizing the gospel! The sectarian churches tried to do that with their fragments of the gospel, and behold the result! What they had, at best, was a mere shell without the kernel. But now they have not even the shell. They lost whatever truth of the gospel they had in an ethical and social teaching of Jesus without his sin-destroying, soul-transforming life. They tried to reform the world without destroying human depravity. They tried to make men better without conversion and sanctification. They tried to bring in the millennium by human means. Their seminaries of theological training are dubbed by many of their own men as "breeders of infidelity." Their preaching they defined as modern, sane, advanced Christianity. Their eyes were veiled. They could not see that such preaching, instead of saving souls, was preparing the way for the coming of the anti-Christ.

This, I say, is the most deceptive work of Satan. May we not accept it as a warning? Do we not find cropping out, here and there, in our own church, preaching tainted with socialism? Any man, with powers of oratory, can move people, even to tears, and gain a following who will emphasize the ethical and social teachings of Jesus. He can fascinate his hearers by dwelling upon the standard Jesus has laid down for the outward life. To raise a voice in opposition, is in the light of those who have drunk in such preaching, like opposing the work of the gospel. Surely, the most conservative member in the church does not wish to be in opposition to the practical application of the teachings of Jesus to the outward life, and even to world affairs. But it seems to me that it behooves us all to take watchful heed that we have and maintain the real divine life. Only that social salvation which follows or results from the inward salvation clearly taught in Latter Day Saint gospel is safe. If the messages "Ye must be born again," and "Without holiness no man shall see the Lord," are neglected, the work is only veneer.

May God keep us true to the sound doctrine of salvation.  
AUGUSTINE DWYER.

EROS, LOUISIANA, August 7, 1919.

*Editors Herald:* I am glad for the world to know that I'm a member of the Latter Day Saint Church. I enlisted as a soldier for Christ just one year ago and that wasn't as early as I should have volunteered, but I was a member of the Baptist Church and owing to its popularity and influence of the spirit of Satan I wouldn't give up.

Two years before I joined this church, I began teaching for the people who belong to the Eros Branch, and chanced to hear the gospel preached, which was the first time I ever heard it. My soul was made to rejoice, because I knew our dear Elders J. T. Riley and W. H. Fuller had proclaimed the true gospel of Jesus Christ. I had read the Bible enough to know it when I heard it.

The second year I was here I went to Brother Fuller and asked for explanation on some things I didn't understand and he gladly taught me. Finally I told him this, "Mr. Fuller, this is the true gospel and I am thoroughly convinced of the fact." His reply was, "Mr. Larche, this is the everlasting gospel, and after you have heard it and then reject it you will be lost." I knew it to be true, and it wasn't long before I was baptized. I thank God for giving me the privilege of being a member, and I shall never cease loving Elder W. H. Fuller for helping me to see the light.

Our branch, called the Eros Branch, is progressing nicely. We have good attendance at Sunday school every Sunday and we always have preaching.

Satan tries to overthrow us frequently, but by the help of God we don't give up, for we want to reach the goal.

We are anxiously waiting for our missionary to come. Those who come always bring us glorious messages. I earnestly desire the prayers of the Saints.

EARL C. LARCHE.

ESCATAWPA, MISSISSIPPI, July 24, 1919.

*Editors Herald:* I have been blessed in many ways. My patriarchal blessing told me I had been the means of bringing souls into his kingdom.

The Lord answered my prayer when I was but a small child. They sent me to the spring one day in a rush. They told me mamma was dying. I was to get water. I hurried but stopped long enough to say the little "lay me down to sleep" prayer, and asked the Lord to spare mamma. I always thought the Lord answered my prayer, as mother is with us yet. When I was small I thought so because I was little, and now I think so because that was the best I could do and I obeyed the Lord in asking.

I have never spoken or prayed in public, and this is my first attempt at writing for the HERALD. My husband and I both belong to the church, for which I am very thankful. I know how bad it is for a home to be divided.

MARY PORTER.

SCRANTON, PENNSYLVANIA, August 8, 1919.

*Editors Herald:* On July 25 our Sunday school held its annual picnic at Lake Winola, Pennsylvania, and we are willing to admit that it was the best picnic that we ever had and one long to be remembered by all who attended. As usual the feature of the day was the baseball game between the married men and the single men of the branch. Of course, the single men were returned the winners at the end of the game, but the *old-timers* promise to turn the tables next year. Boating, swimming, racing, and volley-ball were some of the other features.

The young people are taking hold on the athletic activities that are so essential to our development physically, mentally, and spiritually. Only a few weeks ago we organized an athletic association and we are glad to make note that they are doing nicely, and hope to hear more from them in the near future.

The branch as a whole is coming back to itself, and we are enjoying the Spirit of the Lord in our prayer meetings. We cannot help but mention that our pastor and his companion are faithful workers and doing all in their power for the cause of the gospel.

The L. D. S. Band of Scranton has been reorganized with Brother Albert Lewis as the leader. They are progressing at this writing.

Under the able leadership of Sister Lentell the choir is doing its part in the branch work; also the young ladies' chorus with Sister Lentell, leader, and the male chorus with Albert Lewis, leader.

With all these departments in active motion we believe that much good will be accomplished and many brought into the work of the Master. We trust that we all will work for the spread of the gospel, and the gathering of the faithful.

CORRESPONDENT.

Man can no more be the author of his spiritual life than he can be the author of his physical life. The one is as impossible as the other. Those who are in Christ are what they are, not by their own strength, but by the grace of God.—Samuel F. Halfyard, in Cardinal Truths of the Gospel.

Men are born with two eyes, but with one tongue, in order that they may see twice as much as they say.—Colton.

## MISCELLANEOUS DEPARTMENT

### Convention Minutes

NORTHERN SASKATCHEWAN.—Daniel Macgregor and J. W. Peterson chosen to preside in the absence of superintendency of Sunday school association; Joseph Bates, secretary. A number of those present gave short talks on "Teachers and their problems." Elder Macgregor gave one of his interesting sermons. Officers elected: A. J. Cornish, Senlac, superintendent; W. E. Dorr, assistant superintendent, Joseph Bates, Senlac, secretary; Benjamin Van Eaton, Saskatoon, treasurer; Sister A. Beckman, librarian; Sister Osler, cradle roll superintendent; Sister Harper, home class superintendent; W. Allison, superintendent gospel literature board. It was resolved that when we adjourn we do so to meet under the auspices of district conference. At 7.30 a musical and literary program was enjoyed by those present. Joseph Bates, secretary.

### Conference Notices

Southern Indiana, at Indianapolis, Indiana, September 13. All who desire information write J. E. Warne, president, 220 East Saint Clair Street, Indianapolis, Indiana.

Ohio, with the First Columbus Branch, September 13 and 14. The new church will be dedicated on Sunday, the 14th. Friday evening and Saturday morning will be devoted to institute work under the auspices of the Religio and Sunday school. F. J. Ebeling, president.

Northern Michigan, at Boyne City, September 20 and 21. It is expected that one of the general church officers will be with us. Arthur E. Starks, president.

### Convention Notices

Idaho Sunday school, at Hagerman, August 29. Mrs. Jennie Condit, secretary.

Southeastern Illinois Sunday school, at Brush Creek, during the reunion. So far as we are able to tell will convene the 27th. Ruth Lewis Holman, secretary.

West Virginia Sunday school, at Harmony Church on Indian Creek, Ritchie County, West Virginia, Friday, September 5, 2 p. m. H. G. Johnson, superintendent.

Southern Indiana Sunday school, Friday, September 12, at Indianapolis, Indiana. Maud Shanks, secretary, Marengo, Indiana.

### Pastoral

*To All the Saints of the State of Iowa, Whether in Branch or Abroad; Greeting:*

The undersigned recently received a communication from the Twelve from which I excerpt the following:

"After due and careful consideration it has been thought advisable to place you in charge of the missionary work in the entire State of Iowa."

The responsibility herein imposed was unsolicited and unexpected. Indeed I am only responsible for the manner in which I carry out this apostolic order.

In the first place I conceive it to be necessary to get in touch with the mission, with every nook and corner of it; hence this little unenviable self-imposed task of heralding my appointment; an indelicacy I could have wished that the powers that be, had relieved me of.

Now then to the task. Are you interested in missionary work? If not why not?

Missionary work is preeminently the work of the church. It is the carrying out of the great commission, "Go ye into all the world, and preach the gospel to every creature."

No matter what your station or your environment, time and place should be reserved for missionary work.

We doubt not but what you are interested in the church, and that your time is taken up in one or more of the many departments of churchly service, but even that will not relieve you of your obligations to tell the gospel tidings.

The task of warning your neighbor, missionary in its character, was never intended to be set aside by other engagements, humanitarian or otherwise.

As a school worker, a Religio enthusiast, an auxiliary agi-

tator, a Boy Scout director, a choral singer, or a Graceland student, it was never designed that these beneficial helps and governments should monopolize your time. Nor were they intended as sepulchers for the burial of the energies and ambitions of the church. Rather were they particularly purposed to qualify all concerned therein for that distinctive work of the church, preaching the gospel to a fast expiring world.

Missionary work should be the center of the solar system to the church. It is the hub around which all our energies should revolve. It was the one work of our Lord, and monopolized the attention of every prophet and every apostle.

Indeed, the records of the past show that there were but few office elders, while all were field workers.

There are several factors entering into the active prosecution of this work, in certain of which you are sure to qualify:

1. Distributing tracts.
2. Conversing with your neighbors.
3. Choral work or telling the gospel in song.
4. Advertising meetings through the agency of the press, or by personal calls.
5. Soliciting a fund for active propaganda work in your neighborhood, to be available when the missionary comes along.
6. Living the gospel in such a way that the public will be influenced by the virtue that comes from your life.
7. Praying for your neighbors and the community.
8. Preaching the gospel by word of mouth.

In this work, all may enter, and should enter, whether rich or poor, bond or free, talented or untalented, old or young. There can be no excuse for the shirker.

If your society obligations are taking your time, cut them out, or else make your social calls a means for telling the gospel story.

If your studies at school are burdensome, unload a little by seeking first the kingdom of God, or if your work in the Sunday school, the Religio, or choir is already too much, then eliminate some of it, and freshen up by getting into a good old gospel argument with your neighbor.

Iowa is the biggest field of opportunity in the church. There are more Saints here than in any other State. That being true it should accomplish most in a missionary way.

We went to hear from every branch, and from every Saint living in outlying districts, as to the possibilities of missionary work in your community. Write and tell us your needs, and of what you can do. If we cannot wait upon you personally, we shall take it up with our associates in the missionary field.

Again, we want to hear from those prepared to do volunteer service. Can you give us a few weeks of your time in real live fighting missionary work? If you are scared to go out alone, possibly we can attach you to some efficient worker. We will have lots of work in lots of places and room for all.

We will appreciate it, if some of our capable singers will volunteer their services in real missionary song-fest work. It is not necessary that you be a solo artist. We have need, rather, of genuine gospel singers, willing to assist on street corners, in hall, or wherever the missionary may have occasion to speak.

Come on! Old corn-fed, gospel-hungry Iowa, you can do it. Let's hear from you and that right away.

Lamoni, Iowa, is my mission headquarters.

Yours, a comrade in the common cause,  
DANIEL MACGREGOR.

## The Presidency

Notice is hereby given of the appointment of James A. Thomas to Eastern Colorado District as missionary.

Elder B. L. McKim has been transferred from Central Oklahoma District to Utah District, where he will labor as missionary.

Elder S. W. L. Scott whose appointment was referred to the Presidency and Bishopric has been assigned to the Southern Michigan and Northern Indiana District for the balance of the conference year.

In harmony with his request, Elder E. L. Henson has been released from missionary appointment, effective August 1.

THE FIRST PRESIDENCY.

## Dedication

To Members and Friends of the First Denver Branch: Dedication of the church at Speer Boulevard and Logan Street which was postponed October 6, 1918, on account of

influenza epidemic will be held September 7. Notice the date—one week after district conference. A large attendance is hoped for. E. J. Williams, branch president.

## Two-Day Meetings

At Stratford, Ontario, August 30 and 31, and at Rostock, Ontario, September 6 and 7. Good speakers will be provided. All are welcome, William M. Grice, president.

At Gallands Grove, Iowa, August 16 and 17. On account of most of the Saints being busy with farm work, the first meeting will be held on Saturday evening, with a full day of service on Sunday, August 17. Neighboring Saints are invited to come. These meetings will be helpful to all. C. E. Anderson.

## Addresses

Ammon White, 1010 Thatcher Street, Boise, Idaho.

## Reunion Calendar

(The figures in parenthesis give the page of the HERALD on which details have been given.)

Kewanee, Matherville, Illinois, August 14-25 (759).  
Northeastern Nebraska, Southern Nebraska, Pottawattamie, and Fremont, Iowa, Council Bluffs, Iowa, August 15-24 (552, 703).

Northern California, Irvington, California, August 14-24 (654).

Holden, Kansas City, and Independence Stakes, Pertle Springs, August 15-24 (598).

Far West, Missouri, Stewartville, August 15-24 (654).

Northwestern Kansas, Alexander, August 16-24 (782).

Little Sioux and Gallands Grove, Dow City, Iowa, August 22-31 (503, 806).

Southern Missouri, Springfield, August 20-31 (702).

Eastern Colorado, Fort Collins, August 22-31 (735).

Southeastern Illinois, Brush Creek, August 22-31 (654, 735, 806).

Nauvoo, Illinois, Montrose, Iowa, August 22-31 (527, 759).

Northern Wisconsin, Chetek, August 22-31 (655).

Southern Idaho, Hagerman, August 22-31.

Southern Wisconsin, Madison, August 22-31 (735).

Northeastern Illinois, Plano, Illinois, August 29 to September 7 (553).

Southwestern Oregon, Myrtle Point, August 29 to September 7 (759).

## Our Departed Ones

WADLEY.—Near Lamoni, Iowa, August 3, 1919, William Wadley, aged 87 years, 7 months and 14 days. Born in Kentucky in 1831. Resided near Lamoni sixty-three years. Not a member of the church but an honest man. All his seven sons and daughters were present at his funeral; two daughters are Saints. His wife died two months before his going. The sermon was preached by Henry A. Stebbins. Robert A. Ballantyne assisting.

FRISHKORN.—Ernest Frishkorn was born February 3, 1873. Died June 5, 1919. Married Irene Harris, of Chicago, June 26, 1904. Baptized in 1904. Died of pneumonia, June 5, 1919. Leaves 4 children, 3 girls and one boy, besides wife and a host of friends to mourn. As he was all for home and family, words cannot explain how much he will be missed. Funeral sermon by Ward L. Christy, at Hegewisch, Illinois.

ADSIT.—Lillie Roberta Adsit was born June 15, 1892, at Mulvane, Kansas. Died August 9, 1919, at Terlton, Oklahoma, after a severe illness of five weeks. Married Claud O. Adsit July 8, 1913. Baptized July 8, 1906, by William Aylor. She leaves to mourn, husband, 2 daughters (Claudine age 4, Lorine age five months) father and mother Parshall, 6 sisters, 2 brothers, and many friends. Interment in Rosehill Cemetery, Tulsa, Oklahoma, George A. Kelley, officiating. She died strong in the faith, and was loved by all who knew her.

LANN.—Thomason Lailor Lann was born November 20, 1853, at Aberdeen, Mississippi. Died at Egerton Junction, August 1, 1919. He came to this place December 1, 1879, Married Luella Holland September 24, 1881. To them were born 9 children, 7 boys and 2 girls. Mother, one son and 2 daughters preceded him. In March, 1900, Brother Lann married Mattie Holland. One child was born, who died sometime last spring. Baptized October 8, 1896. He leaves to

mourn, wife, 6 stepsons, and many friends. Funeral at Saints' Church in charge of J. Mauzee.

**GIVENS.**—William Orval Givens, born September 28, 1892, died July 13, 1919. Leaves wife, mother, father, grandmother, 5 sisters, and 5 brothers. Baptized June 9, 1901. Enlisted in the army July 31, 1917. Sailed overseas May 4, 1918. Served in the 110th Engineers, Company E., 35th Division. Discharged May 3, 1919. Gassed once, shell-shocked twice in Argonne Forest. Battles and engagements: Amiens sector, May 27 to June 8, 1918; Alsace sector, July 1 to August 31; Saint Mihiel offensive, September 12 to 16; Meuse-Argonne offensive, September 26 to October 6; Verdun sector, October 15 to November 6.

**WARBY.**—Melinda Van Dusen Warby was born December 14, 1852, at Richford, Vermont. Married Henry J. Warby September 16, 1866, at North Troy, Vermont. Died in hospital, Aurora, Illinois, June 3, 1919. Leaves husband, 2 sons, 6 daughters, 19 grandchildren, and 4 great-grandchildren. Services were held in Stone Church, Plano, Illinois, June 5, 1919, in charge of Joseph Blakely. Sermon by F. M. Cooper. Deceased was baptized by George Shedicker, DeKalb, Illinois, in 1876. Sister Warby was among the tried and true and was faithful unto death.

**HAYER.**—Melina Hegland Hayer was born March 25, 1844, near Stavanger, Norway. Came to the States when 15 years of age, residing 8 years in Minnesota, thence to Illinois where she spent the remainder of her life. Married Goodman L. Hayer August, 1869, at Ottawa, Illinois. To them were born 6 children. Died at her home, Seneca, Illinois, August 4, 1919, leaving her husband, 2 sons, one daughter, and a number of grandchildren to mourn. Funeral at the Saints' chapel, Mission, Illinois, August 8, 1919, in charge of Thomas Hougas. Sermon by F. M. Cooper. The beautiful life of deceased was illustrative of the virtues of the gospel of Jesus Christ.

**LENTHOLD.**—Lillian Lenthold was born March 23, 1903, in Pennsylvania. Died July 27, 1919, at Bandon, Oregon. Was a member of the Sunday school and Religio of Bandon Branch, and expressed her desire to be baptized as soon as all opposition in her home was overcome. She was a beautiful character and gave her life to service in her home. Leaves eight brothers and sisters, besides parents. Was cruelly murdered, her body, shot through the head, being found in the brush not far from her home. No motive known. Supposed to be the deed of a boy, considered a degenerate. Funeral July 30, A. A. Baker officiating.

**BOHALL.**—Mary Constance Cathey was born in Morgan County, Missouri, September 3, 1847. In 1849 came to California with her family. The greater part of her life she resided in Humboldt County. On December 16, 1863, married Walter Brown Bohall, at Eureka, Humboldt County. Eight children blessed this union, all of whom survive. She and husband were baptized September 25, 1869, by Glaudd Rodger. She was a loving wife and devoted mother. She loved the church and its work, never missing an opportunity to be present at services. Her testimony to the truthfulness of the work was very strong. The slogan of her life was service, which she rendered unreservedly. She passed from earth life June 5, 1919, at San Francisco. Her remains were taken to Eureka and buried beside those of her husband.

**TAYLOR.**—Mary Ann Taylor died at the home of her adopted daughter, Sister Boyd Johnson, Amherst, Nova Scotia, on July 27, aged 70 years. Born in New Albany, Indiana. Baptized by H. J. Davison in 1895, at Williamsdale, and her testimony a few days before she died was that she never regretted it, and though in failing health for a year, she was only confined to her room two weeks. She maintained her faculties to the last hour and made all preparation for the end which she calmly awaited. The remains were brought to Williamsdale and laid to rest beside her husband. Service in the Methodist Church. Sermon by Reverend Neal.

**HOAGUE.**—Charles Clinton Hoague was born near Monroe, Green County, Wisconsin, February 17, 1854. Died suddenly at his home near Evansville, Wisconsin, July 21, 1919. Married Mary A. Corrington, September 12, 1877. To this union 2 sons, Joseph and Charles C., were born. Baptized June 12, 1892, by Henry Southwick. Later ordained an elder. For many years he was president of the Janesville Branch, and for more than 12 years has served as Bishop's agent and treasurer of the Southern Wisconsin District. He

was a true and faithful branch president, and the Saints will greatly miss him. He leaves to mourn, wife, 2 brothers, 2 sisters, and one grandchild, together with many friends. Sermon by W. A. McDowell, assisted by J. O. Dutton and P. Muceus.

**HARVEY.**—Elder John J. Harvey was born May 26, 1849, at Wilmont, Ontario, Canada. Married Annie Johnson, June 8, 1876. Baptized May 28, 1879. He served as a teacher a number of years and was ordained an elder in October, 1901. Died July 18, 1919; buried at Mount Hope Cemetery, in Kansas City, Kansas. Funeral at Chelsea Park Branch in charge of J. A. Harrington. Sermon by M. A. Etzenhouser. There are left to mourn, his widow, Sister J. J. Harvey, Sister Sargent, Sister Christgen, Fred W., Joe, Will, and Bertha Harvey, Sister Anna Peterson, and other relatives and a host of friends. Brother Harvey came to Kansas City, Kansas, in the early 80's and was one of the pioneers in the work in this city. He had been unable because of weakened condition to work in his office for about six months, and was anxious that the Lord would take him.



#### JULY JOURNAL OF HISTORY FOR SALE

Those who are not regular subscribers to the *Journal of History* but who would like to secure some excellent matter concerning the life of the late departed Heman C. Smith, historian and editor, should send 25 cents for a copy of the July number of the *Journal*, just off the press. In addition to a good cut of the brother, there are appreciations written by Elbert A. Smith and Heman Hale Smith, with a biographical sketch by Samuel A. Burgess. While sending the 25 cents, it would be well to make it a dollar, and be put on the list to receive the magazine a year.

#### ATTENTION WIRELESS EXPERIMENTERS

All commercial radio operators, amateurs, experimenters—all persons interested in a system of radio communication for the church are requested to write at once to Arthur B. Church, Graceland College, Lamoni, Iowa. Wireless station owners are asked to give full data regarding their equipment, transmitting and receiving range, operating speed and experience. Everyone interested in an organization of radio experimenters within the church should give his or her suggestions for making it successful. Please show this announcement to every radio experimenter you know.

Glowing reports are had from Bozeman, Montana, where Brother Augustine Dwyer has delivered a series of his lectures. The church was filled to capacity and many stood at all the windows and doors. A planned trip through the Yellowstone Park with Brother and Sister Thomas Reese was postponed at the last minute to allow a continuance of the lectures to meet the demand.

Elder J. F. Garver, president of the Lamoni Stake, has left for other parts on a vacation of several weeks. He has practically recovered from his severe breakdown yet seems to lack somewhat of his old-time vigor, which he hopes to regain in a short respite from the strenuous duties of his office.

#### COURSE IN RELIGIOUS EDUCATION OPEN TO ALL

A large number of inquiries have come to the college relative to the Special One Year Course in Religious Education which will be offered beginning in September. For the information of all it may be of interest to know that the course is open to anyone who desires to enroll on exactly the same basis as any other of the college courses.

In order to reply to inquiries we have a special leaflet giving the outline of the course. We shall be glad to send that or one of our new illustrated catalogues to any one interested. College opens September 4. Write The President, Graceland College, Lamoni, Iowa.

HOW TO STUDY EFFECTIVELY

(A brief message of special import from G. R. Wells, General Superintendent of the Sunday school.)

TO THE STUDENT

Have you ever spent an hour or two in studying and then found you had nothing to show for it? You wrinkled your brow and forced your eyes to go over the printed page but your brain did not get one clear idea. Isn't it an awful feeling—that fear that you are going to flunk? "I studied hard on that lesson," we hear some students say and yet they "can't get it." The truth is, they only thought they were studying—just going through the motions. You will have more time for play and recreation if you learn how to study.

TO THE TEACHER

There are few grown-ups who know how to study. Do you know how to study effectively? Better yet, can you teach a boy or girl how to study? If so, you render a service worth more than gold. The study season is upon us. We urge every one to send 55 cents to the Herald Publishing House, Lamoni, Iowa, ordering that excellent little book, How to Study Effectively, by Whipple. After consulting seventeen authors on this subject, he has boiled it all down to 38 rules with convincing reasons for each one, every one necessary to the maximum of success. You will say that the author knew how to study effectively to provide you with such a valuable book.

TO PARENTS

In order to cooperate with your boys and girls you should know the secret of effective study. Some of the most necessary conditions are things *only you* can control for their good. You would not stand in the way of their success if you knew, I am sure. And you must know and they must know, if those precious study hours that never come again and the money spent for education shall yield the fullest returns. Before you condemn the child for not getting on at school, be sure he knows how to study effectively and that you have provided your part of the necessary conditions. Don't wait till Christmas to give a present—*do it now*, and Christmas will beam with the smiles of happier students because they know they are not going to flunk.

CONCERNING THE RELIGIOUS EDUCATION PLANS

The committee appointed recently by the Joint Council for the consideration of applicants for the course in Religious Education at Graceland College, met in the office of the Twelve in Independence on Friday, July 18. U. W. Greene was selected as chairman and C. E. Wight secretary of the committee. About forty names were presented, from which number twenty have been definitely selected. This group is composed of six married couples, seven single men, and one single woman. All of the men are ordained, six holding the office of priest and seven that of elder. The committee consisted of U. W. Greene, George N. Briggs, J. A. Gillen, Walter W. Smith, R. V. Hopkins, and C. E. Wight. Those who have been selected to take the course expect to enroll about August 23, two weeks earlier than the regular opening date. These two weeks will be spent in preliminary work of a nature calculated to prepare them for the regular course to follow.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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REUNION SONGS—A GOOD IDEA

Prior to the recent Lamoni Stake reunion, a committee, headed by Stake Chorister H. C. Burgess, met and selected twenty-three of the favorite songs of the stake membership and had the words printed in pamphlet form for the reunion services. They were much appreciated, and made the congregational singing more general and effective. The method of selection was a novel one. The five members of the committee went carefully through the Saints' Hymnal and Zion's Praises, and made note of the numbers which they thought would be most appreciated. After this was completed, the entire committee discussed and voted on the choices made until there were twenty-three selected by unanimous choice. The following numbers from the two books were chosen: Hymnal—11, 21, 92, 110, 120, 141, 145, 179, 377, 365, 347, and "Admonition" by Joseph Luff; Zion's Praises—20, 37, 66, 71, 109, 110, 120, 134, 153, 206, 207.

Benjamin R. McGuire was in attendance at the Spring River District reunion at Joplin, on Sunday, August 10, and from there went to the Clinton District reunion, meeting at Eldorado Springs. He remained at the latter reunion Monday and Tuesday, but was then evidently called back to his office by pressure of work. He reports the Joplin reunion to have been a success in every way, and he left the Saints rejoicing at Eldorado Springs, with every indication of a successful gathering.

BUDGET SYSTEMS PROMOTE ECONOMY

(J. W. Perry advocates budget systems for the home and for the expenditure of public funds. He is president of

Kansas City's largest banking institution, the National Bank of Commerce. He has recently rendered a distinct service to Kansas City in his successful leadership of drives for war work fund.)

A budget system for business is so in keeping with intelligent administrators of public, as well as private affairs, that it would seem to demand no defense. If every household would take stock at the beginning of the year of all supplies on hand, then make an estimate of all expenditures for the year, and, as time passes, take careful note of the results, we would find better run homes and more agreeable households.

The American man or woman dislikes the idea of being put on an allowance, but it would be the very best thing that could happen in most of our homes. We are all imbued with the idea that this is a free country and that we should be permitted to enjoy all the blessings at hand. It would be a real blessing to have our homes, as well as our business, run on a plan that will insure safety first and results all the time.

An account at the bank is considered undesirable, when those in charge have no definite program of income and expense. We can all very closely estimate our incomes and with this before us, lay aside, first, a portion for household and living expenses, insurance, incidentals—which includes sickness and bad luck accounts of all kinds—educational and recreational privileges, and a savings account in the bank or laid away in a sound investment each month or period as we receive our incomes.

This same rule should apply to the business in which we are engaged and will make for success in the business as well as the home.

The same budget system should be rigidly applied in all government and municipal affairs. It would do away with needless expenditures and would prevent special legislation, which so often is ill advised. Expenditures should be recommended by those in position to judge and then should have the careful perusal of the debt making and paying department.

Such a course would prevent so much waste in our State, county, and city. Why is it a fact that our School Board always has funds with which to pay bills and make the necessary improvements? First, the people are willing to vote the money because the funds are not wasted and then the School Board works to a program and seldom comes out wrong.

If the individual would begin to follow the budget plan, it would soon be considered a crime for such loose expenditures as we have seen made in our city, county, and state affairs.

Education along these lines will do wonders in creating such a feeling. Spend wisely and the income will take care of itself.

#### A CRYING NEED OF OUR CHILDREN

The estimate that three fourths of the 22,000,000 school children in the United States have health defects which are actually potentially injurious to them as prospective citizens is reported by Thomas D. Wood, Chairman Committee on Health Problems in Education, National Council of Education, in a forthcoming volume, "Standards of Child Welfare—A Report of the Children's Bureau Conferences," being published by the Children's Bureau of the United States Department of Labor. Doctor Wood urged daily health inspection and annual health examination of school children in order to discover and to remedy these defects.

Doctor William R. P. Emerson estimated that about one third of all school children are undernourished, a condition due to poverty and to ignorance of dietary essentials. As a result he stated from 20 to 40 per cent of those graduating

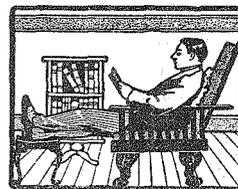
from elementary schools are physically unfit. To eradicate this source of national weakness Doctor Emerson and others contributing to the volume, advocate the establishment of nutrition clinics in the public school system.

Major Lewis Terman of Leland Stanford Junior University, in urging the establishment of dental clinics in the schools, stated that 90 per cent of the school children of the country are suffering from dental caries while 20 per cent of all the teeth of school children are in a more or less serious state of decay. Major Terman calculated that forty to fifty millions of dollars "would put all the teeth of all the children in order as nearly as dental science is able to do it" and that the cost of keeping them in order would be from twenty-five to thirty millions a year. Major Terman pointed out the diseases such as rheumatism and heart disease due to dental neglect.

An inclusive set of National standards designed to safeguard the health of children and mothers are reported. Copies of "Standards of Child Welfare" may be obtained through the Children's Bureau, Washington, D. C.

Almost anyone can take an unimportant thought and clothe it in big words so that no one can understand it. That is easy. To take a thought that is profound, fundamental, and explain it so simply that all may understand, is a triumph.—Elbert A. Smith.

## You Need More Church Books



Order a few of the  
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long needed, and begin  
a systematic course of  
study.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, August 27, 1919

Number 35

## EDITORIAL DEPARTMENT

### OPTIMISTS AND PESSIMISTS

We have all noted the case of those who are so optimistic that there are "millions" in anything they undertake. They expect by an economic rearrangement "we shall only have to work two or three hours a day, and then have every luxury in the world."

We can easily see that such extreme optimism may prove injurious to those who base their life and fortune on such an extreme assurance without regard to facts.

Yet there is an equal damage, if not greater, because of those who are always pessimistic. To hear them speak, you would think that nothing could ever succeed; nothing is right nor ever will be. The officers of the church, high and low, are wrong. The officers of the government are wrong. The nation, and the whole world is getting so bad that it is unsafe to shake hands with anyone. They would discourage all effort. Those who follow such are afraid to attempt anything, and therefore will lose all.

At first glance, one looks as bad as the other, but such is not the case. For a cheerful outlook on life tends to produce great results. A dread of responsibility, a fear to undertake or put a matter to the issue, rob the very forces of life themselves.

Inside of this extreme, dealing with the more practical problems that confront us, we have that more numerous class who, while they work and mean well, are continually discouraging every effort. They are referred to in the Fishing River revelation (Doctrine and Covenants 102:3). Even when results are apparent they still will speak discouragingly. Such tend decidedly to hold back any work. They tend to bring about the very thing concerning which they talk and to defeat the work the church is undertaking.

When we have not confidence in our brother, when we doubt him, when we continually think he is worth but little, and even say so, we tend to lower decidedly his efficiency and lessen the work that he can do.

While when we have confidence in a man, even though we express more confidence than he feels he really deserves, yet it not only encourages him, but it causes him to try to make that good opinion true. We are exercising then a decided force for the success of the work.

We are told to be cheerful in our warfare. We are commanded repeatedly to have faith. Faith is a moving power. It belongs to the optimist. It does not belong to the pessimist. A man can do so much more work when he is cheerful, and those around him are cheerful; when he feels the force of their supporting confidence; when he is literally "on his toes."

These are some of the reasons why we greatly prefer the optimist to the pessimist—because while the pessimist hinders, throws down, tends to bring his dark forecastings to pass, the optimist is exercising his full power to make the world a better place, to make the church better, to make those with whom he associates better, and more capable workmen.

We want men who will rightly divide the word of truth, who can face disaster as well as triumph, and still move steadily forward, whose confidence in God is not weakened by a brother's faults.

We want men who can see the truth before us, and the truth concerning the men with whom we work. Who can face the facts good and bad yet cheerfully continue their work.

But if we have to have men and women who lean a little one way or the other, it were better to err on the side of those who have too great confidence, too great faith, who are striving a little too hard to bring to pass the will of the Lord.

When the children of Israel came to the promised land, there were two optimists, there were ten pessimists. The pessimists said, "There are giants in the land; we are but grasshoppers in their sight." But the optimists said, "The Lord is on our side; who can prevail against him?"

S. A. B.

I call that a complete and generous education which fits a man to perform deftly, skillfully, and magnanimously all the offices both public and private of peace and war.—John Milton.

## THE CHRISTMAS OFFERING

Probably when Sister Marietta Walker founded the Christmas offering years ago she little dreamed the magnitude that it would presently attain. As was noted in the HERALD some weeks ago, the total collection for 1888 was reported as \$154. It will be remembered that the Christmas offering for 1918 amounted to more than \$90,000. So that our daily offering now is much larger than the annual offering thirty years ago.

Perhaps the more marked increase has occurred in the past ten years. The offering for 1909 was \$5,499.70; that of 1918 was \$90,807.56.

The offering for the most part shows a steady growth, the most marked decline occurring in 1906 when there was a slump of nearly \$2,000, and the former good showing was not regained until 1910. Since that period the figures have mounted rapidly, —in 1917 jumping from \$12,946 to \$74,676. This rapid increase was largely due to a systematic campaign.

Comparative figures from 1903 are furnished by the Bishop's office, as follows:

|            |             |
|------------|-------------|
| 1903 ..... | \$ 1,876.74 |
| 1904 ..... | 2,515.98    |
| 1905 ..... | 6,308.44    |
| 1906 ..... | 4,056.17    |
| 1907 ..... | 5,030.12    |
| 1908 ..... | 5,394.60    |
| 1909 ..... | 5,499.70    |
| 1910 ..... | 6,776.65    |
| 1911 ..... | 8,127.82    |
| 1912 ..... | 8,220.18    |
| 1913 ..... | 9,060.55    |
| 1914 ..... | 10,072.78   |
| 1915 ..... | 10,904.24   |
| 1916 ..... | 12,946.03   |
| 1917 ..... | 74,676.18   |
| 1918 ..... | 90,807.56   |

Perhaps the outstanding feature in the Christmas offering is its lesson as a work in cooperation. It is a standing example of the power that there is in cooperation. Jesus recognized and blessed the widow's mite, and there is every reason to believe that he recognizes and blesses the children's mite. The old Scotch saying that "many a mickle makes a muckle" is quite true. By putting their pennies together day by day throughout the year the children of the Saints in all parts of the world are able at the close of the year to present the Bishop with more than \$90,000. It is hoped and expected that this year the offering will aggregate \$150,000. This shows what may be done by cooperation along all lines of efforts to redeem Zion, and carry on the work assigned us by our Lord and Master.

The Bishop desires that one thought shall be emphasized, namely, children are to *earn* the money that they present as Christmas offering. They are

not to wheedle it out of their fathers and mothers, as this might work a hardship where there is a large family of children.

Due prominence should be given the Christmas offerings, but it should not be pushed so strongly as to work harm in any quarter. Legitimate tithing ought not to be robbed in the interests of Christmas offering. It is believed that such has not been the case. The Bishopric reports that they have observed carefully and they find that communities that respond most generously to the Christmas offering have the best attendance and are most faithful in tithing. The biggest Christmas offering was reported last year and at the same time tithing receipts exceeded those of the year before by about \$50,000. So that apparently habitual and systematic laying aside for the Christmas offering encourages rather than discourages the paying of tithing.

Formerly the Christmas offering was used for missionary work, and we can only estimate the number of missionaries that were kept in the field by the children's pennies. In that way many a child, and many an older person as well, who could not possibly preach a sermon was able by proxy to preach many sermons, or assist in preaching them, and will share in the blessings that inevitably must result.

It is now announced that the offering will be used to purchase land in the development of Zion. This is no less a noble enterprise, as the ownership of land must underlie all our industrial, and even our spiritual development in Zion. It is expected, therefore, that the appeal will lose none of its vigor and that the response will be just as hearty as in former years, so that the offering may continue steadily to grow as in the past.

ELBERT A. SMITH.

## THRIFT NEEDED

The Lord counseled the church in 1913, both in private and public expenditures, to carry into active exercise the principle of sacrifice and repression of unnecessary wants. (Doctrine and Covenants 130:7).

The purpose of this is very clearly stated, in order that sufficient tithes and offerings may be accumulated to pay the debts of the church and its various institutions. This we are advised has now been done.

It doubtless had the further purpose of preparing us by due economy to prepare for the period through which we have just been passing, and through which we are now passing. It was necessary during the period of the war. The very thing he declares as sacrifice he classified under "repression of unnecessary wants."

The condition in the world of high prices justi-

fies a continuance of this principle. In fact, for the sake of the kingdom of God, every man, woman, and child should practice self-sacrifice.

In the first place, as the Bishopric plainly set forth in the HERALD from week to week, every church member should be a tithe payer. One tenth of the increase belongs to the Lord, and we should pay our debts.

In the second place, higher prices mean that there is required a larger amount of money to carry on the same work that the church has done in the past, since the cost of living is now three and one half times as great as it was then.

There is also the work of redeeming land, of the settlement of the Saints, of the gathering, and of many other things concerning which we talk, but to put them into effect will require liberal support.

At the least calculation the tithing should be paid, but we should remember also that we have been bought with a price. Our service is due to humanity, and when we read of the suffering in the Near East, of the poverty abroad, there still remains a need for our sacrifice and self-denial, in order that the lives of others may be saved.

High, keen thinking goes with simple living. The great work before us requires an army trained and prepared by voluntary self-denial. As a church it is axiomatic that we must have clean, simple living.

As citizens, it is not enough to save money we must also save food and clothing and avoid waste for the benefit of other suffering people this coming winter.

S. A. B.

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### JOINT STOCK COMPANIES

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The following extract from an editorial of Joseph Smith in the winter of 1871-72 may prove of interest in connection with the work of the Bishopric and of stewardships. There is no mysterious law of getting something for nothing, even by gathering a number together. It will need to be through better work, or better methods, or more work, if there is gain to the body as a whole, and then a fair distribution of the proceeds.

"The organization and operation of joint stock companies was a favorite measure of the immediate past. We cannot write the history of them all, nor do we care to write the history of any; it is enough that they one by one perished, dwindled away by improvidence, waste, and consumption. The usual features of them one and all may be confidently told. They were almost invariably an attempt to make any given number of poor men rich, by the aggregation of their poverty; as suppose, one thousand men propose a stock company, and subscribe ten dollars each to the capital stock, there is the aggregate of the nice little sum of ten thousand dollars. This

seems large, and it would be for one man; but when we reflect that there are one thousand persons holding interests, we can easily perceive that they are not individually richer, as they own but ten dollars each. Now, if five hundred stockholders draw out for daily consumption twenty dollars each, the whole sum is exhausted, and five hundred stockholders are defrauded out of their whole stock; if two hundred and fifty draw out forty dollars each, the stock is exhausted, and seven hundred and fifty stockholders are left minus their stock—the fact is, we believe that nine out of every ten joint stock companies, organized among the Saints, died of 'home consumption.' Instead of being stockholders, the members of them became stock consumers; and those organizations instead of being 'fat and well favored,' were 'lean and ill favored.' The very means which should have made the people rich, an aggregation of labor and capital, was made a means of robbery and extortion, until to call an association a 'joint stock' was to condemn it. This should not have been the case. We do not defend the men who were the founders of those schemes, we do not condemn them personally, for we do not know them, at least not many of them, but the principle of the association of labor and capital is a measure of policy and sound wisdom, we believe. Many instances may be cited of what may be done by unity of labor; the most striking one occurring to our memory of late occurrence is that of a beautiful stone church, standing not far from the south end of Grand Avenue, Saint Louis, Missouri, built by an order of Catholic priests; and when it is stated that these men, although few in number, are prohibited from asking alms, and have done *all* the work on their building, quarrying, cutting, and laying the stone, together with doing the whole of the wood work, it will be conceded that a unity of purpose with energy of action will usually accomplish the most unlikely of human designs, and render those of great feasibility a thing of a day."—Church History, vol. 3, pp 669-671.

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### A LITTLE LEAVEN

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*Question.* Please discuss in the HERALD at your convenience Matthew 13: 33. Whom does the woman represent? When, where, and how was the leaven hidden? What is meant specifically by the "three measures of meal"? When will the leavening process be completed?

*Answer.* A great deal of speculation is possible about this, as it is about other texts. The story may be used as a convenient allegory at times to illustrate different ideas. This is only one of several parables related at that time, the first of which is the parable of the tares, which was explained by the Master.

He then declares that the kingdom of heaven is like a mustard seed; faith is small but by culture grows until it can move mountains, or in the image used here, until it becomes a tree and shelters the birds of the field.

Then in one verse this third parable is given. The kingdom of heaven is like leaven, which is hid in the meal, until all be leavened. It is a living power, seemingly small, but spreads until it fills the whole measure. It is so in the life of an individual, it is so in the history of the world. It may seem but small at the start and weak, yet it grows and should grow, until it dominates the life of the individual.

The revealed truth of God in any age spreads forth and leavens the thought of all mankind. It is gradual, its course cannot be traced, yet it becomes an accomplished fact. It has been so in this age.

Also we note in this same chapter, the kingdom of heaven is compared to a treasure hid in the field; and again to a goodly pearl; and again to a net that is cast into the sea; and again every scribe well instructed is likened to a householder, who bringeth forth out of his treasure, that which is new and that which is old.

We do not pretend to speak for all of our brethren. We know that some extreme constructions have been placed upon this passage. Because it says a woman, she is compared with other allegorical women mentioned in the Bible. Some have compared the three measures of meal to the three books of the church.

The figure three was a magical number. It is full of symbolic significance to oriental people. But that it refers here to one or more of these symbolic uses, we have no direct evidence.

One commentary states that three measures was the usual amount taken for a baking. If that is true, it is a simple, homely parable relating to their everyday life. It is connected with the illustration immediately preceding it, just as the parable of the goodly pearl is connected with the preceding parable of the treasure in a field. It is very small, and in the eyes of men insignificant, yet it makes alive and vivifies the whole mass of meal.

In the absence of any clear statement it is possible to speculate on any one of the points raised above. There are several possible interpretations of the three measures of meal, and some possible interpretations of the question: What does the woman represent?

After all it is the theme of the story that is important. The use of the woman here is not allegoric. The leaven is hidden whenever our heavenly Father restores the gospel to earth as he did in the days of Jesus. According to the parable, the leavening process is completed when the whole is leavened.

That will naturally be when the Master, our Elder Brother, surrenders his mission to the Father, and when every knee is bowed and every tongue confesses.

We do not think it is profitable to place a forced construction, though such may be used often as convenient illustrations.

S. A. B.

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### "BACKWARD, TURN BACKWARD--"

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It was a very smart audience in a very wealthy club in a suburban American town. There had been a very highbrow paper read by a long-haired gentleman, who was slightly knock-kneed, on the Group Home.

The central idea he expressed was that the home of the future would be a community home, where, say, a hundred families would share a central kitchen and dining room, where a central nursery would take care of the children, where the mothers would work at a trade or profession as well as the fathers, seeing their children only occasionally.

Practically all of the audience was harrowed by the servant question, and the long-haired gentleman was applauded violently. The hand-clapping had scarcely died down, however, when an elderly man rose. He too was applauded, for he was one of the most distinguished scientists of his day.

"I am not on the program," he said, "but I would like to make a short comment. As you all know, I am a busy man who has spent his life handling cold facts. I haven't any sentimentality in my make-up and I am all for efficiency."

"But, my friends, efficiency is not always what it seems, and as I grow older I realize that many seemingly useless institutions based on sentiment are really essential to human progress."

"While this very clever paper was being read, my mind reverted to my school-days, and over and over there has come to me an old poem that was in our Fifth Reader. I am going to repeat two verses of that to you as my comment on the Group Home—the motherless home!

Backward, turn backward, O Time, in thy flight!  
 Make me a child again, just for to-night.  
 Mother, come back from the echoless shore;  
 Take me again to your heart as of yore.  
 Over my heart in the days that have flown  
 No love like mother-love ever has shone;

No other worship abides and endures,  
 Faithful, unselfish, and patient like yours;  
 None like a mother can charm away pain  
 From the sick soul and the world-weary brain.  
 Over my slumber your loving watch keep,  
 Rock me to sleep, mother; rock me to sleep."

—*The Delineator*, May, 1919.

## ORIGINAL ARTICLES

### HOW SHALL THE CHILD SPEND ITS SABBATH?

The Sabbath should be the most cheerful, the happiest, and the best day of the week in every home.

Our modern life is so complex, so strenuous that we need the blessings of the Sabbath. In many homes, overworked adults and pleasure-loving young people are inclined to oversleep, except the mother who must get the littler ones off to Sunday school, clear away the odds and ends left from Saturday and prepare a good dinner. Thus all of them more or less neglect the spiritual exercises that belong to the day.

There are some few who are strict observers of the day and put the children into Puritanic straight jackets. Week days are full enough of "don'ts," but the Sabbath is bristling with threatening prohibitions that make the young child hate the day, whereas the Bible says it should be called a delight. The child must go to Sunday school and prayer meeting and listen to two sermons that he cannot appreciate.

There are many others who have not the heart to be so cruel, so they reluctantly allow the children to spend the day according to their own caprice, which, many times brings uneasiness of mind because it is clear the child is growing up without a conscience, so far as the Sabbath is concerned.

Adults can cease their physical labors and rest, but this cannot apply to the young child, whose active nature and growing body calls for play. The mental faculties for reflection and concentration being only partially developed, they have no other method of expression but physical activity. Sunday school primary teachers have learned that their pupils can sit still and concentrate but a few moments at a time. They must provide frequent changes and rest exercises.

Churches, homes and communities, with very few exceptions, make no effort to supervise the play of the children during the week. What wonder, then, that they are unable to direct their children's activities outside of church services, on the Sabbath. When we have progressed on the first, the other will have begun to be solved, unless the church leads out alone. Is it likely to do that?

On a sacred or a secular day, the nature of childhood is the same. All are aware of the sanctity of the Sabbath, but how many realize the sacredness of the God-given nature of a child. It should not be

repressed, but directed into channels suitable to the sacredness of the day.

Between birth and the age of twenty-one, there are three years of Sundays—three year soft opportunity.

Unless I can provide something better I haven't the heart to forbid the week-day games the junior and intermediate boys and girls want to play on Sunday afternoon. Realizing that this day is different, the boy will say: "Papa, can I fly my kite?" or it may be, "play catch and bat the ball." I put it up to him thus: "If you do the same things on the Sabbath you do on week days, what difference, to you, is there between this day and the others?" He answers "none." "Then, it is only different accordingly as we act differently." He sees that, but goes away with a troubled expression. I have developed his conscience somewhat, but I realize deeply that the environment into which he has been born makes it almost impossible to be true to his conscience, because his moral courage has not fully developed. My neighbors may have no Sabbath conscience at all. What can I do when their boys begin these games? They are my boy's playmates during the week. Therefore I am more perplexed than the child.

The more we think it over the more we see that there are three factors that, working together, can solve this problem: The home, the church, and the community, and neither one alone can provide the proper environment for the child. "Zion" means a perfect cooperation of the three. But the first two in active cooperation can the sooner bring the third into the partnership.

Who can offer experience or suggestions on the kind of activities or program, directed or free, for our children's Sabbath? Let us have it so others can know of it.

Nature study is possible most of the year, but it must be directed. How many will prepare for this work? Who can give parents some practical suggestions?

I heard of a teacher who took his organized class out to study the works of God in nature and made it so impressive that a certain good result was known to come from it almost immediately. One of the boys was heard to use a filthy oath. The teacher did not say anything at the time, but a few days later met the boy alone and asked him what he thought of the Great Creator who was back of all the work they had studied on their hike. He said nothing but showed by his manner that he was reverent about it. The teacher then asked him what he thought about a boy who would use the name of that Creator in a profane way. The boy was silent, but at their next class meeting he brought in a resolution which

proposed to deal severely with every member of the class thereafter who used "cuss words."

In dramatized Bible stories, also other good stories, we have something that could be carried out on any shady lawn, in park or grove, and it furnishes delightful play with wholesome education. Of course, it, too, must be directed, but the director will go to sleep with a good Sabbath conscience. It is quite the reverse when the children run wild all day, get into mischief, tear their clothes, fight, and act exactly the same as on week-days.

What of the older ones, the adolescent? They have social natures which are God-given. They resent direction and yet, it is possible to get results through proper community cooperation, and through organization. The situation is more difficult, but surely it can be met.

The church must proceed at once to train social leaders and leaders in recreation. Thus equipped, the home, church, and community could produce a Sabbath observance that would have a powerful influence on establishing Zion, the kingdom of God.

Two years ago we called attention to these Sabbath conditions and urged the General Convention to take preliminary action towards coping with them, but nothing was done. We suspect it was because the remedy does not lie on the surface, but must be thought out. We feel impressed to urge it now for a more general agitation. No one with a good Latter Day Saint conscience can read Doctrine and Covenants 68: 4 and feel at ease under present conditions.

While writing this I wanted very much to offer something more affirmative and constructive, but found that little had been developed that we could offer at present.

The list of books following are given only as helps and not as completely meeting the needs of the church, the home, and the community. There are others, no doubt, still more helpful. Let us know of them.

Books and games, for both summer and winter may be ordered through the Herald Publishing House, but as prices have advanced it would be better first to write for same, always giving full description and publisher.

#### BOOKS FOR PARENTS

|  |        |
|--|--------|
| Sundays and Weekdays with the Children .....   | \$ .75 |
| With the Children on Sundays; (the eye-gate and ear-gate into city of childhood. Something for each Sunday, by the Uplift Publishing Co., Philadelphia, Pennsylvania. Very fine) ..... | 2.50   |
| The Teacher and the Child .....  | .75    |
| What Shall a Young Girl Read? (Sangster) .....   | .75    |
| Hints on Child Training (Trumbull) .....   | 1.25   |
| Telling Bible Stories (Louise Seymour Houghton) .....  | 1.25   |
| Child Culture in the Home (Martha B. Mosher) .....   | 1.00   |
| Occupations for Little Fingers .....   | 1.00   |
| Paper Sloud for Primary Grades .....   | .75    |

#### GAMES FOR SUNDAY AFTERNOONS

(Always mention the publishers, whose names are given below.)

|  |             |
|--|-------------|
| The Temple of Knowledge .....  | 1.00        |
| Bible A B C's .....  | .10         |
| Bible Characters .....   | .25         |
| Bible Links .....  | .25         |
| William H. Dietz, Chicago, Illinois                                  |             |
| The Bible Memory Game of New Testament Authors .....                 | .30 and .40 |
| Eugene F. Parker, Bath, New York.                                    |             |
| Book of the Book of Books .....                                      | .25         |
| A. B. Floyd, Buffalo, New York.                                      |             |
| Promises .....   | .10         |
| Bible Cities .....   | .10         |
| Mrs. Nellie T. Magee, Lincoln, Nebraska.                             |             |
| Grandma's Sunday Game of Bible Questions:                            |             |
| Old Testament .....  | .30         |
| New Testament .....  | .30         |
| Young Folk's Scriptural Cards .....                                  | .30         |
| Improved Scripture Cards .....                                       | 1.25        |
| Anagrams .....   | .40         |
| McLoughlin Bros., New York.  |             |
| Sunday Occupations for Children .....                                | .25         |
| Mrs. H. E. Morrow, 15 Temple Street, Springfield, Massachusetts      |             |
| Bible Panorama, (containing seventy pictures of Bible objects) ..... | 1.00        |
| An Oriental House, with Upper Room-Cardboard Model .....             | .75         |
| Model of Solomon's Temple .....                                      | .50         |
| Sunday School Building Blocks .....                                  | .20         |
| Model of the Tabernacle and Camp of Israel .....                     | 1.40        |
| Bible Geography Symbols, per set .....                               | .15         |
| Pease's Bible Symbols .....  | .56         |
| Presbyterian Board of Publication, Philadelphia.                     |             |

GOMER R. WELLS.

#### THE LORD'S MESSAGES NEVER POPULAR

The Prophet Amos says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

When the Lord sends a prophet with a message to mankind, man has no say in the matter as to whom he shall choose as his human instrument, or what the message shall be. His duty is to heed and obey the message.

But every message that comes from the Lord will agree and harmonize perfectly in principle and doctrine with all previous messages from him, when rightly understood, in the gospel dispensation. For the Lord is unchangeable and does not travel in crooked paths, but is the same yesterday, to-day, and forever. And in this way, and for this reason, we can judge whether messages are from him, by comparing them with the scriptures that he has previously given. And thus we are to "prove all things," and should "hold fast that which is good." (1 Thesalonians 5: 21.)

But, as with Joseph Smith and the gospel message given the world through him, men have always been ready to find fault with God's messages and his mes-

sengers. His messengers are never popular with certain classes, whose sins are exposed and condemned by the message. And the prudent among them, finding that the truth cannot be fairly met and vanquished, seek by unfair means and false and slanderous reports and the assailing of character, to prevent the people from going to hear the message.

The humble instruments chosen of the Lord as his messengers to the people, are ever an offense to the Pharisaical leaders of the day and age in which they are sent, and all manner of evil is reported of them falsely. They are not of their class. For James says, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to those that love him?" (James 2: 5.) And Paul says, "Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise." (1 Corinthians 1: 26, 27.) It was "the common people," that heard Jesus "gladly." (Mark 12: 37.)

Joseph R. Buchanan, in his *Journal of Man*, volume 2, published at Cincinnati, Ohio, in 1851, page 321, says:

Truth, in her first visits to earth, has ever been scornfully received. Her messengers have been murdered, stoned, imprisoned, disgraced, or scoffed and hooted away from human society. But when her brave heralds have secured a foothold on earth, her messages have been derided in all the high places of the world, and compelled to circulate among the poor, the humble, and oppressed. The ruling class of the world—who are indebted for all they really enjoy, to the share of truth which they possess—look down with infinite scorn upon the generous and gifted few who wish to give them more. . . . To bring forward the purest and highest truth which would abolish all ignorance, misery, and crime, and introduce endless ages of human happiness, is an offense against which mobs arise, armies bristle with bayonet, and the fires of the inquisition are kindled. The laws of eternal justice and truth are reversed. The highest virtue is esteemed the highest crime, while crime itself is almost canonized.

In a sermon by the late Reverend T. DeWitt Talmage, in the *Christian Herald* of June 26, 1901 (of which paper he was editor), he says:

The grandest and best things ever accomplished have been in the teeth of hostilities. Consider the greatest enterprise of the eternities—the salvation of the world. Did the Roman empire send up invitation to the heavens inviting the Lord to descend amid vociferations of welcome? . . . No; it struck him with insult as soon as it could reach him. Let the camel drivers in the Bethlehem caravansaries testify. See the vilest hate pursue him to the borders of the Nile! Watch his arraignment as a criminal in the courts! See how they belie his every action, misrepresent his best words, howl at him with worst mobs, wear him out with sleepless nights on the cold mountains! See him hoisted into a martyrdom at which the noonday cowered itself with midnight shadows, and the rocks shook into cataclysms, and the dead started out of their sepulcher, feeling that it was no time to sleep when such horrors were being enacted! The wind of stormiest opposition blew upon his cradle, blew upon his mountain pul-

pit, blew upon the homestead that dared to give him shelter, blew upon his grave; but he went right on and sowed the earth with sympathetic tears, and redeeming blood, and consolation, and helpfulness, and redemption, and victory. . . . Just call over the names of the men and women who have done most for our poor old world, and you will call over the names of those who had mobs after them. They were shunned by the elite; they were cartooned by the satirists; they lived on food that you and I would not throw to a kennel. Some of them died in prisons; some of them were burned at the stake; some of them were buried at the public expense, because of the laws of sanitation. They were hounded through the world, and hounded out of it. Now we cross the ocean to see the room in which they were born or died, and look up at monuments which the church or the world has reared to their matchless fidelity and courage. After one or two or three hundred years, the world has made up its mind that instead of being flagellated, they ought to have been garlanded; instead of caves of the mountains for residence, they ought to have had bestowed upon them an Alhambra.

Our Revolutionary War for liberty from the tyranny and injustice of the Old World, was characterized by Tory papers of that time as, "The most wicked, daring, and unnatural rebellion that ever disgraced the annals of history."

Yet we believe now that the Lord had a hand in that work, and a far-reaching purpose in freeing this land and setting up this Government, that he might have a place, free from religious tyranny, where he could set up his great latter-day work, that would restore his gospel in its fullness, with its former-day gifts and blessings restored, and the authority to officiate in its ordinances in inducting men into his kingdom; all of which had, by the "falling away" or apostacy of the primitive church, been lost to the world. And we believe that the tenacity and persistence of purpose shown by Columbus, resulting in his discovering of this land, was the result of the Spirit of God working on him, with the future purpose of God, as above pointed out, then in the divine mind.

In a sermon in October of 1880, Doctor Talmage said:

All those men who have passed into the gallery of national sainthood were called in their day to go chin deep through the slush of lampoonery and pasquinade and there was no exception. Thomas Paine wrote and published a letter to George Washington, the first president, and said: "Treacherous in private friendship and hypocritical in public life, the world will be puzzled to decide whether you are an apostate or an impostor, whether you abandoned good principles or whether you never had any." . . . Martin Van Buren was caricatured as a rat. Thomas Benton and Amos Kendal as robbers hurling a battering ram against the door of the United States Bank. . . . Daniel Webster, under political assault and neglect, died of a broken heart at Marsfield. . . . There were millions of people who, during his [James K. Polk's] administration, never mentioned his name without a sneer of contempt. . . . All the terms of obloquy were heaped upon Abraham Lincoln. The filthy joker, the wholesale butcher, the buffoon, the gorilla of the White House,

were the more genteel and refined of the epithets. All these men have taken their places in history, honorable and radiant. But we are still at the old business of base travesty.

Again, in one of his sermons, the late Doctor Talmage says, of some people:

Trying to do a good and honorable and useful thing, they are misrepresented and belied as if they had practiced a villainy. There are people who all their lives have suffered injustice. The world had had many specimens of slandered men and women, their motives slandered, their habits slandered—slandered until they get out of the world, and then perhaps honored by elaborate eulogium, and tall shaft of granite, all four sides chiseled with the story of how good and great they were.

Many of these are among those "of whom the world was not worthy." (Hebrews 11:38.) It is the same old story still going on, of building the tombs and garnishing the sepulchers of the prophets and worthy men before our time, and saying, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." (Matthew 23:29, 30), while at the same time not recognizing those of our own time, because all manner of evil is spoken of them falsely, and we drift with "the commonly received opinion," forgetting that it was the same with Christ and the prophets in their own time. They had enemies and were hated by the evilly disposed, and by those whose evils and false doctrines were spoken against by their message, and were misrepresented and belied by the popular report, and had all manner of evil spoken of them falsely.

What real wrong was Paul guilty of, that he should be persecuted? Yet he writes of himself and the former-day saints, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made the filth of the world, and are the offscouring of all things unto this day." (1 Corinthians 4:12, 13.)

Of course they had their faults and failings and had not yet attained to perfection, and the best of them were ready to admit that they were "men of like passions" with other men. (Acts 14:15; James 5:17.) But these things ought to show us how uncertain and unjust the popular report and opinion can be, in judging character, and how blind in judging in this way the message that angels have brought to earth and delivered to those whom God has chosen as his humble servants, to proclaim them to the world.

We ought to try, or "prove all things," by comparing them, not with the mere opinions of men, but with the "more sure word of prophecy"—the inspired standard of divine truth, especially when a thing comes before us claiming to be the beginning of the Lord's great latter-day work, in which will be brought about the restoration of all things, which

God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:31.) And to be the gospel restored in its fullness—"this gospel of the kingdom," as preached of old and which Jesus said "shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matthew 24:14.

C. W. LAMB.

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### WHAT GOD DEMANDS OF A SAINT

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We must go into our work for Christ and humanity with a purity of motive and self-disinterestedness such as the world has never known, because not yet are the people of the world converted to the principles of their own religions much less to the true gospel. Not yet is slavery abolished; not yet is society redeemed from its sin-cursed state. If civilization were converted there would be no need of a league of nations; if the churches were really Christian, a league of churches would not be necessary. The facts are with us, that the world needs the comprehensive as well as the workable character of the gospel. Religious Babylon is a huge old tree of denominationalism, and as time goes on it becomes more hollow, necessarily being propped up by a system of trusts and wealth, but will some day, by a general storm, come down with a crash. It is so predicted, "Babylon the great shall fall."

No one can read the first section of the Doctrine and Covenants with any degree of understanding, but they will see that the time has come when it is necessary that a new start be made to save the world. Therefore it is necessary that we give the greatest possible service to the world. The conditions that confront us should bring us to the real issue. The sovereignty of Jesus Christ is an absolute thing; the allegiance which we owe to him transcends and takes precedence over every other loyalty. The Lord is our Redeemer. If we would be redeemed he demands everything. He demands the first place in our life. There is not a Latter Day Saint in the world that would dispute this, therefore to us will come the greater condemnation and many stripes, if we do not practice what we believe and teach.

Is it possible to follow the teachings of Christ literally? Is not some discrimination necessary? If discriminations are necessary, how are we to know where to draw the line? These are questions that are asked by the denominational Christians. What are our answers to be to them? If we cannot answer affirmatively that the teachings of Christ can be followed literally, we hold Christ in discount. These are momentous questions and of the greatest importance to us. Everyone should

ask the questions of himself and be convinced in his own mind. We can neither discount nor discriminate from the laws of God without having to suffer the consequences that surely must follow. There is a law that is at least as old as the race. We know not its origin, but it had its effect in the eternal world. It is known as the law of compensation.

All through the ages the voice of God to all men was, believe; then comes the evidence which means faith in God and its reward. Perhaps one of the greatest tests of our faith will be the gathering and its associate requirements. Gathering has been associated with the work of God from the beginning. Christ said, "How often would I have gathered the children together even as a hen gathereth her chickens under her wings, and ye would not." The gathering in the last days is predicted to be the greatest of all gatherings, which will finally merge into the gathering referred to by Paul that, "In the dispensation of the fullness of times he might gather in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom we also have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Christ also said that he will gather his elect from the four quarters of the earth. That will take the wisest heads of this generation as well as the inspiration of heaven. The gospel, to be preached to all nations, means more to us than to any other religious body in the world. To most, if not to all others, it is superficial. They see little or nothing in the gospel pertaining to the social and economic conditions of life. To convert the nations means a complete revolution of the social and economic condition before they can become the kingdoms of our Lord and his Christ. The conversion of the nations is the work of this church.

Small and insignificant as it may appear at the present time, there is a wonderful prophecy to be found in the Doctrine and Covenants which says, "Wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and if not of themselves they shall come down," etc. To teach the nations of the whole world, people must be brought to the sense of a network of revelations and the spirit of brotherly love; not only to live and let live, but to help one another so that all may share the joy of living.

To promote the nobler way of living both by precept and practice is the business of the church, exemplifying to the world that we acknowledge the sovereignty of Christ, not only as the Son of God, but the Supreme Director in the temporal as well

as the spiritual conversion of the human family. Believing and obeying him brings the evidence. We shall assuredly know that it is possible to follow the teachings of Christ literally in this day and generation.

One thing however, is certain: that Zion shall be established, her foundations shall be laid, her beauty shall astonish the world, and she become the glory of the whole earth. These things are decreed by the King of kings and Lord of lords, and he hath declared that heaven and earth may pass away, but not one jot or tittle of His word shall fall to the ground.

Knowing then that the work of the Lord is propelled by Almighty power, the saints can rest satisfied, under all circumstances, that it will roll forth with power and energy that shall comport with the purposes of Jehovah. . . .

Where is the individual whose mind is sufficient to grasp the fullness, extent, and glory of the church? None but those who catch the sacred spirit which animated the bosom of the prophets when they foretold of the glories of the last days, when the visions of the Almighty rested upon them.

A field wide as eternity, a labor worthy the archangels, appear before the saints of God, and to accomplish which they must be faithful, diligent, enterprising, and prepared to make whatever sacrifice the Almighty may require at their hands. By doing so they will not only be instrumental in securing the happiness of their fellow man, but their own; and when the judgment is set and the books are opened and every man rewarded according to his works, they shall hear from the righteous Judge, "Well done, good and faithful servant, thou hast been faithful over a few things, now I will make thee ruler over many things, enter thou into the joy of thy Lord."—Times and Seasons, vol. 2, pp. 423, 424; Church History, vol. 2, page 525.

Every man and woman who belongs to this church is required to make the sacrifice of their time, talent, and all they have and are, for the prosperity of the kingdom we love. Let us remember, a man's nature runs either to herbs or weeds; which will we water? There is no such thing as a bargain counter religion; with God all is pure and undefiled, and we must pay full price. There are no excursions to heaven; we must pay full fare. Our religion is worth to us what it costs. Working for God is the greatest and best business in the world. This thing of just ringing the bell to get people to come in is played out.

RODERICK MAY.

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## THE WORLD WAR

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IS THIS THE LAST GREAT WAR—THE BATTLE OF ARMAGEDDON?

(A sermon by Elder A. C. Barmore.)

My remarks this evening will be based on Isaiah 2: 4 and Micah 4: 3. In each case the verse is the famous prophecy regarding the abolition of war. In considering it we should remember it follows a period where the opposite condition obtains. The previous condition is described by Joel as follows: "Beat your plowshears into swords and your pruning hooks into spears." (3: 10.)

## THE CESSATION OF WAR

As to when this will be we can judge by considering the contexts. Isaiah, in verse 17, says: "The loftiness of man shall be bowed down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day." Here we have a forecast of the abolition of autocracy. When Israel desired a king that they might be like other nations the Lord said to Samuel: "They have not rejected thee, but they have rejected me, that I should not reign over them." According to this we should have no king but God, and true to this idea one of our national hymns, America, says: "Great God our King." The return to God as the only king will be one of the results following the cessation of war. This great war has thrown the doctrine of "the divine right" of monarchical rulers into the discard, hence the time for the discontinuance of war is already due.

## RELIGIOUS LIBERTY ALLOWED

Another thought: Michael's prophecy regarding the abandonment of war is followed by these words: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid. . . . For all the people shall walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever." When I was a boy I was taught that "war will not cease until the personal advent of Christ, who will, by his coming, compel the peace of the world." I do not accept this view now, for the prophecies indicate worldwide peace as a preparation for the Savior's return. Micah indicates that temporal security and religious liberty will be among the results of universal peace. Please note the words, "All people will walk every one in the name of his god." The small letter *g* indicates that "god" in this case refers to idols, and not to the Almighty. An infidel once criticized this text upon the presumption that idols would be worshiped in heaven, which he said was unreasonable. To a certain extent he was right, but he overlooked the fact that the text deals with earthly conditions. It is true of course that idol worship in heaven is absurd, but the verse does not indicate continuous idolatry. It only reveals the fact that idolatry would be tolerated as the result of the prevalence of religious freedom. It does, however, indicate the eternal worship of the Almighty in the words, "and we will walk in the name of the Lord our God forever and ever." Apparently Isaiah (2: 20, 21) foretells the overthrow of idols at the time war is abolished and monarchical rulers humbled, but this is only apparent, for the verses referred to will be fulfilled at the very time of Christ's coming, for then, as all will admit, the idol worshipers will abscond.

## THE LEAGUE OF NATIONS

As to what the League of Nations will accomplish depends upon whether such a move is due or not. We have shown that war will cease when monarchy is overthrown, and universal religious liberty secured. The time for these things having arrived, as I verily believe it has, the psychological moment has come for the League of Nations to secure and maintain the world's peace. Personally, I am glad that at last America has a part in this great work. Considering the famous American trio, often mentioned of late, I should list their work as follows: Washington's work was original formation, Lincoln's, national extension, Wilson's, universal diffusion. In this, of course, I refer to democratic government. Again, we may vary the form of these positions by saying, the work of the first was liberty founding the Nation, the work of the second was liberty preserving the Nation, the work of the third is liberty enlightening the world.

## THE LAST GREAT BATTLE

In a sense this war may be said to be the battle of Armagedden, that is, since it is the last great war this side of the coming of Christ, but it is not the Armageddon of the Bible. The battle of Revelation 16: 13-16, and that of Revelation 20: 7-10 are one and the same. This conflict will be a single battle, and will not only be fought after the coming of Christ but subsequent to the thousand years' reign, commonly called the millennium.

Let me again mention Napoleon. I have named him before in these addresses. When I refer to him I speak of one whose genius I greatly admire and whose life is most intensely interesting. It will be remembered that he abdicated the first time in April, 1814, and was banished to the island of Elba. At the end of the year he left his private retreat and gathered his forces to recover his empire. The result is told in one word—Waterloo. Upon his retirement to Elba peace lasted about one year.

This great struggle ends international war for a much longer period. Armament will at first be reduced, but gradually the manufacture of military weapons will cease altogether. There will no doubt be trivial troubles like the Mexican affair. There will also be domestic disturbances in which the revolver and dagger will take the place of regular martial implements. At the end of the millennium, however, Satan, like Napoleon, will again marshal his forces to reorganize his empire. The result can be stated in one word—Armageddon. He will meet with final subjugation, and war will forever cease.

Every author will bear testimony to the fact that much which he meant to convey has never been guessed at.—Bulwer-Lytton.

## DEVELOPMENT

We have spent a great deal of time in the perfecting of things man uses and too little time in the perfecting of man himself. In this age of cooperation we find an increasing multitude of organizations, each one dedicated to a special purpose—that purpose being the improvement of something that will serve man. Ceaseless efforts have been put forth to improve, to perfect everything that man can employ to please the body, to minister to the mind, or to satisfy the soul.

If a man is worthy to have so much thought and labor devoted to his comfort, surely it is time we were developing man himself.

If truth is what we wish to take into consideration in the development of man we must first know what truth is. Truth is not a product of the intellect alone; it is a product of the whole nature. The body is engaged in it, and the mind, and the soul.

Before an artist can do anything the instrument must be tuned.

Life is the finest of fine arts. Few men know how to live. We grow up at random, carrying into mature life the merely animal methods and motives which we had as little children. This must be changed. Christianity is to teach men the art of life." Education may be divided into three parts: "Learn of me."

Before we can learn of Him we must educate ourselves. There are several definitions for education, but the one that seems the most fitting is this: "True education means the drawing out and development of all the human faculties and the preparation of the man or woman for the duties and responsibilities of life." Education may be divided into three parts. Intellectual, industrial, and moral.

The first thing intellectual education does for a man is to wake him up. After spending a number of years in, or out of school for that matter, in developing the mind, a man suddenly discovers that God Almighty has made him for a purpose, and that deep down within his being are powers which when developed will aid him in accomplishing the end for which he has been created.

Intellectual education makes a man intelligent. If a man is intelligent he can and will see what things are aids to prosperity. At one time cotton was king in the South, and the supply of this staple was far in excess of the demand and hence there was but little profit in its cultivation; so they turned their attention to truck farming and stock raising; but the ignorant farmer, who cannot tell how or why a grain of corn sprouts when planted, is unable to see the relation of supply to demand, and so he will continue to plant cotton until he dies, and his chil-

dren after him will plant cotton unless they are more intelligent than their father.

Intellectual education makes a man patriotic. If a man love his country, he will strive to build it up and protect it; if a man build up and protect his country, of a necessity he must first build up and protect himself and his home for the home is the seat of all government. Too many people depend upon the Sunday school and Religio to make little angels of their children, but these are only steps in the ladder and most of the child's character will depend on his home surroundings.

Intellectual education teaches how to economize. Economy is the road to wealth. However large a man's income, if he and those dependent upon him have not learned to make one dollar go as far as two, he will never be prosperous. If we would have prosperity come to us we must see to it that our extravagance does not eat up our profits and involve us in debt.

Intellectual education multiplies man's wants. In the ignorant state the man is content to know nothing, do nothing, have nothing, and consequently to be nothing; but the man whose every faculty has been developed longs to know all things of God and the universe, longs to own something, is restless when idle, longs to act well his part in the affairs of life. To the result of these longings we owe the progress, prosperity, and grandeur of the centuries. It is a significant fact that those who have solved, and those who are yet solving, great problems in the scientific, mechanical, and social world have not been nor are they yet ignorant men, but men whose minds have been so disciplined by intellectual education as to prepare them for those tasks. The magnetic telegraph, the steam engine, the cotton gin, the Atlantic cable, the telephone, the phonograph, and the X ray could not have been possible had not such masterminds as Morse, Stevenson, Whitney, Fields, Bell, Edison, and Roentgen attempted the tasks. No ignorant man could have solved or ever will solve such problems.

Intellectual education will preserve the race of man. As we become acquainted with the laws of health, we become more careful of our bodies. All around us are human beings wasting away with diseases, all of which can be traced back to some violation of nature's laws by somebody. Errors of ignorance give to the state an increased number of lunatics and nonprogressive men give to families parents who are physical wrecks, and then not only the prosperity of those families is affected, but that of following generations as well, for saith God Almighty, "I will visit the iniquity of the fathers upon the children unto the third and fourth generation."

Industrial education teaches the dignity of honest

labor. When a man has been educated in this direction, he becomes as willing to handle a spade as to handle a pen; when a man has been educated to a point that he will put brain into the ordinary vocations of life, by the eternal law that intelligence will bring to its possessors its own exceeding great reward, that man cannot help but be prosperous. The men and women who will work are the ones who in the course of time will become wealthy and independent.

Moral education has to do with the training of the heart. To whatever extent the other faculties are developed, however strong, wealthy, and learned the man, if his heart is not right he cannot be prosperous in the highest sense. When you educate the heart of a man, you make him recognize his moral obligations, his own rights, and the rights of others. If the hearts of men were right, jails, penitentiaries, gallows, and law courts would be useless. Every crime committed can be traced back to some violation of the moral laws by somebody. Visit the places of punishment and there you will find intelligent men and others who have been industrious and wealthy, but who have fallen because of some defect in their moral training or in that of others. When we deal with the moral nature or spiritual nature of man, we are dealing with the most important part. The Pharisees asked about Christ: "How knoweth this man letters, having never learned?" The organ of knowledge is not nearly so much mind, as the organ that Christ used, namely, obedience, and that was the organ which he himself insisted upon when he said: "If any man will do his will, he shall know of the doctrine." If any man be simply willing to do his will—if he has an absolutely undivided mind about it—that man will know what truth is and what falsehood is; a stranger he will not follow.

While in the development of the three parts of man, the mental, the physical, and the moral, one must be careful not to exaggerate one truth at the expense of another. For example: we might take a plant and place it in the sunshine, which is one of the essential elements that produces life to the plant, but it could not live on that alone, as it takes all the elements, sunshine, air, moisture, soil, etc., there has to be a balance. We are told in the Bible to "add to your faith virtue, and to virtue, knowledge, and to your knowledge *temperance*" or *balance*. It is a word taken from the orchestra, where all the parts—the sopranos, the basses, the altos, and the tenors, and all the rest of them—must be regulated. If you have too much of the bass, or too much of the soprano, there is want of harmony. Truth may be turned into falsehood very easily by simply being either too much enlarged or too much diminished. Some blind men were taken to a menagerie.

They had gone around the animals, and four of them were allowed to touch an elephant as they went past. They were discussing afterwards what kind of a creature the elephant was. One man, who had touched its tail, said "the elephant is like a rope." Another of the blind men, who had touched his hind limb said, "No such thing, the elephant is like the trunk of a tree." Another who had felt its side said, "That is all rubbish. An elephant is a thing like a wall." And the fourth, who had felt its ear, said, "An elephant is like none of these things; it is like a leather bag." Now men look at truth; at different bits of it and they are very apt to imagine that the thing that they have seen is the whole thing. Truth is very much bigger than an elephant and we are very much blinder than any of those blind men as we come to look at it.

Christ made us aware that it is quite possible for a man to have ears and hear nothing and to have eyes and see nothing. One of the disciples saw a great deal of Christ and he never knew him. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

"A little learning is a dangerous thing, drink deep or touch not the cup." We must not think we know it all because we know a very, very little. "Very few of us know how much we must know in order to know how little we know."

May God preserve us from slothfulness, from content with present attainments. Man's discontent is the wing of his spirit, the impulse which gives him power to soar. His thoughts then become prayers, his desires great purposes, his yearnings divine achievements. He is dissatisfied with his environment because he is greater than his environment, and his dissatisfaction is the evidence of his greatness. Withdraw that, and he is but an animal. Foster it and the spirit grows within him till he cries, "God is my refuge and my strength. Whom have I in heaven but thee, and who upon earth is like unto thee? I shall awake in thine image, and be satisfied."

JAY LEEKA.

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### FRUITS IN SEASON

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All wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof.

Over this text many controversial battles have been, and are still being waged, and the "bone of contention" has been—"in the season thereof."

We offer no apology for entering the arena believing that light has been revealed, and with it, the responsibility of passing on that light which, so far, has been the means of creating unanimity on the subject.

Latter Day Saints universally demand scriptural support for all theories advanced, and while the great majority have judged correctly in the matter, the keystone of their arch has been missing, and to that extent their claims were found wanting.

Sufficient evidence can be produced, if necessary, to show that wholesome herbs and fruits have always been ordained for the use of man, "in the season thereof." (Genesis 1:31; 3:24; 9:9; Psalm 104:14; Proverbs 15:17; Hebrews 6:7.) But when is the season of a fruit or herb?

It has been contended that when they are ripe, and then only, is the season thereof. Should this be the correct solution, we would be debarred from using preserved fruits or vegetables, and a host of things that are almost universally eaten while in an immature state. Opposed to this view, we find that the *green* herb was given to man for food (Genesis 9:9, Inspired Translation), that in harmony with this under the law of Moses, the people were commanded "thou shalt offer for the meat offering of thy first fruits green ears of corn dried by the fire, even corn beaten out of full ears. (Leviticus 2:14; 23:14.) Storehouses were established, into which these tithes were paid for the sustenance of the priestly orders. The people were commanded to offer salt with all their offerings, for the obvious reason, that these tithes of food might be preserved in the storehouses.

On the other hand, it is contended, and rightly so in view of what has been stated, that man is justified in using whatever means his ingenuity may devise in order that he might preserve his surplus food against the time when none grows. Now while the problem "in the season thereof" still remains unsolved, yet this fact is established, that whatever the solution may be, it must harmonize with the word of God as revealed and practiced.

No scripture is of private interpretation, but it is to be understood in the light of other scripture, the seeker for truth having his mind illuminated by the Spirit of God.

To apply this rule of interpretation to the text under consideration, we turn to Doctrine and Covenants 59:4 and read that if we are faithful, the fullness of the earth is ours to enjoy, including the beasts of the field, the birds, the herbs, and the good things which cometh of the earth, "yea, all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul." (See also Doctrine and Covenants 49:3.)

Connecting this with what is recorded in Doctrine and Covenants 86:2 we find that when these things

come of the earth, i. e., grow, or reproduce, "in the season thereof," that is, in the season in which they were designed to grow, that then they are for the benefit and use of man, and are suited to his constitution. It follows, then, that when anything grows in its proper season, it may be used at any time during its growth that is deemed profitable or advisable, and also that at any stage it may be preserved or stored for future use, it being clearly understood then that we are eating something at a time that is not its season to grow, but, because it grew, or came of the earth, in the proper season, by which it was suited for the constitution of man, it is still "in season," retaining those properties which made it beneficial for the use of man, by reason of the art of preservation. (Doctrine and Covenants 51:4; 1 Nephi 5:62; 1 Nephi 5:176.) If this be true, the herbs and fruit may, and do, at times, grow out of season, and that in that case they are *not* of use to man being lacking in the qualities that are found in those things that grow "in season."

Yes, this is so, and in our own garden we have lately seen a number of things that grew out of season, such as tomatoes, grapes, and pumpkins.

Having had no opportunity to investigate this matter outside of our own country, Australia, we can only refer to, in support, those things that we have examined here, but it seems reasonable to suppose, that to a greater or lesser extent, similar conditions may be seen in any land. We learn from nature that the cattle eat the grass from the time it begins to shoot, until it is fully matured, and if it is grown in its season, they thrive on it, but we recently saw great numbers of cattle, that were nearly starving, with plenty of grass all around them. The trouble lay in the fact, that because of the unseasonable weather conditions the grass had grown out of its season, and so had very little nourishment in it. Sometimes in the autumn, the fruit trees will blossom and produce fruit of a normal size, but which is hard and woody.

A similar occurrence is sometimes seen in the spring. After the young fruit has begun to grow, a heavy rain followed by hot weather will cause the tree to blossom and produce more fruit, which though like the rest of the fruit in appearance, is very woody and of no value for food at all.

Similar results may be observed among all kinds of fruits and vegetables and of all things that grow out of season, this is true, that they are almost valueless as a food, and their seeds do not mature, and are not capable of reproduction, not possessing the germ of life.

The Lord has given these things of nature to man, "that he might have in abundance, but it is not given that one man should possess that which

is above another" (Doctrine and Covenants 49:3), and this can only be accomplished by aid of the storehouse, which is a very old institution.

In the building up of Zion in these latter days, the storehouse will play an extremely important part, and we look forward to the time when the church will own and operate, for the benefit of its members, great granaries, canning factories, and refrigerating plants, equal to anything in the world in size and methods.

Remembering the precarious times that are ahead of us, of which we have been warned, we should be prepared to use every means within our power, both as individuals and as a body to preserve and store up food and means of every kind against the day of famine, so that in that day, God's people might be preserved, and be able to rejoice in the wonderful love of Him who cares not only for their spiritual but for their temporal welfare.

C. W. BUTTERWORTH.

## OF GENERAL INTEREST

### THE CHURCH AND SOCIAL UNREST

(Deliverance of the Centenary Conservation Convention of the Methodist Episcopal Church held at Cleveland, June 24, 25.)

As this is not a legislative body, it cannot, of course, give an authoritative utterance for the church on this vital subject. It can only record its convictions. The marked condition of social and industrial, as well as political unrest and upheaval through which the world is just now passing, calls for the best thought which the church can give. While much of this condition is a direct result of the war, it is also a revelation disclosed by the war of things which have been in existence but have not been so clearly seen.

The only wise thing for the church to do is to face these problems with the same courage it has shown in other great issues. Closing the eyes will find no solution.

In the study of causes it is clear that there are grave inequalities of opportunity facing many men and serious inequities in the distribution of the products of their toil.

The privileges of self-government, spiritual and intellectual, are denied to multitudes of toilers, both for themselves and their families, because of the hard conditions under which they must labor for their daily bread.

Every man is, under God, entitled to something more than a bare living for himself and his family if he be sober and industrious. The church, com-

missioned of its great Head to preach the "abundant life" for all, cannot be indifferent to the deplorable conditions mentioned.

The church must regard the laborer as a man, not as a machine; as a living soul, not as a commercial commodity to be purchased on the market. This is essential for the common good of society as much as for the welfare of the individuals directly concerned, for the essence of civilization is found in the values placed on human life. This is also the genius of the gospel of Christ, upon which alone true civilization can be built. It is the business of the church to set up the kingdom of God in the earth; that is, to bring about such conditions that each man will have his chance to reach his best estate.

To this end, the church is under obligation to encourage a better understanding between employers and employees; so that whatever rights are claimed by one shall be enjoyed by the other. In other words, it must strenuously inculcate the principle that employers and employees are in their very natures, partners, not competitors; allies, not enemies. On no other basis can permanent harmony between them be established.

This means not only the democratization of industry, but its Christianization also. It means that power, political, economic, or industrial, shall not be monopolized by one class to the detriment or defrauding of another. Indeed, class distinctions must disappear if a true Christian civilization is ever to be realized. This only is the true democracy, for which the world waits. The church of Christ must prepare the way for this, by recognizing no barriers of class or race, and by discouraging undue development of class consciousness.

The church must be interested in all men, in all the ranks of life. It must have an equal ministry to all, devoid of partizanship or favoritism. It must be as much concerned in the wages of the poor as the wealth of the rich. It must see the menace to society in those that have too much, as well as in those who have too little. There are encouraging signs that the great movements of the times are toward the goal above described. The lessons of common brotherhood, born of the common peril of the great world conflict just ended, will not easily be forgotten.

Employers are showing a disposition of greater fairness toward their employees, while the utterances of some recent labor conventions have been very pronounced against the use of violence in the settlement of disputes, and in condemnation of broken contracts between employers and employees.

The Methodist Episcopal Church, with its ad-

vanced social creed, has openly avowed its advocacy of everything which will advance the common good. Let us have no fear of practicing what we preach, of encouraging the open discussion in the church of these vital questions, until "the good of all shall become each man's law."

RICHARD J. COOKE, *Chairman*,  
GEORGE W. WHITE, *Secretary*.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5620 California St., Omaha, Nebr.

### Are We Our Children's Keepers?

As Latter Day Saints, or even as consistent Christians, can we shut our eyes to our responsibilities when it comes to a question of supporting, not only by word, but by deed, the good efforts that are being made in our country at the present time for the betterment of the condition of our children? We know that such agencies are at work. We can scarcely pick up a newspaper, or a magazine, without becoming aware of the fact that good men and women are giving intense thought and effort, and in some cases, their very lives, for this exalted objective, viz: that every child born in this country shall have, at least as approximately as possible, its God-given rights.

Even a most casual glance about it enough to convince us that such is not the case in every instance. We do not need to go to the slums, either, to find the pitiful proof. Right in our own communities, we can find children who are struggling along under some dreadful, physical handicap which mere justice, let alone the stirring of warm, loving, humanity, should order removed. The dull child at school, who has become the "horrible example" for the rest, perhaps needs but trifling attention and care, to be placed again in the race with full power and vigor. Please know that God did not intend his people to be so sadly handicapped in their struggle toward divinity, but through our own blunders and missteps humanity has wandered a long way from the creation God pronounced "very good." That wandering has not been wholly of a spiritual nature. Physically, we have wandered, and our children are suffering, not for their own remissness, but for the mistakes made by their long line of ancestors.

There is hope, however, strong hope, in the new impetus which has been given to the better protection of our children. In the national movements towards the better care and better training of our Nation's young, we see signs of that time coming when every parent shall indeed be the loving custodian of his offspring, not of his material possessions alone as of yore, but of his physical and spiritual wealth, as well.

The thing for us to do, here and now, is to "get back of" every local effort which may be made to place new standards for our children. If, in your home town, you hear talk of a community nurse, or of a trained social worker who may supply to some overburdened or illy-prepared mother some lack in knowledge or experience, or of a public fund for the purposes of insuring the public health, please see it as your Christian duty, as a follower of Him who went about healing and removing handicaps, physical as well as spiritual, to support that movement! We emphasize the word *support*, for it must be taken to mean financial, personal, oratorical, and every other kind of support which spells success for the movement. Do not "knock." A knocker is so cheap a thing. He is always unprogressive, and can see little farther than

his own restricted loop-hole! He has eyes blinded to the wide expanses of human achievement. He is a good person to let alone!

Read the article printed on page 822 of last week's HERALD sent out by the Children's Bureau at Washington. Follow that with the extract we have taken from a report of the Washington Conference on Child Welfare, which conference was held last May. Then consider how much you have done, or are doing, to stand behind the establishment of these standards for your children! Are you investigating the conditions which surround *your* child? Are you doing *all* you can to improve the poor ones, to eliminate the bad, or increase to greater efficiency the good ones you find? Are you interested? indifferent? or just sleeping, and awaiting some earthquake of personal sorrow or loss to awaken you?

A. A.

### An Estimation

The following estimate of the minimum standards for the proper protection of the health of our school children was arrived at by the Child Welfare Conference held in Washington this year. For how many does your community stand?

1. Proper location, construction, hygiene, and sanitation of schoolhouse; adequate room space—no overcrowding.
2. Adequate playground and recreational facilities, physical training, and supervised recreation.
3. Open-air classes, and rest periods for pre-tubercular and certain tuberculous children, and children with grave malnutrition. Special classes for children needing some form of special instruction due to physical or mental defect.
4. Full-time school nurse for not more than 1,000 children, to give instruction in personal hygiene and diet, to make home visits to advise and instruct mothers in principles of hygiene, nutrition, and selection of family diet, and to take children to clinics with permission of parents.
5. Adequate space and equipment for school medical work and available laboratory service.
6. Part-time physician with one full-time nurse for not more than 2,000 children, or full-time physician with two full-time nurses for 4,000 children for:
  - a. Complete standardized basic physical examinations once a year, with determination of weight and height at beginning and end of each school year; monthly weighing wherever possible.
  - b. Continuous health record for each child, to be kept on file with other records of the pupil. This should be a continuation of the pre-school health record which should accompany the child to school.
  - c. Special examinations to be made of children referred by teacher or nurse.
  - d. Supervision to control communicable disease.
  - e. Recommendation of treatment for all remediable defects, diseases, deformities, and cases of malnutrition.
  - f. Follow-up work by nurse, to see that physician's recommendations are carried out.
7. Available clinics for dentistry, nose, throat, eye, ear, skin, and orthopedic work; and for free vaccination for smallpox and typhoid.
8. Nutrition classes for physically subnormal children, and the maintenance of midmorning lunch or hot noonday meal when necessary.
9. Examination by psychiatrist of all atypical or retarded children.
10. Education of school children in health essentials.

11. General education work in health and hygiene, including education of parent and teacher, to secure full cooperation in health program.

### Shall We Lead?

We have only a few members of our Auxiliary here, but God is blessing our work, and we are "growing in knowledge and grace," so perhaps you will be interested in knowing what we are doing.

In addition to our study of Child Life and Child Training by Forbush, which we have found very helpful, we secured a quantity of leaflets and books published by the Government. These are on the care of our bodies, prevention of disease, etc.

In May, Sister Christy of Chicago, met with us, and gave a splendid talk on caring for infants and children. She distributed some valuable leaflets to mothers. On July 23, our county nurse, Miss Mary Kennedy, R. N., of Kankakee, attended our meeting, and gave us an interesting talk on tuberculosis, admonishing us to use every precaution with the children, as nearly every case of this fatal disease can be traced back to childhood.

At each meeting we have some special features: music, readings, memory verses, etc. We also serve lunch, which helps bring us in closer touch and greater unity.

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken into the commandments of the Lord thy God." (Deuteronomy 28:13.) From this verse we learn that God intends his people to be the leaders in all movements for the upbuilding of humanity. We feel that our work should be to help, not only our own members, but many others who may be induced to attend our meetings.

There are so many avenues of work open to the Woman's Auxiliary, that no member should be idle. God has bountiful blessings in store for the women of the church, if we only rise to our privileges, and grasp each opportunity as it is presented to us. May the Woman's Auxiliary get a vision of the greatness of its possibilities, and fulfill the mission the blessed Master designed for it.

DESELM, ILLINOIS.

BEATRICE ROGERS.

### Comrades

The term *comrade* has been used in varied senses but it has come to mean those attracted on account of common interests. If we investigate, however, we find it is derived from the Latin word *camera* meaning a chamber, thus suggesting, in our common usage of the term, a roommate or close companion. The writer uses it as a subject under which to discuss some efforts necessary to bring parents and children into a "partnership for the business of life."

Time is moving fast, and with this onward sweep many of our young people are being carried, as by a flood, some toward the things that will build character—some, alas, into ways and temptations under which many of the weaker ones will be overcome. What can we do to save *even a few* from the pitfalls of life and corruption of noble purposes all too commonly found?

We, who have dealt most with childhood in day school, Sunday school, and like relationships, know the trustful and loving confidence placed in us, and how readily even the smallest child surrenders himself and his safety into our hands. How much more should this be true of his trust and belief in his parents!

There are years in which his fast developing mind demands a knowledge of the curious conditions surrounding him. If he is turned away with, "Never mind," or "Little children should be seen and not heard," he will seek those who will give him satisfaction, though it may be of the wrong kind; and the parent who is supposed to be his help and guide will wonder later on why his child does not appeal to him, and confide in him as he should. Often is the sad lesson learned too late that a barrier has been erected too strong to break down and often too high to surmount. Then we see the pitiful spectacle of parents and child drifting farther and farther apart.

The writer calls to mind one home where the child time and time again was repulsed in her affection and confidences and punished for a childlike effervescence of energy, until at last she grew to feel that her parents hated her, and wondered if she were not, in reality, a foundling. She seemed misunderstood on all sides and yet every characteristic was good if the parents had taken advantage of them and cultivated them. At last, a chasm was formed between her and her parents, and though later they grew to depend upon her, and had great pride in her success, yet never could she feel a freedom, or comradeship with them. We must snatch the opportunity at the critical moment in these young lives, and mold the spirit while it is pliable under our influences.

Too long, parents have felt that ignorance is innocence. Let them awake to their responsibility and privilege, and in their declining years they will live to hear their children call them "blessed."

It takes time and study to understand the various natures in one's family, but only by this patient investigation and close sympathy can the best in the child develop, just as a flower opens in the warm sunshine and cooling dew, and though it is often almost beyond endurance yet if one of those little faces should be suddenly missed from its place in the family circle, would we not cherish every hour of effort! Love will do much but it must be a big, broad, unselfish love which always means self-denial.

The following poem suggests the first steps to be taken by those who want to be comrades to their children:

"SEND THEM TO BED WITH A KISS

"O Mothers, so weary, discouraged,  
Worn out with the cares of the day,  
You often grow cross and impatient,  
Complain of the noise of the play;  
For the day brings so many vexations,  
So many things going amiss;  
But, mothers, whatever may vex you,  
Send the children to bed with a kiss!

"The dear little feet wander often,  
Perhaps, from the pathway of right,  
The dear little hands find new mischief  
To try you from morning till night;  
But think of the desolate mothers  
Who'd give all the world for your bliss,  
And, as thanks for your infinite blessings,  
Send the children to bed with a kiss!

"For some day their noise will not vex you,  
The silence will hurt you far more;  
You will long for their sweet childish voices  
For a sweet, childish face at the door;  
And to press a child's face to your bosom,  
You'd give all the world for just this!  
For the comfort 'twill bring you in sorrow,  
Send the children to bed with a kiss!"

COUNCIL BLUFFS, IOWA.

CHARLOTTE DRYDEN.

## Is Your Baby Well-fed?

Sister Ross, of California, who was present at the Lamoni Stake reunion, offered formulas for feeding young children. She stated that she had never failed to receive satisfactory results from this feeding, the babies soon losing that pinched, ill-nourished appearance, and taking on brightness of eye, freshness of skin, and plumpness of body which betokens proper nutriment.

### FORMULA 1—FOR A BABY FROM THREE WEEKS TO SIX MONTHS OLD

12 ounces barley water.  
3½ ounces cream.  
6 ounces milk.  
1 ounce soda water.  
5½ level teaspoonfuls sugar of milk.

### FORMULA 2—FROM THREE TO SIX MONTHS OLD

16 ounces barley water.  
5 ounces cream.  
9½ ounces milk.  
1¼ ounces soda water.  
7½ level teaspoonfuls sugar of milk.

Directions: Get Robinson's Barley at drug store. Also the sugar of milk. Use the very best baking soda. Take a heaping teaspoonful of the barley flour and mix with a little cold water. Add boiling water and let boil half an hour. If it boils down add boiling water to make 12 ounces. For the "soda water," take one level teaspoon of soda and add one pint of boiling water. Put away in a jar for use in mixing the food. When mixing, add the soda water to the milk, cream, sugar of milk, and barley water. The sugar of milk may be dissolved in a little of the formula before putting it in the whole amount.

Keep the food in a cool place. In summer it will probably have to be sterilized to keep it sweet, as the amount is enough for a day and a night. At first, do not feed more than three ounces, and that regularly when the baby is awake. As the baby grows older, the formula increases accordingly. It is best to use a graduated nursing bottle, so that you may know just how much you are giving.

## LETTER DEPARTMENT

### En Route to Jerusalem

Many of our friends requested us to write to them. We stated it would be impossible to keep up a personal correspondence with all, but we would write them through the *HERALD* and *Ensign*, and in this way all would know what we were doing.

We spent three days in Detroit, Michigan. Had an opportunity to meet old friends in the church, and when we saw some who were active seventeen years ago and noticed their present activity it caused our hearts to rejoice. We also met some that were active then who are inactive now, and we did our best to try to restore them to their former standing. I preached at the second Detroit church July 13.

We arrived in Rochester, New York, July 16. It is a city of two hundred and twenty-two thousand and the gospel that Paul preached has no abode here. I looked for a Sister Riddle at 198 Meig Street and learned she left Rochester some time ago. We were unable to locate any more Saints here. The Utah church projected a campaign of advertising, and

with it a house-to-house canvass teaching the first principles of the doctrine of Christ. So far as I am able to learn, it has profited them little, however my friends put me to work explaining the difference between the two churches.

We visited the Mount Hope Cemetery and decorated the grave of my father-in-law. Here we had an opportunity to view the monument erected for soldiers and sailors who fought in the Rebellion 1861-65. The statue is about 40 feet high. One young man about seventeen years of age stands erect with rifle over shoulder, and an old man by his side, shoulders bent forward, head drooping, and in an attitude of meditation. As I gazed at it, I was reminded of the old adage, "Old men for counsel; young men for war." Back of this monument we see about five hundred grave stones all exactly the same size and shape. It is a unique scene. The following inscription is engraved in a bronze plate,

"On Fame's eternal camping ground,  
Their silent tents are spread,  
And glory guards with solemn round,  
The bivouac of the dead."

I was attracted by another monument about fifty feet in height dedicated to the firemen for the loss of life they sustained during the Steam Gauge and Lantern Company fire of November 9, 1888, in which thirty-four lives were lost. The inscription on this monument was as follows:

"But God was not in the fire,  
And after the fire a still small voice."

The saying of the Master came forcibly to my mind, "Greater love hath no man than this, that a man lay down his life for his friends."

I had the privilege of visiting one of my former school-teachers here in Rochester. I found her sick and confined to her bed. I explained the gospel to her as we preach it and she exclaimed, "Can it be possible that these blessings are for us in this day and age of the world?" It is not necessary for me to write the answer. Any Latter Day Saint knows it. Sufficient faith was generated to enable me to anoint with oil and pray over her. I enjoyed splendid liberty during the administration and what the fruits will be time alone will tell.

We left Rochester, New York, July 29. The view along the Hudson River was one of the prettiest I ever gazed upon. The beautiful Catskill Mountains with their peaks and whale-back silhouetted against the azure sky, inlaid with beautiful clouds of silver and gray was an inspiring sight. In the foreground the magnificent Hudson with its billows surging toward the shore appeared like myriads of mountains and valleys afloat, silvered by the sun's rays. This scene, helps one to sense the Psalmist's statement, "The heavens declare the glory of God and the firmament showeth his handywork."

We arrived in New York City July 29 at six o'clock. Lee Hartshorn escorted us to his home. Wednesday evening attended prayer meeting at the Brooklyn Church. The Spirit of God was present in a marked degree and we enjoyed the meeting. I preached the following Sunday evening and it seemed like old times to gaze at a congregation with the Logans, Goods, Hartshorns, and Sister Lester present. It was a grand reunion, for we had not seen these people in six years and we enjoyed a lengthy visit. At the morning sacrament meeting we met Sister Addie Beardsley and husband, also had an opportunity to meet Elder Rich, the city missionary and wife, whose creditable work here is very highly spoken of.

We sent in our applications for passports July 3 and were

very much surprised to learn that they have not arrived. I wrote to President F. M. Smith asking him to use his influence to hasten the delivery of our passports. We made this matter a subject of prayer and on the night of August 5 I dreamed a dream. I saw President F. M. Smith and another, elder walk into our house and in his terse way say, Those passports will be here within five days. This is August 7 and passports have arrived, thanks to God for hearing our prayer and answering it.

The Brooklyn Rapid Transit is on a strike and nearly all surface lines and elevated railroads have ceased running. Mayor Hylare threatens to tear out surface tracks and put in a fleet of bus lines. He said, things that go in grooves do not go at all nowadays and surface cars run in grooves and are not the most efficient means of transportation.

Your brother and sister of like faith,

ELDER HARRY PASSMAN AND WIFE.

RICHMOND HILL, NEW YORK, 10242 Eighty-fifth Avenue.

*The Bishopric Advocate*  
for 1919

**Every Member a Tithe Payer**

SUCCESS

The successful man is always busy whether he feels like it or not. Any man can work when he feels like it.

The successful Christian pays his tithe whether he feels like it or not. Any man can pay his tithe when he feels like it.

MAKING GOOD

"Make good—don't explain. Do the thing you are expected to do. Don't waste time in giving reasons, why you didn't or couldn't or wouldn't or shouldn't."

Take this advice about paying your tithe. You will feel a whole lot better.

A TRUE LEADER

"A leader can only be judged by his ability to foresee emergencies and prepare for them."

"I have given him for . . . a leader . . . to the people." Isaiah 55: 4.

As a perfect leader Christ gave a perfect law to follow. He taught us to pay our tenth.

Can we sing, "I'll do what you want me to do, dear Lord" and then forget to pay our tithe.

**The Group Movement**

"Where there is no peace of mind, there can be no energy in endeavor."

"America saved Europe by her action in arms, she must now save it by her action in peace."

"A new day has dawned, and we must be united if we would succeed."

These are some of President Wilson's sentiments which a few of his official family look down upon with scorn. Like him, we, too, must be optimists; that is, be cheerful in our warfare, and know that the very world, from which we would turn away and must not fully trust, is the self same world that is beneficent toward us by providing us means of progress in an intellectual and even general way. Let us be grateful. Let us "Praise God from whom all blessings flow."

But on the other hand, Paul says, "Be not conformed to this world, but be ye transformed by the renewing of your mind." And this phrase was the subject treated on by Pastor W. W. Smith recently. The process, to the speaker's

philosophical mind, included the bringing into action the entire forces of the body of both church and its members; and he divided up the organization into four separate parts with their special functions. They are the sustaining, perpetuating, regulating, and developing organs.

The gospel work is made very clear, when its cause is rightly pointed out, and our ministry, enlightened by the Spirit, leads the way.

There continues good attendance throughout the churches of the stake, and at present, as the *Ensign* states, "the one big event uppermost in all minds in the Pertle Springs reunion which will begin August 15." It will take away some of our preachers, but there will be enough good ones "to go around" left at home.

A plentiful downpour of refreshing rain has revived the growing crops; and if it were not for grim old H. C. L. the Saints and their town friends would go on swimmingly.

It would appear that the very thing necessary to accomplish any given purpose is the adoption of the fine principles of unity and optimism; they may apply to both world affairs and gospel life. The benefit of a common interest in "the brotherhood" is very clearly set forth in Brother I. M. Smith's series, Number 10 in *Ensign* of August 7; and many of us feel that the teaching of the elders in the Temple Lot Branch concerning the principles of unity and equality and other gospel truths is, in their presentation now, both timely and fruitful.

President Wilson, in his late address to Congress, said: "Now, and in the days of readjustment and recuperation that are ahead of us, let us resort more and more to frank and intimate counsel, and make ourselves a great and triumphant nation by making ourselves a united force in the life of the world. It will not then have looked to us for leadership in vain."

The words *intimate counsel*, to us suggest the group movement, and Brother I. M. Smith's "Gospel subjects" would be a good choice of readings to pass along to our neighbors. And we must not delay our work, and pause to look at our difference, but press onward, in our effort to spread abroad—whether we belong to the church of saint or sect—the light of truth.

When we take a good look at the two arms of church service, it is plain to be seen that the group work is based and runs on the self-same plan as the wonder-working missionary work. Some of the neighbors cannot "see to read," and worse than that. Our church literature just fills the long-felt want of the community, for it furnishes excellent reading, whether poetry, history, story, or sermon.

It is a living fountain, overflowing, and full of opulence and heavenly light. And here is a grand opportunity for engaging in gospel service, and to be a blessing to our brethren and fellow men.

ABBIE A. HORTON.

**Pruning the Fig Tree**

We read in Matthew 21: 18, 19:

"Now in the morning, as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth forever. And presently the fig tree withered away."

I wonder in studying over the words of these two verses if I can sense the meaning of them, and if when we study or read them we can apply the meaning to our lives as Jesus would wish us to do. If we can consider that this miracle was performed by the Savior as a lesson to his disciples, to have faith in God, and if we can carefully consider the words

that are contained therein, we can be able by the grace of God to understand them.

As Jesus was hungry in the morning, so are the people to-day hungry. For what, you ask? They are hungry for the pure word of God, and for the true Christ character that should be in the lives of those who profess to belong to the church of Christ.

When we say the word of God, we mean as it was taught by Jesus himself, and not as so many of the churches of to-day are teaching, leaving out that which they do not like. And as Jesus cursed the fig tree for not bearing fruit, just so it is in our own lives. We must bear fruit, or we are going to have a life that is barren in the great beyond.

These things should be of importance to those of us who have been called to labor in his vineyard. The world to-day is watching the Saints of God, and just so long as our fig tree is not bearing the fruit that it should, just so long we are a hindrance to the work. I sometimes wonder if there is anything on my tree of life but leaves, and if the leaves are even green. There seems to be so much to be done and so few who are willing to do it. We do not seem to have enough faith in God.

Jesus says: "Feed my sheep." And if we do not wish to become like the fig tree, "barren of fruit," and cramped and warped in our souls, our spirit, and ideals, and start to thinking that the word of God was meant "for me, and no one else," we must prune our fig tree of life. We must not be found sleeping at our post. We must "feed the sheep."

The disciples that were with Jesus were astonished that the fig tree had withered. Sometimes we get withered and become astonished when some one tells us about it. Or we become astonished when some whom we consider are stronger in the faith, drift away into the world. Maybe if our tree had been trimmed and bearing fruit it would not have happened. Some may say, "That is not my fault. I am having a hard enough time trying to keep the faith without bothering with some one else." Perhaps they are. But did they ever stop to consider that if they could get away from the narrow viewpoint of self, and learn to live as Jesus did, then they would understand that it is of vital importance to them. They are the ones whose tree is not bearing fruit, and they cannot see it.

When we get into the condition that we are clean in body and in spirit, we are then in a condition to labor in the vineyard of God with the assurance that we are going to receive results. Let us prune our own fig tree before we prune some one else's tree. Let us clean up our own yard before we try to clean up some of our neighbors' yards.

And as I write these words, things come up before me that show me I must start to pruning my tree of life, getting rid of the undesirable fruit that I may bear fruit later on, and that I may be clean in body and in spirit. How are we going to go about it? Let us go about it through faith and prayer. Let us have faith in God. Jesus tells us in Matthew 21: 22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." So we must come believing that God is able to make those things right, or to help us make them right if we will but let him.

So, dear Saints and brethren of the priesthood, let us trim up our lives so that we can enter into the work and have nothing that will be of a hindering nature; that we can enter into it with a steadfast purpose and do the will of God, leaving behind us thoughts of our individual selves. And let us labor together with God for the best interest of the work.

GUY M. HAYNES.

## London Religious Statistics

[Religious statistics gathered by Bishop Roderick May from the London Directory for the benefit of the readers of the HERALD.]

The Church of England has 2 cathedrals, 1 abbey, 2 royal chapels, 154 parish churches and 458 district churches and chapels, total 617, with incumbent officiating clergymen. The one officiating at Saint Paul's Cathedral is the Right Reverend A. F. Ingram, D. D., (a bishop) with 68 attendant clergymen. The Southwick Cathedral has 1 bishop, 4 attendant bishops, 6 canons, and 8 other attending clergymen. Westminster Abbey has 1 dean, (a bishop) and 11 canons. The Chapel Royal Saint James has 2 deans and other attendants.

The Roman Catholic Church has 2 cathedrals and an oratory, and 64 churches, the Westminster Cathedral, being one of the largest, is presided over by Cardinal Francis Bourne, Archbishop of Westminster, and has 22 attendants, many of them being bishops. The Saint George's Cathedral is presided over by the Right Reverend Peter Immanuel Amigo, D. D., (a bishop) and 12 attendants, many of whom are bishops. The oratory at South Kensington is presided over by William Henry Cator, bishop, with 19 attendants.

London has 65 different Christian denominations, in all 1,780 churches and many hundred missions, the leading ones being, Church of England, 617 churches; Primitive Methodist, 210; Salvation Army, 159; Wesleyan, 225; Presbyterian Church of England, 88; Baptist, 83; Congregational 87; United Methodists, 71; Roman Catholic, 66; Unitarian, 20. Besides these the Jews have 46 synagogues, and every pagan religion known in the world is represented in London. There are over 3,000 stationed Christian clergymen in London besides those mentioned in the Roman Catholic and Church of England. The clergy of the Church of England is highly paid, the salary ranging from \$2,500 to \$75,000 a year. The Bishop of London gets \$50,000. Ministers of other denominations receive from \$2,500 to \$15,000. If all the people in London decided to go to church at the same time only one in seven could get in. The principal ones patronized are the cathedrals and abbeys. Other churches seldom have over one third of a congregation. A few have been abandoned.

While we are here as a church we are not on record as a denomination nor have we a church building.

BLACK SEA FORCES, June 28, 1919.

*Editors Herald:* Debarred of the opportunity of meeting the Saints, I take pleasure in writing.

It is twenty months since I left England to proceed to Saloniki, from whence I soon went to the trenches on the stormy front in Macedonia. I had not been there long before I got my experience of heavy shellfire. After some weary months on this front, we proceeded to another part of the front, where we stayed until September 30, when the good news came that the Bulgars had asked for an armistice. This I can assure you, was received with great joy.

Early in October my company left the trenches to collect all war material. We did not get much done before we were ordered to take up the line of communication in Bulgaria, where we found conditions none too pleasant for weeks. I may say that the state of affairs were bad with the Bulgars.

After a few months we were relieved and went to Saloniki for a rest, but not for long, for we soon left for Turkey, Asia Minor, where I am at present.

The people out here are entirely different from us in customs, and they are a long way behind in many things, especially sanitation. They have some fine buildings in Constan-

tinople, but where I am at present is a small town where things generally are years behind times.

There are a great number of Greeks and Armenians in this country who have had a bad time of it, but I see they are taking full advantage of their liberty now.

What I have heard and seen has caused me to rejoice that righteousness has overcome might. The army life is not like civil life. It has caused me many hours regret, but I am glad I have done and still am doing my very small bit. I am detained for the army of occupation, and expect to be some months yet.

In the three years and five months in the army, I have had fairly good health, and have never been in a hospital.

I have something to be thankful for to my heavenly Father. The gift of tongues which was given on August 3, 1914, at Gloucester, has been fulfilled wherein the Lord said: "Fear not, I will preserve you." These words have given me great consolation in my army life.

The weather is very hot here now, and the mosquitoes are very busy.

I am still desirous of going on in the church, and am always pleased to have any church papers or letters. I read with delight where so much is done for the young Saints in America. I should like to see something done to help to educate the young also in the British Isles, who I am afraid are debarred of many things you enjoy in America, and most young people want encouragement and something to interest them. It is the young of the church who are to carry on the work when our loyal older brothers and sisters lay it down.

Dear Saints, I need your prayers, that I may be faithful, as to-day so much sin exists it is a big fight for the lads to do the things which are right. As I mentioned before, the army is not a sweet life.

My motto has been and with endurance will try to keep it, "First: a soldier of Christ. Secondly: a soldier of my king."

That the work may still prosper and grow is the desire of  
Your brother in bonds,

F. BEVAN.

DELISLE, SASKATCHEWAN, August 8, 1919.

*Editors Herald:* To-day I am leaving for the south, for my Iowa field; and while I am looking forward in hopeful anticipation of a successful campaign, yet it is with feelings of sadness I leave the dear old scenes of Western Canada.

Here we have a boundless land of limitless possibilities, whose citizens, in the pioneer stage of life, freed from the conservative prejudices of the long settled East, are open to a consideration of the angel message.

Never have I labored in a more propitious field; indeed none so opportune. We have simply to make bold, enter in, and occupy.

At a recent meeting in a country school ten auto loads were turned away. They came for miles to hear the pure preached word. If it were possible to subdivide myself into twenty sections and each section an active entity, it would be an easy matter to keep every portion busy.

At present a great tide of immigration is flowing into the country. Thousands are coming from the States, while the Old World is on the verge of sending us her hosts, where, under a flag of equality, liberty, and opportunity they may find an asylum of rest, far from the maelstrom of European militarism.

That particular part of the West to which the tide of immigration wends its way is the famous Peace River country of Northern Alberta, where homesteads for the million await the student of the soil. Here we have a rich alluvial land

sufficiently freed from frosts to ripen all kinds of garden truck; and whose winters tempered by the Chinook breezes of the Pacific, presents a tempting allurements unto all disposed to ally their interests with a responsive virgin soil. Five hundred bushels of potatoes to the acre is a common occurrence, and forty and fifty bushels of wheat to the same amount of ground is not uncommon. As a stock country it cannot be excelled. Pea vine, vetch, and other grasses grow in matted luxuriance while silvery sheens and winding streams of purest water make it one of the finest grazing lands of the world.

At present the Government is settling returned soldiers in this beautiful district; but there are 30,000,000 acres of untaken land in this last great West and the earlier settler gets the best.

At this juncture let me ask would it not be a wise move for the church to take in hand the placing of colonies in this rare country? Other churches are doing it. Salt Lake Mormonism settled large colonies in Southern Alberta twenty years ago, and to-day they have acquired a financial competency that makes them the envy of all. Nor has this promotion of their temporal interests divorced their love from their church. To the contrary they love it that much the more, because it has done something for them.

The colonistic movement is as old as the revelations, and if it is at present impracticable to buy up all the land in Jackson County, it is not prohibited that we should colonize where it is practicable.

Is it not time that the Church was doing something for her children, reciprocating the long years of sacrifice and charity extended by the children to the church.

Canada, constituting a geographical domain one half of the North American Continent, is surely within the pale of the promise extended to Joseph's land; and affording as she does, the only available fertile lands for settlement, ought to be considered as worthy a place for the locating of Saints.

Undoubtedly there are hundreds of our people in the Old World, as well as many in the New, who only await the encouragement of the church to accept the unstinted hospitality of our Canadian Government.

One thing is certain, a free farm of 160 productive acres is much to be preferred to a congested city existence, where, with all that one may make, it is devoured the next day in keeping body and soul together.

Such a land settlement scheme need not cost the church anything, save the appointment of a few locators to look over the land, who then would confer with the Government with a view of effecting reservations on an extensive scale. This could be done, as I have learned.

It is possible that in some cases a small loan would be required to start our poor, but honest Saints. This could be returned when the crops came along. To my mind this is real gospel work, and would do more to emphasize the human helpfulness of our church than anything else.

Times are busy with me. Preaching about every night. Have baptized over eighty thus far this year. My mission address is now Lamoni, Iowa.

Sincerely,

DANIEL MACGREGOR.

ANDES, MONTANA, August 14, 1919.

*Editors Herald:* We have truly enjoyed reading the letters of others. We do not know that even now we can be entirely optimistic in our viewpoint as we feel something like Brother Columbus Scott did when he expressed himself in testimony at Lamoni in the spring of 1911, I think it was. He said, "I am the bluest of pessimists concerning this old world of ours." It seems to us that conditions are very

serious. We see many things to indicate as much: the warring conditions of which we read, the sufferings among the peoples of the world, the drouth conditions of Eastern Montana, the storms we have witnessed. Neighbors have told us about crops being entirely destroyed by hail. Hailstones were as large as walnuts and some said as large as hen's eggs, destroying what little was left by the drouth. Their veracity we would not doubt. Windstorms have been unusually bad, some of a cyclonic nature. Physicians are worked nearly day and night because of so much sickness, adding this to the unrest of the people, and we would be "blue" were it not for the promise, "When you see these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh."

We feel God has blessed us as a people here at this place, and for this we are glad. It seemed for a time we would have nothing. Then local showers came, and it seemed we always got our share minus the hail, so we will have a small harvest though a few Saints have suffered almost total loss. Gardens are very poor, which is very unusual for this part of Montana.

The recent reunion at Glasgow we have been told was a success.

In these discouraging times we need the gospel and faith in God. Why is it when we need faith most we so often feel so weak in faith? We have had experiences this summer that have strengthened our faith, and it seems so many times our prayers have been heard and answered by the God of heaven, then again when a little babe was given us and we would have given so much to have had it stay with us it was not God's will. "Why," we would ask, but the echo only came back, "Why?" I am satisfied, he knoweth the best. This spring when it seemed in human judgment that we must have rain, or we would receive nothing in return for our toil of seeding the crop, an assurance came that we would have something, and this saved so many days of anxiety, and it has been realized though the harvest is not great. But many near us have nothing, not even feed for their stock, that our hearts are full of thankfulness to the giver of all good gifts. How could we have hope to-day were it not for the gospel.

We have read with interest the articles in the church papers on the subject of education, and feel that we would like to express ourselves along with others. It seems to us personally that if we had a chance to spend years of study to better ourselves spiritually and mentally that we still would be so far beneath the divine plan that it could be said of us, "What is man that thou art mindful of him?" I further believe that the message that is given without the aid of the Spirit of God is dead and fails to reach either saint or sinner, be the words ever so well chosen. God can reach the hearts of people better than men. I cannot doubt that God is calling those who, by education and otherwise, are blessed with many talents to consecrate the best they have to his service. Some time ago the Spirit rested upon me, impressing me with the work that some could do here in our branch because of their gifts and talents if they would but use these gifts for the advancement of God's work with humility. God has spoken that except a man is humble and full of love, having faith, hope, and charity, he cannot assist in this work. Surely this is the hastening time, and a time when the faith of many, even those who considered themselves strong in the work, has been severely tried. To us at least the words of that old hymn have been a comfort,

"The soul that on Jesus still leans for repose,  
I will not, I cannot, desert to his foes:

That soul, though all hell should endeavor to shake,  
I'll never, no never, no never forsake."

I trust that our faith shall ever be centered in Christ, and our works from day to day may be works of righteousness. May Zion be redeemed and the church triumph, is our prayer.

MRS. C. B. FREEMAN.

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### From Another Former Graceland Student

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My heart is made to burst with joy as I read of Graceland and her students from time to time.

It is the opinion of many of our people that we are becoming better acquainted with Graceland College; in a sense this is true; but I do not believe we are making the acquaintance with her that we really should at this time.

A few years ago, as a church, we knew very little or nothing about that institution, but, as she is molding her students into true womanhood and true manhood and they go home entirely different than when they left, our people are beginning to realize now that there must be something unusual in Graceland.

Graceland to-day stands as a city set on a hill and cannot be hid; those who a few years ago would do almost anything to see her finish and fall, are to-day working without end for her cause, and those who have not yet given up the ghost (so far as Graceland is concerned), are kicking themselves because they are away behind in the race for better education, and better Latter Day Saintism. Who is against Graceland? If there is any man or woman in or outside of the church who can bring one reason against her, I will produce one hundred reasons for her. (Take me up.)

Am I satisfied that Graceland is a Junior College? Yes. But I am also looking forward to the time when she will become a fully standardized University and one of the leading universities of the world. Why? because she has a master president, a wonderful faculty, and the God of heaven behind her.

Dear readers, we are living in the time when we must specialize, must become educated and have a definite aim in life. Young people, do you realize that you cannot attain to any great position in this world without education? Your father or mother may have had a good position twenty or thirty years ago without education; that may be true, but you must remember, that was twenty or thirty years ago, we are living under different conditions now. Only one in five thousand do that to-day. Are you going to take a chance of being the one out of the five thousand? If you do you will never get there. Young people, why not go to Graceland? If you can't afford to go take a correspondence course and you will be preparing for a greater work.

I am a firm believer in the principles of education. I believe a man should grasp all the education he possibly can and become master of it, but, at the same time, I am also a firm believer that we should become educated in the spiritual things of God. The individual that attains education without the spiritual development is certainly losing ground; but I want to tell you my friends, that when you attend Graceland you have the opportunity of education in its fullest sense—spiritual education and education so far as this world is concerned. Graceland will educate us for Zion; to be a better people, better citizens for our country, and better citizens for God. If you cannot go to Graceland yourself, send your brother or sister, your son or daughter, or your neighbor.

I close with a prayer to God for the "Navy Blue and Old Gold."

JOHN K. JENKINS.

SCRANTON, PENNSYLVANIA.

BROCKTON, MASSACHUSETTS, August 14, 1919.

*Editors Herald:* Time and tide wait for no man. And so the long-looked-for reunion of the Massachusetts District is past and gone into history. Our reunions are looked forward to from year to year, and they are one of the bright spots in the lives of the Saints; both in anticipation and realization. They are a foretaste of the Zion to come. Our reunion this year was a grand success and remarkable in many ways. Our heavenly Father was very near his people and we were greatly blessed. It was the best reunion in many years.

We cannot forget the excellent leadership of Apostle G. T. Griffiths, his fatherly advice, his words of wisdom and counsel. God has blessed him with that precious gift of executive ability, and he has endeavored to use it wisely and unassumingly for the glory of God and the benefit of his people. His presence was a big factor in the success of our reunion and his counsel edifying and inspiring.

Our reunion committee, Brethren Travers and Joy worked faithfully and well against many obstacles. The Saints appreciate the excellent work of their committee. Brother Johnson of Providence acted as our chorister and did nobly. Brother Sam Moore sounded the taps, and woe to those who desired to slumber on. Brother Newman was faithful as chief of police. One of the features of the reunion was the duets of Brethren Koehler and Sheehy. Brother Jakes championed the cause of the Boy Movement; Sisters Sears and Studley the Woman's Auxiliary; Brother Yerrington on better methods of teaching. Sisters Ross, Dobbins, and Roberts took charge of the children and were assisted by Brother Hull, whom the children always like to hear. Brother Bradshaw was faithful at the organ. Our secretary, Dr. W. A. Sinclair, has become a fixture as clerk at our reunions for many years, having the history of our gatherings not only in the books but in his head.

Our missionaries who came from far and near consisting of Brethren Griffiths, Lewis, Baldwin, Miller, Bullard, Hull, Koehler, Gleazer, Luff, Sheehy, did excellent work in the handling of the word of God and spoke in power and much assurance. All our meetings were of a very high order and will long be remembered.

We are very much pleased to have another efficient missionary in our district, Brother C. E. Miller, who will be district president. Brother Miller is a man of energy, tact, and ideas. He has the confidence of the Saints, and we pray that great blessings may attend him in his new field.

How true are the words of one inspired when he uttered these words:

"Oh, my people, saith the Spirit,  
Hear the word of God to-day;  
Be not slothful, but obedient;  
'Tis the world's momentous day!  
Unto honor I have called you—  
Honor great as angels know;  
Heed ye then a Father's counsel,  
And your deeds your purpose show.

"Time is ripe; my work must hasten!  
Whoso will may 'bide the hour.  
Naught can harm whom God protecteth—  
Elements confess his power,  
Up ye then, to the high places  
I have bid you occupy!  
Perils wait upon the heedless!  
Grace upon the souls who try."

WILL ROBERTS.

IRVINGTON, CALIFORNIA, August 15, 1919.

*Editors Herald:* The weather, the number of Saints assembling, the good nature prevailing, the spirit of devotion and other favorable features, all presage a splendid reunion in the Northern California District this year. We have been practically two days enjoying the association of happy Saints coming from all parts even as far east as Independence, Missouri. The two sermons that have been preached were excellent. All say that meals prepared are splendid, and prices reasonable.

H. J. DAVISON,  
Press Committee.

PHILADELPHIA, PENNSYLVANIA, August 17, 1919.

*Editors Herald:* "No man liveth unto himself, and no man dieth unto himself," is a scriptural truth that was never more apparent than it is to-day. The turtle lives in his shell, but who wants to be a turtle? We may all exert helpful influences on every hand and thus show that we do not live in vain. By bringing comfort and cheer to others, we brighten our own pathway and strew joy and smiles instead of gloom and tears in the lives of all."

This is a bit of Brother A. B. Phillip's philosophy, and through his untiring efforts a social committee has been originated in our branch. I hope the good work which the committee is doing will not go unnoticed, as it may prove an encouragement and incentive to other locals.

The purpose of the social committee is to see that beneficial entertainment is supplied for young and old, to bring about a closer social contact and to awaken the spirit of service. In order that no one in the branch shall be slighted, the members have been divided into three groups. Group 1 includes the boys and girls of 16 to 20; group 2, the young men and women of 21 to 30, and group 3, all of the older folks. Each group is being well taken care of; for the committee has been divided into two's. Each "two" having charge of one of the groups.

Group 1 has taken up the idea with great enthusiasm. The committee has helped them to organize a club which promises to be a big success. Every Saturday afternoon the young folks gather at Burholme Park to play tennis until dark. When the sun goes down behind the hill and the ball can no longer be seen, other games commence. Marshmallow toasts, strawrides, and watermelon parties are tried with great success. The boys and girls are quite enthusiastic over the club, and say they shall never let it fall through.

Group 2 is not quite so enthusiastic. Most of its members are married or soon to be married, so making it hard to keep the group together. Nevertheless good times have been planned for the future in the way of corn roasts, marshmallow toasts, and strawrides. One Sunday afternoon the group went for a walk through the country to take pictures.

Group 3 does not look on parties and frolicsome times with as much fervor as the other two groups do. They depend more or less on entertainments given at the church. A very good one was given a short time ago at our church, at which some very good talent was displayed. Several vocal, piano, and violin solos were given by our church members and their friends. We even had a gentleman from Mexico, who both sang in Spanish and played for us. It was quite a surprise and treat. If success were to be measured by the applause, the performance was more than successful. We have many more surprises in store for the older folks. Before cold weather comes we intend to have a picnic for them, and in order that they may live again the olden times, the children will be taken care of by a committee appointed for that purpose. We hope to make it one of the big features of the season and to follow it up with many more diversions of the kind for group 3.

Every member of the social committee is earnest about this work and very eager to make it a success, for it is right and necessary that opportunity be given for social development, unless we wish it to take place entirely outside of the church. None of us desire that; nor do we wish to exclude others, for this should not be. We should offer an opportunity to get acquainted with one another and to let the friends of our church members become acquainted with us. The desire of every member of the social committee is to become capable of offering a more acceptable service than ever before.

Sincerely, your sister,

EDNA M. STARZMANN.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.  
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MISCELLANEOUS DEPARTMENT

Convention Minutes

ALABAMA.—With Pleasant Hill Branch, August 2. J. R. Harper presiding, assisted by T. C. Kelley. D. T. Parker, secretary. Seven elders reported, 4 priests, 1 teacher. Bishop's agent reported on hand last report \$434.75, on hand now, \$40.75. J. W. Baldwin, A. A. Odom, and D. B. Sellers appointed to audit Bishop's agent's books. The committee reported the report correct but had found an error in last committee's report of \$3 in favor of the church. Committee was continued till report was corrected. Secretary was authorized to purchase new district record and draw on treasurer for same. Branches reporting: Lone Star, 176 last report, present number 179; Pleasant Hill 373, gain 8. Adjourned to meet at call of district president; Preaching by M. M. Turpen and T. C. Kelley. D. T. Parker, secretary.

Conference Notices

New York and Philadelphia at Archbald, Pennsylvania, August 30, 31, and September 1. Elizabeth Teal, secretary.

Two-Day Meetings

At Midland, Michigan, September 14 and 15. Bring well-filled baskets. Everybody invited. Matthew Umphrey, president.

Caseville, Michigan, August 30 and 31. Meals will be served in church basement, 25 cents. William Fligg, president.

Shabbona, Michigan, September 6 and 7. Bring your baskets. William Fligg, president.

One-Day Meetings

Snover, Michigan, September 14. Big day. Marlette, Michigan, September 21. All-day services. All welcome, William Fligg, president.

Reunion Calendar

(The figures in parenthesis give the page of the HERALD on which details have been given.)

Little Sioux and Gallands Grove, Dow City, Iowa, August 22-31 (503, 806).

Southern Missouri, Springfield, August 20-31 (702).

Eastern Colorado, Fort Collins, August 22-31 (735).

Southeastern Illinois, Brush Creek, August 22-31 (654, 735, 806).

Nauvoo, Illinois, Montrose, Iowa, August 22-31 (527, 759).

Northern Wisconsin, Chetek, August 22-31 (655).

Southern Idaho, Hagerman, August 22-31.

Southern Wisconsin, Madison, August 22-31 (735).

Northeastern Illinois, Plano, Illinois, August 29 to September 7 (553).

Southwestern Oregon, Myrtle Point, August 29 to September 7 (759).

Our Departed Ones

ROBISON.—Moses Robison was born in Canada near Toronto, August 16, 1837. Married Mrs. Elizabeth McLeod September 11, 1878. Came to Michigan in the year 1880 settling on the lake shore, Sanilac County, Michigan, where he continued to reside until his death, August 13, 1919. Baptized by J. J. Cornish, September 17, 1882. His life was such

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that gained the respect of all. Leaves his wife and others to mourn. Services conducted by A. Leverton and Thomas Rosen.

DEHART.—Florence Maree Dehart was born April 6, 1904, near Allendale, Missouri. Baptized June 7, 1914. Died August 6, 1919, near Kingston, Missouri. She was a daughter of Sister Robertson and granddaughter of Brother and Sister Sam Pinkerton, who moved here last spring from Oklahoma. Funeral in the Kingston Church. Sermon by J. T. Ford.

FROM HERE AND THERE

S O S CALL FOR RADIO OPERATORS

The Radio Department of Graceland College has recently received a letter from the Radio Department of the United States Shipping Board Emergency Fleet Corporation which should prove of interest to the young men of the church. It follows:

"August 18, 1919.

"Graceland Radio Institute,  
"Lamoni Iowa.

"Gentlemen: At the present time we are in need of a large number of radio operators and we are of the opinion that at no time during the remainder of the year will the supply equal the demand. As you no doubt know the United States Shipping Board Emergency Fleet Corporation owns and controls approximately one thousand vessels distributed

on trade routes touching all important ports of the world.

"If you will be so kind as to bring the opportunity offered by this department of the Shipping Board to the attention of your students, we would appreciate your effort and any further information that you wish for from time to time in the future we would be glad to give you, such as demand for radio operators, salary paid, etc., relative to radio operators.

"Yours very truly,

(Signed) "F. P. GUTHRIE,

"Manager, Radio Department."

Attached to the above letter was a bulletin entitled "S O S Call for Wireless Operators." Paragraphs from this bulletin follow.

"The United States Shipping Board is in immediate need of qualified radio operators, and can furnish employment to any man who possesses a first-grade commercial license issued by the Department of Commerce. In accordance with the new wage scale recently established, the first operator is paid \$125 per month, the second operator \$100, in addition to all expenses. The radio operator is considered an officer and is provided with superior accommodations."

"All Shipping Board vessels carry one or two radio operators. When a ship carries two operators an experienced man is generally put in charge as first operator, with an assistant as second operator. In case the ship only carries one operator, he is usually rated as first operator, and should be a man who has made at least one voyage. During the war, a large number of radio operators secured training at the expense of the Government for both the Army and the Navy. Any of these operators who desire employment have only to secure a commercial radio operator's license, issued by the Department of Commerce after passing the required examination.

"An excellent opportunity is provided for any bright young man to see the world and at the same time be very well paid for his services. Those who desire advancement may easily spend their spare time studying navigation or engineering. . . .

"The shortage in radio operators has been brought about by the demobilization of the navy and the withdrawal of radio operators from Shipping Board vessels. There are a number of schools throughout the country which offer very good courses in radio telegraphy, and it is possible for a beginner to qualify for a license in a few months time. There is hardly any other field in which a beginner may qualify as quickly."

The United States Shipping Board is only one of a number of organizations employing radio operators. Men are needed on land as well as on sea. Anyone possessing an ordinary school education can qualify as a radio operator by taking a course at a good radio school. Graceland College offers two splendid, practical courses in wireless telegraphy; her graduates are fully qualified to pass the examinations of the Department of Commerce, and are assisted in obtaining positions. The fall term begins September 4. If you need further information before enrolling for a course in radio write at once to The President, Graceland College, Lamoni, Iowa.

#### NEW MANAGER ON DUTY

Elder J. A. Koehler, the new manager of the Herald Publishing House, assumed his new duties on the 25th. He has moved with his family to Lamoni and will enter whole-heartedly into the task of making the church's leading printing establishment of maximum service to the church. He has been in the employ of large corporations in executive capacities, and knows the possibilities of efficiently managed business. O. W. Parker, former manager, will continue in the employ of the office.

H. S. Salisbury has returned from Chicago, where he spent two weeks in history research in the famous Newberry Library for the Society of Colonial wars of which he is a member. Mr. Salisbury received a personal letter of thanks from Governor Lowden of Illinois for assistance given the Illinois Centennial Commission in preparing the Centennial History of Illinois.—*Independence Examiner*, August 21, 1919.

#### GOOD REUNIONS

Reports from every part of the country are exceptionally favorable with regard to the various reunions. An intellectual and spiritual feast is reported from Southern California; the same is true of the eastern reunion. The reunion at Kirtland is reported to be better than in former years. It was a wonderful success, both at Kirtland and also at Onset, with the spiritual social service of a high order, and a peaceful spirit throughout. The reunion at Kirtland was made sad by the sudden death of Doctor Roy Jones of Cleveland, who was killed shortly after the reunion started. It was an accident through the end gate of a truck on which he was riding giving away, causing him to fall and break his neck. He was beloved of all who knew him, and appeared to have a splendid life of service before him.

#### GRACELAND OPENING

The registration day is Thursday, September 4, the opening exercises with beginning of class, September 5.

It is hoped that all who expect to enter will be on hand promptly ready for the opening day, September 4, thus avoiding the penalty for later registration and enabling one to enter actively upon the regular year's work.

There is every evidence of a large enrollment and with the added members of the faculty and the added equipment and facilities it is believed a most successful year is being entered upon.

Remember the date of registration—September 4. For a new illustrated catalogue write The President, Graceland College, Lamoni, Iowa.

Solomon Salisbury and Frederick Salisbury, his brother, left their home in Illinois about August 4 to visit Kirtland, Ohio, and the Kirtland Temple. Solomon Salisbury is a nephew of Joseph and Hyrum Smith, a son of Catherine Salisbury, and was born in Kirtland eighty-seven years ago. That is one reason for their return, as stated in the *Nauvoo Independent* for August 9.

#### NEW COURSE OF STUDY IN THE RELIGIO

Commencing with the issue of the *Senior Quarterly* for the fourth quarter the Religio will begin studying the Book of Mormon from a doctrinal standpoint which will be followed for three years or more. In this course the principles of the gospel will be carefully brought out using the Book of Mormon as a basis and other church books as corroborative. This will be very interesting and prove valuable to those who have not known just where in the Book of Mormon to locate teachings substantiating the principles of the gospel. All local Religios should be sure that orders are sent in promptly for sufficient supplies of *Quarterlies*, remembering that during the winter months the attendance will very likely increase and also not overlooking the fact that there is a substantial saving by ordering the *Quarterly* by the year instead of by the quarter.

Brother Alvin Knisley is touring Wyoming in an effort to locate all the scattered members. Writing from Northwestern Wyoming, he says: "I have baptized four on the way thus far and have a candidate for to-day." We are complying with his request for a list of the subscribers to our church publications in that State.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, September 3, 1919.

Number 36

## EDITORIAL DEPARTMENT

### THE CHURCH AND EDUCATION

The near approach of the opening of Graceland College calls to mind the subject of the relation of the church to education.

As far back as history goes, the relation of the church in the broad sense of the term to education, has been very close. Such was the case in the Middle Ages. Such was the case in ancient historical times. It was the priest who taught, whether in Egypt, Babylon, or Jerusalem. It was the priests who were the depository of knowledge in India and China. It is the church which has preserved learning for the world.

Or taking it in the sense of that which we regard rightly as the true church, with the gospel of Jesus Christ, according to tradition, Enoch was one of the most learned men of his time. The patriarchs had the leisure and used it to study the heavens and the ways of the earth. Moses was learned in all the ways of the Egyptians. Joseph and Daniel were evidently also widely trained. These men received both divine knowledge and the learning of their time, and some of them, at least, were classed as great teachers. This is particularly true of Enoch and of Moses. We might add to the list, if that were desirable.

Perhaps some of us have been prone to belittle the learning of the early historical ages of the world. But that is because of our ignorance, and not because of breadth of knowledge. There is much evidence indeed to show that their learning was much more extensive than ordinarily supposed, even though the bulk of it has evidently been lost.

It is true that when the Master came, he chose the fishermen, not from the lower ranks of society, but from the great middle class. Yet it is the Apostle Paul who has left his especial impress on the history of the early Christian church. Christian schools were soon organized.

The Master, it is true, needed not to be taught of man, but rightfully placed the emphasis upon divine

knowledge, and the value of inspiration. The Apostle Paul also laid emphasis on the fact that it was the humble of the earth, those directed by the Spirit of God, who could do the work of God.

It is right that this fact should receive emphasis, that man in his own wisdom cannot do the work of God. But the fact still remains that so far as we have certain knowledge, the spirit of inspiration led to much study, not only in the search for religious truth but in the gaining of human knowledge, which after all led rightly to better knowledge of the divine truth.

So when the gospel was restored, nearly ninety years ago, we find that several men of broad education were attracted to it, and that Joseph Smith himself was foremost in emphasizing the value of proper schooling, not only for the children, but also for those older in years. Busy as was his life, and his time was fully occupied, yet he found time to carry books with him and study by the way.

The church had been organized but a short time when a school was organized for rhetoric and Hebrew in Kirtland. The Saints led in Missouri with their school at Far West, and it was but a little while before a university was established at Nauvoo. They were short of buildings, but elected a faculty and held class work while they were building that city.

The revelations to the church are full of commandments to study, especially such passages as Doctrine and Covenants 85: 21, and 87: 4. And the practice of these early men is clear.

It is not therefore surprising that as early as 1869 a resolution was adopted for the erection of a school, where young men might be trained for the ministry. But it was felt that this training of men for the ministry would constitute a school of the prophets, so action was later deferred. But about 1889 efforts were made with the result that Graceland was established in 1895.

When the matter was up last fall of the Students' Army Training Corps, we heard adverse comment, as though the record of the church was bad. Some of our men have heard the statement made so often that we are an ignorant people, that they

have believed it, without taking the trouble to investigate.

President Frederick M. Smith is a graduate of Clark University, but he is neither the first nor the last of our membership who have received that honor. Several others have received their Ph. D. degree elsewhere.

We have not the list of those who have received their master's degree, but we can call to mind not a few, including two of our young women. In fact, these latter have done college work in advance of their master's degree, yet have proven that college work is only an additional qualification for service, not only in the church, but in the home. They hold firm for the old-fashioned virtue of motherhood and the home (they are both married), but at the same time for justice to womankind in the new movement.

While the number who have received their bachelor's degree, usually the bachelor of arts degree, are too numerous for a ready list. It would be interesting to have such figures listed, as disproof of the occasional unjust allegation that our faith is founded on ignorance rather than on the most critical scientific analysis.

We have noted it repeatedly stated that the general average of those who graduate from high school is two and one half per cent. Others have estimated that as high as five per cent in some localities graduate from high school. Two and one half per cent seems to be an agreed average. Some state that only one per cent enter college.

From statistics we would naturally expect that about eight per cent of the population would be young men and young women qualified by age to enter college. If only two and one half per cent of these graduate from high school, and are prepared for college, that would represent one fifth of one per cent. We notice from the World Almanac that these figures are practically confirmed, and the total number for the United States of those attending colleges and universities is just about one fifth of one per cent, if not a little less. These figures were taken from the 1913 almanac.

Other estimates we have made tended to confirm these figures. (See "School attendance" in the *HERALD*.) At that rate we would expect 180 of our young men and young women to be of a suitable age to attend in some college or university somewhere. But that would include at least four years of college work. If we disregard the post graduate classes for a junior college we would expect less than that number, say 120, to be generous, of young men and young women for the first two years of college work. We rather suspect that a census would show that we equal and exceed these figures, as only part of our young people, as yet, go to our own church

school, but many attend colleges, where such are located near their family home.

Applying a similar estimate to the S. A. T. C., it would mean that about three per cent of the population would represent boys eighteen, nineteen, and twenty years of age. If only two and one half per cent of these graduate from high school, an average would be three fortieths of one per cent of the population, who would be young men of suitable age, who could be expected to have graduated from high school.

That would represent sixty or seventy young men for the whole church throughout the world, and less than sixty for the United States. In fact sixty were found, through an intensive campaign, which was made only in the five stakes, with a membership of about 13,000 and nearly all of them were found in these five stakes. The average for a membership of 13,000 would have been ten young men.

It would thus appear that the church members have done their part in the preparation; at least, much in excess of the average for the United States, and I think we are safe in saying, much in excess of the average for the States of Iowa and Missouri.

We read somewhere that Iowa had six thousand ready for the S. A. T. C. This was considered high. The church members in the five stakes would have equaled that if they had about thirty to thirty-five ready! But an excess of that number was secured.

We have every reason to believe if the plan had been known early in the summer, and time given for a wide canvass through the church, Graceland would easily have secured one hundred, if not many more young men throughout the church.

In the past we note that Doctor Charles F. Thwing, in *The American College*, states that of those who have lived in America, not more than two hundred thousand have ever graduated from a university, and he gives the number of those who have lived in America to have been at least one hundred million. It would mean from this that one in five hundred have graduated from college. The percentage, be what it may, has certainly been small. The average to-day would probably be above the average for the past, and should be, but there is still relatively only a small fraction of a per cent who graduate from college.

We notice that all the figures available seem to agree and give results that are approximately similar. The result is that we should expect to have about one hundred and seventy to one hundred and eighty taking college work; and about seven times that many in high school.

As above pointed out, the church has never stood for ignorance, but has emphasized again and again, and still does, that the glory of God is intelligence (*Doctrine and Covenants 90:6*). The church stands

for the most critical analysis. Its creed is, all truth. The church as such favors and has favored a liberal training for its membership, and especially is emphasis laid upon the necessity of preparation in youth.

But neither in the ages past, nor at the present time are the efforts of the church confined to the young. Classes are held for those who are past the ordinary school period.

While we have emphasized here the position of the church and slightly the great value of proper preparation, we by no means lose sight of the fact that one with the Lord is a host, and that we cannot succeed in this work without divine inspiration. Nor do we ignore the many noble men and women who have made equivalent preparation in other ways from their own personal reading and study. We do emphasize, however,

First. That the position of the church is consistent and identical with its position in the early days of the reorganization; with its position in the old church; with its position in the days of the Master; and with its position in ancient times.

Second. Despite handicaps and poverty in many instances the preparation made by the church membership is equal to that made by others. In fact, it is much above the average.

Third. To this we would add that it is not yet as high as it should be, and that despite handicaps as a church and as individuals, we should make yet more earnest efforts for the service of humanity and of our heavenly Father.

S. A. B.

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### SCHOOL ATTENDANCE

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The World Almanac for 1917 gives the number of school attendants in the United States for 1915. In the elementary schools, primary, and grammar, there were nearly two million students; about eight per cent of these were in private schools.

In high school, private academies, and academies in colleges, there was a total of nearly 1,565,000, of whom eighty-five per cent were in public high schools and fifteen per cent in other academies.

In universities and colleges there were 237,168; professional schools about one quarter of that number, and in normal schools about 100,000. The normal school, however, should rather be classified with the high school.

That would mean, nearly twenty per cent of the population of the United States were engaged in elementary and grammar school work; one and one half per cent in high school, and less than one fourth of one per cent in universities and colleges. In fact, there were less than two and four tenths in a thousand.

It is interesting to note that there were 678,000

in evening schools, and over 183,000 in business schools, including musical, art, blind, deaf, orphans, kindergarten, and all. It indicates a total of something over twenty-three million at school, which was twenty-three per cent of the population of America in some form of school work.

The World Almanac for 1918 gives the figures for 1916, showing attendance in elementary schools over 20,560,000; high school over 1,700,000; universities and colleges a little over 259,000; professional schools not quite 70,000; and normal schools over 111,000. Evening schools show a slight falling off to not quite 648,000; while commercial schools have increased to 192,000.

Making allowance for all of the various schools in the country, including reform, deaf, blind, feeble minded, Indian, orphan, private kindergarten, art, music, etc., the number attending school is given as 23,856,980, of whom 21,410,691 attended public schools, and less than two and one half million private schools, colleges, and universities.

It is interesting to note how large a part public education plays in America. There has been no census since 1910, but a rough percentage may be figured on a population of slightly over one hundred million. This would probably give us twenty per cent in the elementary schools, one and six tenths in high school, one fourth of one per cent in colleges, and about twenty-three per cent in all kinds of schools.

We have no statistics for the church, but based upon the figures given in General Conference Minutes 1917, and the total January 1, 1917, we should expect 14,000 children to be in primary and grammar schools; 1,200 in various high schools and academies, and 175 in various colleges and universities, with perhaps 110 or 115 in the first two years of college work and the balance in the third and fourth year or taking advanced university work.

S. A. B.

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### ANOTHER MISSIONARY PASSES AWAY

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It is with profound regret and sorrow that we received the recent news that Elder Francis M. Slover had passed to his reward on August 26, last, at San Antonio, Texas, in the midst of his missionary service.

Brother Slover was born November 9, 1867; was baptized September 15, 1886; ordained an elder November 2, 1893, at Brush Creek, in Southeastern Illinois District, by Emslie Curtis, I. P. Baggerly, and I. A. Morris.

Brush Creek is one of those branches which was organized in the days of Joseph Smith the Martyr, and which has continued its existence through the

dark and cloudy days, and down to these latter days in the Reorganization. It has tradition reaching back through many decades to be upheld, and Brother Slover as one of the sons of that branch held high its reputation.

We first find Brother Slover's name in the list of General Conference appointments for 1893. He was appointed then to the Southeastern Illinois District, and continued in that field of Southern Illinois until 1904. In 1896 he was enrolled with the Fifth Quorum of Elders. But in the meantime he had been called to the office of seventy at the General Conference of 1896, and was ordained April 7, 1897, being enrolled with the Second Quorum of Seventies, with which he continued until now.

In the next fifteen years after 1904, he spent the greater part of the time in the Southeastern States, viz, Florida, South Carolina, Georgia, Mississippi, and Alabama. For two years he labored again in the Southeastern Illinois District. He labored in the Spring River, Clinton, and Central Illinois Districts.

Recently he had been appointed to Texas and was laboring in the vicinity of San Antonio when taken sick. From the *Ensign* we learn that the news of his sickness and the telegram concerning his death were both received on the afternoon of the 26th. So he evidently was not ill long.

Brother Slover was a valiant servant of Christ, of the faithful, devoted type, who find much to do in the interest of the work everywhere. The church can ill afford to spare such men.

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### A RESTORATION NEEDED

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*The Christian Standard* for August 23, is almost solely taken up with the restoration movement. They feel that it is necessary to return to the New Testament of evangelism, to repudiate the materialistic philosophy; to repudiate the methods of materialism which attempt to substitute human creeds for the New Testament, and to take action to reassert the New Testament with increased vigor.

We fully agree that a restoration is needed in the Christian world at large, but we would beg leave to point out that the restoration can only be made by our heavenly Father and not by men, if it is to be his.

Displayed on the front page appeared the following:

#### RESTORATION OF ANCIENT ORDER OF THINGS

Christianity cannot be reformed. Every attempt to reform Christianity is like an attempt to create a new sun, or to change the revolutions of the heavenly bodies—unprofitable and vain. In a word, we have had reformation enough. . . . A restoration of the ancient order of things is all that is necessary to the happiness and usefulness of Christians. . . . To bring the societies of Christians up to the New Testament is just to bring the disciples, individually and collectively,

to walk in the faith and in the commandments of the Lord and Savior, as presented in that blessed volume; and this is to restore the ancient order of things. Celebrated as the era of reformation is, we doubt not but that the era of restoration will far transcend it in importance and fame.—Alexander Campbell, in *Christian Baptist*.

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### CRITICISM

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In the *HERALD* for November 30, 1898, we note an editorial, quoting one column from *The Patriot* for November 17, on the subject of criticism. We are reproducing that column here for the value it possesses.

*The Patriot* is sorry to have the sad thought impressed again and again, that there is a disposition anywhere to discourage criticism. Instead it should be heartily and earnestly encouraged. The safety, defense, and spread of truth; the development of characters of eternally enduring material; the love of justice and right in their most enlightened form, are the natural outgrowth and product of just criticism. A people that persists in critically and justly examining all things with which they are connected, both men and principles, may be expected to stand for the right, and hence always resist the wrong; but a people who can be persuaded to close their eyes, cease to justly criticize either men or principles, or both, is in a favorable condition to be misled by ambitious and unrighteous men. Such a condition it is the duty of all to avoid.

But criticism to be valuable must be just. The carping croaker is a pest to any community. The very evils at which he strikes are aggravated by his one injustice.

But such unjust criticism can never be avoided by an equally unjust wholesale condemnation of all criticism. Such a course aggravates and spreads the disease, the cure of which it essays to perform. If hammering the tree laden with ripened seed, is a good way to prevent the spread of such seed, then continually hammering and scolding tattlers, bickbiters, and critics generally, without any distinction as to the kind of criticism is a good way to stop such work.

He who is strong in the consciousness that he is right, usually has neither need nor disposition to cry out against criticism, nor any fear of its consequences; hence such outcry only serves to create the fear, in the minds of those intelligent persons previously free therefrom, that probably there is something that needs to be guarded from a close examination.

Just criticism cannot be made without knowledge. Hence, he who desires to criticize justly and in no other way, will find upon a careful examination of himself as a rule, that the number of the things he criticizes will be materially, and in the cases of many strikingly, reduced and the character of the criticism touching others radically changed; all of which tends to the betterment of the critic, and the improvement of the conditions to which his attention is given. Criticism, therefore, properly indulged, will condemn that species of condemnation not based upon proper information, just as much as it will condemn the failure to condemn that which is proven wrong by competent and material evidence. It will lead to more careful research, to fuller information, to nicer discrimination, to a greater and keener love for the right. It will make better men, better women, better citizens. Indeed, it is the uplifter of the race, the purifier of the world; and the brightest and most consoling hope held before all the

(Continued on page 877.)

## ORIGINAL ARTICLES

### PUBLIC SPEAKING

Whether conscious of the fact or not, all public speakers either use or abuse certain fundamental laws. Of one of these I write briefly, trusting that my effort will be taken kindly and with profit by those who need the knowledge.

The body of this article is formed with material taken from one of the most illuminating books on the subject of preaching I have read. It is *Psychology and Preaching* by Charles S. Gardner, published by The MacMillan Company, New York. But I do not recommend it to the man who is not willing to study its pages. Very little good comes from a hasty perusal of any important subject. That which we can learn by a hasty reading is so light that the passing breeze of time blows it from our memory.

When discussing the needs of our ministry, a brother and I concluded that carefully prepared reviews of important books, published in the *HERALD*, would be valuable. In this paper I begin to make good my promise to prepare a series of such reviews, and in doing so help myself as much as I help the reader.

The mind of the preacher should not be a chaos but a cosmos. We want to cultivate careful thinking. We depend so much on memory it should be exercised in a manner to keep it fresh and strong. To fix images in our mind we concentrate and associate. Concentration is focalization. The camera man will appreciate this illustration. Until we focus our lens the objects are indistinct; we distinguish nothing that remains in the thought. To learn, let the mind play on the object of your study as a bull's-eye lantern lights directly and distinctly on one object at a time. This is concentration. Little by little we build images in the mind, provided we build properly. Then it is easy to recall those scenes. The more distinct, clear, vivid, definite we receive, the more we shall be able to impart in like manner.

For example: This morning I gaze from my window on the park. The pitcher's box where the boys played ball yesterday is filled with water from the rain last night. These little pools of water reflect the gray sky. They are little patches of somber monotony bordered by the green grass. So is life. A little dog is vainly endeavoring to leap into the branches of a tree in which some birds securely perch and look down with placid humor. Here is your image of contrast. A little boy passes. He

has a white clay pipe in his mouth. His finger is wrapped with a white cloth. His chest is caved in. What a pity! Life! Images. Concentration of vision and thought harvesting.

I find that Mr. Gardner's book is filled, from cover to cover, with good suggestions. His chapter on "Feeling" is worthy a word by word study. In other chapters he deals with belief, assemblies, suggestion, mental epidemics, mental images, sentiment, and ideals, etc. I shall select for examination his treatment of attention. Who has not struggled to hold the attention of his audience? Who has not often closed his sermon experiencing the silence of mystery? Why did So-and-So sleep placidly through it all? Why did two or more persons whisper? Why? Why? Always, why?

Attention is focalized consciousness. Inattention is simply the direction of the focus toward some object other than that to which it should be directed. Various things, such as sight, sound, smell, taste, appeals to emotions, are constantly, during our waking moments, making appeals to us for recognition. Some of these we notice, others we turn away, or allow them to pass unnoticed. Why do we do this? When you can answer this you have the secret of attention.

Attention always moves along the line of interest.

Those objects draw attention to themselves which are out of the ordinary.

Attention is closely related to volition, will, choice.

There are three kinds of attention; or more properly speaking, one's interest may determine the direction of his attention in three different ways.

*Compulsory attention.* This is the attention which is directed upon a stimulus that forces itself into the focus of consciousness. It not infrequently happens that the attention which a public speaker "commands" is of the compulsory type. It may be that it is not what he says, but his manner that compels attention. Compulsory attention, even when elicited by some pleasing peculiarity or device of the orator, is really centered upon the orator himself, or his method, and not upon his message. This is true of a continuous and justly censurable play on the emotions of an audience. The so-called "teary" preacher, catering to the effect of the moment only, never really edifies his hearers. Pathos is a wonderful power, but carried to extremes its only result is to stamp the preacher as lacking in mental power and leaves the audience, at the end of the Sabbath Day, like Thomas Hood, as far from heaven as when he was a boy." Certain women and a few so-called men enjoy this sentimentality, but whenever emotional flutter fails to stimulate intelligent application nothing of a practical nature is accomplished. We should not, however, overlook the proper heart ap-

peal. True religion is of both the heart and the head. But I see that I am wandering from the book.

*Voluntary attention.* In this the concentration of the mind takes place under the control of the will. It is a matter of choice, and is based upon some measure of deliberation, or weighing of alternatives. That is, we hold one picture in the foreground while we hold the other in the background, keeping our *special* attention on the one in front. There is a recurrent swinging of the attention away from one object of interest to another and a repeated pulling of it back. This is wearisome and oftentimes disagreeable. Voluntary attention is akin to compulsory attention. We might call it "duty" attention. And who wants to be listened to simply because the audience feels it a *duty* to listen? If our aim is to get certain truths—and it is—accepted most readily, believed most heartily, appreciated most highly, and acted on most promptly, we should use another method than one to demand or entreat attention. We do not preach for the purpose of giving the hearers a needed exercise in the control of the attention. They are at liberty to attend or not. We must seek always to interest our auditors, for only the interested ones will obey the message.

The preacher should make as small a demand as possible on the voluntary attention of his hearers. If he finds them inattentive it is generally useless, and often suicidal, to scold or lecture them for their failure to listen. (Whoever has been guilty of this mistake, please hold up his hand. All hands up!) There is a better way. It is the way of—

*Spontaneous attention.* To my mind, these two words express the whole philosophy of gospel preaching. Jesus said the same thing, in substance, when he called out, "He that has ears to hear, let him hear." It is useless to force the heart or the brain. If men are "his sheep" they will hear his voice. There will be no need of any wild or extravagant appeal from without, nor any force from within. The shoddy and tinsel of sham oratory will never convince people of the truthfulness of the gospel. The rant and blat of men laboring under the deluded traditions of old-school, elocution fallacies will never be successful preaching of the simple word of salvation. (If in the warmth of feeling I depart from the book we consider, I make no apology.) Were it not for the fact that the speaker is sometimes to be blamed, we might throw the whole responsibility for lack of attention on the audience, and quoting these words "he that is of God will hear the word of God," dismiss the subject. But there's the rub. The speaker does not always preach the word of God. He interjects his own personality to that extent that his hearers are offended, and, like the ghost of Hamlet's father, walk away (in thought).

Spontaneous attention is often interrupted by the

speaker's lack of courtesy. He loses sight completely of the instruction:

There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ.

I stated years ago that this instruction, given through the prophet of the church, was superior to any teaching given in the hundreds of volumes of instruction on homiletics.

To analyze and impress the points of section 119, paragraph 2, of the Book of Doctrine and Covenants, might do more good than to examine further Gardner's chapter on attention. But both are valuable.

In spontaneous attention the mind is dwelling on something which is in itself interesting, and so interesting that at the moment it takes practically complete possession of our thoughts. Under such circumstances the mind drifts, but never away from the current of thought. And here let me issue the important warning: do not attempt to hold the attention of your audience too long on details. To do this is to beget monotony, and monotony is poison to spontaneous attention. A person resents any attempt to make him understand better a thing which he thinks he understands perfectly. It is not a bad plan to leave something to the imagination. When we see a sap pail overflowing we think only of the waste of the sap. Loss of attention is the effect of the cause. Remove the cause. One preacher was nicknamed Old-Pound-and-Yell. He not only pounded the pulpit, but he also pounded the attention of his hearer, and pounded it till paralysis resulted in unconsciousness. To introduce the variety without injuring the theme is to keep clear the road in which spontaneous attention may travel. The attention of a child flutters from one object to another as a butterfly flits from flower to flower. The average mind of the adult can dwell, intelligently, only so long on any phase of instruction. In some psychological manner a frequent illustration (the parable or story,) will rest or relieve fixity and keep the mind, for a certain period, interested in the sermon. If a man can actually benefit his audience by giving them one-hour-and-a-half sermons, I do not see why he or the audience should "kick." But this man should not ridicule his brother who has sense enough to stop preaching when he sees that he has said enough in less time.

But I must get back to the book. And this thought

or statement of Mr. Gardner's should be quoted in full. "How shall the preacher secure the spontaneous attention of his hearers, which requires him to present his message so as to appeal to some inclination of theirs, when the message itself opposes some of their strong inclinations?"\* (This is often the case with us Latter Day Saint preachers.) "The only way," says Gardner, "is to stimulate some inclination of theirs, when the message itself opposes some it will overflow their consciousness with the corresponding feelings and submerge the opposing inclinations." He speaks of the great advantage of illustration (story-telling) and dramatic art. But a word of caution may be interjected here. God's servants do not stoop to the use of cunning trade tricks. Flattery is one. It has been well said that "flattery is the food of fools." Only the trickster uses flattery—and over-praise borders on flattery. Some think it good policy, when dealing with persons opposed to the Saints' message, to agree on the agreeable. But there is a difference between this method and advancing from the known to the unknown. The latter method is sound above question. But the propriety of compromising by lowering the standard need not be a question that waits long for answer. There is as much danger of overdoing as of underdoing. To lay a foundation of common agreement is proper; but after all it is a question of what we believe that other people do not believe, that is vital in the main. Courtesy, the fruit of kindness, will bridge many a prejudice. Life is not logic, but ethics. One touch of the Spirit of God will go farther towards the convictions of man's soul than strained attempts to conciliate the feelings of the guilty.

The scope of attention is limited to one thing at a time.

Attention shifts from one thing to another, rapidly and constantly.

"What this characteristic of the attention means for the public speaker is obvious. The attention of his hearers will move on. He should not dwell upon a single point longer than is necessary for them to grasp it. If he does, one of two things will happen. Either they will become drowsy or their minds will flit away to other things, which most probably will be wholly unrelated to his discourse. In any case he will lose their attention, and any method he may adopt to compel them to listen will be unavailing."

The discourse must have movement; and different phases of the subject must be presented with a rapidity corresponding to the rapidity of a normal mental movement. "Move on" is the order which psychology gives to the speaker. But do not move too fast. If the ideas are complex, a certain time is necessary for the attention to seize adequately the object or idea. If we deluge an au-

dience with facts, there will be a brave struggle for a while to assimilate the food; not succeeding they will cease to take in matter, and simply wait till a new or different idea is presented. Then we notice a revival of interest.

So we may agree that the laws of attention set limits and standards for public discourse which the speaker ignores at the peril of failure.

Above all else, may I advise the ministry to take a life course in the university of observation. Here we find the greatest teachers and the most vivid lessons; here we learn lessons of greatest value. Begin to-day to observe. Do not imitate bad examples. Assimilate good ones. Learn spelling from the books and papers you read. Learn proper pronunciation and correct speaking from educated persons. Be exact. Make a notebook of your brain. Burn things into it by concentration of thought. Look at things with open eyes.

RALPH W. FARRELL.

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### HOMILETICS: A STUDY IN THE ART OF PREACHING

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Homiletics is the title of that branch of theology which treats of sermons and their composition.

It is the science which treats of the art of preaching, or the method of instructing hearers in spiritual matters and doctrine.

Now I wish you to take particular notice of two words in the above definition. The first word is *science*, the second word is *art*. There are also other words that I shall use in this essay, which I wish to define, so that you may have a perfect understanding of the sense in which they are to be applied.

The words are *practical*, *personality*, *individuality*, and *faculty*.

The word *science* I shall define as, knowledge systematized in matter or in mind.

The word *art* implies skill, a readiness acquired by learning or by study. Art is the skillful employment of means to an end—a knowledge of rule or method with ability to apply them.

The word *practical* means useful, to be of use; methods known to act if the rule is applied.

*Personality* is represented by character, originality of mind and style.

*Individuality* is represented by those qualities which distinguish one person from another—self-control or self-reliance.

*Faculty* means having the power to act, such as the power of the intellect, as reasoning, memory, speech, skill, tact. We may have a particular faculty for our profession, or trade, or calling. But every minister should possess some faculty, or power to minister. With these definitions you will now be

able to follow my train of thought throughout this essay.

It is common knowledge that many of the churches have failed to attract the people, simply because the preachers were unattractive in their discourse. Yet in point of mental culture and literary achievement, they may stand preeminent.

Doctor Harold Ford, M. A., speaking of the English church in his work on *The Art of Preaching*, makes the following statement: "Yet withal, it may be said of her, 'One thing thou lackest.' As an evangelizing power she is weakest in one of her main functions—that of preaching."

You will note here that the pulpit is spoken of as an evangelizing power. We also believe that our pulpit should stand preeminent to every other effort that is made in the evangelization of the world.

Is it a fact that the people are kept away from our churches because our pulpit very largely depends upon those who may occupy? Take for instance, the fact that when a powerful preacher such as the Reverend Boyd-Carpenter, or Knox-Little, are announced to preach in the pulpit at Westminster.

The people have waited for hours for the doors to open, while hundreds of young men would stand throughout the service.

Now what is the reason that they can attract such numbers while the churches are complaining of empty pews and benches?

The sermon is in no sense subordinated to the service, nor should it be. Music is a most powerful attraction, and its influence is great, yet it does not possess the irresistible power of the human voice as an exponent of the divine will.

All men are not orators, or even great preachers, nor can they become eloquent. By eloquence we do not mean smart in language, or in tricks of speech—but speaking from personal experience, in fervid language of the heart, as soul to soul. It is only when the soul goes forth out of itself and speaks to the soul, that man can sway the will of his fellow men.

Eloquence then may be said to consist of burning, forceful words—but with a power above words—a force which pierces the soul addressed and transposes into it the speaker's thoughts.

We may not possess the eloquence or the reputation of any great preacher, but we can impress the mind and heart of each hearer with the truth of our own deep personal conviction, otherwise our efforts will be miserable failures.

Booklearning may be profitable, and it is necessary that we should obtain all the knowledge that may be possible, but it may also be a great hindrance to us, if we depend altogether upon that fact.

Take the case of the Master, for instance, when

they questioned each other regarding his learning.

"How knoweth this man letters, having never learned?" He may not have set at the feet of a learned rabbi—but he had learned much more than these learned ones could possibly know.

The secret of the Master is given to us by the Apostle John: "And the word became flesh and dwelt among us, and we beheld his glory," etc. Brethren it is this glory that we are short of.

There is more in this passage than most of us understand but the truth may be discovered, and it is quite possible for you and me to obtain light and information thereon, if we will give a little more attention to the value of the priesthood which we have the honor to hold.

Self is the great hindrance. The preacher should not be in view for a moment. Christ should occupy the pulpit; the will of God should be presented through the clarified mind and vision of him who may be called upon to preach the word and represent the Master, and through the power of the gospel.

Preaching, then, has its place, as Christ commanded, "Go ye into all the world, and preach the gospel to every creature." While the Apostle Paul's dying charge to Timothy was, "Preach the word."

#### SERMON SHOULD BE MAIN FACTOR

To the mind of the writer, it would appear that the failure of the world to attract the people to the churches is very largely due to the fact that the sermon is very often subordinate to the service, whereas it should be the main factor. The fashion of the world has been to present short sermons. This to my mind belittles the highest function or charge given to ministers of the gospel. For the chief feature in the great commission is the preaching of the gospel.

But let me say that it would be far better to content ourselves with short sermons, rather than bore or weary the people with a long string of personal experiences, which often do more harm to the cause, the preacher, and the congregation, than we have any idea of.

We are not commissioned to represent ourselves, we are to preach Christ and the gospel. "Study to show thyself . . . a workman" was and is now the counsel of the Apostle Paul.

The inefficiency of the preacher is largely due to his neglect to study the word, for if we would regard the word of God as he intended that we should, then as in the case of the Master, we should realize the truth (and the word became flesh) of the message in body, mind, and spirit.

#### THE PREACHER'S PERSONALITY

Therefore preparation must be made for preach-

ing, if we would succeed in reaching the people. The preacher's personality consists of physical, mental, and spiritual power.

We possess natural ability—nature's gift.

We possess mental ability—labor's reward.

We possess spiritual ability—power acquired by obedience. The preacher must study—acquire knowledge—the degree rests with himself.

The preacher must be in earnest, with real solid purpose. There is no middle course. The preacher must possess personality and individuality in the truest sense of these terms. Study means much more than simply to read. We must think and reason for ourselves, giving much attention to detail, order and system. There is a great art in presenting one's thoughts. To some preachers it is a natural gift, but in most preachers the art is acquired by patient labor and study.

It is the lack of these qualities that cause many to fail and become unattractive in this most important feature of our duty and calling.

#### THE KINDS OF PREACHERS

The late Bishop of Peterborough, divided all preachers into three classes.

1st. The preachers you cannot listen to.

2d. The preachers you can listen to.

3d. The preachers you cannot help listening to.

I have no need to ask you which of these preachers you prefer to become. But I will say this much, I believe the time is not far distant when men will have to show some special qualification to entitle them to hold the priesthood in the Reorganized Church of Jesus Christ of Latter Day Saints.

How then shall we begin to acquire the art of preaching? I call your attention to the fact, that when this church was founded, the Lord provided the school of the prophets for this very purpose, and trained teachers were employed to teach and train the early pioneers of this work.

Joseph Smith, though a poor, illiterate boy when he was called to perform his task, was an accomplished linguist in several languages when he met his death.

We may not be able to go back to school, but we can school ourselves to a wonderful degree in a very short space of time if our mind is set to that purpose. Is there any reasonable objection that can be taken to the establishment of a school for this purpose or ever availing ourselves of the services of those already established?

#### OPEN YOUR MIND

Let me ask you, What is necessary that the preacher may be able to discourse intelligently? The old adage was, "Open your mouth and the Lord

will fill it." Pardon me if I suggest that it is now very much out of date.

So for our present purpose it may be wise to revise this old adage, and I submit the revision thus, Open your mind and the Lord will fill it. If you remember I included in faculty, intellect, reason, memory, speech, skill, tact, as special illustrations, therefore, open these faculties to the Lord, and the brain will begin to operate. Intelligence will be the natural result, thinking will become a pleasure, preaching instead of being regarded as a task will be looked upon as a privilege.

Think of the reasoning power that we might possess. "Man, know thyself." We do know to a great extent the amount of power and ability which we possess under ordinary conditions of life, otherwise we could not earn our living.

While the gospel reveals to us the power of adjustment, and also the power of self-control, by which we may subdue all things, overcome all things, in this way the Lord will fill your mind, your mouth, your brain, your spirit, with those life-giving forces which will enable you to present the word of life in such a manner that will attract men and women to the gospel of Christ.

The art of preaching therefore rests with yourselves—if you are willing to work, God is quite as willing to pay your wages.

The wages of sin (neglect to study and acquire knowledge) is death (the failure to attract). Life begets life, energy begets energy. If you do not possess, you cannot give. The world was not made out of nothing, it was formed out of material already existing. "Let there be light" is a thought that may assist us, "Let this mind be in you, which was also in Christ Jesus." *Let* therefore implies consent. Consent to remove the darkness from your mind and the result will be light (understanding). The material is the word of God.

Brethren, there is said to be no royal road to learning, but if there should be, you will find that the name of that road is study.

There are natural gifts, and there are acquired gifts, of the former there are few, of the latter there may be many. If you are not numbered with the few, you may with special effort be numbered with the many.

#### METHODS OF IMPROVEMENT

Unfortunately, many of us have not had the means to acquire a decent education, such as a college training would give, but we have the opportunity for self-improvement before us always, and even this aid would give us a wonderful advantage and power over and above that which we find ourselves in possession of to-day, if we would make the best use of our time and talents.

For instance, we can increase our vocabulary by one hundred per cent by the use of a good dictionary, and by the study of synonymous terms we can acquire a readiness of speech. And this can be accomplished in a very short space of time.

I have been of the opinion for many years that we have neglected this particular study, for we have some of our brethren who could give very material assistance in this direction.

I have already mentioned the establishing of a school, in which languages, British and foreign, grammar, science, and art, and any other feature that would be of service to the priesthood could be taught.

All these things have been possible to us, and we should not have had to go outside our own church to acquire them.

I feel that the time is not far distant when we shall be compelled to give attention to these important studies.

You will now observe that the study of homiletics, the science which treats of the art of preaching, or the method of instructing hearers in spiritual matters and doctrine, is *most worthy of our undivided attention.*

In conclusion I wish to state that our pulpit should enjoy the highest reputation for the art of preaching, seeing that we have the restored gospel. And further, the servants of God should speak as they are led by the Spirit, while the counsel of the Lord is, if we receive not the Spirit we shall not teach or preach.

I feel that you will agree with me when I state that our pulpit should be the most attractive of all, when we fully realize that we are guided in the art of preaching by the Spirit of the Lord.

W. H. GREENWOOD.

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### **PASTORAL WORK: WHAT IS IT AND HOW CONDUCTED?**

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(Read before the High Priests' Quorum, April, 1919.)

As Paul says: A pastor is an overseer to feed the church of God, or as Christ presents it, "To give them meat in due season." This feeding is done not only from the pulpit, but as he mingles with his flock in the various gatherings, or meets them at their homes, ministering to their needs as opportunity is offered. Ian Maclaren in his lecture, "The cure of the soul" suggests that there be at least two placed in charge of a congregation, to care for the flock; and that the work be divided, and as one essential is the preaching of the word from the pulpit, one be appointed to this part of the work; and the other one look after the needs of the flock other than that of preaching.

### THE DUAL WORK

However, as we cannot afford to appoint more than one man in charge of a congregation (with but few exceptions) a pastor should try to qualify upon all lines, that he may be a pastor indeed. Some of our brethren are very affable and have all the traits of a good pastor, except they are poor preachers. We have more than once heard it said, that we like Brother — but he is not much of a preacher, and he cannot interest a congregation, yet he has endeared himself to us, so that we do not want to lose him. Again we have heard it said, that Brother — is a fine preacher, and we like to take our friends to church to hear him, but he seems not to be fitted to perform the other duties of a pastor. He does not visit us.

Wherein a pastor is lacking (and he cannot help but see wherein he lacks) he should try that much harder to qualify. He should realize that when he is given charge of a congregation that the flock is under his care. As one minister said, when a brother minister complained about what a small congregation he had: "My son you will find in the day of judgment that you had quite enough people for whom to be held accountable," so he should fully realize that these souls are committed to his care.

### A PASTOR OR SHEPHERD

The pastor or shepherd giveth his life for the sheep, that is, he spends his energy, his life, in looking after them, and assisting them to a higher plane of living, and should be willing to respond to the call of the sick or the needy night or day. This is the best service that he can render, not that he will be called upon to give up his life for the sheep, but he spends his life in serving them.

The opportunity afforded to break the bread of life to his members from the pulpit should be highly esteemed by a pastor, and he ought to prepare diligently and prayerfully for this work. By being observant and seeking direction, he will be led to select such subjects as will best supply the needs of his audience. Though he may not at all times be able to please his hearers, he should try to give them such thoughts as will help them to shape their lives in harmony with the celestial law.

Louis XIV said to Massillon, the great French preacher: "I have heard many great orators, and have been highly pleased with them; but whenever I hear you, I go away displeased with myself." This is the highest encomium that could be bestowed on a preacher. Bishop Gregg says: "There are three things to aim at in public speaking; first to get into your subject, then to get your subject into yourself, and lastly to get your subject into your hearers." It is well to commence the first part of the week the

preparation of our sermons for Sunday, giving such time to this study through the week as you can, or in the press of other duties, the week may pass by with no preparation on your part, and unless the Lord especially assist you, your congregation will be the loser. However, by diligently making preparation, we shall be better fitted to deliver the word of life, also to meet emergencies.

#### SPEAK CLEARLY, NOT LOUDLY

He should speak so that all in the room can hear him. We have frequently heard it said, The speaker speaks so low at times, that I do not hear all he says, and I lose the connection of his discourse. Again I have heard it said of a certain brother that he talks so loud that he makes one's head ache: loud talking is not necessary to good preaching. It is said that Henry Ward Beecher, after preaching one Sunday morning, was walking home with a friend, who said to him, "Henry, I never heard you preach so loud before." Mr. Beecher answered: "When I have nothing to say I always holler."

#### THE ART OF SPEAKING

A pastor should try to acquire the art of public speaking. He should couch his thought in such language that can be understood by his hearers. A lady went to hear a preacher and she was heard saying as she was leaving the church, "I brought my Bible with me thinking I might want to look up a passage, but I find that I should have brought my dictionary."

He should open meetings on time, and close on time. There may be occasions that would justify him in prolonging the meetings, but these are rare. It is much better to leave the congregation hungry for more preaching than to tire a large number of them with a long sermon. A number of years ago I was preaching to a good-sized audience and I preached a full hour. As I stepped from the platform, a gentleman met me and said, "I could have sit and listened to you another hour." Then a sister came to me and said, "I thought that you were preaching to-morrow night's sermon also." I did not know whether to feel elated or chagrined.

In all of his work he should keep self out of sight. As one old angler who was coaching a young fisherman said, "The first thing to do to become a good fisherman is to keep self out of sight, and the second thing to do is to keep self out of sight, and the third thing is to keep self out of sight."

Colton says: "In pulpit eloquence, the grand difficulty is to give the subject all the dignity it deserves without attaching any importance to ourselves." We ought to feel that we are the servants of our Master and servants of the people; and seek to give them such food as will be most beneficial to

them; it may not always please them, but if we manifest a kindly spirit in our preaching, they will think about what we say, and will undoubtedly profit thereby.

#### SERMONS FOR SPECIAL PURPOSES

It is a good plan to have our sermons suited to the occasion, such as New Year's Day, Easter, Decoration Day, Thanksgiving Day, Christmas Day, and other events. Have a rally day in the fall when all have returned from their vacation and try to get every member to come. Make the day especially interesting and enthuse all with the spirit of work and devotion.

It is a good plan to give a short sermon occasionally to the children; they will appreciate it and look forward with joy to the occasion. Jesus said, "Feed my sheep" but he also said, "Feed my lambs." The parents will also enjoy these meetings.

It is well to give an occasional talk on the financial law, that is, when the congregation is not visited by a bishop or a good live Bishop's agent. Members need it, and when they understand it they will enjoy giving and will receive greater blessings by so doing. We will have more paying tithing, and you will have less difficulty in keeping up the expenses of the branch.

It is a good plan to have a series of sermons for Sunday nights, more especially for the benefit of those who attend the meetings who are not members of the church. We have found this very profitable and have been able to create a good interest.

The pastor should see that the announcements of services are published in the papers. It is well to have a press committee, the pastor to be chairman of same, and get before the public through the press, when you can. See that strangers are made welcome. He should rejoice if he has a good choir who love their work, for they will be of great assistance to him.

#### HIS APPEARANCE AND DEVELOPMENT

A pastor should be careful of his appearance. He cannot afford to go shabby, and the church cannot afford to have him go that way. He should have his shoes clean, his clothes clean and pressed and his hair dressed, in other words he should be neat in his appearance, for people like to see their pastor neat. It does not matter how eloquent or proficient he may be, if he is slovenly he will lose prestige. He should be a leader of the people, an example to the flock, kind and courteous, easy to be approached and yet not too familiar. William Hazlitt says: "Though familiarity may not breed contempt, it takes off the edge of admiration." His department should be above reproach that the statement of Thomas Fuller may not apply to him: "It was said of one who

preached very well, and lived very illy, that when he was out of the pulpit, it was a pity that he should ever go in; and when in the pulpit, it was a pity that he should ever come out."

#### AN ADVISOR

The pastor of a branch should be in close touch with all the officers and assist them in outlining their work and try to get them to feel that in him they have a friend that they can go to for counsel and advice. He should encourage them to perform their duty, that the membership may be blessed through their labors; for the visiting officers must perform their duty if we are to have a good live branch. The pastor's visit does not take the place of the visit that should be made by the priests. He should urge that the priests visit the homes of each member, at least twice a year, and better still, once a quarter and help him to meet the various problems that confront him in his labors.

When he notices members are absent from several consecutive meetings and he does not know of any good reason, he should inquire whether the teacher has visited them. Should he know of any hardness existing between the members, or members doing wrong, or that which will bring a reproach upon the church, he should see that the teacher look after such members and try to get them to do right and attend the meetings. In other words, the flock and their welfare should ever be upon his heart, their trials, successes, and joys, and he should try to get the officers to do their respective duties faithfully, that is, in the Spirit of Christ, for the letter killeth but the Spirit maketh alive. He should counsel with the deacon, giving him such aid as is necessary for him to carry on his work.

When a man is ordained to an office in the church, that is, a branch office, it is supposed that he will work in the office to which he has been ordained. It may be necessary for the pastor to greatly assist a young officer in starting out to perform his duty. He should aid him in every way possible so that he may become proficient in his work. We have found in many branches, that they have a number of priests, but none of them doing any visiting; also a number of teachers where half of the membership do not attend meetings, but the teachers do not visit them. Part of their duty is to see that the church, that is, the members, meet often together.

The pastor should labor with these officers to get them to perform their respective duties. He should be a worker in the Sunday school and Religio where he has an opportunity to get better acquainted with the younger members of his flock, better understand their needs, and thus be better prepared to feed the lambs. He should meet with the teachers and officers of these societies in their counsel meetings, ad-

vising and assisting them in their problems for the improvement of the Sunday school and Religio, and encourage them to work out the social part of their work, so that there will be recreation for our younger members and also for the older ones.

He should encourage every department of the church work, and encourage the officers of the Woman's Auxiliary, especially in its work of teaching the young. He should arrange for a society for the young men and thus help them in their battles against the evils of life. He should try and get all those who have time to spare to work for the interest of the church in some department, for we should all be laborers together with God and it is easier to keep members interested when we can get them to work and they will then share the glory of the fruit that is gathered or the progress made.

#### A VISITOR

The pastor should visit the members at their homes, finding out how many of the family belong to the church and as far as possible the spiritual development and needs. If there are some of the family not belonging to the church, he can generally find out the reason they have for staying out and in some cases may be able to help remove the objection and win them to the church. He should be interested in the wife, husband, father, or mother, praying for loved ones to see the light, or children praying for their parents, and remember these before the throne of grace in his private devotions.

Often he will be told of the trials of some of the Saints and he should be sympathetic and ready to listen and give them wholesome advice that will enable them to better their condition, or to bear the trials cheerfully and patiently, trusting in God to lift the cloud in his own due time. Some may confess their wrongdoings to him, but he should hear no more of the painful secret than is necessary to aid him to give the proper advice and should see that this confidence is not betrayed, that is, that nothing "leaks out." All should be made to feel that he is a friend, a spiritual father or shepherd and that they can confide in him. One writer has said, "A friend is one that knows all about you and loves you just the same."

He should admonish them not to waste, but diligently to use the time allotted to them in gaining knowledge; that is, where he finds Saints wasting their time. We have found in many homes that they take no studies and have no books or papers, but idle away a great portion of their time.

#### ENCOURAGE GOOD READING

He should encourage these to take the church papers, and to purchase the standard books of the church and read them, for we cannot have good, live

members if they have the chance to read good books and papers and do not. We have been in some homes of the Saints where there were many books and magazines, containing nothing but trashy novels with nothing to elevate, and not a church book or paper in the house. He may get these to read church papers and books, also good books from the library, for some splendid books and good fiction can be obtained from the library that will help us to see the beauty of right living.

Bacon says: "Some books are to be tasted, others swallowed, and some few to be chewed and digested." The lives of some people are largely shaped by what they read. The pastor can help the members in selecting their reading matter, and if he has a wide knowledge of books he is better prepared for this duty.

He should be so well acquainted with his congregation that when they are absent from meetings, he may telephone to them (if they have a telephone and he cannot visit them) and find out what is keeping them from meetings, tell them that you missed them and encourage them to come. Most people like to know they are missed and while this particular work, viz., seeing that the church (members) meet often together, belongs to the teacher, the pastor by being watchful and using the means at his hands can save the teacher a great deal of work.

#### THE CARE OF SAINTS MOVING FROM HOME

When he learns of Saints being in town, who are not members of the branch and are not coming to meetings, he should search for them and try to get them to attend meetings. If they are going to remain there, he should see that their letter of transfer is forwarded to that branch. If members are going to move away from the branch, he should get their address and if they are moving where there is a branch, he should give them the address of the church and the name and address of the president of the branch, also a letter of introduction to the president of the branch. If they expect to remain there, send their letters of transfer to the president or secretary of the branch.

He should also write a letter to the president of the branch advising him of the presence in town of these Saints, giving him their address, requesting him to look them up and get them to attend the services and tell him wherein they need help to enable them to be workers in the church. By so doing the Saints in moving from one branch to another may at once find a place to work and help the branch and also help themselves to advance in this great work.

If Saints are moving to where they cannot attend a branch, he should get the address and write to them occasionally and urge them to correspond with

him and give them the address of the district president. Then write to the district president, give him the address of the Saints that have moved into his district and ask him to visit them and as far as possible look after their spiritual needs. In other words, he should keep in touch with them and endeavor to keep them in the faith until they are placed under the care of another shepherd.

A pastor can do a great deal with his pen towards keeping scattered members in the church. The Spirit of our heavenly Father will help him to use his pen as well as his tongue. Many have moved away from a branch and have drifted away from the church, when they might have been saved to the church, if they had been sought after and encouraged. It is a poor idea to gather sheep into the fold and then turn them out into the wilderness to perish.

If all pastors would do as is herein suggested, our Church Recorder would not have to report, as he reported last conference, 34,500 absent from branches.

The pastor should go over the branch record with the secretary carefully, taking a list of all those who are absent from the branch and use every means possible to locate them and get them enrolled upon a branch record where they are located.

#### CARE OF HOME MEMBERS

The pastor should have a book with names and addresses of the members of the branch, their telephone number, also the address of the place where they work, their business telephone, in order to reach them quickly when he wishes to talk to them and notify them of anything special that may come up. As it is hard to remember all the details of the conditions as he meets them, it might be well for him to have another loose-leaf book where he can note whether they have church papers and books, and what class of studies and reading they have, their strong points of character, as well as their weak ones, so that at a glance he may refresh his memory as to conditions of that member or home. This book could be so arranged so as to note changes as the conditions change and he could then see if the member is falling backwards or going forward. These notes should be kept for his eye alone.

It takes a pastor a long while to learn his congregations and their needs and to plan his work. It has often happened in the past that a minister has just got the work nicely started when he has been appointed to another field, and has had to start all over again. The brother who takes his place finds himself in the same condition. I hope that the time is not far distant when the appointing powers will appoint us for a period of at least four years (of course subject to removal if necessary) as then we

can plan with better grace, for we will realize that we will be able to carry out our plans.

#### AN OVERSEER

One of the definitions of pastor given in the dictionary is a spiritual overseer. What I have written pertains chiefly to a pastor of a branch and it may not be out of place for me to write a few words relative to the duties of a district president.

I received a letter some time ago in which the writer, writing of a district president, said that all he seemed to think of was preaching and the other part of his work was neglected. Preaching is only a part of his work. He should be in close touch with the presidents of the branches and counsel with them and help them in their efforts to improve the conditions of their branch. Have a priesthood meeting of the officers of the branch and encourage each officer to do his respective duty. There may be branches that have no officer who can preach, or the one who does the preaching may be a very poor preacher, and because of this the attendance may be falling off. There may be another branch near by that has several good preachers and he may be able to make arrangements so that they could go and help out.

He should see that as far as possible all the branches hold regular services. He should also try and keep in touch with the scattered members of the district, those who cannot attend a branch and assist them all he can, see that they are given an opportunity to partake of the sacrament occasionally and write to them. We have received letters in answer to letters that we have written to scattered Saints that have made us rejoice and we have felt that they were helped on in the good way.

After all that we may write along this line and all of our studies we shall not be able to accomplish all that we could wish unless we are richly endowed with the Spirit of our Master, and this cannot be obtained unless we live a consecrated life before him and present ourselves a living sacrifice wholly acceptable unto the Lord. May this feeble effort help us to better understand and perform our duty.

ARTHUR ALLEN.

We should be torn to pieces or made silly by the effort to express endless gratitude, or to spend it on some finite object, were we not dimly or clearly aware that benefits received from any one of God's creatures can be repaid to any or all of the others. Indirectly through them, directly through the praise of God, we can utter in infinite time the full force of our gratitude.—Richard C. Cabot, in *What Men Live By*.

## OF GENERAL INTEREST

### WHAT LABOR EXPECTS OF THE CHURCH

The following is the synopsis of an address by Brother John R. T. Rives, before the Community Congress held in Birmingham, Alabama, April 2:

I don't know how far I am expected to go in discussing this subject. I am assuming that this conference and these subjects are all born of the reconstruction atmosphere we are living in just now. I shall speak frankly, but not unkindly.

I am not accustomed to speaking in church, but having been invited here, I will take a text, which will be found in Galatians, fifth chapter, first, thirteenth, and fourteenth verses.

First. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Thirteenth. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

Fourteenth. "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

The church to-day has such an opportunity as has not been before it in a century. It has the heart and a soul for this mission. It has the material means. It has the brains in its ministry and church officials, but, has it the courage?

When Christ, the son of a carpenter, was on earth, the world was under the heel of the Roman Government, the most despotic power on earth at that time. He told the doctor and the lawyers in the temple what labor expected of the church then. And by precept and example went among the masses of the people and preached the new law. Later on, he drove the usurers, money changers, and sellers of doves from the temple.

What labor expects of the church is that it shall not only teach and preach, but that it shall demand of its followers that the principles of Jesus Christ shall be the living, everyday principles of its membership.

Labor expects of the church that it shall give a little less of God on Sunday and very much more of God the other six days of the week.

Labor expects the employers who are members of the church to follow that part of the text which says: "Thou shalt love thy neighbor as thyself." In other words, that the rights of men to organize and to be represented in the naming of their wages, hours of service, and their working conditions shall not be denied, but their representatives may meet the representatives of capital across the table face

to face and discuss these question like brethren should.

We have entered into a new era of thought, of impulses, of aspirations. The man who works may not have caught the vision of "a new heaven." The church must reveal that to him; but he has caught a vision of "a new earth," and he believes that this new earth and the fullness thereof will be for him and his if he is true to the ideals in his heart and life.

Labor expects the church to help him realize this new thought, this new impulse, this new inspiration, and I speak with the knowledge of association with laboring people to-day. If the church will do this, it will come in the appearance of having a new life and new garments to the eyes of labor.

The reconstruction of the world finds us enjoying a new liberty, industrial liberty, which we will never be willing to surrender. We have given to the world's deliverance as much, or more, than any other class. We believe the world is ready to give us our just dues, and we expect the church to help us in maintaining our industrial liberty.

You may say that the industrial world is outside the sphere where the church may exert herself. I hold and will maintain that the church has the proper ground to exercise her powers in any sphere where right and wrong may enter. Some of our preachers who have taken the trouble to visit the men in workshops and mills will tell you that labor is always glad to hear the true teachings of the Nazarene when expounded by the representatives of the church, when they come with the spirit and fire of the Holy Ghost. Sometimes preachers of this kind are frowned down for going out among the workers and familiarizing themselves with the hopes and ideals of the man who toils.

I want to tell you what labor expects of the church from a recent article by one of the church's most representative men, Bishop Charles D. Williams of the Protestant Episcopal Church of Michigan. Hear him:

"We fought this war to make the world safe for democracy, but the masses of the people in every land will not long be satisfied with and fooled by that camouflage of democracy in political form which has hitherto, particularly in America, coexisted contentedly, if not unconsciously, with a most ruthless autoeracy in industry, finance, and commerce. They are going to seek, with increasing clarity of vision and imperativeness of demand, a real democracy which shall penetrate and possess all our life in all its interrelations, particularly in industry and trade.

"They are going to see that the laborer who invests his personality and very life in a business shall have some larger share in the proceeds and also a larger share in the management of that business along

with the capitalist who invests his money therein.

"There is a rising surge of aspiration after such a real democracy. It is spreading around the world.

"How are we going to meet it in America? Are we going to attempt merely to militarize the mind of the coming generation into docile submission to the system of 'things as they are,' and to the inviolable authority of the 'powers that be'?"

"Are we going to ask further and attempt to surpass by force the rising tides of this new democracy in industry?"

"These are evidently the plans of our reactionaries and Tories. If they succeed in putting weights on the safe, do not wonder if explosions result.

"If bolshevism ever sweeps over America it will be due not to the I. W. W. and the ignorant proletariat, who fly the red flag, but to the blind conservatives who resist the cosmic tide of the new democracy."

I want you to understand that it was not a laboring man that said the above, but a leading man of the church. Allow me to say that the bolsheviki of Russia and other forces of like character in Europe are not to be confused with the orderly and organized trade unionist of America.

The trades union movement of America has been in existence since the Civil War and is bound by sensible and just rules and regulations, and while labor has not always followed the rules as laid down by their organizations, yet they are long-suffering and patient and believe in law and order.

The proper recognition of orderly and duly organized labor by the employers where all questions may be met and honestly discussed will do more to discourage I. W. W.-ism and bolshevism than any efforts of force of arms can expect to do.

The labor organizations of this country will see to it that bolshevism gets no foothold in this country if industrial autoeracy is abolished and the rights of the men are made secure.—*The Railway Conductor*, June, 1919.

Unfertile piety is a curse. It is a byword for the heathen and a hissing for the infidel. The religious man who abounds in words, as the fig tree in leaves, who is full of doctrines and authorities, but cannot yield a practical life upon which tired wayfarers can quench their hunger and thirst, only cumber the ground. The test of religion is in its reproductiveness. . . . Any church member who does not bring forth an abundance of good fruit must be taken away and cast into the fire. The barrenness of speculation, the fruitless controversies often indulged in, the dearth of genuine spirituality and practical usefulness in religious bodies, might well necessitate the parable of the fig tree.—P. C. Mozoomdar.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Effective Punishment for Children's Naughtiness

If you should ask any kindergartner what punishment she relies on in all cases needing instant attention, she would invariably answer; isolating a child from the group and excluding him from all work or play, for a short time. Usually putting John to one side where he can see what he is missing will be sufficient, and the question, after a few minutes, as to whether he is now ready to join the class again will meet with a ready acquiescence.

Does this plan work as well in the home as in kindergarten? It certainly does, but it must be differently managed. Since there is not so much definite work or play going on in the home as in kindergarten, exclusion has to be more complete to be noticed by the child. That is to say, something more will be necessary than simply having him draw his chair to one side of the room. It must be, "Go away by yourself, John, until you are ready to be a pleasant companion again." Banishment must be complete even to closing the door. Of course, cries will ensue, sometimes screams, but they are caused by no physical pain, and the mental shock of being entirely alone and cut off from the family is generally all that is needed to stop naughtiness. After the tempest is over, the mother will go to her little one and ask, "We want you when you are yourself again, John. Can we have you back now?"

Many of the minor naughtinesses such as whining, teasing, mimicking, shoving, snatching, and stamping, are easily managed in this simple way.

Just here let me say, we mothers must be careful in our choice of words for wrong actions. Let us not call all of them bad, or even naughty. If a child is disagreeable or unkind when he is tired, we shouldn't tell him that he is bad. Save that worst word for real wrongs like slapping, sneaking, or deceiving and the like. Then it will carry weight and mean something. Real wrongs must be met with severe punishments, such as depriving the child of some cherished possession.

Even a baby as young as a year old feels isolation. One of our little ones was forming the habit of throwing herself back in her high chair and screaming all during mealtime because she didn't get things just as she wanted them. She was *cured* in less than a week by her father's taking her, chair and all, to the kitchen the minute she began and leaving her there behind a closed door until she stopped. How long did she cry? At the most, two or three minutes, and less and less each time, until she gave up the habit entirely.

Care must be taken to go to the child as soon as the storm passes, or he will begin to cry again from a feeling of neglect.

The isolation method of punishment takes time, but any kind of punishment takes time except the ever easy slap and shake which do so little good and soon breed in the child the fear of physical violence.

By a little wise thinking and skillful management it is often possible to avoid punishments entirely. One method is to avoid the issue by diverting the attention. Another simple preventative is to explain actions and happenings to children. Even two and three-year-olds can grasp much more than most people suppose if it is only told them in language they can understand. Explain what is going to happen and why they should act in such and such a way; explain what did happen and why you asked them to act as you did. Help

to trace an action and establish a connection between effects and cause.

Of course, explanation may be carried to excess. Sometimes instant and unquestioning obedience is necessary for safety. Positive commands will always be obeyed if children know that as soon as possible explanations will follow. When a grown-up obeys blind orders, he expects that the reason for them will be explained to him later. Why should not a child expect the same treatment?—Mrs. Laura Willard Lawrence, in Government Bulletin.

### The State Should Protect the Child

"Every child should have normal home life, an opportunity for education, recreation, vocational preparation for life, and have moral and spiritual development in harmony with American ideals." The importance of home care and the necessity of adequate family income should be emphasized. The necessity of State supervision of all institutions and agencies caring for children is being stressed. The conclusions of the White House Conference of 1909 concerning the care of dependent children was reaffirmed at the late conference. It is stated that "the child of illegitimate birth represents a very serious condition of neglect and, for this reason, several safeguards should be provided for these children."

Contributions from leaders in juvenile court work and from other fields of public and private charitable endeavor are presented in the volume, *Standards of Child Welfare*, which may be obtained through the Children's Bureau, United States Department of Labor, Washington, District of Columbia.

### Reform and Not Punishment

May an outsider be permitted to say a few words in regard to the moral conditions as they exist at the present time? It seems to one who looks on from the outside in all cities of any size, the real culprits are shielded, while the poor deluded wrecks, who are in many cases blameless; are the ones to receive the punishment. It has been found that the great majority of the young at least, who are classed among the criminals, are irresponsible, weak-willed, feeble-minded, or physically incompetent. You cannot blame the narcotic or alcoholic habituate for resorting to any means in their power to get the drug that is a necessary ingredient to their physical being. To remove these drugs from them at once—makes living a perfect hell to them. Don't blame them if they commit some overt act while in this condition, but put the blame where it rightly belongs—on the state or nation. Such laws should not be passed unless some means are provided to take care of these unfortunates. They are sick and need medical treatment. Some of them can be cured and made self-supporting, while others need institutional care all their lives. The state or institution that takes these cases under control cannot hope to effect a cure in a day, month, or even year. The patient must be treated as sick and kept under care in a hospital for this purpose until cured, and if incurable, handled in the same way as are the insane.

As long as our Government will permit undesirable physical and mental incompetents to marry and bring defectives into the world just so long will our police courts be crowded with criminal and noncriminal defendants. Let us have more common sense and less law and we will go far towards reclaiming practically every "bad boy." As an instance of

this you are referred to the act of the Pittsburgh moral court. The magistrate, Tancard de Wolf, is not a lawyer, and some of his acts, while based on common sense, would be exactly contrary to the legal view. Much of the legal red tape has been discarded and old ideas of punishment have been set aside, with apparently ideal effect.

Punishment, as we all know, many of us from experience, embitters, but does not amend the boy, man, woman, or girl. The aim of this Pittsburgh morals court is to make it physically impossible for the boy to commit an offense a second time. This end is attained by changing the entire environment of the boy or girl and placing them in an environment that is wholesome, so that their viewpoint of life may be broadened and clarified, rather than the environment incident to the jail or reform school. The judge makes it plain to the boy or girl what the consequences of continued wrongdoing will be, and points out how much more pleasure and self-benefit will come to them if they act upon the square. For instance, when lawlessness breaks out in any section, he takes it as indicative that a recreation center is badly needed there and his recommendation to the city for such a place is promptly approved. A normal outlet for the surplus energies of youth must be afforded if lawlessness is to cease. He is assisted by a volunteer organization of "regular fellows," represented in the court room by two men, one representing the Catholic church, the other the Protestant. When a boy is brought into the court the judge and his two assistants question him, without formality, without legal phraseology, in fact, it is simply a home council, the boy taking an active part in the council. He is made to think that he is among friends who will protect and not punish him. He is then turned over to these two men and inside of 24 hours a responsible business man (one who is not afraid to take him into his home for fear of contamination), calls on the boy and assumes responsibility for straightening out the youngster's life. He finds a job for the boy, keeps in close touch with his family, and works to correct any conditions in his home or elsewhere that may be unwholesome.

Girls are handled the same way, only it seems harder to get those women, who are so loud in their protestations against the social evils, to act out their preaching. They are afraid that their person might be contaminated, if they act only afar off through a monacle. The results in Pittsburgh have exceeded the expectations of its founder and sponsor. Only subnormal lads appear a second time in the court, as a general rule, and these should be placed under institutional care, according to the degree of their abnormality. Normal youngsters make good. By changing the boy's or girl's attitude toward life before they become incorrigible, they are started on the road to good citizenship. This is a system that we believe will work to a great extent at all ages, if the person is normal; if they are not normal they need institutional care and treatment.—H. T. L., in *Omaha Bee*.

### Purity

The word *purity* means to us almost more than we can comprehend, and yet, in spite of its great importance, we are sorry to say it is a something which is rarely mentioned nowadays. The words *purity* and *modesty* have almost become obsolete, it would seem, and if a mother should suggest them to her girls, she might be assured that they are virtues of the past, or, in other words, "old fogyism."

We are sure that the time is here, however, when many things must not only be mentioned to our young, but impressed upon their minds in such a way that the evils of

the present day may pass them by. We should all be concerned with the importance of those factors which will make for the betterment of our children, for the proper place for them to receive the correct light upon life and its problems is in the home, through the careful and prayerful efforts of the parents, who, in their sacred offices, hold the keys to the souls of the young.

We all agree that this correct training should begin at a very early period in a child's life, at the mother's knee, or the home fireside. There, lessons of purity, modesty, and virtue should be taught, as well as the valuable ones of discernment and self-control. Purity of thought, modesty of action, and chastity of speech should be recognized as essentials to right living, and a mother who seeks to bring her little ones up to their highest possibilities cannot overlook the necessity for impressing these upon them. We all desire that our children should develop the very best traits of character—those which should qualify them to take a worthy part in the noblest of life's purposes.

Surely a mother, better than anyone else, can see to it that her girls are dressed modestly, and not allowed to wear extravagant, suggestive styles which she, herself, would blush to wear! And then the girl's speech, and her voice! Do all girls, we wonder, realize how much their words and accents betray of their real characters—their inward lives? The worst and the best traits are often emphasized perhaps all unwittingly, by a girl's conversation. What a joy it is to hear a girl talk in a calm, quiet, well-modulated voice, free from slang or vulgarities, without boisterousness or light-minded suggestions! We can feel sure that such a girl has had the companionship of a loving, thoughtful mother, whose bequeathment to her daughter in this regard, is more valuable than silver or gold.

A girl who, on the contrary, has not had the privilege of an inheritance of refinement, nor that of the best association, can do much towards overcoming those handicaps, and acquiring the poise and good taste which is but the "outward sign of inward grace." Anything can be overcome by the girl who persists in trying, who is watchful and prayerful. She might ask the advice and assistance of some kind woman whom she admires, who will help her to cultivate the lovely and lovable disposition she so much desires. As a minister said, in a sermon on morals, "It only requires stamina and backbone," and girls, don't think, for a minute, that you will not need both of these. You will, if ever you make a success of life, for the enemy of our souls is ever alert to destroy the overconfident or the unwary.

We repeat, you can cultivate any character you desire, but you must understand that the outward semblance of what you would be must come from *being that thing!* Pure thoughts will give rise to pure speech; modest thoughts will be reflected in modest actions. Gentleness of thought will bring about gentleness of manner, and by constantly watching and controlling your temper, you will attain to uniform kindness and cheerfulness. Think kind thoughts, and you will become a blessing to all, because of your habitual consideration and unselfishness. Be kind to everybody, the old and uninteresting as well as the young and attractive. Especially be kind to your mother, who has given the best years of her life for you, caring for you in your helplessness, and training you in right paths that you may grow up in honor. A good mother is the best friend a girl ever had, and her advice and counsel may be depended upon, for she has only your welfare at heart. Many a heartache would be spared young people, could they but believe in their parents, and trust securely in the counsels given by them. Good parents are entitled to your consideration, your com-

panionship, and your highest regard. The best you can do is not too much, and it will be a comfort to you, some day, to know that you gave that respect and love before it was too late, for

"It was your mother who made home happy for you!  
Through all the long, sad years  
She toiled on, and never stopped to rest  
Until they crossed her hands upon her breast—  
And closed her eyes—no longer dim with tears!"

MRS. JOHN PRESTON.

MAZOMANIE, WISCONSIN.

## LETTER DEPARTMENT

### *Curtis-Chism Debate*

The Curtis and Chism debate is a matter of history. On the 12th of this month Brother J. F. Curtis and Elder J. W. Chism began a debate and church propositions were discussed.

The Church of Jesus Christ of Latter Day Saints was on trial first. Elder J. W. Chism took up a great deal of his time reading from Hyde's History of Mormonism. He used all the histories that our enemies have written against the church, and tried to brand Joseph Smith as a very mean man. Brother Curtis showed by the testimony of thousands of men and women that knew Joseph Smith that he was a noble Christian man.

Elder Chism took some very peculiar positions. He said Christ would never set his feet on earth any more. Brother Curtis read to him the statement made in Zechariah 14: 4-6, stating that Christ will stand upon the Mount of Olives, and the mountain will be divided, and half go north and half south. Chism said that was fulfilled while Christ was on earth. Brother Curtis showed from many other Scriptures that Christ was coming on earth to take charge of his kingdom and reign with his Saints.

Another peculiar position Elder Chism took was that ancient Israel would never be gathered back to Jerusalem, and that David's throne that Christ was to sit on was in heaven.

When the poor little Christian Church came on trial it was sad to hear its pedigree. Brother Curtis had the history of its birth, its organization, how they named the poor little institution, and when the first baptism was performed by Alexander Campbell, of how he went out on a root in the creek and had his candidates walk out in the water to their necks, while he pushed their heads under the water. Brother Curtis read from their own books that God was notified not to have anything to do with this institution called the Christian Church.

All this brought fire from those who are looking to this institution for salvation, and it looked for a while as though we were going to have a rough debate, but all soon quieted down, and the debate went on nicely. The Christian people wanted to rule out all of their books, but we had a fine man for a chairman—Mr. Alma Moore of Fort Towson. Indeed he was a noble man and wanted everyone to have justice, and he gave it to all concerned. So the book was introduced, and when the death knell came, then came many sad looks.

To say we had a victory would be putting it mildly. Brother Curtis is a noble servant of the Lord, and a fine

debater, and by the help of God's divine Spirit, he is able to confound all enemies of truth.

Our chairman did not belong to any church, but he enjoyed the debate. He said his soul was delighted to know he had heard the gospel of Jesus Christ, and my prayers are that he may accept it some day.

Elder Chism's moderator was Elder Foster of Fort Towson. He is a nice man, and he and I got along splendidly in the debate.

Two were baptized next morning after the debate closed, and I believe many others are near the kingdom.

The chairman, to show his appreciation of what he enjoyed during the debate, gave Brother Curtis a ten-dollar gold piece, which he had had for twenty years.

The Saints in the vicinity where the debate was held did all they could to make it a success. They spared neither money nor time. Indeed there are noble Saints in that vicinity.

So may the gospel roll on until all the honest in heart have heard it, and Zion be built up and our Savior come and reign with his Saints. Then our warfare will be over and we will be at peace. May God speed the day.

Your brother,

E. A. ERWIN.

### *A Vision in Answer to Prayer*

I saw the Lord come down from heaven to a beautiful temple. There was a beautiful paved road from it. I then went to the temple for shelter as there was a terrible storm on. My thoughts turned to my children. I asked, Where are my children? A voice said that they had been changed in a moment, in the twinkling of an eye.

As I stepped to the door of the temple there stood the Savior. I kissed his cheek, and then his feet, and then his robe. As I rose the door of the temple opened and Jesus said, Enter. On entering I saw a large table and a man at the head of it. He had a long, white beard. I stepped to him and asked him if he was John the Baptist. He answered, "I am Lehi." I asked him about baptism, and my parents, and my husband. He told me that an angel would be sent to them to guide them.

As I looked at the building I said, "This temple is built on a rock." Then Lehi answered, "Some men built their house on the sand and when the flood came it fell. But this house is built on a rock and shall stand forevermore." He confirmed this bringing his hand down smartly on the table.

I then went out of the temple and on returning I walked down the aisle singing "Redeemer of Israel," when all joined in with me.

*Dear Saints:* As the vision was very long, for the want of space I only have given the important part of it for publication. At the time I received the vision, I was praying to know if this was the true church. I did not know who the Prophet Lehi was, and kept the vision to myself for some time, as I wished to find out who Lehi was. I had been convinced of the work, hearing Brother A. Miller in his sermons, yet I wished some evidence.

On June 15, I heard a sermon on the Book of Mormon from Brother A. Miller. At times I was carried away in my mind in this sermon and when he came to speak of Lehi leaving Jerusalem, and the good work he did in his journey and on this continent, I was caused to rejoice as I had found out who Lehi was.

The next day, June 16, I told Brother Miller the vision:

I saw his eyes fill with tears as he said, "It is of God." I asked for baptism and on June 22 he baptized me, and now I wait my confirmation when an elder comes here.

I am thankful to the Lord that he gave me the vision, and that he used his servant to reveal to me who Lehi was. I trust I shall be faithful to my covenant and some day see my Savior and that dear old prophet, Lehi, as I shall know him when I shall see him again.

Your sister in the truth,

MRS. MARY CARTER.

PORT ARTHUR, ONTARIO.

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### The Lamoni Stake Reunion

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Some things we would like to make mention of. First, the grounds were more beautifully dressed this year on account of so much moisture in the spring.

And then the splendid behavior on the part of all who attended, as to not need policing as in former years.

The musical numbers rendered by both individuals and the choir were beautiful. One number especially we would mention, as to its beauty and also as being out of the ordinary, was a song by Sister Lucy Smith Lysinger, accompanied by Sister Audentia Smith Anderson and son Duane. The words were one of Sister Vida Smith's latest poems (so you see it was a Smith number), and was much spoken of as being sublime and beautiful.

Another thing we noticed was the simplicity in which our sisters dressed this year, gingham or its equivalent being in the foreground. Sister Audie, or perhaps as well known by Sister "A. A." [Audentia Anderson] appearing the most of the time in this fabric, others of note did likewise.

And again, the relief we mothers enjoyed this year of not worrying about our little boys, as they were so well taken care of and so much enthused with the Boy Scout movement, conducted by Brother Orrin Moon and Forrest Roberts. The little fellows were anxious to go to the reunion because they had something *special* to do.

And at the young people's tent! What grand spiritual prayer services they had, and the afternoon programs where Sister Vida Smith, Alice and Bertha Burgess, and Sister Luella Wight were so entertaining. The girls say they were splendid.

And so we could go on writing at length of the good things at our reunion, but will leave the rest for some more able writer. There is usually so little said or seen in our pages of the Lamoni Stake reunion, and so many want to know about it.

A SISTER.

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### Lamoni Stake

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The work in the stake and in the central place looks prosperous and healthful. There seems to be nothing spectacular in progress, but the impressions one gets are good.

The impetus given us by the recent excellent reunion, the coming of more pleasant weather, the beginning of the school year, all conduce to united and strenuous efforts.

We are pleased to see such fine looking young people enrolled in the new missionary training course at Graceland. Already they have been meeting and passing various tests preliminary to the real heavy work to come. The course is a heavy one, the intention being to make it intensive and of the utmost value to those selected for the work. Seventeen are here of those chosen by the committee, two having

to drop out because of illness. Others are here and coming to take the course on their own initiative, deeming it of special value to them. In the intelligence tests given them some records were broken. One of the young brethren made 186 points of a possible 212, while the highest previous record at the school was 176 in a tie by two last year. As a whole the new class averages higher than most groups of the size. And it is also of interest to note that as a rule, those with the most schooling ranked the highest, though certain individuals ranked higher than the average in their group.

The usual four ward meetings and the young people's social service are being held on Wednesday evenings. In addition, there is the social service on Sunday afternoons and at the homes for the aged on Wednesday evenings.

The publicity committee of the branch have recently installed an encased announcement board on the busiest business corner of town, and are keeping all church activities announced. With this addition to the liberal space given by the local newspaper, nearly everyone in the entire community may be reached with the announcements.

We are pleased to note that for Sunday the 31st, five of the new missionary class are engaged to fill preaching appointments in this and surrounding communities. This will keep them in touch with the people and allow the people to get acquainted with them.

The combined Religio-church services in the park on Sunday evenings are continuing. In the second series of subjects taken up by the speakers are three, two of which have already been delivered: "The Saint in the home," by D. T. Williams; "The Saint in society," by S. A. Burgess; "The Saint in school," by G. N. Briggs. These services are well attended and considered a success. The Religio puts on the program features.

A series of two-day meetings are to be held in the stake soon. They will no doubt be announced. They are called two-day meetings, but in reality begin on Friday evening and continue over Saturday and Sunday. D. T. Williams is the special sponsor of these meetings.

College opens on the fourth with a fine prospect for a large enrollment and a successful year. Though the dormitories were fully engaged long before now, the homes of Lamoni are being thrown open to students, and it is likely some suitable accommodations will be provided for all.

E. D. MOORE.

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DALLAS, TEXAS, August 19, 1919.

As a branch we have been dragging behind considerably in the past, not doing as much for the cause of Christ as we could have done, for several different reasons. But I think the time has come that our little branch has set a new mark and is trying to work to that end.

We had with us a few Sundays ago, Brother Banta from Houston, and his sermons were enjoyed by everyone who attended. While here, we had a business meeting and re-elected officers for the ensuing term. We have as our presiding officer Elder W. R. Standefer, who is a fluent speaker. We also have Elder Moore, one who is very devoted to the church and indeed a noble speaker. We are so glad to see the branch take new life, and trust that God's Spirit will be with us all, and direct each one, that we may make this among the most lively branches in the district.

Our little band is striving to come forward with our Christmas offering, and I know we will do so. So look out for us in the future. Our branch is trying to be such that when visiting missionaries come into our midst we will have

something to be proud of. We have had some very active members with us who have done much for the upbuilding of the work at this place, but they have been placed in other fields of labor. We ask God's richest blessings upon them that he will always be with them. The Lord knows best.

We have our meetings as usual: Sunday school at 10 a. m., preaching—11 a. m., Religio—6.30 p. m., history class—7.30 p. m., and preaching again at 8.30 p. m. Also have our Wednesday evening prayer meetings, which are enjoyed by all.

BRANCH CORRESPONDENT.

WATERLOO, IOWA, August 18, 1919.

*Editors Herald:* The Waterloo Branch, "the baby" of the Eastern Iowa District, is growing upward we hope in spite of many obstacles and trials. Recently we purchased two splendid lots on which stood a little old stone building sixty-four years old. We are with hard work bringing this little stone building into a beautiful state of repair and expect to occupy the same the early part of September. We are poor, hard-working people, but we know God will still continue to bless us if we continue faithful as he has so bountifully done before. One good sister has given her organ for the cause, another a stove, and still another young sister has made a beautiful pulpit from the boards derived from the wreckage of an old organ which was in the building. Brother V. A. Hall, our branch president, is a young man of energy and high ideals, who has done much to make this branch what it is. He and Brother W. H. Hinds with their strongly opposite natures, one of impetuous enthusiasm and the other of calm deliberation keep the equilibrium of the branch in good shape. We thank God for all earnest workers and pray that others may more fully sense the gravity of saving souls, which is the hub of our activities.

Many persons in the vicinity of our prospective church are anxiously waiting for its opening. Several children have expressed the desire of attending our Sunday school.

Our hearts were made glad and thankful by the baptism of a young brother recently. This young man has a work to do for the Lord if he keeps the faith.

There are many men out of work in this city because of labor conditions. Surely men's hearts fail them when they see these conditions coming on the world. Oh, we have so much to be thankful for when we are privileged to be in the kingdom with its manifold blessings!

Realizing my own unworthiness and foolishness, I ask the prayers of those who read these few lines, that I may ever follow in the footsteps of Jesus.

A striving sister in Christ,

MYRTLE GRAPES.

AKRON, COLORADO, August 24, 1919.

*Editors Herald:* The work in this part of the Lord's vineyard has been progressing very nicely in the hands of Brothers J. Charles May and James A. Thomas. Though the harvest has not been abundant the fruit is of excellent quality. Two new openings have been effected in this immediate locality and three earnest souls have entered the fold.

Some four months ago while directing the music in the Methodist church a young lady in the choir asked me a couple of questions that opened my eyes to the fact that there were people who were actually seeking the kingdom of God. They were as follows: "Do you think that baptism by immersion, administered by one who believes in several modes of baptism will be accepted of God?" "Don't you think the

Christian Church comes nearer being patterned after the church that Christ established while he was here on earth than any other?"

A young man in the same congregation in a casual way, expressed his desire to sometime become a preacher. I think he has been spoiled now for a preacher for any organization save the one teaching the gospel of Christ in its fullness, though he has not yet expressed his desire to unite with the church. I began talking with these young people and with one or two others who seemed to be interested, and soon found need for official assistance. I wrote my brother James at Wray, asking him to come. We procured a schoolhouse six miles from Akron for Sunday services, and he did some fireside work between times. Brother May joined him later, and as a result of the efforts the young lady mentioned above, Sister Helen Zapf, was led into the waters of baptism. Sister Zapf was present at a prayer meeting prior to her baptism, and in an effort to prove to her own satisfaction the truthfulness of our religious belief made this statement: "I don't understand why God would send his Spirit to encourage you in your meetings, as he did in that one, if you were not representing his true church."

Later two others in the neighborhood of the schoolhouse, Brother and Sister Ervin Parker united with the church. These three are firm in their belief, and in the prayer meetings testify so positively that they know this work is true.

Brother Coral Willis, president of the Wray Branch, and Brother and Sister Reno Auld of Otis, together with those mentioned above, ten altogether, assembled in prayer and sacrament service at my home two weeks ago. The Spirit of God was certainly with us. Everyone took part in both prayer and testimony, including the one who has not yet come into the fold, and never have I seen a band of people who seemed to enjoy themselves more than did this little group of Saints.

Last Sunday we held another prayer meeting, and had the pleasure of having Sister May with us. Needless to say another spiritual feast was enjoyed.

On Monday evening we met for the purpose of organizing a home class, and our first meeting is to be held this afternoon. Six of our local Saints who, we believe, will be in regular attendance, were present at the organization. It is quite possible that four or five others will be in position to meet with us frequently.

Last Sunday evening the brethren held a farewell service at the schoolhouse prior to leaving for the reunion at Fort Collins. About sixty were present. Special music, including a duet in Tahatian by Brother and Sister May, was a part of the evening's program, Brother Thomas preaching the sermon. After the services a gentleman asked the boys if they objected to them taking a collection. It was explained that we do not attempt to encourage collections, but that if they cared to do so it would be all right. The result was \$24, which solved the question of railroad fare to the reunion, a question that had been made a subject of prayer a day or two before.

Brother May and Brother Thomas have been doing some very effective work in the musical part of their programs, and their sermons have been filled with the Holy Spirit. In fact, it has recently been said of one of them, "He seems to have so much of the Holy Spirit with him." They certainly make a good team, and one man said to me this morning, "We sure miss the boys."

They have also been holding meetings at Dillingham, about thirty miles south of Akron, and two were recently baptized there. The meetings held there were during the busy harvest

season, and it was seldom that the crowd could assemble for preaching services before ten o'clock, and the baptisms took place at midnight, after one of their regular evening sermons.

The people here are looking forward to their return for a series of meetings, which we hope for the latter part of September.

Yours in gospel bonds,  
D. O. THOMAS.

PITSMOOR, SHEFFIELD, ENGLAND, August 3, 1919.

*Editors Herald:* The conference of the Sheffield District convened in the Saint's Chapel, Revell Street, Claycross, Derbyshire, on July 12 and 13. Conference business session was in charge of the presidency of the district, and the Saints of all the branches turned out in force. I believe it was a record in point of numbers, there being over sixty visitors present on Sunday.

Elder Charles Cousins, district president, was the speaker at the morning session. We again had the pleasure of the company of Brother and Sister John Schofield, along with Brethren Meredith and Thomas Kendrick; the last named Brother now resident in Sheffield.

The reports to hand indicated that the spirit of progress was in our midst, and the desire was manifest on all hands to heed the injunction to come up higher.

High Priest John Schofield, of Birmingham was in charge of the afternoon fellowship meeting, when the spirit of worship was present to a large degree. There was a baptism between the afternoon and evening services—Doris Arber, the youngest daughter of the writer was inducted into God's kingdom, the confirmation taking place at the same time. Brother Abel Hall baptized our young sister. A life of usefulness was promised, provided our sister heeded the admonition of the Spirit, coupled with the instruction received from her parents.

Brother Abel Hall of the missionary force was the speaker at the evening meeting. Thus closed one of the best conferences ever held in this district.

In behalf of the district,  
G. H. ARBER, *Secretary.*

6 Cranworth Road.

GROTON, CONNECTICUT, August 3, 1919.

*Editors Herald:* Our reunion at Onset, Massachusetts, closes to-day. It was my privilege to attend eleven days, and we enjoyed a spiritual and social feast. Our testimony meetings were all good, the gifts being manifest in nearly every one. Among those that preached were Richard Baldwin, C. Ed Miller, recently returned from the islands, Bishop Lewis of Australia, Apostle Gomer Griffiths, Elder Hull of Attleboro, Massachusetts, John Sheehy of Maine, and Elder Gleazer of Pennsylvania, and a host of local preachers. Our lovely surroundings were conducive to spirituality and we were all edified.

The health of the campers was generally good. One prophecy, given through Sister Lucy Sears, said that the Lord was pleased with the young and that their play was like the songs of the birds to him. It was a common sight to see the little ones hand in hand with Brother Griffiths, and other of the elders. A number were baptized before I went home last Wednesday.

Bishop Bullard of Independence, Missouri, gave a good talk to us along the line of duty in temporal things. It was with sorrow that I separated from them Wednesday morning and started home to New London, one hundred and

fifteen miles away, where we arrived at 4.40 p. m. to find all well.

We are expecting some of the ministry to visit us ere long and hope to see something done here along spiritual lines. Our reunions are a source of spiritual and social uplift, especially for us scattered Saints, and we were made to long for the time when we should be gathered in Zion.

Praying that God will give spiritual strength and wisdom to those in authority to that end, I am,

As ever, yours in the restored gospel,  
THOMAS G. WHIPPLE.

COCHITUATE, MASSACHUSETTS, August 25, 1919.

*Editors Herald:* I do not want to miss a copy of my paper as I am isolated from any church just now. Am a member of the Brockton Branch, but as my husband is blind I cannot leave him to go as I used to, so the *HERALD* and *Ensign* are my only means of hearing the gospel. I am strong in the faith, and my faith in my heavenly Father has done great things for me and my husband, who is also a member.

Yours in bonds,  
MAY ARMAND.

### CRITICISM

(Continued from page 860.)

race, is that at last, justice will be done to all, that is, just criticism or judgment, will be passed upon all.

We should as a people sense very clearly the need of constructive criticism, in civic affairs and in the church. We want men who can think clearly and independently. Just criticism is founded upon knowledge.

In the case of Lincoln, it is said that he suffered more from attacks behind, from those who should have supported him, than he did from his opponents in the South or elsewhere. Also in the case of McKinley, he was attacked more by democratic papers than by the press of Spain. And again recently we have the sight, in the case of President Wilson, of the numerous attacks from the opposition party, the supposedly American party, attacking what the head of the Government was trying to do so severely as to give aid and comfort to the enemy. Yet this was permitted to pass.

We seriously question that we need in the church, constituted opposition. In fact, we are of the opinion that we do not. By this term we mean a body of men who, while they may pass by the larger part of the matter presented, yet are watching critically always for every fault and consider it their place to do everything that can possibly be done always in opposition. Distinction should be drawn between this regular, continued opposition, and the critical attention which any measure warrants, and which it should receive before adoption by the body. This critical attention may be undertaken in a fair and kindly spirit, and so it may be seen that there is nothing of animus in their discussion. This is as it should be.

S. A. B.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

**EASTERN OKLAHOMA.**—August 2, 10 a. m., at Fort Towson, Oklahoma, District President J. C. Chrestensen in charge. Branches reporting: Manchester, Winthorpe, Haileyville, Grannis, Wilburton. Seven of the priesthood reported. Fanshawe, Oklahoma, chosen as place of next conference, time to be fixed by district president. Election of officers: J. C. Chrestensen, president, J. E. Kelsey, secretary-treasurer.

**WESTERN COLORADO.**—At Bayfield, August 16 and 17. District President Amos T. Higdon was in charge. A large number of nonmembers attended and were especially interested in the preaching services. E. N. Slick was ordained to the office of priest and John T. Scannell to the office of elder. There were four baptisms and five children blessed. J. D. Curtis and O. E. Sade were present and presented the gospel story in a powerful way. John T. Scannell.

**SEATTLE AND BRITISH COLUMBIA.**—August 5, 1919, during the time of reunion at Bellingham, Washington, District President J. M. Terry and W. M. Aylor, presiding, F. W. Holman secretary. Bishop's agent's report showed a total debit of \$2,730.50 and a disbursement of \$2,364.73. District treasurer's report showed a debit of \$126.43 and an expenditure of \$55.23. Branch statistical reports showed: Seattle with a membership of 329, loss 1; Roslyn 37; Centralia 184, gain 18; New Westminster 94, gain 8; Chilliwack 49, no change; and Bellingham 46, gain 8; making a total of 735 for the district as reported, and a grand total of 782, with disorganized branches: Tacoma, Castle Rock, and Nanaimo added. Ministry reporting: 9 elders, 2 priests, and one deacon. District officers elected for the ensuing year: J. M. Terry, president; C. N. Heading, vice president; F. W. Holman, secretary-treasurer; G. R. Brundage, member of gospel literature board; Harold Premo, member library board; Orville L. Opplet, chorister, and F. W. Holman, member auditing board, for three-year term. John Hartnell was sustained as Bishop's agent. Bellingham selected as the place for reunion in 1920. G. R. Brundage, John Hartnell, and Jacob Berringer elected to serve together with the district presidency, as reunion committee, with power to appoint such others as thought needed by them. By resolution, the raising of a tent fund was started, realizing \$55.82 in contributions and subscriptions, John Hartnell made custodian of said fund. Seattle was selected for the coming February conference, at the call of the district presidency. All who may desire to be transferred from the disorganized branches of Tacoma, Castle Rock, and Nanaimo, will please apply to the undersigned. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

### Conference Notices

Florida, with Alafloa Branch, eight miles south of Brewton, Alabama, 10 a. m., October 3. E. N. McCall, secretary.

Central Michigan, at Whittemore, September 27 and 28. Branch secretaries should get reports to Elsie Janson, Rose City, before that time. Some of the brethren of the leading quorums are expected to be with us. As the gathering is expected to be a large one, come with full baskets, as was voted at last conference. Matthew Umphrey, president.

### Convention Notices

Central Michigan Sunday school September 26, 2 p. m., at Rose City. Gladys Umphrey, secretary, Bentley, Michigan.

### Quorum Notices

Northern Michigan quorum of elders at Boyne City, Michigan, September 20 and 21. All elders requested to be present. E. S. White, president.

### Notice

*To Branch Presidents of Northern California:* To meet the expenses of the district, it is necessary that each do his share. Quarterly contributions can be made as follows: First quarter, January 1 to March 31; second quarter, April 1 to June 30; third quarter, July 1 to September 30; fourth quarter, October 1 to December 31. Some of the branches are

always punctual, others are not. This is not a complaint, but a reminder. Please send your contributions to me. C. A. Parkin, treasurer 579 Fifth Avenue, San Francisco, California.

### Reunion Notices

Florida, at the Alafloa Church, eight miles south of Brewton, Alabama, October 3. E. N. McCall, of reunion committee.

### Reunion Calendar

(The figures in parenthesis give the page of the HERALD on which details have been given.)

Northeastern Illinois, Plano, Illinois, August 29 to September 7 (553).

Southwestern Oregon, Myrtle Point, August 29 to September 7 (759).

Florida, Alafloa Church, eight miles north of Brewton, Alabama, October 3. (878.)

### Addresses

Elder R. D. Weaver, Box 35, Cameron, Missouri.

### Information Wanted

The Pittsburg, Kansas, Branch, desire information as to whereabouts of the following: Louis H. Bradshaw, John W. DuBoise, Violet Gass, Arminda D. Harmon, Sarah Arminda Harmon, William Henry Harmon, Loretta Urmal Harmon, Bessie Hammon Ray, Jess Ray. Address A. R. Gilbert, branch secretary, 112 West Jefferson Street, Pittsburg, Kansas.

### Book Reviews

**A SAMPLE CASE OF HUMOR.**—By Strickland Gillilan, \$1.25, Forbes and Company, Chicago. The author is a humorist of the type who arouse our risibilities yet leave us more thoughtful and serious from the experience. In other words, the introspection caused by reading such a book as this new one is worth far more to one than the price would indicate. Speaking of humor's purpose he says: "Yet there is a purpose far higher than mere tickle, in humor. A healthy laugh is a blessing. But humor should have a more lasting effect. It should teach us optimism. Optimism is the opposite of pessimism. Pessimism—well, it is the least sane of all the human characteristics." The "sample case" idea in the title is shown in the various sorts of humor he presents, all sane and well-balanced and wholesome.

**THE MAN WHO DISCOVERED HIMSELF.**—By Willis George Emerson. Forbes and Company, Chicago, \$1.50. This novel is based on an inspirational theme and cannot fail to enthruse those inclined to minimize their possibilities. In the fight for health, the hero regains it and much more, the whole situation, with its contrasting unpleasantnesses proceeding with increasing interest to a strong climax. If the author had not seemingly strained himself to force the use of tobacco and wine on the hero who evidently was not so inclined, it would be a story to meet with our entire approval. We who have tried it, know it is possible to sound the depths of comradeship or genial friendship without recourse to the filthy weed or the glass that sparkles. These features do not spoil the story for the discriminating, but largely disqualify it for universal recommendation to our young people.

### Our Departed Ones

**RAMSHAW.**—At Union, Cass County, Nebraska, August 19, 1919. Sister Agnes, daughter of Brother and Sister William Ramshaw, aged 20 years, 6 months, and 13 days. She had diabetes for some months but died unexpectedly when away from home. She was a worthy Saint, dutiful to her parents, and beloved by many friends. Her body was brought home to Lamoni and laid to rest. The services were in charge of D. T. Williams, sermon by H. A. Stebbins. Agnes was born at Ellenboro, Grant County, Wisconsin, in 1899.

**GARRETT.**—Albert L. Garrett died from an accident while sawing at a mill, August 21, 1919. He was born October 8, 1881, at Benton, Saline County, Arkansas. Married Miss Pearl E. Taylor of Saline County, Arkansas, August 17, 1901. Baptized at Hot Springs, Arkansas, October 16, 1918, by E. A. Irwin. Lived a faithful and brotherly life. Leaves to mourn, wife, 5 children and a host of relatives and friends. Interment in Pleasant Hill Cemetery. Sermon by T. A. Donathan.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa. Entered at the post office at Lamoni, Iowa, as second-class mail matter.

PRICE, \$1.75 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words.

**CAIN.**—Nina Cain, wife of Brother G. J. Cain was born November 13, 1872, in Fountain County, Indiana; died August 4, 1919, at her home in Indianapolis, Indiana, aged 47 years. Sister Cain was baptized September 13, 1914, and remained a faithful member, until death. Funeral in charge of J. E. Matthews of Columbus, Ohio, and burial in Crown Hill Cemetery. A husband and numerous friends are left to mourn.

**FRANTZ.**—Vivian Maude Frantz, daughter of Addison and Maude Frantz, was born September 22, 1907, at Chicago, Illinois. Died August 23, 1919, at 8 p. m. after a severe illness of several months. Vivian was baptized by H. P. W. Keir, at Chicago, May 27, 1917. Her mother and father deeply mourn her departure, and their grief is so intense that they are in great need of our prayers. Funeral August 26, 1919. Sermon by Frank F. Wipper.

FROM HERE AND THERE

COST OF LIVING

The *Commoner* for August, 1919, states that a Washington dispatch of August 7 shows that the cost of foodstuffs have advanced 88 per cent since before the war, some items 100 per cent or more such as sugar, pork, potatoes, cornmeal, flour, and lard. The past year alone food advanced 14 per cent.

Since December 1915 there has been an increase of 120 per cent in the cost of wearing apparel, 45 per cent in fuel and light, 125 per cent for furniture and furnishings, and 65 per cent for miscellaneous articles.

GOVERNMENT INSURANCE

The Government reports that during the war the number of applications for war risk insurance was 4,539,048, for a total of nearly 40 billion dollars; that the average policy was for \$8,740. The number filed in the active war period totaled 900 million. The premiums paid by men in active war period was 200 million. The net cost to the nation 700 million dollars. Over twenty-five thousand death claims were approved and over thirty thousand disability through service claims, a total of \$1,652,000 each month, or a little less than twenty million a year. Much of the insurance runs for twenty years; that is, the Government pays an annuity for that period of time.

NATURE STUDY IN SUNDAY SCHOOL

"Should a Sunday school class absent themselves from the sessions of the school for nature study, and if so, should they be marked present or absent?" was asked of the superintendent of the General Sunday School recently. His affirmative answer is found in the Sunday school department of the September *Autumn Leaves*, and should have a wide reading. In addition to this discussion, there are a number of other timely topics presented.

PLEASE SIGN YOUR NAME

Again we must insist that our contributors sign their names to the items sent us. It is not necessary to always print the names, but we want to know who is responsible for the information. Our rule is to pay no attention to anonymous contributions, but since we try to maintain a personal relation between the editors and the readers, we fear some might misunderstand. We have a letter from a brother who explains in detail the difficulties he has encountered, and desires the prayers of the Saints. For a great many reasons, we need the name of such a person, though there is no special reason why it should be printed, if the writer prefers to remain unknown.

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QUARTERLIES EARLIER

Everything indicates that the issuance of the various grades of Sunday school and Religio *Quarterlies* will be in ample time to reach the various schools in this land before the expiration of the present quarter. A strenuous effort is being made by all concerned, from the editors to the publishers, to get ahead of the present belated schedule, and these efforts are bearing fruit. Without doubt, the plan to issue these in sufficient time to reach foreign fields in time for use on the dates published will soon materialize. The publication of such large editions requires considerable time, and to get ahead means special effort, but things are hopeful all around.

The Bishopric Advocate for 1919

Every Member a Tithe Payer

LITTLE THINGS

"The street car companies get rich on small fares. The prudent man acquires knowledge by turning to profit the odd moments of the day."

The gospel can be preacher to "every nation, kindred, tongue, and people" by everyone paying their tithe no matter how small.

JUDGING

"Do not believe all you see. The tallest shaft in the cemetery doesn't always reach nearest to heaven." We might add that the man who gives the most is not always a better man

than the man who gives as the law of God demands—his tithe.

Think it over.

#### LECTURE COURSE ANNOUNCEMENT

The Extension Department of Graceland College has taken over the lecture board work and asks the cooperation of district presidents, branch presidents, Religio and Sunday school leaders, besides all who have the ability to deliver interesting educational addresses.

Officers in the various departments of the church are asked to acquaint their membership with the opportunity they have of obtaining this lecture service, and to communicate with the Extension Department.

The lecture work offers a splendid opportunity for service to men and women who are capable public speakers. Every reader of this announcement who has specialized in science, literature, history, child study, philosophy, sociology, economics, medicine, dentistry, hygiene, education, business, or other lines, and who can assist in this work should offer his or her services. Lecturers with stereopticon equipment and lantern slides are especially needed.

All concerned in this announcement are urged to communicate with the Extension Department, Graceland College, Lamoni, Iowa.

#### EDUCATION FOR EVERYONE

The Extension Department of Graceland College reports a steady increase in enrollments for the correspondence courses offered by the college. This department of our church college is offering a considerable number of very fine correspondence courses which should appeal to thousands of people within the church who desire to develop and become better educated but cannot attend school.

The following courses are being offered at present: Mathematics, language—Latin and English, history—ancient, medieval, modern, American history; commercial bookkeeping, commercial law, salesmanship, penmanship, commercial arithmetic; college and special psychology, history of education, principles of education, economics, sociology, logic, ethics, English, grammar, composition and rhetoric, English classics, public speaking. There are also offered the regular normal training courses for Sunday school and Religio workers; these include work in Bible history, Bible geography, Book of Mormon history, Book of Mormon geography and institutions, teacher training, and other subjects.

Everyone in the church should learn more fully about this opportunity for home study which is offered by their own educational institution, and should write at once for literature and information to the President, Graceland College, Lamoni, Iowa.

#### THE CAMP LOG

We are in receipt of most of volume 1 of *The Camp Log*, the camp newspaper issued during the recent joint reunion at Pertle Springs. The editor is Alice Myrmda Smith, with a number of reporters or contributing editors. It seems to have been issued in ample editions for the entire camp each day by the use of a mimeograph, and sold at one cent each.

In addition to short and pertinent editorials, there appear timely announcements, comments, and the little items that go to make up a newspaper of interest. Where carefully and conscientiously edited, these camp newspapers have proved to be indispensable in the larger reunions.

In notifying us of the change of his address from Trenton to Cameron, Missouri, Brother R. D. Weaver says: "I am well and happy in the work. Like the Far West Stake splendidly so far, and hope to make a success of my work

here. I attended the reunion at Stewartsville and met some very fine people there and had a very good time."

The Saints of Des Moines maintained an eating house on the grounds during the recent Iowa State Fair, and at last report were doing well, expecting to clear a thousand dollars. Last year they made seven hundred dollars.

#### "BACK TO SCHOOL WEEK"

During August we noted posters displayed in a number of prominent places urging the observance of "Back to school week," the movement being in the special interests of the Boys' Working reserve. On the posters were five very convincing reproductions of educational charts, which we learn were from originals worked out by President G. N. Briggs, of Graceland College, when he was in the employ of the United States Bureau of Education. They were originally used at the Panama-Pacific Exposition at San Francisco.

#### HERALDS WANTED

The editors would like to have some Lamoni Saint supply us with four copies of the HERALD that we lack for a special file. Phone, write to or see the editors so we won't need to get a lot of duplicates. We need two copies of January 9, 1918 issue, one of January 23, 1918, and one for October 30, 1918.

Sister (Mrs.) Bertha M. V. Converse, Box 133, Rexford, Montana, recently baptized, wants the addresses of some of the Canadian elders. She has lived at various points and desires to have her former friends hear the gospel. Those anywhere near the following places should write her: Westaskwin, Ponoka, Clanesholm, Stavely, Alberta, and Rocanville, Saskatchewan.

## WANTED At once

**Pressman, for two Miehle cylinder presses and two job presses.**

**Press feeder, for Miehle cylinder press.**

**For details write to J. A. Koehler, Manager**

**Herald Publishing  
House**

**Lamoni, Iowa**

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, September 10, 1919

Number 37

## EDITORIAL DEPARTMENT

### SQUARE BLOCKS

I may have in my mind a very splendid picture of a rose. But if I am obliged to attempt to outline and portray that rose with the aid only of square wooden blocks I convey to your mind a very inadequate idea of that which is in my mind.

That is the trouble with words. They are square blocks that we have invented to express our thoughts. They are very imperfect and we use them very imperfectly—all of which accounts for a great deal of the misunderstanding in the church as well as in the world.

It is true that some men are more gifted than others. With them language is both vivid and plastic, taking always the form of their thought—but most of us work with square blocks.

Fortunately, however, words are more important in logic than in life—if you can get what is meant by that. Men of scholastic mind are always very much interested in formulating exact definitions for every proposition—or rather in attempting to formulate exact definitions. That is proper, too, for definitions must accompany every attempt to analyze. But we repeat, words are more important to logic than to life.

The spirit of man, as well as the Spirit of God has a way of speaking over, under, between words—however you wish to express the thought. We are not altogether limited to square blocks.

My friend stands at the grave side of his little child. I come to him filled with sympathy but quite unable to clothe my feelings in words. All the fine big words have vanished away. Only a few common ones are at hand and they do not seem to mean much, under the circumstances. But something does speak through my halting phrases and reach his heart so that he is comforted and understands. Lips say little to ear; but heart speaks to heart so that the idea clumsily portrayed by my square blocks is expressed and comprehended.

There is something after all to the almost in-

articulate appeal with which we often end an effort to explain, "Well, you know what I mean, anyway."

History is full of instances where speech has produced astounding results quite out of proportion to anything that was put into words. Back of every impassioned utterance is a great reservoir of human emotion that bursts over the dam and gets away without being recorded. "Liberty, equality, fraternity,"—that was all the French Revolution put into words. But those three square blocks of speech were accompanied by torrents of emotion and cataclysmic action.

Analyze Peter's speech at Pentecost. Is there anything in it, so far as we have it in words, to a count for the astonishing effect produced at the time? But Peter was endowed with power from on high, as was promised. The spirit of Peter spoke much more than the lips of Peter could utter. The Spirit of God rode through and over and under his speech. It is well said that his hearers were "pricked in their hearts." There may have been logic there—but it was logic plus. There was something besides Peter's very hard and very square utterances.

So after all there must be a profound philosophy in the injunction that we shall not attempt to preach without the Spirit. Otherwise we may merely attempt to portray a splendid picture with the aid only of a few square blocks (some speakers have a bigger collection than others) and the result will be pitiful when it is not ridiculous, and so terribly, terribly monotonous. Without that peculiar unction from on high that gave wings to his thoughts Peter's pentecostal sermon might have put the whole audience to sleep. We suspect that people did go to sleep sometimes when Peter preached, but not at Pentecost.

A study of homiletics, rhetoric, logic, public speaking may help one a great deal in the arrangement of his ideas in an orderly and logical manner and in the selection and delivery of his sentences. But if that is all he has, men very quickly discover that he is merely playing in the pulpit with building blocks. They prefer to play with their own blocks on the street corner or in the club. After Jesus had taught the apostles for years, and when the mission field lay before them white for the harvest, as he

himself had declared, he yet said to them, "Wait, wait, wait."

Wait for what? Did they not understand the gospel message? Did they not have words—words—plenty of words, good words? Peter never lacked for words. The harvest was white. The laborers were few. Yet Jesus said, "Wait." Wait for what? "Wait till you are endowed with power from on high."

A certain well-known elder who left the church years ago felt that he could go on preaching without any trouble. He had been very popular as a preacher. He said, "Why of course I can go on preaching. All there is to preaching is to make up one's mind what to say and then get up in the pulpit and say it." Very simple. Yet as a matter of fact he had lost his power to preach and never regained it. The change was patent even to non-members.

Mark Twain once made a minister very angry of a Sunday when he said, "I have a book at home in my library which contains every word of your sermon." Mark referred to the dictionary. A pocket dictionary contains all the words that a man will need for a very good sermon—at least it has all that there are in the Sermon on the Mount. The Instructor has in small compass classified texts enough to supply scripture for a great many sermons on a great many subjects. Pattison tells all about "The making of the sermon." Well, what more does a man need? There are the words, there are the texts, there are the rules.

But every time a man goes into the pulpit, if he is a man of sense and modesty, he is likely to be appalled by the thought, "How am I to portray Christ with the square blocks at my disposal? The words come to him also, "Wait—wait—until you are endowed with power from on high." Jesus said, "My words they are spirit and they are life." And the promise was given of old, "I will make my words in thy mouth fire."

ELBERT A. SMITH.

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### A TIME OF PROVING

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We have been warned, that we are living in the age when he who can be shaken will be shaken. During the past year several men have rather flooded the country and the church with their literature. To give over our columns to a discussion of their assertions would take too much of space, and give them a dignity which they do not deserve.

If the statements which they made were true, conditions would be indeed serious. We realize that it presents a serious question to many of our members who are not posted in regard to the facts. In the final issue every man must of necessity decide

for himself. He who loves the truth will find the truth, and the truth will make him free. Those who are seeking power, those who are simply disgruntled, those who allow personal dissatisfaction of an incidental nature to deter them, will not choose the truth.

We are reminded at times that work in the church becomes a trial. It may be from lack of support, it may be from other causes. Conditions may arise, which would in a worldly sense justify our withdrawal from responsibility, but under the law of God, since it is for him and for the church, we can be released only when he releases us. This does not refer alone to those who withdraw from the church, but also to all on whom lays the responsibility of official work. But we must still move forward regardless of all handicaps and difficulties.

So as to the church there are men who call lo here, and lo there. The Master distinctly stated that such would be the case in the latter days. It will be a time of proving for those who love the truth. Regretfully we are forced to assume that there are some who prefer their own way.

We recall one man who was once with us, to whom we wrote no less than three times offering to explain certain matters. The explanation could not have bound him; it would only have been his willingness to examine the evidence; but not once did he express his willingness to consider the matter impartially. Rather he preferred to continue to assert a probable untruth unsupported by a due regard for evidence.

Truly the time is upon us that those who can be shaken shall be shaken; while those who love the truth and the Lord will be manifest when he appears. He whose trust is in the arm of flesh, whose reliance is in man alone, needs to take heed lest he stumbles. He who loves the truth and seeks earnestly for it, will stand firm and be found faithful when the Lord appears.

S. A. B.

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### CHRISTIANITY AND THE CRIMINAL

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Over a year ago we were permitted to read a serious attack upon Christianity upon behalf of the criminal class, in which the claim was made that religion, the church, and Christianity, are not fair to the criminal. The book was, *The Under Dog*, by Robert Blatchford.

He apparently assumes that the church, and especially Christianity does not care for "the under dog," but only to punish.

The facts are, instead, that Christianity especially tries to help the weak, and to-day the criminal is not one to be punished so much as cured. At one time he was supposed to be possessed of the Devil. In the light of modern thought as set forth in the

Freudian Wish (Edwin B. Holt) this may not be so far wrong.

It is coming clearly to be recognized by society that inhumanity to criminals is neither necessary, nor justifiable; that the criminal, in many cases at least is mentally deficient and so belongs to the lower order of society; that he is a defective and should be treated with charity in the effort to better his condition. A wrong birth and wrong education accounts for far the greater part of crime.

President Frederick M. Smith has written several articles to this general effect and has given such particular attention as his time permitted to this aspect of the case—the moral delinquent and defective, as affecting the criminal classes, and he has urged that this should be taken into consideration and an effort made to cure them rather than to punish.

Yet the earliest recognition of this fact that we have yet read is to be found in the address of Joseph Smith, the Martyr, as printed in 1844, from which we quote as follows:

Advise your legislators when they make laws for larceny, burglary, or any felony, to make the penalty applicable to work upon the roads, public works, or any place where the culprit can be taught more wisdom and more virtues; and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of man as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism; imprisonment for debt is a meaner practice than the savage tolerates with all his ferocity. *Amor vincit omnia*. Love conquers all. . . .

Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages, with this instruction, that his country will never trust him again, he has forfeited his honor. Make honor the standard with all men. Be sure that good is rendered for evil in all cases, and the whole nation, like a kingdom of kings and priests, will rise up with righteousness: and be respected as wise and worthy on earth; and as just and worthy for heaven; by Jehovah, the author of perfection.

The jails at that time were far worse than to-day. In fact humanism and fair treatment for criminals is very modern and is still limited in its application, though it is coming to be recognized in increasing measure what rational care will do as a means of cure.

To-day, prisoners are allowed to have baseball teams; George has established his junior republic; Osborne at Sing Sing has attempted an honor system, and its effect is becoming quite generally apparent in other penal institutions.

It is quite a common thing for the prisoners to be allowed not only to work out doors, but to have their baseball teams and their newspapers. Better even than this is the effort to prepare them for the problems of life, to educate them and to train them

so they will be made better citizens upon release.

In April, 1912, J. C. Sanders, warden of the State Penitentiary at Fort Madison, Iowa, reported on changes needed in penal laws from which we may give a few brief extracts.

Prison methods, that is, the best methods, are in advance of the criminal laws. They always have been. They always will be. . . . Where final punishment is delayed and uncertain the deterrent effect is badly weakened and society takes on an attitude of unconcern.

Criminology should be taught in the public schools. The judge of the criminal court ought to be an expert in criminal law, and, moreover, in the nature of criminals, and know as definitely as it is possible where insanity begins and criminality leaves off. . . .

The only way to cure a crime or any abnormal disorder is to remove the cause rather than to apply salve to the symptoms, but that is practically what we are doing most of the time. Prevention is better than cure. The science of penology should be concerned more with the examination and removal of the cause of crime. Shakespeare says that the first step in criminal law should be to hang in public defenders for both sides. Bring the efficiency of the defense up to the standard of perfection. . . .

When the prisoner has done his time and leaves the institution he enters upon a new life. The State of Iowa makes no provision for the care of the prisoner who has paid his debt, according to the standard laid down by our legislature. Many charitable institutions extend a helping hand, but not the State. To the man who is paroled, that is the man who has not yet served his time, is given a position; the helping hand is extended to him. Why not to the man who has paid his debt in full? Until such time as we give as much attention to the man going out as we do to the man coming in we cannot hope for very great results.

In 1913, G. S. Robinson, chairman of the Board of Control of State Institutions of Iowa, furnished the State an article on the "Employment of prisoners," of which we quote his conclusions.

My conclusions in regard to the employment of prisoners committed to the penitentiary and reformatory of this State are as follows:

1. As a rule, no prisoner should be employed in places frequented by the public outside prison walls if an armed guard be necessary. A majority of the prisoners cannot be so employed and escapes be prevented without armed guards. All able-bodied prisoners should be fully employed in school, in trade schools or in some kind of labor. If in labor their time should be fully employed and they should be required to do a fair amount of work each day. They should not be permitted to acquire habits of idleness by loitering at work. Therefore it will be necessary to provide employment in the prisons for a large number of prisoners.

2. The contract system should be abolished and manufacturing on State account substituted, but the present system should be continued until ample provision is made for the full employment of all prisoners.

3. The most desirable employment for prisoners who can be worked outside prison walls is farming, gardening, stock raising and dairying. This should be on farms near the prisons.

4. The goods manufactured should be for state use so far as needed and those not needed for that purpose should be sold on state account. The goods manufactured in excess of the demands of the state should be of a character to com-

pete as little as possible with industries of a local character.

5. All well-behaved prisoners should be allowed compensation for labor they perform, and this should be a substantial share of the value of their labor. The allowance should be determined according to the conduct of the prisoner, his application and skill, and the work he accomplishes.

In 1914, the Chaplain Phelix H. Pickworth, of the Reformatory, at Anamosa, Iowa, reported in the bulletin of State institutions on the moral and religious life of the prisoners. He shows a keen appreciation of the possibilities and great improvements in these lines. We quote only a small part:

Further, most of those condemned of crime are, admittedly, ignorant and poor. The normal delinquencies of the poor seem to be more readily detected and more quickly dealt with than are those of the rich and favored. Money is used without stint in sending persons to prison and in keeping them there, but supplied grudgingly in the endeavor to remove the causes which contribute to their being there.

And in 1915, "The prison school," is discussed in the bulletin, by E. A. Cromer, superintendent of schools, The Reformatory, Anamosa, Iowa. This latter is especially valuable because it shows research work and shows the situation not in general terms, but in particular, so it gives us a better grasp of the real problem. The article as a whole also discusses the difficulty of young men securing proper training in the world—the difficulty, in fact, of our present industrial situation, which also requires definite consideration and cure. But it is useless to attempt to cure a man when he is in prison if we do not take care of him beforehand and after. Before in order to prevent him going to prison. It is a curious fact that we spend about as much on the insane as we do on our public schools, and we spend a large part as much on our prisons. It would seem that it would pay to spend more on the proper training and less on cooping men up, that is, at least, the modern tendency.

A few extracts from Mr. Cromer's article follow:

There are over one hundred thousand persons in prisons in the United States. The maximum number of these are between the ages of twenty and twenty-five. Of this vast multitude about fifteen per cent are absolutely illiterate, while a larger number, impossible to accurately determine, are practically illiterate. At least seventy per cent are without trades, and of the remaining thirty per cent many are not capable of earning a livelihood as journeymen.

These figures do not necessarily prove ignorance to be the cause of crime, but we have a right to assume that there is a very intimate relation between ignorance and crime. They show a positive and urgent need of general instruction and industrial training in prison. . . .

Physical and moral development are of the highest importance. A weakened will is often the counterpart of a weakened body, and a masterful will is the first essential of a strong, manly character.

One who has not come into intimate association with habitual offenders can have no conception of how few their real interests are and how low and unworthy they are in most cases. They must be awakened to larger and more

varied interests, learning in some way that they as men have a right to enjoy the best in art, in science, in religion. . . .

This kind of training constitutes the highest ideal in moral education, for it teaches self-respect, which is the essence of morality, and a better basis of good citizenship than political or moral maxims. It is especially fitting for a certain type of men and boys so often found in prison—the drifting, floating fellows, who are on the job to-day and off to-morrow, who quit work on the slightest excuse, never becoming skilled workmen in any line; they are often of low intelligence, many of them over-sensitive, nervous, restless, impatient, who seem to take naturally to stimulants or other excesses. . . .

In order to make comparisons, I addressed a questionnaire to twenty-two prisons in the United States, receiving replies from fourteen. . . . The item which brought the greatest variety of replies was the question regarding mental defectives, which showed different individual standards and different methods used in testing. The percentage of mental defectives is invariably rated higher by expert psychologists than by others.

In view of the similarity of conditions, I have included the Reformatory at Anamosa, making fifteen institutions in all, and I am submitting such parts of reports as are pertinent to our discussion: Total population of the fifteen institutions, 11,023; of this number 12 per cent are absolutely illiterate; 33 per cent are mental defectives; 19 per cent have had a common school education; 2.7 per cent are high-school graduates; 1 per cent are college graduates; 28 per cent are now attending day school; 14 per cent are attending night school; 3 per cent are studying by correspondence; 25 per cent have trades. Number of institutions having trade schools, 4; number having all citizen teachers, 6; number having one citizen teacher with prisoners as assistants, 2. None have any system of correlating trade schools with schools of letters, and only two have inspection of schools by state department of education.

The Reformatory at Anamosa, Iowa, had on July 1, 1914, a population of 689. Deducting 60 insane patients and 20 superannuated leaves 609. Of this number 56 per cent were between the ages of 16 and 24 and 28 per cent were between 25 and 35, the average physical age being 21 years, 7 months, while the average mental age according to the Binet-Simon test was 11 years, 4 months, and more than 50 per cent were mentally below normal. . . .

Any prison expert will tell you that routine institution work does not train skilled workers. Prisoners are often assigned to such work not because they are needed, or because they are adapted to a particular kind of work, but for the sole purpose of keeping them from absolute idleness. Some one has said that the way to educate a man is to set him to work; the way to get him to work is to interest him; the way to interest him is to vitalize his task by relating it to something real.

There is an old rabbinical saying that a father who does not teach his son a trade teaches him to be a thief, which is more apt to-day than when first uttered for the reason that it is more difficult for a boy to learn a trade to-day than it ever was before. What opportunity has he to so exercise his wits and his skill during plastic period of youth that he can, when reaching manhood, enter at once into productive industry? . . .

Recently an educational publication in estimating the value of an education stated that the average earnings of a man having a common school education were about \$24,000. On

(Continued on page 901.)

## ORIGINAL ARTICLES

### BIBLE READING IN THE PULPIT

"And they read in the book, in the law of God, distinctly, they gave the sense, and caused them to understand the reading."—Nehemiah 8:8.

The Bible is the great monument of all literature. Indeed, I might say it is all kinds of poetry in one, and in each it contains the highest degree of perfection. Sublimely lyrics than the Psalms of David, more touching elegies than the Lamentations of Jeremiah, more tragic drama than the book of Job, sweeter idylls than those of Esther and Tobias, cannot be found in the whole range of literature. It was Carlyle who said that from a literary viewpoint "the Bible stands as high above Shakespeare as Shakespeare stands above the ordinary newspaper." Every student of literature, no matter what his religious convictions are, admits that the Bible is the supreme work of literary art.

But how shall it be read before a congregation, so that its solemn, impressive utterances will have the desired effect? That is the question I shall try to answer in this article. One of our priesthood has just written me: "After listening to your talk to our priesthood upon the reading of the Bible, I went home and spent nearly two hours applying all you said in your talk to my reading aloud of the fifth chapter of Matthew's gospel. I tried to emphasize the ideas the words expressed rather than the words themselves. I began to observe the difference that resulted in the modulations of my voice. The next Sunday I read that chapter from the pulpit in our morning service. I noticed a closer attention on the part of the audience than I have ever had. One brother, who has had some advantages in education, grasped my hand after the service and told me he was much impressed at the correct way in which I read the Scripture. I tell you, Brother Dwyer, it counts, and I want more of it."

It was a revelation to the brother to see that the difference between our reading and talking results from our differences in thinking. When we do not think, our reading is bad, when we genuinely think and feel and live the ideas, our reading appears free and natural and wins the attention of the audience.

We must ever keep in mind that the content of the Bible ranks in adequate comparison with its literary excellence. We find portrayed in its pages all phases of human life; its achievements, its failures, its aspirations, its passions, its joys, its sorrows, its interests, its problems. Moreover, men of all ages, races, and climes, find in this one book, the Bible, that which

meets the spiritual needs of the soul—that for which the soul longs. Its profundity of thought has been characterized as the "unsearchable riches," yea "the riches of the glory of the mystery, which is Christ in you, the hope of glory," "The power of God unto salvation." It is the very Spirit and life of God breathed into us by the Most High himself. On opening its covers we should have in mind the inspired utterance of the great apostle:

"O the depth of the riches both of the wisdom and knowledge of God!" It is so high, so wonderful! O that we could utter it and make others see it! Edwin Booth melted an audience of worldly people to tears when in answer to an encore he recited the twenty-third Psalm. On another occasion, a vast audience, in the Globe Theater, bowed their heads, as if impelled by a common sense of reverence, when the great tragedian uttered the Lord's prayer. Madam Modjeska, who was present upon that occasion, said: "Under the spell of the voice I closed my eyes. The theater and the vast audience faded away. I was far off on the hillside of old Judea, and Jesus was teaching the disciples to pray." Edwin Booth, let me say, all his life, was a man of profound spirituality. We cannot all read the Bible as he read it, but we can by study and thought, improve our reading of it. Let me impress upon the reader of this article this fact: the source, the quality, the power, and the mission of the Bible, demand that it be read with interpretation, distinctly, reverently, and with experiential and spiritual fervor.

I am sorry to say that the opportunity that pulpit Bible reading offers is sadly neglected in many of our branches, and seriously noted and commented upon by visitors to our Sunday service. It seems to me it may and should be made one of the most impressive and helpful features of our church service. Careful thought should be taken to make the selection of the Scripture as to its appropriateness to the rest of the service, and as to the results to be attained. Then the rendition of it should be as carefully prepared for effectiveness as the sermon itself is prepared. For it is certainly not less important. And there is no reason why the preacher should not have as good attention while he reads the Scripture as while he preaches. The preacher should bear in mind that he has as strong a relationship with the audience while he reads as while he preaches, remembering that he is the mouthpiece of a great message which is for the people and reading it as unto them. Strong directness will thus be given the voice, which is a great factor in getting and holding attention.

Let me hold Jesus up as a model reader of pulpit Bible reading. Let us imagine we are a part of the congregation assembled in the synagogue of Nazareth. See the young Rabbi enter the pulpit. We hear many whispering: "This is Jesus, the Naza-

rene." Now turn to Luke 4:17, and note what Jesus did when he entered the pulpit. You will find Luke saying: "He opened the book and found the place where it is written," etc. This shows previous thought. Jesus knew which Scripture he wanted for the occasion. And when he had read and closed the book, Luke tells us that "the eyes of all that were in the synagogue were fastened on him." It was evident that he had not only given thought to what he read beforehand, but keenly realized its importance at the time he read. Such quality of reading that brings such results as to have the eyes of all the congregation fastened on one, may well be most earnestly coveted and sought after. Jesus made the prophet's message ring again with life. The truth of it was born again in his great soul and came forth through his expressive power. That is what gripped his congregation. And that is what is needed to grip our congregations to-day, and make the Sunday service in our branches more deeply impressive with spiritual meaning.

The first requisite for good Bible reading is to have the thought on the written page well in mind. This may require a careful analysis, and exegetical study of the portion to be read. Otherwise important points are likely to be missed, and groups of ideas may not get their proper inflection so as to relate themselves truly with each other. For example, I refer to man, the instance where the rich young man, yearning for eternal life and seeking it of Jesus, called him the good teacher. (Mark 10:17.) Now Jesus' reply is frequently read, "Why callest thou *me* good?" placing the phrase accent upon "*me*" which implies, "I am not good." Jesus certainly never thus denied his goodness, for he himself declared his quality and oneness with the Father. What he evidently wanted to teach the young man was, that if he recognized him as good, he must admit him as the One sent of God, the Messiah, and was accordingly given a call to follow. So Jesus simply asked him the question, "Why callest thou *me* good?" placing the phrase accent upon "*good*" as much as to say, "Only God is good, and if you see that in me, you are right. I can tell you how to obtain eternal life."

Now as to the relative importance of ideas, I refer for example to the instance in Luke 1:9, where Jesus said: "Ask and it shall be given you." This passage is invariably read with the rising inflection upon "*ask*." The rising inflection always causes anticipation. It is an index in the voice pointing to that which is ahead. Therefore, by thus rendering this we cannot impress our hearers as we should with the importance of asking. For the rising inflection upon "*ask*" makes it subjective in sense. But it really is imperative. Hence the word should receive the downward movement of voice. This always

lends weight and will make the importance of asking more impressive.

For an example of the rising inflection I quote from Matthew 18:15: "If thy brother sin against thee, go show him his fault," etc. Here the anticipation is clearly directed to one's duty in such a circumstances, rather than upon the party sinned against, or upon the one who did the wrong. Hence, the rising inflection comes upon the pronoun *thee*. I could bring forth many such examples from the New Testament, but these, I believe, are sufficient to show the importance of the relation of ideas in their expression for coherence and unity of thought. And if we fail to get this relation, we are most certain to misrepresent the author's thought.

I have cited the foregoing examples because they show some fundamental principles of expression that certainly should be observed in the reading of the Bible from our pulpits. But that which is no less necessary is the principle of adapting one's style of reading to the style of the author. When he is poetic, the reader must not be prosy; when he is stirred, the reader must not be calm; when he is descriptive, the reader must not be scientific. It may be possible even with an accurate understanding of his thought, to fail in representing his feelings. We must not only express his thought by proper phrase accent, but also his feelings, through proper tone color. And this is only possible through a thorough appreciation of the author's situation, feelings, and purpose. More is required than a mere intellectual knowledge of his thought. Tone is the language of the soul, and not until there is an experience within, similar to that which the author had, can he be rightly interpreted before an audience. Without the experience the rendition will be devoid of that tone quality. The utterances of the inspired writers glow, not only with loftiness of thought, but also with the warmth of intensest feeling. And no one, I care not who he is, has the moral right to read for an audience the glowing messages of Isaiah, or the heart-searching words of Jesus, or the stirring discourses of Paul, as if reading the newspaper. I care not how brilliant in intellect a man may be, mere intellect will never appeal to the heart. It must be nothing short of heart quality itself.

But attention must not be given to the tone of voice while reading. That will make the tone itself the object of attention and the reading will be artificial. The intellect knows too little to determine the tone of voice through which the soul experience is to be expressed. The part the intellect has to play here, is to bring the organs of speech under such training and control that there will be a free and subconscious response of those physical organs to the demand of the soul. And when these organs are thus free from all strictures, and there is clear understanding of the thought, it should be meditated

upon, "brooded over," or mused upon until the "fire burns." This will stimulate the imagination and arouse true feeling. An author's thought and feeling must be in a sense born again in the human soul through the understanding and imagination while he reads, before it can be made to live. The greatest need of Bible reading in our pulpits is not so much in thought and feeling while in the study, but while before the waiting congregation. Let it be remembered that God speaks through the personality of his messengers as well as through their lips. They must be the incarnation of what the page represents—literally charged with its meaning. They must be moved by the actual spirit of the author in the passage read, telling it with all the wonder of a new story. Under such conditions the experience of the soul will come through a flow of tone that will reach the hearts of men. Yes, let me close this article by saying: I have dealt with a subject of great importance. Such rendition of the inspired message from the open pages of the Bible, and such a yielding to its eloquence will be a large factor in the ministerial education of our priesthood.

AUGUSTINE DWYER.

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### LIGHT

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"The glory of God is intelligence, or, in other words, light and truth."—Doctrine and Covenants 90: 6.

Light manifests itself in at least two different ways; that is, to supply with light, to brighten, as that which comes from the sun, moon, and stars; and in the way of intelligence, or enlightenment of the mind. It matters not, however, which way light may manifest itself; it emanates from the same source—God.

In the beginning, God said, "Let there be light," and there was light, that is with reference to this earth. Light, however, existed before the earth was. It existed with God, the source of all light.

In the Doctrine and Covenants, we read:

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.—Doctrine and Covenants 85: 3.

Here we see that the light which shines to enlighten the eyes, and the light which quickens the understanding, is the same, and comes from the presence of God, to fill the immensity of space. The life-giving and law-governing power of all things.

Again, we read a part of paragraph 7, section 83:

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

In this statement we see that the word of the Lord, truth, light, and Spirit, are one, even the Spirit of Jesus Christ; and this Spirit gives light to every man that comes into the world. Even though the unbeliever may deny the existence of God, yet at the same time he is indebted to God for all the light that he has, that he ever did have, or that he ever will have; and this light is the Spirit of Jesus Christ, which gives light to every man that comes into the world.

This scripture says further: The Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. That is, after a person has received the light that is given to every man that cometh into the world, the same Spirit (which is the Spirit of Jesus Christ) will continue to enlighten every man throughout the world, that will hearken to the voice of that Spirit, bringing more light and intelligence to that individual as time goes on, or, in other words, it is the effect of the Spirit of light and truth upon the Spirit which is in man, which called forth the statement found in Job 32: 8: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." But on the other hand, the individual who will not hearken to that Spirit, will not continue to be enlightened, but will remain in ignorance, or a condition of darkness.

In this connection, let us read again:

That which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter, until the perfect day.—Doctrine and Covenants 50: 6.

What a wonderful promise; and how we can see it being fulfilled in those that hearken to the voice of the Spirit of light and truth; not only among those of the church, but among honorable men of the world also, who are hearkening to that Spirit of light and truth so that they become instruments for good, and the advancement of the cause of righteousness, or preparing the way for the gospel message to go to the world.

Failure to hearken results in darkness. In Saint John's gospel we read:

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8: 12.

Again:

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3: 19.

And also from Paul's letter to the Corinthians:

In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.—2 Corinthians 4: 4.

It is quite evident from these scriptures, that those who fail to be led by the light, and whose deeds are evil, will have their minds blinded, or darkened, by Satan, who is called the prince of this world, and whose object is to keep men from the light of the glorious gospel of Christ.

As a result of this failure upon the part of man to heed the light, Isaiah prophesies of a condition that would overtake the world, in the following language:

For, behold, the darkness shall cover the earth, and gross darkness the people.—Isaiah 80: 2.

Again we have it spoken of as a "spirit of deep sleep," a time when there would be no prophets and seers. (Isaiah 29: 10.)

Micah portrays the time in the following language:

Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips: for there is no answer of God.—Micah 3: 6, 7.

In this scripture we have the time referred to as night, or a dark day, when there should be no vision, the lips of the prophets and seers should be covered, or sealed, so that no spiritual instruction should fall therefrom; and there would be no answer or communication from God.

We look back upon the time spoken of by these prophets, and call it the Dark Ages, a result of man's failure to hearken to the Spirit of light and truth. But there came a time when man began to hearken unto the Spirit of light and truth, which resulted in many great and marvelous changes taking place. The first individual I wish to mention in this connection, is Columbus, who, the Book of Mormon says, was wrought upon by the Spirit of God. Moving out under the influence of this Spirit, and following the light, resulted in the discovery of America in 1492, at the very time when God designed that this continent should be brought to the knowledge of the world; which up to this time had been hidden from the world, for a wise purpose in Him. At this time the light of the dawning day—after the long, dark night—began to send forth its rays, which were destined to fill the immensity of space.

Shortly after this, we find what is called the "Reformation" beginning to show itself. This "Reformation" manifested itself in one reformer after another, who being led by the Spirit of light brought more and more light into the world.

Now we come to another very important part in the history of events as the light of the day advances;

we often hear it spoken of as the "Spirit of '76." In this connection let us read from Doctrine and Covenants with reference to this Nation:

And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Here again we find men hearkening to the Spirit of light and truth, and the day grows brighter and brighter as the sunlight of God arises.

Coming down to 1830, we find the prophets and seers are uncovered, the seal upon their lips is broken, and there is an answer, or revelation from God; and the greatest light of all breaks forth, in the form of the "glorious gospel of Jesus Christ." With reference to this, we turn again to Doctrine and Covenants and read:

And when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel.—45: 4.

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.—45: 2.

Contemporaneous with the restoration of the gospel, is the beginning of the great age of inventions, which has increased by leaps and bounds ever since; and the end is not yet. About this time there was also a noted change in the attitude of some of the leading nations toward the Jews, in granting them greater liberties. This light, too, has grown brighter and brighter until the present day.

The next important date I wish to note is 1860—the culmination of the slave question, which had been agitating the minds of the people for many years; the coming of young Joseph to lead the church; and Abraham Lincoln as leader of the Nation, which introduced another flood of light in the advancement of the gospel, the freedom of the slaves, and many other important events which followed in quick succession.

Coming now to the present epoch, we have Frederick M. Smith to lead the church, and Woodrow Wilson to lead the Nation, ushering in another flood of light, causing a great awakening in the church, the Nation, and the world. New laws being enacted for the benefit of mankind; autocratic power is being destroyed; the liquor traffic and other vices being curbed; a great effort on the part of the leading nations to bring about the brotherhood of man; and the way opening for the gathering of the Jews.

THE LORD PREPARES THE WAY FOR THE PREACHING OF HIS GOSPEL

Going back now to the days of the beginning of this Nation, we find the Pilgrim Fathers setting out from England to find a place where they can worship God according to the dictates of their own conscience;

and in the establishment of this Nation, we find civil and religious liberty as one of the main principles in the foundation of the Government, making it the only nation in which the ensign of the "restored gospel" could be planted in 1830.

I wish now to call your attention to two more important passages of scripture:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Revelation 14: 6.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.—Matthew 24: 14.

That these scriptures might be fulfilled, there must be established in these nations, governments that will insure civil and religious liberty to its citizens, and afford protection for the gospel while it is being preached to every nation, kindred, tongue, and people. Such a movement is now on foot, to make possible the fulfillment of the words of Jesus: "Verily, verily, I say unto you, I give unto you to be the light of the world; a city that is set on a hill cannot be hid" (Matthew 5: 16, Inspired Translation), and the ushering of the greater, grander, more glorious light of the millennium.

It is true, we must admit, that we are living in perilous times. The powers for evil are strengthening their forces upon every hand, preparing for the final great struggle. At the same time the forces for good are fortifying their strongholds to withstand the evil power. And in this the church must play an important part.

#### OUR DUTY AS INDIVIDUALS

How shall we as individuals be prepared to assist in carrying on the work of enlightening the world? In connection with the signs of the times as we have them presented by the Master, we read:

And when the light shall begin to break forth, it shall be with them like unto a parable which I shall show you; ye look and behold the fig trees, and ye see them with your eyes, and ye say, when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand; even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.—Doctrine and Covenants 45: 5.

Here we have the fact revealed, that as the shooting forth of the leaves is a sign of the near approach of summer, even so, the breaking forth of the light of the gospel, along with other events spoken of, is a sign of the nearness of the end of the age, and the dawning of the bright millennium day.

Now turning to section 103: 2, we read:

And again, verily I say unto you, The coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night; therefore, gird up your loins that you may be the children of the light, and that day shall not overtake you as a thief.

Here we are admonished to be children of the light,

so we shall not be overtaken like the world. Then we have Paul's advice to the Ephesians:

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.—Ephesians 5: 8.

Also 1 John 1: 7:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Now in summing up, we refer again to the text used in the beginning of this article, "The glory of God is intelligence, or in other words, truth and light." Ever since the first ray of light reached the earth, until now, the glory of God has continued to manifest itself in the intelligence of light and truth. No matter through what agency light and truth has reached us, it originated with the Father of lights, with whom is no variableness, neither shadow of turning," and is but the glory of God manifesting itself in intelligence; for which the world in general has failed to give credit to whom credit is due.

Thus has the light increased, or decreased, according to man's willingness to hearken, or not to hearken to the Spirit of light and truth.

The light of the glorious gospel has sent forth its rays, which have touched the hearts and mind of thousands, and which will increase in splendor until the perfect day, until it fills the immensity of space, like the little stone cut out without hands, is to roll forth until it fills the whole earth; and we reach the time when the knowledge of the Lord shall cover the earth as the waters cover the sea. Then when the final consummation is reached, the hosts of heaven and earth shall burst forth in one grand harmonious song of light and truth, "And crown him Lord of all."

ELWYN R. DAVIS.

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#### BOOK OF MORMON SUPPORTED BY ARCHÆOLOGY

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To some of our people it may be more or less irksome to listen to something on archæology and what it has to do with (the contention it supports) the divine authenticity of the Book of Mormon. This is due probably to several causes, among them the following: 1. Lack of knowledge of the book itself. 2. Not having read enough on archæology to compare it with the contents of the book, even though the Book of Mormon has been read many times. 3. The desire for divine proof of the Book of Mormon not being strong enough to exhaust all energy in endeavoring to prove it from every standpoint.

To people not acquainted with our work, this archæological research and discovery amount to nothing more than any other early history, except for the curiosity of discovering the odd structures and inscriptions on the buried buildings and edifices and compare them of ours to-day and wonder "who"

the people were and why such things are found under the ground and above all why it is that well-educated persons spend a lifetime in the pursuit of "something new" in this line.

As stated, this is due to a lack of knowledge of archæology. To one who is familiar with the Book of Mormon, and more especially the description of the temples, towers, and buildings of different descriptions erected by the people of Nephi and who has read Baldwin's history of Ancient America, this becomes a very interesting study, more especially if it is the intention of the reader to establish proof that our book is true as compared with the discoveries of archæological experts in North and South American Continents, especially South America and Central America.

Now in the first place, for some reason or other, there is a great desire on the part of these archæological experts to establish the exact identity of the people, who inhabited these two countries before the discovery by Columbus, and the origin of the Indians who inhabited the country of North America at the time of the discovery in 1492. This has ever been a problem.

Present-day history does not make it clear who the Indians emanated from, except to infer they were "Norsmen" who probably inhabited the country 1,000 years before discovery, but as to their immigration and ancestry the whole thing is a matter of conjecture. Archæology, however, has come to the rescue in the past fifty years (none to amount to anything having been done before in this country) and has proven that these early inhabitants were of Jewish descent, because inscriptions and engravings have been found on the stones and edifices underground, intact, that showed such things as Moses and the cane with the snake. Jewish inscriptions have been found on the stones, or rather inscriptions in the Hebrew.

It has been a hard problem for some of them to connect the Indian who was present when Columbus discovered America with the Jewish people of Europe, but according to things found under the ground the truth has been established that they (the Indians) were of Jewish origin and had Jewish customs among them, even up to the time of discovery by Columbus. A figure of Adam and Eve has been found engraved in stone under the ground. All this would indicate that those early people had a record of the old books of the Scriptures which Nephi in our book states they brought over with them and this makes it plain to us that the theory is correct.

The battles we have been reading about of late in the Book of Mormon were fought in different cities which were fortified with large ridges of earth thrown up on or against a network of wooden supports, and Baldwin's history describes cities as hav-

ing been discovered under the ground in ruins that had such a fortification, and the large towers, mentioned to serve as a "lookout" for the warring nations, were evidently constructed of stone and made strong, and these too have been discovered and mentioned as towers, but the purpose not definitely known.

I have talked myself with the district foreman of the Pulman Company of this city who has been in Mexico and Central America and he has seen many of these mounds resembling pyramids in shape and stated that upon digging into one of them, stone structures would be found, and said among the people down there it was very common to look upon the ruins, but no one knew the history of the people who lived there and erected the buildings.

While some of these discoveries have been made above the ground the most of them are found under the ground, some of them at a great depth. Our book also accounts for this fact. At the death of Christ an earthquake of great intensity and occurring over the whole land made such changes on the face of the earth that those who survived would hardly recognize it, and some cities were buried deeply, while low places were made high and in some places in the sea became high and dry. Rocks prior thereto were not broken and in seams as they are to-day. So these fine cities found under the ground are none other but those described in our book and built and inhabited by the Nephites and Lamanites and destroyed at the time of the death of Christ.

In Ohio, also in Iowa, in digging at depths of from 90 to 200 feet, stumps of trees have been found with marks of iron instruments on them as shown by rusty objects found, yet the stumps appear to have been buried immediately after the tree was cut down. These things were buried suddenly and they have been preserved as they appeared on the face of the earth at the time of the great upheaval. Engraved names have been found on stones that compare almost exactly with similar names found in the Book of Mormon. The language is in the Egyptian, while the customs of the people indicate the Hebrew. Nothing could be plainer to us than that, because Nephi said he was learned in the language of the Hebrews and of course had their customs since Lehi emigrated from Jerusalem, but their writings were of "Reformed Egyptian." To us, this accounts for the archæological discoveries of Egyptian inscriptions and things that would indicate the population had Jewish customs among them. I think a further study of the Book of Mormon and archæology will reveal much to us that would further interest us and be well to add to our store of knowledge.

W. O. ROBERTSON.

If you want a thing well done, don't do it yourself unless you know how.—*Boston Transcript*.

## OF GENERAL INTEREST

### EPISCOPAL COMMISSION INDORSES FAITH HEALING

["This clipping may be of interest. The Episcopalians seem determined to incorporate the Emmanuel movement as a permanent feature of their work. I recently ran through the greater part of the history of the faith healing movement, and found that the modern wave of interest in it apparently arose about the time of the Restoration, 1830.—L. F. P. Curry.]

(By Associated Press to *Gazette Times*.)

New York, August 17.—Radical changes in the sanctioned practices of the Episcopal Church are provided for in a report made public here to-night of the Church's Commission on the Revision and Enrichment of the Book of Common Prayer to be submitted to the general convention of the church in October.

The report makes provision for faith healing, anointing with holy oils, requiem, communions, and prayers for the dead, reservation of the sacrament and intinction—the use of a dipped wafer instead of the common communion cup. There are a score of radical proposals, and bitter controversy is looked for over them on the convention floor.

The commission, constituted in 1913, is a joint body acting with the authority of both the House of Bishops and the House of deputies of the Episcopal Church.

The recommendations for changes in Episcopal Church practices include:

Elimination from the marriage ceremony of the word *obey* from the bride and *with all my worldly goods I thee endow* from the groom.

A prayer for the dead.

Change Whitsunday to the day of Pentecost, and all Sundays from then until Advent to read as Sundays after Pentecost.

Abbreviation of the Ten Commandments for the option of the clergy (their language not altered) but certain explanatory or opposite statements eliminated.

After the order for administration of the Lord's supper in its designation to read: "The divine liturgy, being the order for the Lord's supper, or holy eucharist, commonly called the holy communion."

New prayers for the President of the United States and the army and navy.

Prayers "for special justice" and "for every man in his work."

A special office for Independence Day.

Proposed new service for the admission of deaconesses.

### LESS TALK--MORE APPLICATION

Large problems face the world to-day. But they may be wonderfully simplified and permanently solved if Christ's teachings are applied. But less talk and more application is the need of the hour.

We understand Christ's teachings to present the following program for world redemption: (1) Social reform by individual regeneration. (2) Everyone having equal opportunity to do his best; to do his best for the good of all. (3) Love the dynamic. (4) Righteousness the principle. (5) Justice the basis of social relationship. (6) To organize such men and women into the kingdom of God. (7) To provide all with suitable means, which with their talents become their stewardships. (8) Each one being brought to the task he is best able to perform, the product to be distributed so that none has less than is needed, and no one has more than can be used.

Is not this program worthy of your careful study and hearty support?—Elder M. A. McConley, in *Hilo (Hawaii) Daily Tribune*, July 27, 1919.

### THE "GO SLOW" METHOD

Not long since it was discovered that the riveters in a shipyard had adopted the "go slow" method; that, while formerly each riveter drove two hundred and ninety-five rivets in an eight-hour day, the number had now dropped to seventy-three. It took seven minutes to drive a rivet that formerly was driven in two minutes, and nearly four times as many men to complete the work in a given amount of time.

In this incident, duplicated in many an industrial establishment, is seen an illustration of how the adjustment of wages to the cost of living may become a mere game of rainbow chasing. When wages are increased to lift the earner within the reach of high cost, high cost may be lifted by lowering the rate of production.

Similar tactics are being pursued in some of the industries, by manufacturers who cut down their production and raise prices correspondingly on the decreased stocks. Theoretically there is no possible end to this round, for both the laborer and the manufacturer may lawfully refrain from producing as long as they choose. Investigation of the high cost of living may gather this information, but law cannot make an unwilling man work.

There is a natural law that settles accounts of this kind through the clearing house of a general panic. America experienced one of these drastic settlements less than a quarter century ago. It is still fresh in the memory of many business men, and need not now be repeated, if America will but take counsel of experience.

If there is to be a permanent better era in this world, there must be a general willingness to give value for value in goods and labor. There must be a condition in industry that will induce the laborer to "put in his best licks" voluntarily and cheerfully; and a disposition on the part of the retailer and the manufacturer to take no more than is due them from their customers.—*Minneapolis Journal*.

### PLEASING PUBLICITY

[By the kindness of Elder George Wixom, we are in receipt of several clippings concerning addresses by him and Brother Rushton, made within the past month. *The San Bernardino Daily Sun* gives many items, first of announcement, and then a synopsis of the sermon. At Santa Ana, the First Methodist Church was readily secured extending a special invitation to the Book Review Club to hear Elder Rushton. The following, announcing a lecture on July 18, is from the *Santa Ana Register*.—EDITORS.]

There will be a noted lecturer to-night in the First M. E. Church on the most tense world discussion. Any light that can be thrown on the strained relations of capital and labor will add to an intelligent solution of this international problem.

John W. Rushton is an English orator of real power and has an international reputation as a speaker and thinker. During the war he gave much time to the strengthening of the ties between this country and England and understands the political situation on both sides of the Atlantic. He is well posted on the labor question and will lecture to-night on "The moral message of freedom to capital and labor."

As a moralist Mr. Rushton has few superiors on the platform and his discussions of popular topics are thoroughly progressive, sane, and enthusiastic. He lectured in San Bernardino for the high school, Rotary Club, and for different churches where he was much appreciated. In fact it is not difficult to get a crowd where he is known, and doubtless Santa Ana will give him a good hearing this evening.

A splendid audience greeted Mr. Rushton last night, which seemed to thoroughly appreciate his wonderful message.

#### GREAT SPEAKING TOUR

Mr. Rushton will leave the United States for a two year's speaking tour the latter part of August, going by way of New Zealand, Australia, and other foreign countries, probably closing his tour in Europe.

To-day is the last time Mr. Rushton will appear before a San Bernardino audience for some time.

## THE STAFF

Edited by ARTHUR H. MILLS  
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### Should the Chorister Select the Hymns?

Usually the duties and prerogatives of the branch chorister are so well understood and clearly apparent that but little reference to them need be had. Sometimes, however, there are found situations where these are not properly understood. Often a branch may exercise unwise jurisdiction over its chorister and unduly restrict his privileges. Occasionally a chorister may have an exaggerated sense of his place and importance, taking unto himself unusual privileges and interpreting his duties to suit his own notions. To all such this article may be found timely and pertinent.

First, it should be understood that the chorister of a branch is not only a servant of, but an officer of, the branch. It is true that he is not ordained to this office by the imposition of hands, but he is an officer, nevertheless, doing the service of the branch in his capacity just as much as the elder or deacon in theirs. He should, therefore, on the one hand receive the respect of the branch as one of its servants, and on the other hand he should have for himself a true appreciation of his position as an officer and the obligations he has assumed.

When there is a proper understanding on the part of both chorister and branch as to the mutual relationship each bears to the other, then "the service of song in the house of the Lord" will be had with greater "unity of spirit in them that sing and them that hear."

We think that a careful examination of the duties of the chorister will reveal that they are all embraced under the one term: he is in charge of all the work of music in the branch as it is employed in the service and worship of God.

The chorister may be properly regarded as an assistant (and an important one) to the presiding officer of the branch. That individual primarily is responsible for the successful conduct of the services of the branch and a well-conducted song service is of great help in any hour of public worship. Therefore a chorister may prove to be a very helpful "right hand man" to the presiding officer. He may by his skill and discrimination deliver his services in such a way that their influence may produce a real spiritual uplift in the congregation; or he may by his lack of these qualities actually tend to confuse and dispel the true spirit of worship. In this regard every chorister should heed the exhortation of Paul to Timothy, and study to show himself approved. The hearty spirit of cooperation should be had at all times between presiding officer and chorister.

One important feature in which the prerogatives of the presiding officer and the chorister may overlap is in the selection of the hymns for the services. Usually this duty is relegated to the chorister as being properly a part of his work. As a consequence some choristers have conceived it to be their particular privilege to be enjoyed by them exclusively, and have resented any encroachment or even suggestion from president or laity of other than hymns of their own choosing. Such choristers lack the true spirit of cooperation, a most necessary one in the service of God.

The chorister should at all times be ready for each service with a selection of suitable hymns for the service, unless otherwise provided for. But he should be willing at any time to receive a suggestion as to hymns for any particular service, occasion, or subject. Sometimes a speaker may have a particular subject dear to his heart, teeming with a message

he seeks to deliver and he may wish to accentuate that message with hymns appropriate in sentiment. At such times the chorister should stand ready to lend his cooperation and render the desired hymns. He will in this way render his services all the more efficiently.

ARTHUR H. MILLS.

### Learn the New Hymns

Not long ago we received a letter from Sister — of — (name and address deleted by censor) asking our advice upon a matter that was weighing heavily upon her.

The burden of her complaint was this: The branch of which she was a member was afflicted with a chorister of the nonprogressive type. This chorister persisted in adhering to the same few old hymns for any and every service, as if her soul's salvation would be endangered if she should chance to stray from the well-beaten paths of the old stand-bys. From our sister's description the situation must have been very unenviable; the same set of old, time-worn hymns had been used over and over again from a time when "the memory of man ran not to the contrary," until the congregation longed with a most fervent longing for a change. The chorister had been sought, importuned, implored, begged, plead with, and threatened in the effort to induce her to choose some new hymns, all to no purpose; for to all overtures that tended to induce her to forsake the old hymnal landmarks she was as "sot" as the Rock of Gibraltar.

There are, in our hymnal, some hymns that have proved their value through time and have been engrafted in the grain of our structure. These hymns have come up from the experiences and sufferings of the church and voice the church's ideals and aspirations. Everybody knows them and generally everybody loves to sing them. There are also in this same hymnal other hymns, not so well known, but which also voice the sentiment and aspirations of the church. "Redeemer of Israel," "Hail to the brightness of Zion's glad morning," "All hail the power of Jesus' name," "Oh, for a faith that will not shrink," and a number of others of like character, are grand, noble hymns that have earned their station immortal; but are they not often used too much to the exclusion of other hymns of equal merit, but not so well known?

There is one real danger in the too frequent use of these well-loved hymns: their excessive use tends to render them commonplace. They are used so often that the people become habituated to them, singing them automatically, and interest in them in a large measure consequently lapses. They are so often sung as a matter of habit and not as an expression of sentiment. "Familiarity breeds contempt" is a true saying, and it applies in its proper sense to many situations in life. We may sing these noble old hymns so much that we naturally first lose active interest in them, then sing them passively and finally engage in them mechanically and unthoughtedly.

A hymn is more than a musical accompaniment to a service, or even a musical adjunct to it. It has both a musical and a sentimental place in the service. Take, for examination, any one of the hymns in our Hymnal and read it through carefully and analytically. It will be found an excellent, intelligent expression of praise and spiritual emotion. Each hymn is a sermon in verse, expressing true religious sentiment. It should therefore be sung in the spirit of the sermon, serving its sermonlike purpose just as fittingly as does the spoken message from the pulpit. But what would we think of the speaker that would preach the same set of sermons over and over? Yet this is in essence what is done

when the same few hymns are repeatedly sung at all services.

We sometimes think this is not merely a matter of indifference, but is oftentimes a matter of laziness; a shirking of the effort required to practice new material; a mere moving along the lines of least resistance.

Choristers should constantly endeavor to enlarge the branch's stock of usable hymns as much as possible. A larger repertoire of hymns increases the possibility of properly accompanying the sermons with suitable hymns. Then, the singing of fresh new hymns will greatly enhance the interest in the song service.

Let us enlarge; it will pay.

ARTHUR H. MILLS.

### The Ultimate Threshold of Music

DOES THE ULTIMATE THRESHOLD OF MUSIC OPEN TO A REALM OF PURE REASON, OR A REALM OF PURE FEELING?

[The following excellent article by the former editor of The Staff, Sister Audentia Anderson, is worthy of more than one careful reading. We have enjoyed it greatly ourselves and heartily commend it to all our readers.—EDITOR.]

Must it be the one or the other? Can we conceive of either without the other? It is like the old query, "Which creature is the most necessary, the man, or the woman?" Feeling, unattended, undirected, and uninterpreted by reason would be too primitive to be a factor in the contemplation of music's ultimate glory and development. It might be illustrated by the differences in the mental states of the mother who sings a lullaby, and of her babe who listens. The latter *feels*, and is soothed; the mother *feels*, but also *knows*. She knows, for instance, that it is the soothing lullaby which is needed; she would not think of shouting a drinking song, or becoming enthused over a martial air at that particular moment.

Everything in the world is influenced by the upward tendency of all creation, whether consciously so, or not. The person who listens to a classic, or sees a master's canvas, is influenced thereby for good—whether he listened or beheld to scoff or admire does not matter. Someday, sooner or later, when experience has woven the varying lights and shadows into his life's picture, he will remember and be grateful for the uplifting ministry of that which he saw or heard.

Concede the truth of this position, it must follow that only that is transcendently beautiful which most nearly approaches the transcendently good. Any art which seeks to interpret life into terms of the divine must of necessity partake, to some degree, of the nature of the divine. This embraces, supremely, the power and will to love, to feel! Frail humanity is not content to worship an "All-Wise"; he must also be the "All-Good"!

Music to reach its divinest plane, and to enter the realm of its highest destiny then, must be something more than intellectual. A devotee of music should give himself wholly to beauty of life and beauty of thought if he would be redeemed from the commonplace. It must emanate from the good, and minister unto the good, since it is the language in which we seek to voice the eternal.

Cold, intellectual "music," desecrates the name. An apostle of such form should properly be termed a "technician," only. At best, music is but a vehicle; the thought's the thing! One who is but expert with the vehicle is only a mechanician, ordinary or extraordinary, as the case may be.

All beauty is spiritual. It is dependent entirely upon inward states. "To the pure, all things are pure." If the inward state be not in harmony with the infinite, be sure the would-be "sweet" bells will "jangle out of tune." A mother filled with unlovely thoughts, with rancor, hate, rebellion, despair, cannot sing her babe to sleep; nor can a child be soothed or comforted by a song from one whom he fears or dislikes. Love and protecting care must be in the heart of the one; love and trusting confidence in the heart of the other. Technic and tone may be perfect; lacking the feeling it is a pitiful failure.

Only those truly minister who have suffered with the universal woe, or shared in the world's transports of joy. A bachelor who has never loved, seldom touches another with his art, unless it be that he is one of those rare and gifted souls who, through intensest insight and sympathy are able to put themselves in the places of those who have passed through the fire of experience. A passionately-worded love song on the lips of a child is a travesty, for the reason that these words are not vitalized by the magic touch of truth. How can a happy, carefree lad sing of sorrow, or interpret intelligently the varying moods of human life? Who has not noted the exultant joy, the underlying throb of understanding and sympathy, the deep, embracing tenderness and longing which creeps into the voice of the young mother? No matter how perfect her technic before maternity's crown was pressed upon her brow, after that hallowed event, there is that which has enriched, broadened, exalted, glorified, until she sings her song with new meaning, for has she not glimpsed new and wonderful vistas of experience, drinking deep at the very fountain of life itself?

On the other side of the equation, it is equally important that life and its experiential lessons shall have been learned, and impressed upon the mind and memory, before the message of the emotions can be received. A definite perception of the meanings of those experiences, their relations to the divine, and our ultimate identification therewith, must be chronicled before we can hope to either receive or give, anything of real or eternal value. A canvas before a Hottentot is a daub of unmeaning color. The swine has no appreciation of the pearls. A Chopin nocturne means nothing to the hog—human as well as otherwise! Some beauty must be in the soul of the listener in order that external beauty may be perceived. The pure whiteness of soul of a little child makes it supremely responsive to pure beauty. However, it is a response unattended by reason. He feels; he is touched; he weeps, he knows not why. Give him forty years' experience in life, forty years' of passion, sacrifice, grief, joy, struggle, reward, devotion, worship—he will know *why!* He can then unite feeling and understanding.

He feels his unity with all life; he understands, as well, that it is his to utilize, to become a start to his soul in its upward progress. It also becomes a light and a lift to the others struggling at his side. All beauty becomes alive to him. He sees his God in the wayside flower, or hears him in the majesty of the storm, or in the song of a little child. His soul opens to the vivifying forces from above, and through his *knowledge*, and his *love*—both divine heritages possible for every earthly pilgrim to obtain—he is able to detect at all times the divine melody of life itself!

Therefore, can we separate these two governing forces of the universe, which, with a third, combine the majesty of the Eternal?

AUDENTIA ANDERSON.

The man is best served who has no occasion to put the hands of others at the end of his own arms.—Rousseau.

## Some Musical Bon Mots

A chorus is a true democracy—all sorts and conditions of people joining together for the single purpose of bringing to life the inspiration of gifted composers.

Never frown on toy musical instruments. Let the children have their whistles, kazoos, toy pianos, jew's harps, mouth-organs, etc. They are only forerunners of something better.

Give music a definite place in your home. Let the little ones chatter their little songs. Teach them motion songs. Turn their games into musical games!

Stop thinking of music as something only associated with a teacher and hard practice; with trained singers and high-priced concerts. Revive the old custom of having a sing every evening that it is possible.

Our duty is to see to it that the rising generation shall absorb a real love for good music. Urge them to hear it whenever possible, but urge them still more to take part in it, for in the making of music lies its greatest joy.



## Are We Our Mothers' Keepers?

We hope every reader of our column has read, or will read, the article in the *Pictorial Review* for September, entitled, "The rough road to motherhood," by Bell Bayless. The author has spent many years among mountain and rural women, and has seen their dire need of help as the burden of maternity is laid upon them. The distances of our rural mothers from the centers of help found in cities or towns, renders their situation most grave, as they face confinement without adequate help in their homes, or even ordinarily efficient care through their physical ordeal, or afterwards. It is enough to wring our hearts in pity as we contemplate the "crowning glory of womanhood" being placed upon a woman in such conditions, and the time has come when our pity is not enough. We must couple it with action.

Figures will not lie, it is said, and we learn that for every 154 babies born alive, in the United States, one mother makes the "supreme sacrifice." We also learn that 300,000 babies under one year old, die in our country each year, fully half from causes that are needless: one death out of every five in our country from all causes, is a baby under one year old! Will not proper care, proper education, proper protection afforded to prospective mothers, quickly reduce this dreadful percentage? And who is to give that care, that education, or provide that protection if not the state, the community at large, to whose most vital interest it is, that its young, in whom is its future hope and glory, shall have the best possible chance of life?

"The United States Government spent over half a million dollars to stamp out disease in cattle and as much more to purify the swine of the country. Is the life of a mother of less interest, of less value?"

We are sure each one is asking himself, "What can I do to help in this matter?" Here is what you can do, and what

brings the responsibility right home to your door: you can write your Congressmen, those men whose sacred duty it is to rightly *represent you* in the legislative halls of this democratic country, and ask—nay, *demand* of—them to vote for the maternity bill which has been presented to them there. Now that we women have the vote, men will pay more attention to our wishes and demands than in the past. Therefore, our responsibility has vastly increased, not only in the vote itself, but in exercising the power and influence its possession has given us. "These are questions you women must answer," says one writer. "You must face your responsibility. It is your problem, and while you are solving it, never forget that *every hour you delay, two mothers are laid in their graves!*"

In every community there are women's clubs. The General Federation of Women's Clubs to-day numbers over two million five hundred thousand members, to say nothing of the thousands of smaller clubs which have never affiliated with that organization. Every one of these clubs should send instruction to its legislative representative, and, not being content with that, should actively interest itself in seeing that local conditions are improved, that the public mind about it is being educated to the grave need for action in these matters, and the public conscience quickened to definite and adequate procedure.

"You women must see to it that mothers get at least as much governmental care as the stock on the farms!"

AUDENTIA ANDERSON.

### **Minimum Standards for Public Protection of the Health of Mothers**

(Submitted by the Washington Child Welfare Conference, May, 1919.)

1. Maternity or prenatal centers, sufficient to provide for all cases not receiving prenatal supervision from private physicians. The work of such a center should include:

a. Complete physical examination by physician as early in pregnancy as possible, including examination of heart, lungs, abdomen, and urine, and the taking of blood pressure; internal examination and pelvic measurements before seventh month in primipara; examination of urine every two weeks after sixth month, and more frequently if indicated; Wasserman test, when indicated.

b. Instruction in hygiene of maternity and supervision throughout pregnancy, through at least monthly visits to a maternity center until the end of the sixth month, and every two weeks thereafter. Literature to be given mother to acquaint her with the principles of infant hygiene.

c. Employment of sufficient number of public health nurses to do home visiting and to give instructions to expectant mothers in hygiene of pregnancy and early infancy; to make visits and to care for patient in puerperium; and to see that every infant is referred to an infant welfare center.

d. Confinement at home by a physician or a properly trained and qualified attendant, or in a hospital.

e. Nursing service at home at the time of confinement and during the lying-in period, or hospital care.

f. Daily visits through the fifth day, and at least two other visits during second week by physician or nurse from maternity center.

g. At least ten days' rest in bed after normal delivery with sufficient household service to allow mother to recuperate.

h. Examination by physician before discharging patient not later than six weeks after delivery.

2. Clinics, such as dental clinics, venereal clinics, for needed treatment during pregnancy.

3. Maternity hospitals, or maternity wards in general hospitals, sufficient to provide care in all complicated cases, and for all women wishing hospital care; free or part-payment obstetrical care to be provided in every necessitous case at home or in a hospital.

4. All midwives to be required by law to show adequate training, and to be licensed and supervised.

5. Training and registration of household attendants to care, under the supervision of physician or public health nurse, for sickness in the home, and for the home during sickness.

6. Education of general public as to problems presented by maternal and infant mortality and their solution.

### **Mother**

It has aptly been said: "The hand that rocks the cradle rules the world." This statement of course refers to "mother," and the impression left by her upon her children. As, therefore, the characters of men and women are largely attributable to the influence of mothers, all, especially young mothers, and those with the prospect of motherhood, should, to a considerable degree at least, sense the sacredness of the trust committed to their care. A worthy woman is eminently fitted for her high and holy trust by an all-wise Creator who endowed her to a high degree with the divine virtues of love, gentleness, long-suffering, and patience. No trial, however severe, seems to impair these heaven-born attributes towards her children. Adverse ordeals in the discharge of her parental duties but reveal these virtues in greater loveliness.

Such a woman only is worthy the name "mother," and blessed indeed is the child that has such a guardian. She will never forsake nor leave him, but hold him to her heart by those ties of love that neither time nor misfortune can eradicate. Time may demand that mother, having fulfilled her allotted days, must take the "long, long trail, awinding," but she will have passed on to her children those divine gifts of heaven's love which will shine after her as the summer sun, bathing the earth with his beneficent rays of warmth and light, sinks in glory in the golden west. Mother, with heaven's approbation, passes to her rest amidst the glory of her life's triumphal career.

In the later years, when our life is ebbing, how sweet is the memory of a good mother! How it invites us to sweet reverie, where in spirit, we revisit the old home and relive those vanished, happy days! In all our troubles—and there are many incidental to child life—we always knew we could, with perfect trust, go to one ever-kind, loving, and forgiving friend—mother! How she would spend her time and comfort for our benefit! When we were happy, she shared our joy; when sad, she was sad too, but always found the silver linings to our clouds.

It is pathetically pleasant to recall now, the poem learned in childhood:

"Who ran to help me when I fell  
And kissed the place, to make it well;  
Or would some pretty story tell?  
My mother.

"When pain and sickness made one cry,  
Who was it sang sweet lullaby,  
And wept for fear that I should die?  
My mother.

"When sleeping in my cradle bed,  
Who sat and watched my infant head,  
And tears of sweet affection shed?  
My mother."

None this side the heavenly home will ever sense to its fullest extent, the depth and richness of a mother's love. The Holy Scriptures chose it as the highest type with which to compare God's perfect love. Surely we can bow at the shrine of motherhood in sweet adoration and with all the energy of our soul's affection, pray God to bless all mothers!

We deem it fitting to close this paper with a brief glimpse at the noble career of a mother who figured conspicuously in the early days of the restored gospel. Emma Hale Smith, wife of the martyred Prophet, was indeed a mother in Israel, in the dark days of the church. She was driven from her home, with four young children, her husband was in the ruthless hands of an infuriated mob. In her flight from Missouri she had to cross the Mississippi River on ice, taking refuge with her helpless children in the free State of Illinois. How she clung to those children, sheltered them, and comforted them!

Later on, her husband joined her and for a short time they lived happily in Nauvoo. Satan, the arch enemy of truth, soon incited his emissaries to renew the persecution against God's chosen people, and on June 27, 1844, the "elect lady," after three attempts, and fainting three times, stood in the presence of her martyred husband! Alone, with her helpless children, in the presence of her dear, dead companion, under the most pathetic and trying conditions! The picture baffles our imagination! Hear her, as she tenderly places her hand upon her husband's cheek, exclaiming, in depths of unspeakable agony: "Oh, Joseph, Joseph! Have they taken you from me at last!" Try to picture the mother's emotions as she beholds her eldest son, Joseph, not yet twelve years of age, falling in his grief upon his dead father's face, wailing "Oh, my father, my father!" There was a trial, my friends! Few indeed have been called upon to drink from so bitter a cup.

Added to this, Emma Smith witnessed the church, for which her husband so freely suffered and died, led away into wrong paths. True to her God and her motherhood, she scorned to follow any of the deflections from the truth as taught by her husband. She knew that young Joseph was to be his father's successor in the prophetic office, and so, with confidence in God she remained in Nauvoo, bringing up her children in righteousness and truth as she saw it.

In 1860, when her son Joseph in obedience to a revelation from his heavenly Father went to Amboy to take his father's place, his mother—true and unchanging mother—accompanied him! What peace and joy must have invaded that mother's heart as she saw her son take up the work of his father, and witnessed that work confirmed by divine blessings! She was subsequently permitted to tarry nineteen years and to see three sons carrying to the world the gospel for which her husband so nobly gave his life. With what sweet peace and consolation must this mother have closed her eyes when her earthly probation was ended on April 30, 1879.

At the great union, when the church on earth will meet the "general assembly and church of the firstborn," surely one of the sweetest words of greeting will be "Mother!"

ELDER R. McLAUGHLIN.

Why should we think that the character, the health, the happiness, and salvation of the humblest, lowest person is beneath our dignity or beyond our power?—Elwood Worcester, in Religion and Life.

### Character as Well as Physical Wants

A young mother recently related an occurrence which had repeated itself on several occasions in her home and which she had found most trying. She said, "My children go and get their clean stockings and tie knots in them in connection with a game they play, and often when I start to dress the children I can't find a single stocking that hasn't been tied tight several times. One hot summer afternoon, I lost patience. 'Anne,' I exclaimed to the eldest, 'Why do you cause me such annoyance, day after day?' 'What are mothers for?' she asked, and I saw that she was right."

I gravely asked this thoughtless mother if it would not have been better for Anne to aid in the task of untying the stockings, being led, by sharing the toil, to feel grateful for the many times her mother's patient hands had done it for her.

"Oh, she couldn't untie them," she answered, with a shake of her head.

"Had she tried, and found it impossible, she might, of her own accord, have stopped knotting the stockings," I replied.

"But I wanted to take the children to pay a visit, and there wasn't time enough to let her try!"

"Then oughtn't she to have forfeited the pleasure of going with you?"

She stared aghast; then, with a pitying look, burst out: "It's easy to see that you are not a mother! No mother could do that—her mother-heart would not let her!"

I was silent for a moment, then remembering that physical and spiritual motherhood are not necessarily embodied in the same person, explained without impatience the effect such indulgence would have on the child, and pointed out that the most loving mother takes as great pains to train her children's characters as to provide for their bodily wants, and that the greatest love is that which is most far-seeing. But to the end the mother stoutly held to her conception of the "mother-heart."

A scene observed at a later hour in the day revealed this mother, regardless of her "mother-heart," in a fit of ill temper administering a violent shaking to the said Anne.

"Nora," complained a mother to her sister, "your name-sake spoils all of our rides in the new car. She just will go, and then she wants to come home immediately, and kicks and screams all the way. Sometimes we set her out on the road and ride on, but she knows that we will have to come back, so that doesn't do any good! You're a kindergartner, Nora, you must break her of it."

"Leave her at home until you know that she understands that she should not spoil the enjoyment of others," advised the aunt. But this the mother flatly refused to do, and the miserable rides continued.

Some time later the mother went on a visit and the aunt was left in charge of her refractory niece. I saw her riding in the automobile several times without the offender. Then one day the small figure sat in its usual place and in the aunt's arms was the two-year-old brother. They called at the door. "Are you having a pleasant outing?" I asked little Nora. "Yes," she beamed. "I used to spoil our rides; now I'm showing little brother how to make everybody have a good time."

"We had to go without Nora for a few days," remarked the aunt quietly, "but now she is trying to think of others as well as of herself."

In this case the aunt was more truly the mother than the child's own parent. For she understood that mother-love should be something more than the gratification of a passion,

and this gave her the courage to face the child's passing disappointment for the benefit of her future welfare.

What seems of slight importance at the moment assumes a quite different aspect when considered in the light of its future results.—Miss Harriet Frances Carpenter in bulletin from United States Bureau of Education and National Kindergarten Association.

## LETTER DEPARTMENT

### *Spirituality and Education*

Things in Oklahoma are in some respects very similar to what they are in other parts of the country; people are marrying; children are being born; people are dying; some are loafing; some are working; a few have an interest in the gospel; many are bent on pleasure that does not enrich the soul; it is hot in the daytime and cool at night; it is dry and dusty; some of the crops have been good, some have been only fair, and some poor.

So I will try to express a few thoughts on spirituality and education. It is very evident from the teachings of the scripture and the experience of the ministry that very little can be accomplished in gospel work without God's Spirit to assist us. Jesus told the apostles to tarry at Jerusalem until they were endued with power from on high, and after the great endowment at Kirtland the ministry went forth with great power and accomplished a great work in the next eight years. It is evident from what we read in the church papers and what we sometimes hear in private conversation that some of the brethren are fearful that because the leading men of the church are interested in education that there is grave danger of a departure from the faith of our fathers. Wherein lies the danger of a trained mind and hands and a store of useful knowledge? Is it in its possession or the use we make of it? A shot gun in the hands of a fool is a dangerous weapon, but can be very useful in the hands of a careful person. Power in the hands of an autocrat is a dangerous instrument. We can destroy a church or a nation. Wealth in possession of a covetous and selfish person can oppress the poor and add heavy burdens to the one who toils for his daily bread. Is there not a possibility of a misuse of every good thing in the world, because some unwise person puts his trained mind to an improper use, or a degenerate abuses the power in his hands, or a possessor of wealth puts it to unholy purposes shall we deny those powers to others who will make proper use of them?

Nephi said "to be learned is good, if they hearken unto the councils of God" (2 Nephi 6: 61). In these latter days the Lord said, "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning ever by study, and also by faith" (Doctrine and Covenant 85: 36). Joseph Smith and the elders in the early days of the church paid heed to the instruction given, and in Kirtland Temple a school was opened. The winter months were spent in study, and not only did they study the scripture but the Hebrew language under a competent instructor (Church History, volume 1, pp. 524, 530, 539, 553, 606). This work of preparation preceded the endowment that was given in the springtime of 1836.

Joseph Smith is accused by the enemies of the church of being an ignorant man, and the same lie is peddled around by some of his not well-informed followers. It is a foul slander on his fair name. He was an ignorant boy like all boys that only had the advantages of a country school for

two or three months a year, but he was not an ignorant man. By patient and persistent study he became the equal of many who had in their younger days better advantages than he. Lincoln had faced the same conditions in his young life and in the same manner overcame them and became one of the master minds of our Nation. Sometimes the language of Paul is quoted as a justification for remaining in ignorance, "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the things which are mighty" (1 Corinthians 1: 26, 27). Let us try to analyze his words. After the flesh is to be carnal, "the carnal mind is enmity against God," and "they that are in the flesh cannot please God." He does not use many of that kind of men because they are not willing to repent and lead clean, pure lives, "Not many mighty, not many noble." He does not say he does not call any of that kind of men. Not "many" he says. Why is it only a few are called? Because there are so many men who when they get learning, power, or wealth get the big head so bad that God seems to them very ignorant of the world's affairs, hence they must begin to enlighten him and tell him how he ought to manage things. If men come up to the standard given by our heavenly Father—"humble and full of love, having faith, hope, and charity," (Doctrine and Covenants 11: 4) their learning and wealth will not be a hindrance to them.

Admitting that there is danger of being led away from the faith of our fathers under the conditions stated above, what about too much ignorance? Is there any danger from that source? Will not ignorant men misrepresent God and his doctrine and his church and so prevent people from entering the kingdom? We are ever in the midst of danger, and some fall after spending most of their life in the Master's service. Our heavenly Father has advised us to seek learning by study and by faith, and because we seek to be obedient children will he withhold his Spirit? The young men and women who have entered Graceland College and are trying to heed that instruction and to be trained under competent teachers that are endowed with the holy priesthood with the purpose in view that they might become efficient workers in the Lord's vineyard—are they not right in believing that the Holy Spirit will assist them, and their teachers? If not, why not? Am I in the faith with the above sentiments?

Your brother in gospel bonds,

TERLTON, OKLAHOMA.

EDWARD RANNIE.

### *Why Talk Against Recreation?*

While reading the HERALD of August 13, "A warning regarding education and recreation," we thought of the many letters of this kind we have read in the HERALD and *Ensign*. Though I appreciate our brother's ideas very emphatically, yet do we really say we want to establish athletics, swimming pools, etc., in order to keep our young in the church, or in places of spirituality? I do not think that our church authorities really mean that. Are these things not done rather with the idea that our young people might have the proper means of physical exercise and recreation for the necessary development of body and mind, without having to mix in environments detrimental to spirituality? Surely we would not have our young people do without these things. We all know that without recreation, mental and physical, our lives are not as efficient as with it. My own personal experience proves this to me. Recreation only keeps us in better trim for making our lives useful.

Are we not trying to interest our young people spiritually and teaching them to seek inspiration from God in all they

do? I believe we are trying to create an interest in them for the work of the Lord. Prayer meetings, especially, for young people are encouraged. In the boy and girl movements in our church "Service" is always the motto, and the things that are taught are conducive for good, that they might be taught to steer their barks safely past the snares of Satan. Isn't this spirituality in its very broadest sense? What is spirituality anyhow if it isn't service.

How could athletics and recreation create as our brother has said, a desire for more of the things that are carnal when these themselves are not carnal? I understand anything that is carnal is not recreation, at least for God's people. Recreation is something which freshens and relaxes us after the strain of work, enabling us to do more work. If many of the parents who go to church and attend prayer meeting could only have their eyes opened to some of the miseries and heartaches and mistakes the most of their children have had to go through because they were left to find their own recreation (if I might be permitted to call it such), when their parents should have provided them with the right kind of play—useful play, they would be willing to walk barefoot in order to raise the funds for suitable recreation for the young. No one, either old or young can work always and not play, and when we think we can, we are merely prematurely wearing ourselves out and wasting our playtime and will be held responsible before God.

Why should we think providing recreation is not the Lord's work. Surely we would not want to be told everything in an audible voice. Sometimes the Lord has spoken to me of things I have desired to do merely because I lacked initiative. I knew myself it was right and merely lacked initiative, and if we do the thing we think to be right and do it in faith, if it is not right, the Lord will check our effort—then he will speak.

Right here may I take just a little more of your space and time to speak of "mixed bathing." As a church we have never taken a stand for or against it, but the Chatham District Saints last reunion, I understand, desired humbly and earnestly to know the Lord's will concerning it, and were given to understand God would bless them more fully if they did not indulge in mixed bathing, for the sake of the weak ones or those who had not been properly instructed. Thinking this to be only for last year, they went back to mixed bathing this year, and the words of the Spirit during this reunion were always of the one thought, something like this: Will you do my will or will you not; you do not have to keep my commandments if you do not wish. If you will heed the instruction you have been given, I will pour out more and more blessings upon you. Always in such a pleading voice. Surely what is good for one branch is good for the whole, and why should we wait to be told everything?

In regards to spending money for a building for recreation, if we had been told to build the temple, it would be fine to spend money on this, but if not, and if Saints are willing to sacrifice some of the less necessary things that they may have means for this very necessary thing—proper recreational means for the young—then why not have it? Personally I have always looked forward to the erection of a building for this purpose. I do not see how anything could be needed more than recreation, in the right sense of the word, for our young.

With you for truth and light,

LEAH VEALE.

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Discontent is the source of all trouble, but also of progress in individuals and in nations.—Auerbach.

The Bishopric Advocate  
for 1919

### Every Member a Tithing Payer

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A brother who was liberal in contributing for special purposes of the church was shown in a dream that tithing was a debt and should be paid before offering a gift to the Lord. He was asked, "Why do you offer me gifts when you owe me a debt?" One tenth of your increase *belongs* to God.

A certain man would not join this church because we taught that one tenth of our increase *belongs* to God. Poor fellow! Could he not see that whether he came into the church or remained on the outside that he still is in debt to the Lord? We are held responsible for the keeping of the law of the Lord from the time we become acquainted with it. God has no profit and loss account into which he throws uncollectable accounts. They are carried on his books. We can settle them now and have a clean slate at the judgment day.

Paying tithing develops thrift, economy, and the saving habit. The more you do for God the more you have for yourself.

Contrast the drawn, pinched features of the miser with the bright, cheery countenance of the liberal man. One lives for self. One lives for others. When we pay our tithing we are living for others—our harvest is love, joy, peace, happiness, contentment and a consciousness that we please God.

A grain of wheat has power to save a human life *but only* when thrown together with many others. Your tithing, though it be but little, will, when thrown together with others, have power to save the souls of men. God has wisely provided for this gathering together of money through the bishops and their agents. Think of the joy that will come to you in eternity when you see the good that you have done by paying your tithing.

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### Des Moines Reunion

As the Des Moines District reunion passes, we pause in a retrospective survey. Perhaps at no time have difficulties confronted the reunion as this year, because of the tie-up of freight shipment, and it was only by hauling the tents overland from Des Moines that the reunion was possible.

Located in the town of Runnells, the grounds, a natural grove, were all that could be desired. The church basement, about two blocks distant, furnished a good dining room.

The district presidency with U. W. Greene, presided over the reunion. The daily order of service was as follows: Priesthood meeting at 8 o'clock, at which time addresses were given by U. W. Greene, F. M. McDowell, and O. Salisbury; prayer service 9:15; choir practice at 10:30; preaching, 11:45, and again in the evening.

One afternoon the Woman's Auxiliary gave a playlet written by Margaret Davis of Des Moines, "Women's work—a vision of past, present, and future," which contrasted the aid society and Woman's Auxiliary and gave a splendid object lesson of women's possibilities in relief work. A. E. Warr, in the interest of the Sunday school, lectured upon

"The modern Sunday school—its curriculum." Other afternoons were devoted to recreational and social activities. Volley ball and swimming proved the favorite sports this year. Hikes, weenie and corn roasts, marshmallow toasts, picnic suppers and a taffy pull were included in the social affairs.

On the last Saturday evening a pageant was given on the restoration of the gospel, taking the story from the time of Israel's dispersion through the days of the reformers, Luther and Wesley, the presentation of the plates by Moroni, the visit of Harris to Professor Anthon, Oliver Cowdery's visit to the Indians, and Israel's return. It was given on the lawn with natural settings.

One special feature was the boys' camp separated from the main camp. Under supervision they cooked and lived in regular camp fashion. This was a success from both financial and social standpoint.

The music was in charge of the district chorister. Special numbers were provided in solos, duets, quartettes, and anthems. One very enjoyable part of this work was the congregational sings and camp fire sings which demonstrated the love our people have for song.

We were pleased to have with us Apostle U. W. Greene, Patriarch W. A. McDowell, Floyd McDowell, and J. S. Roth, in addition to the local force. Brother Greene's lectures on Palestine, and Brother F. M. McDowell's talks to the youth were especially helpful in the special services provided for the young. It gives inspiration and instruction to meet these men of experience and broad vision, whose services exhibit the spirit of helpfulness.

The reunion has given an impetus to district work; the association of Saints has been pleasant and profitable.

Sincerely,

NEVADA, IOWA.

ROY CHEVILLE.

### Northern California Reunion

The Northern California reunion held at Irvington has closed, and is considered by many the best ever. It certainly was a good one in many respects. Largely attended and a variety of speakers. No disturbing element such as factional tendencies, jealousy, or anything of that nature was discernible. It seemed to be a gathering together of a happy band of Saints from all over the district.

Of course, critics inclined to be severe could find room for suggestions for improvement, which is conceded.

Financially it exceeded the expectation of many. Although there were nearly three hundred dollars expended in improvement of the grounds, the committee was able to report a balance in the treasury.

It being so much like other reunions it seems unwise to take space for a detailed write-up. So many names that might be honorably mentioned come to my mind and suggest a long sheet of paper. Perhaps wiser not to mention any rather than discriminate and mention a few. Not even the

PRESS COMMITTEE.

### Lowbanks Reunion

The Lowbank's (Toronto) reunion was a pleasant surprise to all of us. It exceeded, in every way, our fondest anticipations. There were many more campers than we expected. Every tent was crowded. We were compelled to store our people away in surrounding farmhouses. The attendance of nonmembers exceeded that of any previous year. Everybody was happy. The work of the reunion was systematically

organized, each department having specific functions. The spirit of freedom was in the air. Some who came with hesitation are now enthusiastic boosters. All have learned that we can run a reunion better without some people than with them. The church work is bigger than any man. On every hand we heard the exclamation, "This is the best reunion we ever held."

The speakers were Joseph Luff, George E. Harrington, George W. Robley, John W. Wight, Joseph H. Yager, Grant St. John, David Pycok, and Thomas W. Williams. Patriarchs John Shields and Archibald Angus were present and rendered valuable assistance. The local priesthood was well represented.

The reunion was a success in every way. The Saints are delighted and happy. A better feeling obtains among nonmembers than in former years. The name Latter Day Saint stands higher in the estimation of the people of Lowbanks and the surrounding country than ever before.

One night was given over to a concert in which nonmembers and members participated. The Saints are to be congratulated over their achievement. I am proud of the Saints of Canada.

Sincerely,

T. W. WILLIAMS.

### Northern Wisconsin Reunion

The Northern Wisconsin reunion for this year is a matter of history and one, the memory of which, we trust, will bring pleasant thoughts to all who attended.

The attendance was the greatest in the history of the district. The spiritual feeling of peace and good will the best, and with the least amount of unexpected happenings to mar the perfect pleasure of the gatherings.

Preaching was by Apostle William Aylor, Patriarch F. G. Pitt, J. B. Wildermuth, Irvin Lenox, and A. L. Whitaker. Sister Pitt accompanied her husband and rendered valuable assistance as pianist and gave an interesting lecture on their travels and work in foreign lands; she is a favorite and greatly appreciated by the young people.

The reunion association is now out of debt and is already looking forward to next year to making the gatherings larger and better than ever. Saints of the district please take notice. Keep your plans well formulated a year ahead and be sure to be present with us at the reunion next year.

Sister J. A. Gardner, representing the Woman's Auxiliary, was with us two days and gave interesting and instructive lectures representative of the department.

Young people's prayer meetings made a distinctive feature and were well attended. We are glad to note the interest the young are taking in church work.

The writer feels himself a modern "Rip Van Winkle" in the district. We spent much of our first two years of missionary work in this district but had been absent for twenty years until we came to the reunion, and while we were met and greeted by many familiar faces and old friends, we have looked around in vain to see many known and loved by us who have gone the way of all the world. We are glad to learn that they were firm in the faith to the end. May God grant that blessing to all his.

CHETEK, WISCONSIN.

J. B. WILDERMUTH.

Method is the hinge of business, and there is no method without order and punctuality.—Hannah More.

The greatest homage we can pay to truth is to use it.—Emerson.

### Some Advice to the Elders

And now that the prophecy is about to be fulfilled regarding the gathering of the Jews, do not delay their Christianizing by preaching the persecution of the Savior. They should be dealt with in love and forgiveness.

The Jew of this age has nothing to do with the sins of his forefathers. He is law-abiding, respectable, industrious; believes in God and a coming Savior; intelligent, progressive, clean, and lacking in the narrow-minded prejudice towards God's people, that the sects of the day abound in. I speak from experience.

If you don't want them rebellious, or to drive them from the investigation of the gospel, do not allude to the crucifixion in their presence. Take it home to yourself and see how you would feel in like circumstances. They all say that the Gentile makes a mistake in saying the Jew crucified Christ; for while they did not believe him to be the Son of God, it was the Romans who crucified him. They were then ruling. The Jews are God's people, and therefore our brothers and sisters.

Another matter I wish to speak of that has been carelessly dealt with by some members of the church, there are among you, merchants, working people of all classes, and professionals. Saints should deal with them as far as their circumstances allow, instead of going to outsiders who often behind your back ridicule your religion, while they smilingly take your hard-earned money and build up man-made doctrines.

How can the Saint who is a professional artist, musician, or anything else, pay his tithes, support his family, or get ready for the gathering to Zion unless we obey the command to love and help one another, using charity at home first? A true Latter Day Saint has to struggle in this world of prejudice. It matters not what knowledge he is capable of disseminating. At least give your brothers and sisters a trial to the extent of their ability before employing outsiders, if circumstances permit, and maybe, by this means you will be delightfully surprised in the talent or knowledge or fair dealing your brother will deal out. Besides you will help him help himself to higher rounds of the ladder, and also keep him, or her, in your church services, so that they will not be obliged to seek strange fields for a livelihood; perhaps in places where there are no Saints to lend encouragement by their presence occasionally.

The Saints have the same opportunities in this progressive age of free libraries, etc., of being up-to-date the same as the sects of the day who help one another—a lesson to the Latter Day Saint who has every reason to progress, as the command is to make use of talent, etc.

One who tries to be

A LATTER DAY SAINT.

FLINT, MICHIGAN, August 10, 1919.

*Editors Herald:* The work in Second Branch we believe is at an upward trend here. We have a good spiritual man at the head of our branch. The newly elected officers seem to be cooperating with him.

Recently three were called and ordained to the priesthood. It does us good to see them respond when called upon to do their part. "Where duty calls or danger, be never wanting there." We believe in their motto.

Some of our number are attending the Kirtland reunion. We hope they may return with a store of spiritual food for we who are unable to attend.

Elder Matthew Liston, our city missionary, is holding services in the north end of town in the tent. The outlook

is good. Brother Matthew is an energetic young man and we are proud to have him represent God's work. He is kept very busy. "Cast thy bread upon the waters; for thou shalt find it after many days."

All who attended the Erie Beach reunion reported a spiritual feast. The gifts were manifested in wonderful power. The burden of the gifts given was pleading to God's people to come up higher. When are we going to hearken to his voice?

PEARL HERBST, *Correspondent.*

BAYARD, NEBRASKA, August 12, 1919.

*Editors Herald:* I wish to avail myself of the only means provided for communication with the people of the church. I have been isolated from church services for over three months, and coming from a branch where we had about three good sermons a week, there is no need to tell you it is lonely indeed, especially on the first Sabbath of the month. I miss more than ever the "communion with Saints."

One thing we still may do from which I derive much satisfaction and spiritual benefit is the payment of tithes and offerings, for which the Bishop and the Lord himself are constantly calling to the church. And this is not only a duty but a sacred privilege; not only to "say our part" but to "pay our part."

I am told there are scattered Saints all along the valley (North Platte Valley), but it seems difficult to get in touch with them, many living at a distance.

I have communicated with the secretary at Tryon, Nebraska, with the intent to attend the reunion there August 1 to 10, but was called on a case where I am still busy, though the reunion has gone into history. But the sick must be cared for, and contact with these things make us aware that we must improve our time while we have opportunity. Was much disappointed, however, as it was the first meeting anywhere near, and that was over one hundred and fifty miles away.

I am endeavoring to live that I need not shrink from telling others that I am a member of the church of Christ, and when the revival of the work begins here I may be of assistance. Some one is sadly needed here to waken the interest of all, and to hold the Saints together.

I wish to say to every local Religio secretary in Central Michigan that though some distance away, I am trying to keep up my work as district secretary until the fall convention, and wish every one would send me their report at the given address, not later than September 10, that I may have opportunity to summarize and report to the convention.

Trusting that each will assist me, and with greeting to my friends in Michigan and elsewhere, I am,

Your sister,

EDITH A. SMITH.

MINATARE, NEBRASKA, Route 2.

BEAVERTON, MICHIGAN, August 26, 1919.

*Editor's Herald:* We will tell of our very successful two-day meetings, held here August 23 and 24, about three hundred Saints from different parts of the district being here; also Saints from Flint and Detroit.

Friday evening a short program was given and a good time was enjoyed. Saturday morning, prayer service was held and a good spirit was manifested. At the Sunday morning prayer meeting the good Spirit still prevailed, and God was pleased to speak words of encouragement to us, and all were blessed.

Good instructions were given by all the speakers and we all, I believe, have a greater desire to do our part, whatever it may be, for the Master's cause.

During our two-day meetings we were all delighted to see seven more precious souls going forth into the waters of baptism. Surely it does our hearts good to see young men and young women taking up the work of the Master.

My humble prayer to God is that we may all be faithful, and with the redeemed of earth be able to stand when our Master comes.

Your sister in the conflict for right,  
MAUD ORTON, *Correspondent.*

HONOLULU, TERRITORY OF HAWAII, August 17, 1919.  
THE FIRST PRESIDENCY, Independence, Missouri; -

*Dear Brethren:* We arrived here on the 12th and are now settled in our mission home. A very homelike place it is, very neat and comfortable.

The Saints have given us a royal welcome and it is greatly appreciated we assure you. The sisters had a fine dinner prepared for us at the mission house. We had our first taste of poi, also many other new dishes. Some one is here almost always bidding us welcome.

Brother Waller is a grand man; no wonder the Saints here love him so. He is indeed the "father" of this mission. He has given us words of encouragement, also words of advice. We are very thankful that he is here at this time. His support means much.

I spoke both this morning and this evening, with fair liberty. The size of the audience was encouraging and the attention was excellent.

I know we will like it here and trust that we may be instruments of much good in the Lord's service.

Yours in bonds,  
V. B. ETZENHOUSER.

#### CHRISTIANITY AND THE CRIMINAL (Continued from page 884.)

this basis of computation, assuming that we give the normal men common school training, the State of Iowa has confined in her penitentiary and reformatory millions of dollars' worth of potential energy which, under favorable conditions, ought some day to be productive in field, mine, factory, or office. . . .

It costs the State more by far in the end to permit her charges to relapse into crime, thereby incurring the expense of repeated conviction and imprisonment, than to give at least a common school education with industrial training, even at considerable expense.

We would emphasize above all else that this is in accordance with Christianity, and represents religion. "Am I my brother's keeper?" The answer is made, "Thou shalt love thy neighbor as thyself." Again, "Whatsoever ye would that men should do to you, do ye even so to them." Example of the good Samaritan is another instance. In fact, it is strange, after the continued attack made by such men as Nietzsche upon Christianity, because it encourages, cares for, and develops the weak, to have an attack now made on the ground, that it is too harsh to the "under dog." A consideration for our fellow men, even though a defective, even though a criminal and an effort to remove him from that class

are in accordance with the best principles of Christianity.

Further, it is noteworthy that at a time when the world at large was building prisons as places of torture, and of punishment; when the world held it was decidedly wrong to make prisons interesting or pleasant in any sense of the term, for criminals should be made to suffer for their wrongdoing, Joseph Smith, the founder of this church, came forward frankly urging the right method to be one of cure, of love, of fair treatment, of giving them an opportunity to work out doors, of turning them out in this sense from the prison, not turning them out free to run wild, but evidently to release them under parole, then to care for them, and see that they secured proper opportunities for work in the prison and after their release. Then, when the man is out and has finished his term, extend a helping hand and say, "Go thy way, and sin no more," and lest he stumble again go part of the way with him, and see that his feet are firmly placed.

No church as such has stood so strongly for the industrial aspects of religion, for the care of the weak, and for such principles as are here set forth, for we believe that it is indeed another expression of Christianity.

S. A. B.

### MISCELLANEOUS DEPARTMENT

#### Conference Minutes

**NORTHERN SASKATCHEWAN.**—With Minnesota Branch (near Vanscoy), July 26 and 27. District president, W. J. Cornish in charge, assisted by Daniel Macgregor and J. W. Peterson. Secretary's statistical report did not arrive in time for conference. Bishop's agent reported: Receipts since last conference, \$4,951.18; expenditures \$4,274.08. Item of interest was the advisability of publishing a mission paper for Western Canada; the matter was laid on the table, the general tendency being against it. The invitation to meet in a joint reunion with Alberta District was accepted. Officers elected: President, W. J. Cornish; vice presidents, J. A. Beckman, C. E. Diggle, secretary, Eva Land; treasurer, C. E. Diggle; librarian, Sister Bessie Cornish; Bishop's agent, C. E. Diggle; president Woman's Auxiliary, Lottie Diggle. Time and place of next conference left with the district presidency. Eva Land, secretary.

**LAMONI STAKE.**—At Hiteman, Iowa, June 12-15, 1919, Lamoni Stake and auxiliaries met in conference session, presidency of the stake in charge. C. E. Wight chosen to act as secretary in the absence of stake secretary. Orrin Moon was elected by unanimous vote as second vice president of the Religio to have charge of the Boy Movement in the stake. C. E. Wight was ordained a high priest and set apart as a counselor in the presidency of Lamoni Stake. Recommendation from stake presidency that a branch be organized at Creston was approved, and referred to stake presidency for execution. Recommendation that branch presidents hereafter be nominated by the stake presidency, and that elections in the various branches be annually, the term of office in each instance to begin January 1, was adopted. G. W. Blair was elected as auditor to audit the various accounts of the stake, including those of the auxiliaries. Various topics of interest were discussed during the conference and benefit derived therefrom. Time and place of next conference left to the stake presidency. Cyril Wight, secretary pro tem.

## The Presidency

To the Saints of the Little Sioux District: Brother Amos Berve having been appointed to the Eastern Iowa District, Elders Joseph Lane and Fred Fry, who were his counselors, will carry on the work of the district presidency until the convening of the fall conference.

ELBERT A. SMITH,  
For the First Presidency.

INDEPENDENCE, MISSOURI, September 3, 1919.

## Conference Notices

Utah, in Salt Lake City on October 4 and 5. All branches and local officers should send in their reports. It is desired that a good representation be had, and the Saints are urged to be present. Send reports to L. G. Holloway, district president, 336 South Fourth East Street, Salt Lake City, Utah.

Des Moines, at Nevada, Iowa, October 10, 11, and 12. Bess Laughlin, secretary, Rhodes, Iowa.

Southeastern Illinois, at Bellair, Illinois, October 10 and 11. Those going by railroad please correspond with L. M. Edmonds, Bellair, Illinois. Send all reports to W. E. Presnell, secretary, Xenia, Illinois.

Fremont, Iowa, with the Bartlett Branch, October 4, 11 a. m. Conventions will open Friday, 2:30 p. m. as usual. The question of permanent reunion grounds will be up for consideration, and we hope for a full representation from all branches. T. A. Hougas, president.

## Convention Notices

Northern Michigan Sunday school and Religio, at Boyne City, September 19. Religio at 9:30 a. m. Sunday school business session at 1:30 p. m. C. N. Burtch, president and superintendent.

Detroit, Michigan, Religio and Sunday school, at the First Detroit Branch, Corner Fourth and Holden Streets, September 20 and 21. All district officers urged to report their labors fully. Please have all expense accounts in the hands of secretary not later than September 17. Mrs. S. A. Thiel, 514 Rix Street, Flint, Michigan, secretary Religio.

Northeastern Nebraska Sunday school and Religio at Walthill, Nebraska, October 5 and 6. Jay Leeka, secretary.

## Addresses

V. M. Goodrich, 821 North Tenth Street, Saint Joseph, Missouri.

## Married

POWELL-MCMILLEN.—At the home of Brother and Sister L. W. Powell, at Kirtland, Ohio, on the 15th day of August, 1919, Brother Lorenzo D. McMillen, of New Philadelphia, Ohio, was married to Miss Alice E. Perry, also of New Philadelphia, Ohio, Elder L. W. Powell officiating.

## Reunion Calendar

Florida, Alafloa Church, eight miles north of Brewton, Alabama, October 3. (878.)

## Our Departed Ones

BULLARD.—Mary Ellen Bullard was born in Knox County, Illinois, May 3, 1842; died Sunday, June 15, 1919. Married to Albert M. Bullard, June 6, 1857. To them were born 5 daughters and 3 sons. She was baptized December 9, 1872, at Kewanee, Illinois, by Elder J. D. Jones. She leaves 5 children, Sisters Nancy A. Tabor, Belle A. Roush, Emma E. Willis, Sarah E. Wolfe, and Charles A. Bullard, her husband and three children having preceded her. She was laid to rest at Creston, Iowa, funeral sermon by J. Charles May at Wray, Colorado. Though blind for many years she had a faith that did not shrink, though pressed by every foe, that "did not tremble on the brink of any earthly woe."

GOODMAN.—Cora Goodman was born at Camden, Missouri, January 29, 1874. Died August 30, 1919, at Independence, Missouri. Married Marshall Goodman in 1899 at Lexington, Missouri. To them were born 7 children, of whom 6 survive. Baptized July 9, 1911, by G. W. Talley and was a true Latter Day Saint; patient and enduring with her family and all that were associated with her. A true mother, never speaking ill of anyone. She suffered with a cancer and for

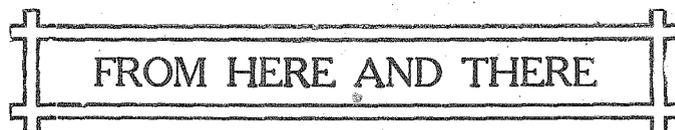
7 months was confined to her bed. About 2 months ago she was removed to the Sanitarium. Funeral from Lexington undertaking parlors, conducted by E. A. Davis. Interment in Macepalak Cemetery.

WASHBURN.—George D. Washburn was born May 9, 1849, at Brighton, Ontario. Baptized May 15, 1888. Ordained a priest in 1892, and labored as a missionary for several years. Ordained an elder in 1902 and did efficient service for the church. Baptized nearly 600 into the church. His work has been widespread in Michigan and many will mourn his departure. Died at Flint, August 29, 1919, of apoplexy of heart. Services at his home near Bellaire, C. N. Burtch officiating. Interment in Central Lake Cemetery.

HICKFORD.—Fannie Hickford was born January 11, 1862, at Louth, Lincolnshire, England. Sister Hickford was a member of the Church of England for many years, taking her sojourn to South Africa, then to Australia, coming to this country, she finally located with her husband in Detroit, Michigan. She united with the Reorganized Church July 13, 1919, being baptized by Joseph Luff. Died at Independence Sanitarium August 25, 1919. Leaves to mourn husband, 3 sisters, with a number of relatives and friends. Services from Stone Church in charge of I. N. White. Sermon by Joseph Arber. Interment in Mound Grove Cemetery.

TANNER.—Flora Binder Tanner was born March 22, 1893, in Macon County, Missouri. In 1912, married Charles Tanner. Two children blessed this union. Passed away at the home of her parents in Macon, Missouri, on August 25, after a lingering illness of eight months duration. She leaves to mourn, husband, 2 children, father, mother, one sister, and 3 brothers. Funeral services from the Presbyterian Church of Macon, in charge of Charles Edmunds, sermon by F. T. Mussell.

FOREMAN.—Rae Marie, the little daughter of Clarence and Lillian Foreman, was born in Lamoni, November 2, 1917. Passed to her rest August 29, 1919. The father, mother, two sisters, Lucile and Dorothea, and many other relatives and friends mourn their loss in the passing of this little one. Services in charge of H. A. Stebbins. Sermon by D. T. Williams. Interment in Rosehill Cemetery.



## "THINK"

The annual of the Latter Day Saint Sales Association comes to us this year entitled "Think." O. Salisbury is editor, and has succeeded in getting together some interesting material. The association has a most commendable ideal in seeking to make its members better salesmen, not only in the record of goods sold, but in the general methods employed. And they insist with truth on their side, that "we are all salesmen. We are—or should be—engaged in selling the gospel. It behooves us, then, to improve our qualifications and to develop them to the highest pitch of efficiency, that our efforts may be put forth winningly, and the results be worthy of our subject. God does not want—cannot use in this day of critical analysis—untutored representatives," quoting the words of H. T. McCaig, associate president. Barring an inexcusably large number of typographical errors, it makes an excellent piece of literature.

## "WHAT'S GOING ON"

We learn from a recent sheet headed "What's Going on," that Elder Albert N. Hoxie, general Church Chorister, will take up a new department of musical work this winter, or rather enlarge upon the musical work he has been doing heretofore. Brother Hoxie was formerly director of music at League Island Navy Yard, and is declared to be America's foremost exponent of community music, as well as conductor of the Liberty Chorus in Philadelphia. His new work will be community singing with a symphony orchestra, in a series

of ballad concerts under the auspices of the university extension society. Prominent soloists are expected to assist, while the orchestra will also render works of the world's greatest composers. This is not a departure from community singing, but an effort to show that community singing can attain a real record of artistic achievement.

Our Eastern Colorado District reunion is now a matter of history. Registrations showed about two hundred visitors present. Of the general ministry Brethren Ammon White, Ellis Short, J. R. Sutton, C. W. Prettyman, Swen Swensen, J. D. Curtis, W. M. Self, James A. Thomas were present. The press of Fort Collins treated us courteously. Doctor Lorey of the State Agricultural College, and Mayor Stoker of Fort Collins addressed the Saints during the reunion, which was held on the beautiful college grounds, the meetings being held in the college chapel. The Saints and friends of Fort Collins, also the district officers deserve mention for their untiring efforts put forth to make the reunion a success, which efforts were not in vain. Reports show that we have now about twelve hundred members in this district. See detailed account of reunion and the conference minutes later.—J. Charles May.

**DEDICATION OF COLUMBUS CHURCH**

Sunday, September 15, 1919, the First Columbus Branch will dedicate their church, which was erected four years ago and opened for services on September 12, 1915. This building was erected under the direction of Elder Arthur Allen, now president of the Nauvoo District, at a cost of \$6,500, and in four years the entire debt has been paid.

The church has a seating capacity of about 350, with basement that can be used for Sunday school work and other auxiliary meetings. It is located at Tompkins Street and Medary Avenue, just across the street from a large public



school, and ranks among the best buildings of its kind in the State. It is located on a hill and in one of the best residential districts of the city. It is expected that one of the First Presidency will be present at the dedication, also the Bishop and Elder Arthur Allen.

The Saints in Columbus, under the direction of the building committee, have done nobly in their efforts to pay for this edifice. The money has been raised and as they look back, there is no one who can tell how they ever did this, as always before the attempt was made, it was quite an effort to raise ten to twelve dollars a month to pay expenses for rent of a hall over a picture show, and now they have not only paid for the church but are maintaining a mission in Clintonville, about three miles away, at a rental of nearly as much as the original hall where all met together. It is expected that many Saints from a distance will attend the dedication. Elder Harnish, of Dayton, Ohio, also assisted much in the erection of the building, as he donated his time at carpenter work freely. There is a membership of 165, and Elder C. W. Clark is the present pastor. This branch is the home branch of Apostle G. T. Griffiths.

**GRACELAND OPENS AUSPICIOUSLY**

On Friday morning, September 5, Graceland College had its formal opening, with the usual exercises. The speaker of the day was Professor George S. Dix of the State De-

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.  
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partment of Education, at Des Moines. He was formerly professor of education at the Iowa State College and has recently been president of the State Normal School at Kearney, Nebraska. He delivered a masterly address. The usual speeches of welcome from the heads of various local organizations were offered. While the college faculty are overwhelmed with the rush of registration, and hence are not able to give accurate figures, they estimate that the enrollment in the collegiate department is fifty per cent greater than ever before. And the other departments are likewise well filled. Conversing with Professor McDowell, we learned that he had seventy-five pupils in psychology, divided into three sections. The class of twenty-three or thereabouts who are taking the religious education course are doing most of their work separately and have an intensive course.

**PRESIDENT SMITH TO WASHINGTON**

President Frederick M. Smith was in the East the first week in September, being called to Washington on business for the church, including securing passports properly vised by the various British and French consuls involved in the trip of Apostles John W. Rushton, Paul M. Hanson, Bishops George Lewis and A. V. Karlstrom. The preliminary steps have been taken, and these brethren, also Sister Karlstrom, sailed September 8 on the steamship *Maona* for the South Sea Islands, where Bishop Karlstrom will be located and where the others will labor for a time. They expect to remain there several weeks, then proceed to other points on the way to Australia via New Zealand, reaching that distant land by the first of the year, which is summertime there. This means that it will be approaching reunion time, which is held approaching our spring, and in their autumn season.

## Our Help Problem

### A Message from the Manager

Last week we advertised for two men for our press department. The replies to date have not been in satisfactory numbers. Kindly allow us to explain our situation:

The Herald Publishing House employs around thirty men and women in its various departments. Some of the work is highly specialized and can only be learned by years of experience. Each of the tasks offers a special opportunity to serve the interests of the church and at the same time bring the employee into a community of Latter Day Saints.

Those who qualify in our institution are in a position to compete, if they desire, with the best in similar establishments elsewhere. The equipment and working conditions are first class, and we have recently inaugurated a new wage scale which will enable us to assure our employees their just wants and needs will be met.

We need some help now in various departments, both skilled and apprentice. There will be a constant demand for more, to fill vacancies caused by the usual shifting of help. We want to get in touch with young men and women who have ideals as well as natural ability. We will see that every opportunity is offered for advancement.

Young men and women should understand that the mastering of the printer's profession in all its branches is an education in itself. For instance, a conscientious proof-reader who really studies and applies what he is compelled to learn becomes an expert speller, proficient in grammatical construction, and will soon be conversant with the names of every leading person in the church. Most of our proof readers have learned the touch system of type-writing as a part of their work and some have found their ability to do expert stenographic work later on an excellent acquirement. The best proof readers become the most dependable copy-editors—the literary physicians of the institution—and if of a creative disposition, make excellent editorial timber.

In the book bindery one learns a trade of unusual interest and value. To feel that one's ability not only to bind the books used all over the church in the best possible manner but to be able to impart an artistic element is but an indication of the possibilities in this line. Our brother Elbert A. Smith began his career in the trade in this department,

and what he learned directly as a book binder and by association with the other departments contributes largely to his literary success. He knows how to get what he wants—and to want what he knows can be had.

The linotype operators absorb a great deal that is helpful in a literary way in addition to the mechanical knowledge. Fred W. Smith, one of our well-known writers, is at present a linotype operator and profiting much by the experience. J. H. Anthony, author of "Birds of a feather," soon to be issued in book form, is an expert linotypist and now in charge of the composing department. We might multiply these instances many times over. So in all departments, there is abundant opportunity to learn something directly and indirectly useful to individual and the church.

What we want is this: We want to hear soon from our people all over the church who feel the Zionie impulse. We want to help such people to attain some of their ideals. While we need some experienced workers, we can use a number who are willing to learn. It is not expected we shall find all these among the unemployed. We merely want those who come to feel they are justified in making a little sacrifice if necessary, to fit themselves for service to the church in a special capacity.

Write to us fully, stating your previous training and experience in the line you wish to take up. If you have had none, tell us the schooling you have, and in general your qualifications. And also tell us what you will expect in the way of salary. This will all save time and help us to get a working understanding established.

We want fathers and mothers to see the advantage of letting us help train their children for a life work of moment. We want young men and women to realize that in the church we have institutions worthy their very best efforts. We want trained specialists to feel sure that any possible sacrifice they might be asked to make—if any—will be in a cause absolutely justifiable.

Are we not right in such an ideal? Let us then begin a cooperative effort that will throb with life and pulsating possibilities. We are planning for to-morrow as well as to-day.

J. A. Koehler, Manager.  
Herald Publishing House  
Lamoni, Iowa.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, September 17, 1919

Number 38

## EDITORIAL DEPARTMENT

### UTAH FORGETS

Some time ago the following clipping appeared in the *Deseret News*, but was apparently overlooked at the time:

A pioneer subscriber of *The Deseret News* writes commending the article in this paper describing the march of the several regiments through the streets of Salt Lake on Monday last, but he adds: "Are you not mistaken in saying that it was the largest assemblage of troops that ever marched through the streets of Salt Lake at one time? Have you forgotten the entry of Johnston's army?"

By no means. Incredible as it may seem to those not posted on Utah history, Johnston's army only numbered 2,500 men. Its historic march across the plains and its entry into Salt Lake fifty-nine years ago this summer, comprised one of the strangest events in the history of our country. But for the fact that it was dwarfed by the opening of the great Civil War soon after, in which General Johnston met his death, it would have received much more attention from writers of the day than it did.

The historian of the future doubtless will shed some illuminating light on the causes which led to the sending of that army against an inoffensive people, of its narrow escape from disaster, of its peaceful march through the deserted streets of the city and of the inglorious end of that memorable Utah campaign.—Editorial, September 20, 1917, *Deseret News*.

There are still living some who remember the conditions actually existing when Johnston's army came to Salt Lake Valley, and the efforts made by way of resistance; who also remember how difficult it was to get out of the valley, even as late as 1865. The associate-editor has heard some of the older women tell how they escaped under the protection of the United States soldiers, as late as the sixties.

In regard to Johnston's army we notice the following, from the annual message to Congress, December 6, 1858, by President Buchanan. This gives us something of the impression of the time.

The present condition of the Territory of Utah, when contrasted with what it was one year ago, is a subject for congratulation. It was then in a state of open rebellion, and, cost what it might, the character of the Government required that this rebellion should be suppressed and the Mormons compelled to yield obedience to the Constitution and the

laws. In order to accomplish this object, as I informed you in my last annual message, I appointed a new governor instead of Brigham Young, and other Federal officers to take the place of those, who, consulting their personal safety, had found it necessary to withdraw from the Territory. To protect these civil officers, and to aid them, as a *posse comitatus*, in the execution of the laws in case of need, I ordered a detachment of the army to accompany them to Utah. The necessity for adopting these measures is now demonstrated.

On the fifteenth of September, 1857, Governor Young issued his proclamation, in the style of an independent sovereign, announcing his purpose to resist by force of arms the entry of the United States troops in our own Territory of Utah. By this he required all the forces in the Territory to "hold themselves in readiness to march at a moment's notice to repel any and all such invasion," and established martial law from its date throughout the Territory. This proved to be no idle threats. Forts Bridger and Supply were vacated and burned down by the Mormons to deprive our troops of a shelter after their long and fatiguing march. Orders were issued by Daniel H. Wells, styling himself "Lieutenant-General Nauvoo Legion," to stampede the animals of the United States troops on their march, to set fire to their trains, to burn the grass and the whole country before them and on their flanks, to keep them from sleeping by night surprises, and to blockade the road by felling trees and destroying the fords of rivers, etc.

These orders were promptly and effectually obeyed. On October 4, 1857, the Mormons captured and burned on Green River, three of our supply trains, consisting of seventy-five wagons loaded with provisions and tents for the army, and carried away several hundred animals. This diminished the supply of provisions so materially that General Johnston was obliged to reduce the ration, and even with this precaution there was only sufficient left to subsist the troops until the first of June.

Several accounts of this have been written. In *Americana*, September, 1913, is the chapter ninety of the history of the Mormon church, by Brigham H. Roberts, historian of that church. This includes the proclamation of the governor, declaring that Utah is invaded by hostile forces, namely the army of the United States. He forbids all armed forces of every description coming into the Territory. All forces in the Territory are ordered to hold themselves subject to his direction and he declared martial law.

These as well as other records apparently concede that the Mormons raided the camp of the United States soldiers, drove off and used their cattle, burnt their wagon trains, tried to hinder them. From

Bancroft's History of Utah it may be gathered that Parley P. Pratt had been killed shortly prior to that, for the alleged sealing with the wife of one Hector McLean. This was followed very shortly after by the Mountain Meadow massacre. There was difficulty concerning a mail route from the Missouri River to Utah. Also concerning some of the territorial district judges.

In addition there appeared a disposition to carry things with a high hand, though Bancroft is usually very friendly to the people of Utah. Still he states rather clearly that there was rejoicing during the winter of 1857-58, and many songs concerning the yoke of the Gentiles, and against the United States soldiers. In addition to this the speech of Heber C. Kimball that they had now their ten years and were now ready for anything.

It would seem clear that there existed defiance of the United States Government. Brigham Young is quoted as saying, Give us ten years of peace, and we will ask no odds of the United States. (Bancroft page 504.) Also of saying to Captain Van Vliet: "If the Government dares to force the issue, I shall not hold the Indians by the wrists any longer." "If the issue comes, you may tell the Government to stop all emigration across the continent, for the Indians will kill all who attempt it." (Page 543.)

It would appear from Bancroft that there were some reasons upon the other side, for the Mormon people in Utah feared that this meant really a repetition of previous persecution. But it seems quite apparent that back of it all was this spirit of defiance, for a time at least. And hence a need for Federal action to uphold the Federal courts and territorial officers.

S. A. B.

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### AN OPEN FORUM

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In the current issue there appear two articles concerning nominations to office which are worthy our careful perusal. They were written independently, neither writer having knowledge of the other's production. This is in part the carrying out a plan of free discussion in the HERALD, in the nature of an open forum, in which individuals express their own opinions, and the church is not thereby held responsible.

But as a matter of fact, this is true of all of the HERALD as it appears to-day. Joseph Smith, when editor of the HERALD, repeatedly emphasized that he was expressing his own opinion, and not attempting to bind the church thereby. He considered he had a right to his own opinion, and a right to express it. But by his actions he showed himself open to conviction. And when the body ruled, if it ruled

contrary to his own opinion, he acquiesced, and went to with might and main to carry out the orders of the body.

There is much published in the HERALD to-day with which the editors do not agree. That is not at all an editorial test. There is also much printed which we do not believe represents the teaching of the church, but does present a point of view which may lead to further thought and be worthy of present consideration.

We wish to see the HERALD made more and more a forum for the discussion of disputed questions, as thereby we shall become as a body better informed on the work and problems before us. Naturally the test of literary merit will be applied to the manuscripts received by this office, and those which appear to be the most carefully thought out will be given the preference, as impartially as possible.

As before indicated, direct replies to articles or an attack upon the position of others is hardly advisable. But a new discussion presenting a different point of view, or throwing additional light upon a question affirmatively is welcome.

In connection with the articles appearing in this number, we would respectfully suggest that while principles do not change, there are many questions of administration which are open to a new interpretation and reconsideration from time to time. There are many questions arising in which it is now possible to work more nearly in harmony with the letter and spirit of the law, than has been the case in the past. There are many details of administration in which more effective methods can be secured, and should be without violating principles.

In the case of the general officers of the church, nominations are made without previous action by the people. We believe it is done by inspiration. It is only nominations which are given by inspiration and for the good of the work which are entitled to be considered as final and conclusive. But even then the people have the right to vote upon acceptance or rejection.

For the general officers, this is done by General Conference, which includes the choosing of the First Presidency, the Twelve, the Seventies, the Presiding Bishopric, all bishops, and all high priests. It is true also of General Conference appointments.

In a stake, officers are likewise nominated, especially the president of the stake and the bishop. But the people have the right to accept or reject.

It would seem certainly to follow that in a nomination to a branch, the right resides with the people by common consent. They may vote to accept or reject. Whether wisdom is so exercised of course remains an open question.

S. A. B.

## COURT DECISIONS

We note every once in a while a misstatement concerning the decision of the courts of the land concerning titles to real estate in which the church is interested.

It is well, therefore, that all should remember that the suit for possession of the Kirtland Temple was decided by the Ohio State Court of Common Pleas for Lake County, Ohio. The suit was brought by the Reorganized Church against certain ones who held title and against the church of Utah.

But in the decision the court states: "This case coming on for hearing, the plaintiffs appeared by their attorneys, but the defendants appeared not, but made default."

Yet despite their nonappearance, since it was an equitable action, the court proceeded to take testimony and to decide the case accordingly. Opportunity was given for these parties to appear, but apparently they did not do so.

In what is called the Temple Lot Suit, the case came on for trial before Judge Philips in the United States Circuit Court for the Western District of Missouri. The defendant was the Church of Christ, sometimes called the Hedrickites. A defense was put up by the church of Utah; testimony was taken in Salt Lake City; in fact, this constitutes a large part of the testimony in the case, and an effort made to prove the allegations concerning the doctrine of the original church, founded by Joseph Smith, and concerning the personal practices of Joseph Smith.

The decision by Judge Philips reviews all of this testimony. The only finding that is made in the case is on these questions. After this decision was rendered, it was taken up before the United States Circuit Court of Appeals, Judge Thayer rendering the decision. This decision was based solely on the question of laches; or it was decided that the church had delayed too long in bringing the suit. Since the original Temple Lot included a great deal of additional territory, ten times as much as that included in the present Temple Lot, a decision in favor of the church for possession of the lot, it was claimed, would cast a cloud on the homes of innocent people.

There were over sixty acres in the original lot purchased for the temple, and much of it had been built up with private residences. The court was not informed of the fact that the church and church members had purchased the larger part of the original lot outside of that part, which was set aside specifically for the temple. It might have modified the decision if the court had fully understood this particular portion of the case.

But it must be remembered in any event that the decision of the Circuit Court of Appeals did not modify the decision of Judge Philips concerning the

teachings of the original church, the true succession to the original church, the practices of Joseph Smith, and the fundamental right to the land. Possession alone was permitted to be retained on account of the passage of time, and the cloud that it would presumably bring upon the title to other lots in the vicinity. Only that one factor of laches was considered; and only that part of the decision was modified.

By the writ of certiorari the case was taken to the Supreme Court of the United States, but was not considered there at all, on the grounds that the amount involved was not sufficient to warrant the case being taken up from the Circuit Court of Appeals.

So it will be noted that the decision in the case of the Kirtland Temple was apparently rendered upon default of the defendants, though evidence was taken to establish the *prima facie* case and decision rendered.

In the case of the Temple Lot a serious defense was made on behalf of the Utah church and others; and all the essential points of the continuity of the church, that this church is identical with the original church and is the same church, the apostasy of those who followed Brigham Young, the character and teachings of Joseph Smith, the fact that though title was held by Bishop Partridge, and later transferred to the children of Oliver Cowdery it was for the benefit of the church, were all decided in favor of the Reorganized Church of Jesus Christ of Latter Day Saints as the original church.

The right of possession was also determined by Judge Philips but this last factor, the right of possession, was modified on appeal, on account of laches.

S. A. B.

## COUNTY RELIGIOUS SURVEY

In the SAINTS' HERALD of August 10, 1919, reference was made to the survey of churches about to be made in California. We did not then state the fact that this is a part of a world-wide survey, being made by the Interchurch World Movement, which will be made both in America and outside of America. The United States has been divided into seven great groups, each with a regional director. The State council is formed by a clergyman and a layman of each denomination, and representative of all the other interests involved. Then in each county the religious leaders are associated in a county council, to make the survey in a most critical and intimate way.

The investigators are to be those satisfactory to all of the churches. The object is to obtain an impartial and complete summary of all the facts relating to the condition of every church in the county.

as to its finances, its membership, whether increasing, decreasing, or stationary, resident pastors, what families are included, how often its people are visited, and what families in the county are without pastoral oversight.

The surveyors will report upon church grouping, conflicts in boundaries, areas without Christian influences, community centers and social buildings, such as lodges and granges, and upon any other matters that will throw light on the problems of the churches.

It is expected in time that the Interchurch World Movement will have a map of every county in the United States, which will show every railroad, trolley line, road, village, hamlet, church, lodge, school; and farm house; and how it stands in relation to some church or other religious center.

The data gathered for the county will be consolidated for the State and for the whole United States.

It is not a movement for organic church union. It is a cooperative effort of missionary boards, church extension, and benevolent agencies of evangelical churches for a unified Christian program.

After a systematic study of what is to be done, constituent bodies will get together and agree upon the part of the work each is to undertake.

The movement was started in the fall of 1918, by the foreign missionary board of the Presbyterian Church, South. A meeting was held of 135 representatives of various missionary societies in New York, then in May, 1919, a conference of 500 delegates from 200 organizations.

Hence this survey is being made, not as a final end, but as a means to an end of better Christian work at home and throughout the world. S. A. B.

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### THE METRIC SYSTEM

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A great deal of argument is being brought forth to secure the general use of uniform units of measurements based on the decimal system. This system is usually called the metric system. A meter is one ten millionth of the great arc from the pole to the equator. It is a little less than one and one tenth yards.

A kilometer is about five eighths of a mile and is a thousand meters. The measurements of length, area, and volume are determined by the same units. A decimeter is one tenth of a meter. A cubic decimeter is a liter, which is about a quart.

A gram is the weight of one thousandth of a liter, or of a cubic centimeter of water. A liter of water, therefore, weighs a kilogram, which is equal to about two and two tenths pounds. Electricity is already measured in terms of watts, based on the decimal system.

The C. G. S. unit of measure of force is the force

sufficient to move one gram a distance of a centimeter in one second.

A watt is equal to ten million C. G. S. units of power; seven hundred and forty-six watts equal one horse power. In electrical terms of measurement, it is the energy expended in one second by one electric current of one ampere in resistance of one ohm. A kilowatt equals one thousand watts. A kilowatt hour means a force of one kilowatt exerted for one hour. A 25 watt, 60 candle power tungsten lamp should burn forty hours to equal one kilowatt hour.

The metric system is used practically all over the world except in America and the British Empire. It is used in these countries in all scientific units, but not in ordinary business measures.

A surprising statement is that made by Lord Kelvin, that "Not one of the accurately standardized gauges at present in use in British and American engineering workshops will need to be changed when the metric system is adopted." S. A. B.

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### CONFIDENCE

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Just recently we ran across a story which illustrated well what we mean by the confidence we should have one in another, and how carefully we should maintain our own integrity as ministers for Christ, and as members of his church.

As the story goes, a minister wishing to put to a test his teaching extended his closed hand, and assured the pastor of a certain church, on his word of honor as a Christian brother, and as a member of the same church that he held in his hand a silver dollar, and asked him if he would be willing to risk his life that his word was true. The other pastor was not willing, nor was the pastor's wife.

Then holding his closed hand above his head, he addressed the congregation, repeated his assurance as a Christian, and asked how many would be willing to risk their lives, but received no response.

Again holding his hand over his head, he assured, "I do not know how many members of a certain organization are present, but if I assure you as a member of that organization, that in my hand I hold a silver dollar. Would any of you risk your lives on that?" The hand of every member of that organization went up.

That is the story. We do not vouch for its accuracy, but have we that confidence in one another? If we have, it is well. If we have not, why not? It surely should be our especial task to deserve that confidence and to assure that confidence to our brethren. We should be so careful of our honor as a Christian, or as a member of his ministry that our word in either capacity will be at once accepted by those associated with us. We should extend the like confidence to our brethren. S. A. B.

## ORIGINAL ARTICLES

### PRESERVING THE RIGHTS OF THE PEOPLE

According to reports, from time to time, we hear of some district president asking for the right to be given him to nominate the other district officers of the departments of church work; and also on down to the local officers.

The question is, Is this a safe method to follow? Will it ultimately be for the best in the establishing of the kingdom of God?

This is not the first time in the history of the church that men in official positions have asked for the right to nominate the officers under them. In the year 1892 the Decatur District passed the following resolutions:

1. That all presidents of branches should be nominated by the president of conference or district and missionary in charge, in harmony with Doctrine and Covenants 120: 1, and if more than one nomination is made or name presented, each name shall be voted on by ballot, the one receiving the highest number of votes to preside.

2. That all nominations to office in the respective branches be made through the presidents of those branches in harmony with the president of the district and missionary in charge.—*Journal of History*, vol. 11, p. 98.

Lamoni being located in the Decatur District, and at that date it was also the seat of the "Presidency" of the church, the passing of those resolutions created some stir. Since no notice had been given that such resolutions would be presented to the conference, which should always be done in such important matters, those presenting the resolutions managed to get them passed by the district conference by a vote of 34 to 16.

Of this action the president of the church, Joseph Smith, the senior editor of the SAINTS' HERALD, wrote:

The members of the Decatur District have a right to make a rule of the kind named, if they see fit to do so; but a rule so at variance with the long standing custom, ought not to have been adopted until such publication of the resolution had been had in the district as would have served the notice to all necessary to obtain the intelligent consent of all. As it now stands, no notice that such action would be asked for, or such resolution presented was given. . . .

It may be said that the law says that "the elders" are to meet "from time to time" to do "whatsoever business is necessary" to be done. But this quotation is inapplicable in the case, as no such business was "necessary." It was an innovation upon the custom of the church, and being that should not have become a rule until time had been given for an examination of it; and then an opportunity afforded for those desirous voting upon it to be present with the knowledge that it would be acted upon.—SAINTS' HERALD, July 16, 1892.

It is needless to say that at the next district conference they rescinded their previous action by a vote of 67 to 15.

President Smith, in that same editorial, enters further into the merits of the case and contends that such a procedure as those resolutions called for is fundamentally wrong and dangerous to the progress of the work. Since principles never change, was President Smith right? He says:

The right to primarily name the candidate to be chosen by the branch to fill the various offices in it, does not inure to any one or more persons, by virtue of the office they or he may hold; the right of "voice and vote" in the branch attaching to every member alike, by virtue of membership in the church, and not by virtue of office. The right of "voice" in the deliberations of the branch, includes the right and the privilege to name persons as candidates for any and all office in the branch. . . .

The "common consent" of the church demands that the right to express a choice for any one or more of the candidates to be presented be guaranteed to every member, such choice to be affirmed or denied by vote of all.

I have heard branch presidents, when presenting the name of some brother to be ordained to the priesthood, say to the members: Now is the time for you to vote for or against the candidate; that was where the common consent for the members of the branch came in. In the light of the above facts if President Joseph Smith was right then such a position is wrong.

President Smith continues:

The common consent of a branch may be ascertained and secured, when nominations to offices in the branch are made by the missionary in charge, or district president, if it be conceded that the members of the branch are at liberty to vote either for or against one so nominated; but, if it be held that either of these officers has the only right to nominate, and that the branch should ratify the nominations made by him because of that right, then the common consent cannot be obtained, because consent so enforced is not free, and cannot be freely accorded to all. . . . Any method of procedure that does not afford an equal chance to all to express in freedom of speech the freedom of choice would be a mistake, and would be liable to gross abuse of the liberties of the people.

Does the same principle hold good to-day, or was President Joseph Smith mistaken when he said that "any method of procedure that does not afford an equal chance to all to express in freedom of speech the freedom of choice would be a mistake, and would be liable to gross abuse of the liberties of the people"?

If President Smith was right, then common consent is not common consent unless the members have the right of "voice" as well as "vote," voice to nominate; that ratifying of nominations to office is not common consent, for it "is not free."

Those who use the argument that where the nominations are left with the people unscrupulous men, or those unfit for the place, are sometimes elected to

office, and that such trouble would be eliminated if nominations were left to superior officers, President Smith answered as follows:

It is possible for a few unscrupulous or ambitious members of a branch to take the lead of affairs and by being first in their nominations to secure control of affairs, not always to the good of the branch. This if urged as a reason in support of the rule referred to is not good; because the same objection will lie against an ambitious, or unscrupulous missionary in charge, or district president of similar character. The objection is not good for another reason, and that is, that in a branch where such ambitions are known to exist the members can by other nominations of good and conservative men counteract, or prevent altogether the evils to be inflicted by such a course; provided that the members are left free to make such other nominations, thus affording the better element an opportunity of selecting such a man as will properly conserve the good of all without injury from his own ambitions.

Those who use the argument that since the nomination to office of some of the general officers of the church does not rest with the people, then the rights of the people are not infringed upon when the same method is carried into other departments of church work, President Smith answered:

There is a difference between the officers in the church in its general form and officers in the branches and districts, and other organizations, . . . and there is not an absolute necessity that the method employed in one should be made to control in the other. As for instance, the officers in the church in its general form are, it is believed, designated by the Spirit of revelation, . . . while the officers of a branch or a district are selected from among those already known to hold the priesthood, and the choice of the people is made with a view to their understanding of the fitness of the individual to fill the office. . . . Another difference between the two classes of officers is that the officers of the church as a body hold their offices for life, or during good behavior; while branch officers hold for a time specified by the will of the people, obtained by proper common consent.

In another editorial, written a few months after the above, probably by President W. W. Blair, under the caption, "Calling, appointing, and ordaining," we find some splendid thoughts, upon the question under consideration. One of the first premises laid down in the article is:

No Latter Day Saint, if well-informed, will question the right and authority of the Lord to call and appoint persons to office, and direct their ordinations, and do all this by immediate revelation and commandment. But in the absence of such immediate direction, all should move calmly and wisely, for it remains a question with some as to who may nominate, appoint, and ordain certain officers.—SAINTS' HERALD, December 17, 1892.

We extract further from the editorial:

We now go to the Bible for information, and we will find that when a successor was chosen in the office from which Judas fell, the matter of choosing was referred by the Apostle Peter to the "hundred and twenty" saints then present, and they selected two of their number, prayed God to show which of these two he had chosen, then "they gave forth their lots, and the lot fell upon Matthias." (Acts 1: 26.) In this case neither an apostle nor the entire quorum

named or called or chose the candidates, but these matters were left to the one hundred and twenty present to determine after Peter had first described the essential qualifications needful for the successor, as see verses 21 and 22.—Ibid.

In speaking of the choosing of the men in Acts 6: 2-6, the editor continues:

In the above case Peter, as formerly, was the spokesman; and here, as in chapter 1: 21, 22, he describes the qualifications needed by the men about to be chosen and appointed over these financial and secular concerns of the church in Jerusalem. But he places the duty and responsibility of calling and choosing them upon "the multitude"—"the whole multitude." . . . Doubtless their frequent appointments of officers afterward, throughout the entire church, was accomplished in the same or a similar manner, except in cases where special revelation pointed out the candidate, and even then it is probable, as in cases cited, that the body of saints present had their voice as to whether they accepted and chose such candidate. . . .

That the voice of God's people had to be consulted in matters of government, civil and religious, in the times of the Nephites, is very clear from the Book of Mormon, though the methods then in use to obtain it are not so fully explained as some may desire. Whoever will examine Mosiah 10: 1; 11: 2; 13: 4; Alma 1: 7; 2: 5; Helaman 2: 13, etc., will see at once that to the people were reserved the rights and powers securing them against intrigue, domination, deception, and oppression, from any source.

In Mosiah 10: 2 we read the solemn charge of Alma to the Saints, saying: "I desire that ye should stand fast in this liberty wherewith ye have been made free, and that ye trust no man to be a king over you; and also trusting no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments."

From the above it is seen that God requires the people to judge and decide as to who should be their teacher and minister. But as to the *methods* by which this was to be done the Book of Mormon is silent, as least as to details. But the Doctrine and Covenants is not; and the Bible is not entirely so, as we have heretofore seen. All teach that *the people*, under God, are sovereign. Herein is security against priestcraft and other wrongs.

In treating of the rights of the membership—"the people of the saints of the Most High"—it is safe to say that all the rights not clearly delegated by commandment of God to the ministry, nor prohibited by it to the people, are reserved to the people, and that therefore their voice is made essential in the government of the Church of God. And this is upon the principle that the Lord will have the people learn to govern themselves under the law, and from the fact that, "it is not common that the voice of the people desireth anything contrary to that which is right" (Mosiah 13: 4), and from the further fact that men are sometimes inclined to use their authority, opportunities, and powers, under the promptings of blind ambition, selfishness, or other evil motives such as have corrupted some leaders in the past and thereby brought blindness, reproach, and ruin upon the people.—Ibid.

If Presidents Joseph Smith and W. W. Blair were right in their position, respecting the nomination of officers that when "all the rights not clearly delegated by commandment of God to the ministry, nor prohibited by it to the people, are reserved to the people," then those who are asking for the exclusive right to nominate officers of the different departments of church work, without a direct revelation

appointing the one they so nominate (and even in that case the people have the right under the law of God to judge the revelation), or where the law given by revelation does not give them that right, they are wrong, and such method will work injury to the church. And if the president was right in the above editorial then such a method will destroy the sovereignty of "the people, under God"; and there will be no "security against the priestcraft and other wrongs." It will also allow those who are "inclined to use their authority, opportunities, and powers, under the promptings of blind ambition, selfishness, or other evil motives," to bring upon the church "blindness, reproach, and ruin upon the people."

Now, Mr. Editor, it seems peculiar that in this period of the world's history, and especially in the "democratic" United States of America, that some district presidents and branch presidents will arise in the church of Jesus Christ of Latter Day Saints and ask for the exclusive right to nominate the officers of the different departments of church work that come under their jurisdiction. By so doing they must consider their wisdom superior to that of the members of the district or members of the branch. Democracy is the spirit of the day; and the most terrible war known to history has just come to an end where the question was settled as to which should be supreme, in the government of the nations, autocracy or democracy; democracy won.

It is a notable fact, to mention at this juncture, that "self-determination" of the nations, great or small, is one of the fundamental planks upon which the peace treaties are being formed. There can be no enduring peace without such being the case. The right of initiation must rest with the peoples of the different nations to bring about a universal reign of peace between them. The civilized nations of the earth have awakened to the fact that the people, the whole people, are sovereign; that there are no favored classes in governing.

Now, shall the church reject the wisdom of the age as being manifested by the civilized nations of the earth, and go back to the wisdom of the mediæval age and establish autocracy?

If the kingdom of God is ever established it will be done by men who are men, and women who are women. God will not be satisfied with a people wherein the few, who may be termed leaders, do all the thinking and the majority poll-parrot-like say, "Me too," or "amen." Progress can only be made where there is responsibility, and responsibility that tends toward progress can only be had where there is the right of initiation. Slaves do not progress from the fact that they do not have the freedom of choice in the acceptance of responsibility. The right of sustaining only, as was shown in the writ-

ings of President Joseph Smith, is not common consent, or the right of initiation.

Take the history of the different districts and branches of the church and it will be seen, in the majority of cases, that the best material the church had in those places found its way into the offices and all by the "voice" as well as "vote" of the people. Natural law has governed in the church, where the right of common consent had been granted, the same as in all democratic bodies: the "fittest" have survived.

The history of the past also reveals the fact that where responsible positions are filled by the "voice of the people," that in a case of emergency the right man is in at the right time, for examples, a Lincoln, a Woodrow Wilson, and a Lloyd George. Where is there a man, or a dozen men that could have selected better men to have guided their countries through the trying scenes that these men did? On the other hand, where the "voice of the people" did not place the man in the position, we find a William Hohenzollern (Kaiser Bill), or a Czar Nicholas.

In the light of the above facts we offer this question: "Are we in the faith"? We believe we are in the faith as taught by Presidents Joseph Smith and W. W. Blair in the year 1892 if not in accord with the positions of some to-day. B. L. MCKIM.

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### WHO SHALL NOMINATE?

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With the inauguration of the coordination principle, outlined quite specifically in the report of the coordination committee to the conventions and conference of 1918 at Independence, grew up a strong sentiment in favor of nominations for offices in the Sunday school, Religio, and Woman's Auxiliary.

In fact the principle was established then, so far as the general organizations were concerned, "that the directing heads of the several departments of church work be hereafter appointed by nomination from the Presidency of the church, approved by the General Conference, insofar as their appointment may not already be provided for in articles of incorporation under which they may be working." In conformity with this plan, the "directing heads" have been nominated by the authority indicated, and the nomination made an election.

But right here let us call attention to a feature which should not be lost sight of in the whole discussion of the rights and privileges of making nominations. (And please do not confuse *nominations* with *elections*, or final choice, for nominations are really only official suggestions.) From the first, the conventions, through an undisputed ruling of the chairman occupying at the time, have allowed and

even entertained other nominations from the floor. The Presidency have even nominated two men for the same office. It is true that no test case has ever arisen over the election of anyone not nominated by the Presidency, but the presumption is that if a nomination is in order, the election would be as well.

The experiences in the general operation of the "Coordination plan" have brought out the question in many stakes and districts and even in local organizations as to the advisability of having nominations for the various auxiliary departments made by the presiding church authority, district or local. And with this has been the question, Why not have the district or stake president, or the branch president, nominate not only the auxiliary officers, but the officers of the branch as well? In other words, why not have the district president or stake presidency nominate the presidents of branches? The old question of the propriety of the branch president nominating the other branch officers is largely dissipated in the new status of the rule of their being any *presiding* priests, teachers, or deacons. We refer to the action of the 1918 General Conference, which suspended the Book of Rules procedure on that matter until such time as the whole matter could be restated and in a new Book of Rules indorsed by the General Conference.

In 1892 the Decatur District (now Lamoni Stake), in conference assembled, took action whereby they resolved—

That all presidents of branches should be nominated by the president of the conference or district and missionary in charge and in harmony with section 120, paragraph 1; and if more than one nomination is made, or name presented, each name shall be voted on by ballot, the highest number to preside. Resolved, that all nomination to office in the respective branches be made through the presidents of those branches in harmony with the president of district or missionary in charge.—SAINTS' HERALD, vol. 39, p. 435.

In a later issue of the HERALD (July 16, 1892) appeared an editorial on the subject presumably from the pen of Joseph Smith, and two articles, one for and one against.

The objections raised to the procedure were chiefly to the effect that the rule of common consent had been violated, hence the legislation was unwarrantable and illegal.

The assumption was that there was no provision whereby any other nominations could be made, and with that interpretation—which, on the face of the situation seems the only one to be arrived at—we should grant that it was a seeming infringement on the rights of the members in the common consent principle.

A cursory reading of the report from the Coordinating Committee would indicate that there had been no provision for any other nominations than those from the presidency, but the idea that democracy

was the dominant element in our dealings with each other was so prevalent that it was taken as a matter of course.

The subject is of wide application when we consider that it may finally touch the most remote group of Saints. When a small Sunday school is organized in a little branch, who shall nominate the officers? Most certainly the members effecting the organization—unless *they* delegate the authority to some one else, in which case the rule of common consent still prevails.

A stake Sunday school association in one of the large stakes wishes more efficiently to carry on its work, and seriously considers the selection of the very best officers to serve for the coming year. Who shall nominate them? Most certainly the members of the convention—unless *they* delegate the authority to some one else, or may have done so at a previous session.

But what if they have done this, and asked the stake presidency to nominate their officers? Are they required to vote for those nominees only? At this point—the crucial one in the minds of many—our God-given democracy asserts itself, and we all say most emphatically, *no*. In other words, we have appointed a committee to serve us in this important matter. We have confidence when we select them, that they will make a wise choice, based on a much deeper and more comprehensive consideration than we could give it as individuals. But if their choice indicates that they have not given the matter the necessary thought, it is our right as an association and as members, to place in nomination and argue for those whom we think better qualified to serve.

Can there be a more consistent demonstration of the principle of common consent than this? And since common consent is but a fundamental in the securing of efficiency in organization, it has served the organization a really good turn in assigning certain duties to smaller groups better qualified than the general organization.

It should be a matter of general usage, that the initiative in these matters should always arise in the bodies to be served. Christian ethics would prohibit a stake president (or any other person) from seeking the honor of making an official nomination. In fact, those most insistent regarding what they call their *right* to nominate are often the least competent to perform this important act.

Quoting from the editorial from Joseph Smith, to which we referred:

It should be remembered that there is no specific rule or law defining whose duty it is to take nominations to the various offices in a branch organization, and none creating a privilege to thus name such officers.

The problem then up for solution pertained only to the nomination of officers for the church. To-day it

has expanded in scope to include those and more. But the principle is the same. There are arguments urged on both sides of the subject, and precedents quoted in which it is shown that the general body has made some excellent nominations—which proves nothing at all. Some *individual* had to make the nominations; he may have spoken for himself alone, or for a group of people who had thought of the consequences, but *it was the vote of the majority that decided the matter*, which is still and should always be the rule. The difference in the new method somewhat in vogue is that we spend *more* energy in the nominations and supposedly the same as usual in the final vote.

The report of the Coordinating Committee to the recent conventions and conference included this statement:

We recommend that the nomination of district and local department heads be a matter for cooperation between the departments.

Naturally, without cooperation, each organization would continue in its own path, regardless of the policies or plans of the other. But with cooperation, it is often possible better to distribute the work, and enlist the energies of some who might not otherwise be employed.

We believe that better results in the assignment of nominating privilege will be attained in the stakes and more closely organized districts where cooperation is more convenient because of more compact location and closer organization. But when other districts come to value cooperation, as they no doubt will, coordination will ensue as a natural corollary. To ask a stake or district presidency via a conference assembly, to nominate the branch presidents will seem but a natural thing when it is found that the stake or district officers are alertly at their posts of duty. When such nominations are made, and indorsed by the branches, it is to be presumed that the official nominating will use his utmost power to help the one chosen to succeed. When that is so, and he has the support of the branch, no one should require more, for God's indorsement of righteous efforts can always be assumed.

Because from years back some have abused power they had literally taken to themselves, in the nomination of officers and the rejection of others, we should not hastily condemn the good in the principle involved. It is true that some most curiously ridiculous situations have been developed by men who were under the delusion that with the priesthood authority great arbitrary powers ensued. It is also true that because of these isolated cases some have become greatly prejudiced toward any seeming relinquishment of the rights of the body. But we want to reassert that since any good rule may suffer from violation, we should be careful that our discrimination

is wise. Our observation has been that in the present tendency toward coordination, the result has been excellent, *where the people have taken the initiative*. In a few recent instances, an occasional unwise person would assume nominating powers, to the exclusion of any others, and the results have been disastrous, and could not otherwise be. It is not an inherent right, but rather a sacred privilege, intrusted after confidence has been established. For this reason, we are glad no blanket rule has been established that all districts and locals *must* assign the nominating privilege to any man or set of men.

Properly understood, whether specified or merely taken for granted, the extending of the privilege of nomination to officials in the church, no matter what their direct official relation, should result only in good. When those officials are in touch and keeping pace with the progress of the work, they are in a better position to nominate than most any average individual otherwise situated. And we most certainly would expect that no nomination thus officially presented would be made without due consultation with the nominee and a complete understanding of the rights of the people to accept or reject. If the body wishes to make other nominations and follow with elections, it would be perfectly proper to do so, and should not be counted a reflection on the character of the nominee or the nominator. It may be considered a case of poor judgment, with the possibility of either one being right.

A body of people intelligent enough to know their needs and properly elect men and women to serve them acceptably will not submerge but rather accentuate that intelligence in the act of asking their chosen church leaders to assist them in finding the very best material for official positions. Not an iota of their rights have been curtailed, but their efficiency greatly promoted.

To us the situation seems perfectly clear and wholesome. It is only beclouded when some persist in directing our attention to some perversion of the correct procedure to the exclusion of the normal and proper methods. This should not be done, but rather in our glorious and God-given freedom should we rejoice that we may adopt the very best methods conducive to our growth.

EDWARD D. MOORE.

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The end of life is love to God and man manifested in the form of an exalted and helpful service to humankind. What have you done? Have you fed the hungry, given drink to the thirsty, welcomed the stranger, clad the naked, visited the sick and the imprisoned? That is the simple but severe test.—Samuel F. Halfyard, in *Cardinal Truths of the Gospel*.

## MAGNANIMOUS

The fruits of the lips and hands reveal the tree of the soul. My claim to magnanimity would be promptly disputed by my words and deeds, yet I strive on for the mastery. It is an ideal that I have admired in others and coveted for self, ever since those days that my mind first conceived ideals.

"Father, forgive them for they know not what they do," was uttered when Christ was supremely magnanimous. We all love him more dearly for that expression.

The owner of a fine orchard invited a friend to see the ripened fruit one day. He looked over the trees critically. Finally he paused under a large apple tree and, pointing to a high branch, said: "I see a rotten one up there." People who talk about the rotten fruit in the orchard of human kind, overlooking the good in "the worst of us," are like carrion flies, which pass over fields of roses to feast on some putrid carcass. Leave it to "him that is without sin" to cast the first stone.

To be able to recognize even the smallest degree of merit in others, and to be able to magnify those virtues by a sincere and gracious expression is magnanimous.

Debaters soon learn the value of paying due respect to the strong points in their opponent's arguments. Lack of frankness in this regard challenges the sincerity of your own statements. An honest recognition of the good in another's opinion disarms your audience of suspicion of unfairness in your expressions. It will also beget confidence in your judgment, for notwithstanding you appreciate the truth advanced by the opposition, yet when supplemented by the greater evidence supporting your side, there is but one logical conclusion.

I once heard of a good brother who felt it his religious duty to say a few words of appreciation to the speaker at the close of each sermon. Upon one occasion his charity conflicted with his conscience, so he compromised with the compliment: "That was a good text you had this morning, brother."

A traveling elder once gave it as his opinion that more of our young ministers would become discouraged by too little praise than would ever be "spoiled" by too much of it.

It did me much good to see the depth of response in tribute which came with the passing of the historian of the church. Many whose lives had been brightened by the service he rendered would have dropped a convenient flower upon his grave, but so few are there who gladly pluck from the richness of their garden an enduring tribute like these, which, when chiseled into the imperishable rock of history, shall never fade.

Paul was magnanimous when he told the weeping saints of Cæsarea: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus," and again when he said: "If meat make my brother to offend; I will eat no flesh."

Occasionally some one spreads the false doctrine that it is a virtue to "say just what I think," regardless of whom it offends. "A bitter fountain never brings forth sweet water," and words spoken in harshness and haste never show forth the gospel discretion of "milk for babes." Those who say spiteful things, calculated to reprove, but given in an offensive spirit are like the Chicago lady who had an eighteen-foot fence built to keep her neighbors from peering into her windows. It accomplished its purpose at the cost of spoiling her lawn and keeping the sunshine from her home. So it is with those who purposely say things which injure another's character. As William George Jordan has well said: "The instrument used to attack the character of another becomes the boomerang of your own."

Occasionally we meet a beautiful type who has been baptized into Christ, and put on Christ and is showing forth his stature in the fruits of the gospel. They go among us "with charity for all and malice toward none." Oh, how refreshing it is to make living contact with such souls! Like the "rain tree" of Colombia, which absorbs great quantities of moisture to shed forth in the heat of the day when most needed, so a magnanimous character refreshes those near it on life's dusty road.

"Suffereth long and is kind; envieth not, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth,"—these are elements of soul greatness or magnanimity.

A few weeks ago I became acquainted with a dear brother who impressed me as possessing the quality of magnanimity to a wonderful degree. His spirit is an ointment for the weary—an holy unction from above. He sees something of worth in all of God's creation and is artful in picturing that which he appreciates so that it is desirable. He is very generous in sympathy and kindness. From the luxury of extensive travel, his big heart has been trained to admire and love the good, the esthetic. He creates his environment. It is one in which you love to linger. It is health to the soul.

These tributes are not so much to the man, for I see beyond to the power that made our brother divinely gracious. He has walked and talked with Him who is "altogether lovely," our blessed Redeemer.

When you and I relish the good and grand all about us we recognize God, for he is the author of all good. If we hate our brother whom we have seen,

and glory in his weakness and vice, we do not love our Creator.

Wishing for Zion will not bring about our ideal. We must be magnanimous,—“great of soul.” Mrs. Ella Wheeler Wilcox has given us a verse that is apropos here:

Do you wish the world were better?

Let me tell you what to do:

Set a watch upon your actions,

Keep them ever straight and true.

Rid your mind of selfish motives;

Let your thoughts be clear and high—

You can make a little Eden

Of the sphere you occupy.

C. B. HARTSHORN.

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### GONE TO A HAPPIER SPHERE

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(Funeral sermon of Sister Jessie Harriet Case preached at Spokane, Washington, by Presiding Patriarch Frederick A. Smith.)

It is with great sadness and yet with gladness, that I am able in a small way to assist in this hour of trial and trouble, for one whom I have known since boyhood. While we can do nothing, as far as our sister is concerned, yet we will be satisfied, if we can give some comfort to the living members of her family.

Mrs. Jessie Harriet Case was born November 6, 1875, in Iowa. She was married July 24, 1894. To this union four daughters were born. She was killed in an automobile accident June 27, 1919. She leaves besides her husband and four daughters, her father and mother, two brothers, one sister, and a host of friends.

Oh! the consolation of knowing that all of life is not to live here on earth, but that there are better things than this; we have a greater hope than this. Jesus has said, “I am the resurrection, the light, the way, and the truth.” We see his power all around us. For example, he raised Lazarus from the dead. Everywhere we look we see the power of God. Why then should we look upon death with such fear? It is not fear of death that makes us sad; it is only the separation that makes us sad. It is only for a little season and then we shall meet our sister. The grave shall give up its dead and we shall all be together again. When we think of it, my friends, we do not sorrow without hope. Why should we look upon the resurrection as impossible when we think of the power of God? I have never looked upon it with an uncertainty that God should raise the dead. Can there be a greater mystery than the creation of the body? Yet we believe in it though we do not understand it. In these sad times the consoling thoughts come to us that they shall live again.

When we look at the great power of God and of the great work he has done we think not of doubt-

ing the resurrection. Let us look around us at the fields of corn or wheat or oats. They are all planted in the same soil, and yet each yields its own fruit. Again, the great forest is planted in the same soil, watered with the same rains, and yet they too bring forth their own kind. Is this not the power of God that rules all of this? Yet we pay little attention to the power that has been required to produce all of this. If God can do all of this why should we doubt that this same God can give us back this form that we loved so well.

Let us not feel rebellious my friends that our sister has gone to her home. When my father died, I did not have the privilege of seeing him before he was buried. At first I felt very rebellious over the matter and grieved a great deal about it, for my father and I were the best of pals. I always went to him with all my troubles, joys, and any matters upon which I needed advice.

One night as I sat in my room thinking about my father a messenger came to me and said, “You are in trouble, come with me.” He took me by the hand. Suddenly I felt myself floating in space. We went up higher and higher until we finally came to the most beautiful place I have ever seen, a regular city. The houses were of marble and of the most wonderful architecture the mind could imagine. They were surrounded by beautiful lawns and flowers. The streets were wide and spotlessly clean. I looked up the street and I saw my father coming toward me. I rushed toward him and was about to put my arms around him. Instead, I pushed back from him, and gazed at him. He was not as stout as when I had last seen him, but was of medium build. He was well-dressed and looked well. I asked him if he was happy. He said, “We have no worries here, no trouble; everything here is peace and quiet.” He certainly had the most contented look on his face I had ever seen.

Coming down the street I saw several more people and they all had the same contented expression. Then the messenger came to me and said, “It is time to be going.” I then felt myself going down to earth again.

From that time on I was perfectly happy for I knew my father was happier than he had ever been while on this earth. Dear friends, again I say let us not rebel, but be happy that our dear sister too is happier.

There is a part of man that does not die. Our sister is not dead; it is only the body that is dead. She has gone back to God who gave the spirit, there to rest in the paradise of God. I almost envy some of those who have gone back when we consider the lives they lived. Our gentle sister was a loving wife, a kind mother, and a true friend to all whom she knew. She was strong

in her belief and died firm in her faith. She is at peace, and her habitation is far more beautiful than anything we can comprehend. Hence, we shall not sorrow as those who have no hope. Her life was clean and pure, and Jesus has said such shall be placed in his kingdom. We sorrow not for our sister but for those who are left behind her so sad and lonely. I have no fear now. I look with trust to my God to do as he has promised.

We shall not feel rebellious to God though we have lost a companion whom we all loved, but shall realize that death is the opening of the portals to the paradise of God. Shall we be selfish and want to deny this paradise to our sister? She has been taken in the prime of life and we realize she has done a good work and this work entitles her to this reward.

Yes, dear mourners, look to God for the peace that is yours and be not disturbed. Death is one of the things that we do not understand, but oh, God, bless these that are left and comfort them, as you alone know how to comfort and give them strength, in Jesus' name.

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### IS THE WORLD GROWING BETTER?

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(From a sermon by Elder A. C. Barmore.)

As the basis for my remarks to-night I call your attention to the words of Paul recorded in 2 Timothy 3:1 which reads as follows: "This know also that in the last days perilous times shall come."

To get at the meaning of this language we must discuss the time referred to first. To begin with, "the last days" is an expression which has two meanings which are not far removed from each other. In the first place it signifies the Christian dispensation as a whole. In the second place it means that period of time immediately preceding the second personal advent of Christ. In the second chapter of Joel the return of the children of Israel to their own land is clearly foretold, an event which is now on the eve of its fulfillment, and will occur as one of the results of the great world war. Joel's prophecy is quoted by Peter in Acts 2, on the day of Pentecost, and the period predicted is called by this apostle "the last days." The language of both of these inspired men is such as to indicate the times which are now dawning on the world. In fact we may say that in their incipency they are already here.

#### DANGEROUS TIMES

The apostle says, "perilous times." A "peril" is a "danger." His language is, therefore, equivalent to "dangerous times." When we consider the efficiency of the modern weapons of war in their destructiveness of both life and property, we must

admit the force of his words in their application to present-day conditions. When we weigh, too, the various risks incurred by the adventurous in other lines of life we must admit their propriety. Again, in regard to this same period Isaiah says: "If one look unto the land behold darkness and sorrow." (See fifth chapter.) The darkness there mentioned is evidently spiritual density, for the darkness resulting from abnormal conditions of the heavenly bodies is referred to in the same verse in this way, "and the light is darkened in the heavens thereof." "Sorrow" would be the inevitable result of such a state of society. Even such evil as the late war has wrought would not be the least of the disasters. In Matthew 24:6-8 Jesus says:

And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

There has been much tendency among a certain class of religionists to use the great war as one of the immediate signs of the end of the world. In this way, apparently, it was used as the means of frightening people into the church. Regarding this it is only necessary to say that Christ never referred to war as the certain and final indication of his coming. There has been more or less tendency for the last century, or thereabouts, throughout the Christian world to exaggerate its importance in relation to the end of the world. Some fanatics saw in the Napoleonic wars, which ended more than a hundred years ago, the certain harbingers of the Savior's return. Practically every war since has been used in a similar way by the religious enthusiasts of the world, and I may add that this country has been more prolific than any other in the production of this class.

#### CHRIST AS A PROPHET

Please observe closely the language of verse 6. Jesus says distinctly, "See that ye be not troubled." He further assures his disciples that "the end is not yet." He says the very opposite of what he has been supposed to have said. He really says in substance: "you are living in a fallen, sinful world. War is one of its common calamities. Do not be excited into thinking, because of its occurrence, that I am soon to come." His words on this part are mandatory. "See that ye be not troubled." Following this declaration, however, he grows more emphatic. He predicts another and a worse war. Some may consider verse 7 as a further elucidation of verse 6, but if such critics will return to Luke 21:9-11 they will see that Jesus there gives these events separately, which is also the sense in which they

should be understood as given by Matthew. Referring to wars, etc., in one survey he adds: "All these are the beginning of sorrows." The terrible wars that will deluge the earth are only a commencement of a series of disastrous events. Even the Spanish influenza was, in some respects, worse than the war. It took more lives, especially considering the time limits of its occurrence, in the world generally.

#### PAUL'S REASONS

In prophesying of "perilous times" in our day Paul gives reasons for so saying. He says, "For men shall be lovers of their own selves, covetous." Note the terseness of his description of the greed for wealth so generally prevalent. Again he says, "Disobedient to parents," which also prevails. He also says, "Lovers of pleasure more than lovers of God." Here he is charging the church. Professing Christians would have a spark of love for God hidden away in the far corner of their hearts but they would love the pleasures of the world "more." The last indictment is, for the churches, the severest of all. It reads: "Having a form of godliness but denying the power thereof," by which it is indicated that religion would be reduced to outward ceremony.

It must be admitted that in some measure there has been improvement in the way of reforms of various kinds. Slavery has been abolished, the liquor traffic prohibited, and graft, by such methods as the referendum, initiative, recall, and the direct primary greatly reduced. Despite these advances the interest in religion continues to decline, and from the standpoint of the gospel, largely, the writers of the Bible prophecy. The few who are preparing themselves spiritually for coming events are growing better, while on the other hand, the world is, in its treatment of Christianity, becoming worse. There must, however, come a change for the better; of this, including the cessation of war, the Scriptures also foretell. This revival, nevertheless, will not perceptibly decrease the world's wickedness although it will improve the condition of the church.

Recently in examining the World's Almanac for 1919; we are interested to note the figures given concerning university graduates. In this almanac no statement is made as to the number in attendance the previous year. Figures are given for July 1, 1918: Number of living alumnae, 296,619; number enlisted in the United States Army and the world war, 64,890. That would be a little over 16 per cent. Graceland reports total number of graduates 325, of whom 72 were engaged in the war. This is slightly over 22 per cent, in fact, about 22.7 of all graduates.

## OF GENERAL INTEREST

### WHO WERE THE MOUND BUILDERS?

The remarkable discoveries, recently unearthed by the exploring department of the Ohio State Archaeological and Historical Society, in the Hazlett Mound, Licking County, revives the unsolved query. Who were the people who erected these mysterious earthen structures? They must have been a populous and vigorous race, for their forts, walled enclosures, and isolated mounds, no less than half a century ago in Ohio, if placed in a single straight line would have reached from Cincinnati to Cleveland. With no mechanical means of assistance, these numerous artificial earthen and stone productions must have required the population, if sparse, a very long period of time for completion of the works, or a countless number of people must have simultaneously occupied the territory and engaged in the work.

More than ever the problem arises, Who were they? It surpasses the riddle of the Sphinx. The Mound Builders, so-called for want of a better name, had no written language and left no inscriptions, hieroglyphics, symbols, or records of any time save the earthen temples, graves, village sites, and forts. The Ohio Mound Builders seem to have belonged to the neolithic or later stone age giving evidence to some extent of representing the mesolithic period—the twilight zone between the two—a transition age from pure stone articles to the most primitive use of metal, for while no iron implements are found, some beaten copper ornaments and utensils are discovered.

Until a generation ago the general opinion of the archaeologists was that these peculiar workmen were a distinct and separate race from the American Indian and that the skillful and ingenious architects of these earthen structures inhabited the country previous to the red men, or at their coming, and perhaps were conquered and driven out or exterminated by the latter. More recent, thorough, and scientific investigations, conducted in part by the National and State governments, of the mounds and their contents, have led the archaeologists and ethnologists to revise their former theory and to-day they largely favor the theory that the Mound Builder was the ancestor or remote progenitor of the American Indian, the remoteness of the relationship, however, being undetermined. This progenitor theory is supported by the similarity of the artifacts, found in the prehistoric mounds, to the implements made by the historic Indian. The reply to this undoubted resemblance is the fact that the first products of

man's primitive handiwork are much the same the world over. The peace and war stone implements exhumed by Schliemann from the ruins of Troy, cannot be distinguished, when placed side by side, from those found in the mounds of Ohio.

The historic Indian, that is, the post Columbian aborigine, rarely built mounds, though they used those built by others for burial purposes; intrusive burials they are called, hence the common name, "Indian Mound" given these earthen sepulchers. There is no evidence that the Ohio Indian tribes retain any traditions even, much less knowledge, of the origin or history of the mounds that could throw any light upon the obscurity of the subject.

If the Indian ancestral theory be correct, it must be admitted that the historic Indian, who was discovered by the invading European, must be a deteriorated and unworthy descendant of his distant forebear, who built the mounds. "A broad chasm is to be spanned before we can link the Mound Builders to the North American Indians," says a leading scholar on the American races, "for the Indian, as we know him, never displayed an engineering or architectural talent, an artistic ingenuity, or a trait of industry at all comparable to those characteristics so unquestionably the possession of the Mound Builders."

Speculation has run riot, and many volumes have been written, on the identity of the Mound Builder. Arguments have been advanced to the effect that he came from the lost tribes of Israel; the Book of Mormon is largely founded upon the narrative of the overseas transportation about 600 B. C., of two lines of emigration to the Western Hemisphere, respectively from Palestine and Babylonia, the precursors of both the Mound Builders and the Indians in North America. Other authorities trace him back to the dawn of ancient history, in Japan, China, and other oriental centers; few regions of the earth escape the claim of being the cradle whence sprang the stock producing the Mound Builders; so to speak, every race has aspired to the honor of being the forbear; ethnologists also attribute his ancestry to the Toltecs, whose children went north, up the Mississippi and the Ohio, and the Scioto, and as they passed built the mounds; on the contrary scholars there are who maintain the Toltecs were the descendants of the Mound Builders, who originating in the north and traveling south became more skilled, as generations came on and produced the monumental structures of the high civilization of ancient Mexico; again that he was the kin of the Aztecs, with reversal geneological termini; and very late discoveries in Mexico suggest the origin in that country of a race finally developing into the Mound Builders. To put it ir-

reverently, the Mound Builders, like Topsy, just grew up in North America without parentage. It is a case of when doctors disagree, who shall decide? Perhaps the best guess is that the Mound Builders and the American Indians are collateral descendants from a common, very remote origin; certain it is that the two peoples, whoever they were, have a decidedly different culture and civilization, so far as modern knowledge goes. At present the Mound Builder's identity as to whence he came, the length of his sojourn, and the whither he went, all belong to the realm of the unknown, all of which adds to the romance and fascination of the subject.—*The Columbus Dispatch*, September 2, 1919.

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### JUDICIAL REFORM

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In the *Journal of the American Judicature Society* to promote the efficient administration of justice, June, 1919, there appears an excellent article on the need for a criminal court. That is, a court which tries all criminal cases, and which is under the administration of a competent judge, who devotes his time to that work.

We note in the early part of the article such suggestions as the following:

The new court will not be willing to blunder along without a psychopathic laboratory, for its principal aim will be to prevent recidivism. Recent studies of the inmates of prisons in several States have revealed the high percentage of defectives among criminals. . . . It is now established that our correctional institutions, though wisely conceived, have largely failed because they have received indiscriminately three classes who should never be permitted to live together, namely: the normal, the feeble-minded and those afflicted with defects of the affective centers. The normal are capable of reforming—of reacting to corrective and educational treatment. The feeble-minded need more than anything else a protective environment. The third class, those affected with dementia praecox, constitute the great problem. Though frequently bright and likeable, they can never be depended upon. They corrupt the other two classes to such a degree that segregation is necessary. They bring parole and probation into disrepute. The doubly unfortunate, who are feeble-minded on both the intelligence and affective sides, are certain to defeat all efforts for genuine reform. They should be always under observation. It is this class that is responsible for the particularly crass and brutal crimes for the prevention of which our existing system of courts and prisons has proved wholly and frankly unfit.

It is hoped that this will do away with the existing scandal of the police court, and of the inefficiency of having criminal cases tried by such different judges in different degrees of preparation and responsibility.

We fail to recognize how largely it is a problem of administration, how largely it is a problem requiring personal experience by the lawyer, the physician, and the psychiatrist. We fail all too often in

all of our courts to realize that a judgment is after all one of the easiest things to arrive at. What society needs is a cure.

The article concludes with the following paragraph:

The fact is that control of crime is nine tenths an administrative problem, rather than a procedural, legalistic, or legislative problem. Administration calls for adequate machinery, and if archaic machinery stands in the way of progress it should be cast into oblivion.

There is much in this effort to promote the efficient administration of justice, which should be of interest to our readers, in the connection with our church courts.

In the same magazine there is an able article on "Family courts," urging that all matters concerning the family, whether it be between husband and wife, or the welfare of the child, whether the case be civil or criminal, concerning itself with maintenance, with divorce, with adoption and guardianship of children, with delinquent children, bastardy cases, or desertion and nonsupport, should all be considered by the one court, instead of by several different courts, as is the case at present.

Naturally the plea is for equitable procedure, and for an investigation which will ascertain the underlying facts, and secure a reconciliation wherever that is at all possible, having the good of both parents and the children at heart.

Evidently in our church organization, we have but the one set of courts. The factor that we need to consider is the necessity for efficiently trained men for such a work. This would seem to be rather clearly provided for in the law in that the bishop is declared to be a common judge and the high counsels are standing courts of appeal.

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### SCIENTIFIC EVIDENCE OF SURVIVAL

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Now, certain men have said that they have evidence of survival, and some of these men are scientists—even scientists by profession. If they have the evidence which they say they have then it is going to be possible to establish, before very long, the most important fact that can affect mankind. There is no doubt that these men believe the evidence; and their critics, unable to assail their sincerity, attack them upon the point of gullibility. But this leads a person of open mind to suspect the critics of a gullibility of their own; that is, they may be gulled by their prejudices. They are, indeed, thus gulled if they declare Sir Oliver Lodge to be gullible, because Sir Oliver claims to receive messages from a dead person. To show Sir Oliver Gullible the critics must prove the messages to be fraud or delusion. They prove only their own supersti-

tion who say, by implication: "But spirits do not do this-and-so; they do not speak thus-and-so."

No doubt, serious investigators have been gulled; that means nothing of importance; secret service men have had lead quarters passed "on" them. The question is, whether or not the investigators have ever found true metal—if it were even a centime! Most of them believe they have and therein is a circumstance of such significance as may give us strangely to think, if we will take leisure to note it—of all the men professionally of science who have seriously and persistently investigated and studied the alleged phenomena of "spiritualism," the overwhelming majority have drawn the conclusion, as a result of their patient researches, that there is personal survival of death.

Only levity sneers at them now—at these patient men who have sought truth in the dust heap. They have not yet failed; neither have they shown the truth—if they have found it—so that all men may see it and know that it is indeed truth. Their task is heavy, but it is the greatest one, for it is the task that must be done before civilization can begin. To lift the burden of the unknown from the human soul—to destroy the great darkness; that is the work which engages them. Man cannot be sane in the daylight until the night becomes knowable.—Booth Tarkington in the *New York Evening Telegram*, August 24, 1919.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Malnutrition

From three to six millions of American children are not getting enough to eat. These are the children whom parents and teachers often speak of as "delicate" or "ailing" or "lazy" or just "plain ornery"; but Miss Lydia Roberts, the dietitian, who has just written for the Children's Bureau of the United States Department of Labor a pamphlet called "What is malnutrition?" says they are hungry, or, in technical phrase, "malnourished." Some of these children literally do not get enough to eat; more, perhaps, do not get enough of the right sort of food; some are unable, as a result of physical defect, properly to assimilate what they eat.

According to Doctor Josephine Baker, more than one-fifth of the school children of New York City are undernourished. The percentage for the entire United States is even higher. Doctor Thomas Wood places it at from fifteen to twenty-five per cent. Since this takes no count of the malnourished children under school age, in the "neglected period" between the ages of two and seven, when malnutrition usually has its beginning, from three to six million hungry American children is probably a conservative estimate.

Many of these children are going hungry, says Miss Roberts, because their parents cannot afford to buy a sufficient amount of suitable, nourishing food. Thousands of American families are to-day living on an income which does not permit of an adequate diet. But poverty is not the sole cause of malnutrition. Many mothers do not know how to spend

their money to get the best return in food value, or how to plan healthful, nourishing meals for their families. Many others have not sufficient control over their children to induce them to eat the right things and to take the sleep and rest necessary to development. They take pride, Miss Roberts points out, in having a "delicate" child. They do not realize that the undernourished boy or girl is peculiarly susceptible to disease, that "the listless, inactive, malnourished child, who is constantly tired, who leans against the schoolhouse while his comrades play, is father to the man who is handicapped because of low vitality and a poorly developed body—is the inefficient adult, the rejected army recruit."

One of the most effective ways of seeing that the starving children of America are fed, the pamphlet points out, is the malnutrition clinic or the malnutrition class, where children are gathered together for instruction in diet and health rules. Mothers are urged to come to the class and the homes of the children are visited to engage the cooperation of the parents. Boston, Chicago, and New York are among the cities that have such classes. They report great improvement in the children attending them. The school lunch is another important factor in reducing malnutrition.

Medical supervision for all children until they are through the growing period Miss Roberts regards as the fundamental requirement in bringing America's millions of malnourished children up to normal health and strength. Such supervision should mean the prompt recognition of undernourishment, the correction of defects that may contribute to it, and the instruction of the child and his elders in healthful living.—Children's Bureau.

### Bills of Fare for Growing Children

#### BREAKFAST

Orange (juice only for the youngest children).  
Farina with milk.  
Bread and butter.

Apple sauce.  
Oatmeal with milk.

Baked pears (pulp and juice only for the youngest children).  
Milk toast.  
Cocoa.

Stewed prunes (pulp and juice only for the youngest children).  
Cornmeal mush and milk.  
Toast and butter.

Grape fruit (juice only for the youngest children).  
Milk toast with grated yolk of hard-boiled egg.

Apple (scraped for very little children).  
Hot milk.

In each case enough milk should be given to make up the required daily amount, which is about a quart.

#### DINNER

Meat soup.  
Egg on toast.  
String beans.  
Rice pudding.  
Creamed potatoes.  
Green peas.

Stewed plums with thin cereal-milk pudding.

Roast beef.  
Baked potato.  
Asparagus.  
Bread and jelly.

Baked halibut.  
Boiled potatoes.  
Stewed celery.  
Boiled rice with honey or sirup.

Lamb stew with carrots and potato.  
Twice-baked bread.  
Tapioca custard.  
Broiled meat cakes.  
Grits.

Creamed carrots.  
Bread, butter, and sugar sandwiches.

In each case enough milk should be given to make up the required daily amount which is about a quart.

#### SUPPER

Baked potatoes, served with cream and salt, or with milk gravy.

Cookies.

Bread and milk.  
Apple sauce.  
Sponge cake.

Potato-milk soup.  
Twice-baked bread.  
Marmalade sandwiches.

Graham crackers and milk.  
Baked custard.

Milk toast.  
Stewed peaches.  
Cup cake.

Celery-milk soup.  
Toast.  
Floating island.

### Is Detroit in the Lead

We consider this report of activities among the sisters of Detroit to be unusually fine, and we are wondering if any other group can show up equally well. If so, we are quite willing to publish the summary of your work done. How many locals will enter for a contest of this nature? Don't all speak up at once, but just scan your records and see how they compare with this one, and send it on, for our encouragement, and that of the many hundreds of other groups which are working hard for the strengthening of the church interests in their localities.

A. A.

From January to August 1:  
Meetings, 24.

Average attendance, 12.

Made 6 comforters, 9 quilts, 5 quilt tops, 53 aprons, 100 pounds carpet rags sewed (36 pounds sold), 1 centerpiece, 1 pillow top, 29 holders, 5 caps, 4 dinners, 2 ice cream socials, 50 magazine subscriptions.

Total receipts, \$642.12.

Expenditures, \$217.12.

Paid on church debt, \$425.

For the month of August, we have made 12 aprons, quilted 2 quilts, gave a musical, and paid \$50 more on the church debt, and we only met three times, besides an auxiliary picnic.

V. B.

### Music an Elemental Part of Life

Dear old Mother Goose, the patron saint of children's music! How much the children of our family owe to her jingles. I can very distinctly remember my father playing with us and trotting us to the rhythm of "Ride a trot horse," "To Boston, to Boston, to buy a penny bun," and "Little Bow-wow to the mill."

No child, thoroughly imbued with these rhymes, will have any trouble in comprehending three-and-four-part rhythms with their varied subdivisions and accents. How much more delightful to have all this rhythmic instinct grow up unconsciously from happy playtime, than to have it left until a child is old enough to be conscious of his lack in this respect and has to go through exacting and tiresome drills to overcome it.

Happy the child whose lot is cast in a joyous musical atmosphere! There is thus implanted in his inner being a something which will help him to go through many trials with a brave heart and an unconquerable hope and faith that this is after all a good world.

We constantly hear mothers say, "No, my children have no talent for music and I shall not bother to have them learn anything about it."

If I could feel that I had in all my life made a few mothers, a few teachers, understand the difference between music as a performance and music as a life element, and thereby gained for a few children this power which more than any other stirs the vital forces by which we live, I should feel that my share of life's troubles were a small price to pay.

A like misapprehension in the domain of art would banish from home and school the beautiful pictures and art forms which awaken a love of all that wonderful world of beauty revealed to the seeing eye and the appreciative mind, because, perforce, so very, very few children have any talent for drawing, painting, or modeling.

One of the first steps in rousing a feeling for music is to lead a child to listen. How much stress is laid in our scheme of education upon teaching a child to observe, to see; how little upon teaching him to hear. The eye is made to dominate in all things and we lose much enjoyment which a trained sense of hearing might bring us. God made the birds beautiful, but he also gave them songs, so tender, so thrilling that the very breath stops that we may listen, as we sit at twilight near the home of woodthrush or songsparrow.

To the open ear is not the gentle, silvery murmur of the brook as it calls through the forest, as keen a delight as its crystal shimmer in a setting of green, when we have followed its call and found its home?

Let us not forget that the morning stars sang together, and that He who created them meant his children to hear their music in the melodies and harmonies of all his great creation.

The child brought up in the city hasn't the beautiful sounds of nature from which to get his first lessons in listening, but mother and kindergartner can make use of what they have. Even the scissors-grinder and ragman help us out here. One of my little pupils, the daughter of musical

parents, gained her first ideas of imitating sounds correctly from a ragman's call. As we were having our lesson one day we heard this song come, I was going to say float in at the window, but the ragman's tones are rather too strenuous to be called floating tones: "Rags, rags, rags, any old rags or bott's." The tune can be written thus, *do se la sol sol sol do do*, but no words can describe the quality of the tones. At once I imitated the theme and little Frances to my great surprise imitated me exactly, whereas before this she had hardly been able to get one single note correctly. His tune was unique and it appealed to her.

Lead the children to listen in every way you can think of. Tap on different substances, wood, glass, silver. You may find a lampshade that gives forth a definite musical pitch. Play tunes on tumblers, tuning them to musical pitches by varying the quantity of water in them and striking lightly with silver knife or spoon. This device I found most useful in arousing interest in music in a boy who seemed to have no musical instinct whatever.

A writer says, "The greater part of children's time is spent in elaborate impersonation and make-believe, and the entire basis of their education is acquired through this directly assimilative faculty." This applies most forcibly to music and gives to those who have the care of children almost unlimited opportunity for developing musical expression.—Mrs. Jean N. Barrett, in Bureau of Education Bulletin.

### Have You a "Child" Library?

One of the most helpful books on the management and understanding of the child is Miss Elizabeth Harrison's *A Study of Child Nature*.

Other good books are *Poems Children Love*, by Coussens (Dodge Publishing Company, New York, \$1.25); *Mother Stories and More Mother Stories*, by Maud Lindsay (Milton Bradley Company, Springfield, Massachusetts, \$1 each); *Emilie Poulsson's Finger Plays* (Lothrop Lee & Shepard Company, Boston, \$1.25); and books illustrated by Leslie Brooks. Some of these are *The Tailor and the Crow*, *The Truth About Old King Cole*, by G. F. Hill, \$1; *Johnny Crow's Garden*, \$1; *Johnny Crow's Party*, \$1; *The Golden Goose Book*, \$2; *The Nursery Rhyme Picture Book*, \$1. These are all published by E. Warne & Company, New York.

If the mother can play or sing, she should purchase a few good songbooks. These will afford both the children and herself much pleasure and profit. Songs not only increase the musical sense, but also enlarge the child's vocabulary and imagination, and develop community feeling. Emilie Poulsson's book, *Song of a Little Child's Day*, with music by Eleanor Smith (Milton Bradley Company, \$1.50), is good for children four years old and over. The children would also like *Children's Singing Games, Old and New* by Mari Hofer; A. Flanagan & Company, Chicago, publishers, 50 cents.

To take the bread the Master breaks himself,  
And give to famished ones, who wait  
In scattered groups on the green earth.

Let us be wise, and graciously divide  
These crumbs unto the chosen ones:  
Lest some go hungry through our grudging gifts,  
And never taste to see the Lord is good.  
#or like disciples in the olden time,  
To some of us is granted privilege

## LETTER DEPARTMENT

### Parable of the Leaven

In the HERALD for August 27 I see a question on the parable related by Jesus as recorded in Matthew 13: 32, Inspired Version: "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened."

The mistakes some have made in the interpretation has been in concluding that the meal must necessarily be in one mass; also that this was the usual amount taken for one baking. But families are not all of a size, so the batch would be of a different quantity.

Some years since I had studied considerably on the statement of a definite quantity, as expressed in the parable, but failed to get a satisfactory answer, until one day when reading in the Book of Mormon.

It will be remembered that in John 10: 16 it is stated that Jesus when addressing the multitude said, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd."

When speaking to the Nephites as recorded in 3 Nephi 8: 4 and 7: 16-25, he said that it was they to whom he referred, but the Jews for lack of faith failed to understand, and he goes on to state that there is yet another group of Israelites, whom he has been commanded by the Father to visit, undoubtedly for the same purpose—that of planting the gospel leaven therein. As he was not sent save to the house of Israel, he here, as the woman, hides the kingdom in these three groups of Israel, thus fulfilling the parable of placing it in the three measures of meal—one in Palestine, one on this continent, and one to that group whom he refers to as the lost tribes in chapter 8; verse 4.

J. CHARLES JENSEN.

### The True Church Is the World's Friend

The Presbyterian general secretary of the New Era Movement gave a "keynote address" at their late conference, and said "some people are prejudiced against the term 'social service.' Christian service, when it is sincerely done, is the noblest kind of humanitarianism. To build and endow hospitals, to enter into the arena of economic and social injustice, and by the persuasion of moral principles, and the force of righteousness to change improper conditions, to make its supreme business the meeting of every human need, is a part of the business of the church that wins."

The sectarian world is, to a large degree, retrieving itself by this broad way of abandoning—if only for a time—the old path of cant and pretense, and adopting the philosophy of the humanitarian instead of the traditionary custom of the presbyter, and his recital of the apostles' creed.

The precepts of men are taking on a freer way of reaching souls; but the less frequented path was the organizing and the planting of guide posts by the angel who spoke the word, "This is the way; walk therein."

In the reconstruction of the religions of the world that mankind is seeking at this crisis, must it not begin to build from the foundation up, and not still follow the antiquated though worldly reformers who only abridged the pagan and popish doctrines of the apostate church of old.

The true church has a work of sacrifice before it, to show

the fullness of the gospel and declare Him who is to the darkened world, "the unknown God."

*The Nation* says "we used to feel flattered when called the 'big brother' of the oppressed of the world, but the practical side of the position shows a responsibility that we must decide whether we want to assume or not."

But our missionaries are not faint-hearted men, and they believe in the declaration by Emerson:

"And ye shall succor men;  
'Tis nobleness to serve.  
Help them that cannot help again;  
Beware from right to swerve."

ABBIE A. HORTON.

### The Bishopric Advocate

for 1919

### Every Member a Tithe Payer

If you are suffering from an overdose of prosperity, consult your bishop. Obedience to the law of tithing and consecration is the surest way to secure immunity from Jeshurun's ancient complaint.

On three square meals a day it is well enough for us to insist that "man cannot live by bread alone"; but, deprived of these, we should soon become acutely conscious that without bread man cannot live at all.

Hence divine providence is discoverable in the institution of the financial law, so that the cries of the body as well as the soul may be satisfied.

The degree of my interest in my brother's spiritual and moral well-being may be consistently measured by the degree of my interest in his temporal well-being: commensurate, of course, with my capacity to help him.

The gospel of Jesus insists that in the actual affairs of life no man lives to himself, that we are all members one of another. Human society is such a closely woven fabric that another cannot suffer without involving me in his suffering. Every self-sacrifice, therefore, is at the same time self-preservation; because both giver and receiver are all one in the deeper spiritual unity of the brotherhood of humanity.

The ideal of brotherhood implies not only that we refrain from doing injury to others, but that we actively do them good. This is made possible by paying of your tithe.

WORCHESTER, ENGLAND, August 20, 1919.

*Editors Herald:* Our first annual reunion of the British Isles Mission was held at Birmingham from August 3 to 10. It was, I consider, a success, and it gave us some new experiences which will assist us in further projects of the kind.

I feel that the reunion has done us all a great deal of good, both from the spiritual and physical experiences, and although all our plans did not materialize, we are truly glad of the association we had with our brothers and sisters from all parts of England and Wales, and are looking forward with keen anticipation to our next gathering, which we have agreed to hold at London, and feel sure that our first attempt has been invaluable for planning the future reunions.

Thousands of tracts and bills were distributed, large pos-

ters displayed and some newspaper advertising done, with a view to "boosting" the work locally.

The resident and visiting ministry ably assisted Brother Abel Hall and myself in the open-air work, both in speaking and tracting, and judging from the crowds who listened, good interest is aroused.

The Saints showed their true colors on every hand and were not "ashamed of the gospel of Christ."

We had some "Bull Ring" fights, in which all had good openings to show their mettle, and I may say that some of our young men (and sisters, too) quite eloquently upheld the faith. The "Bull Ring" is a large square in the center of the town where the several religious bodies "hold forth." Some with long hair, others with a brass serpent, atheists, skeptics, socialists, Jews, and Gentiles, in fact none are excluded with the exception of the "Brighamite Mormons" who are denied this privilege.

This "Bull Ring Arena" is not altogether Athenian, but a sort of disorderly, Socratic, free-lance institution. It is a splendid training camp for anyone who is troubled with a short temper, and I venture to assert it will either "kill or cure" him within two weeks. It reminds me of an experience Brother G. Leggott relates he had once, at Manchester. While preaching on the street a man aimed a blow at him but missed, then later half a brick came floating along which also fortunately missed. When asked what he did then, he replied, "Kept on preaching"! That is what we did in the "Ring." Various phases of the work were presented, including "That Book of Mormon," "Old Joe Smith," "The Gold Plates" and the book of Mormon and Covenants were freely used by us, to disprove assertions made on the marriage question. Also the fact that a newspaper campaign is hot against the Brighamites made it lively for us, and we were not slow to take full advantage of the opportunity offered.

We "kept on preaching" when we could be heard, and if I was not doing so myself, some other brother or sister amongst the crowd was, so it was all right anyway.

One night we were given the loan of one of the local "orators" rostrums (i. e., a wooden barrel with top and bottom missing). Paddy (the aforesaid orator) regularly took this each night from a local saloon, and used to let the part of the world that listened to him know all about his political, religious, and other grievances, flavored with no small amount of Irish wit and poetical acumen, and his crowd of sympathizers donated fairly well to help Paddy to ease the terrible torment he suffered from the malady of a hot, parched, and thirsty throat, from which there was evidently no other remedy than pint after pint of "brains ale" or beer! The writer felt grateful to Paddy for the use of his stand, and as a token of undying gratitude presented him at the end with a throat lozenge, which poor Patrick mistook for a sixpenny piece! The next night he opened fire on us by denouncing us as Mormons, etc. "Fancy," he said, "they are no Christians, they ain't. Why, he pinched my stool last night, and then he gave me something closed up in his hand, which I thought was a tanner [sixpence], but when I opened my hand near the light, I found he had given me a blooming peppermint! That ain't Christianity." And his crowd roared with laughter.

Still "we went on preaching," but our pulpit was truly an improvised affair. It was narrow and the strips across the top were all too narrow, but the "Elders of Israel" stood upon it. As I mounted its summit, I was forced to remark as it wobbled, "We must have a sound foundation, otherwise if we fall we shall negate that well-known hymn, 'How firm a foundation ye saints of the Lord.'"

Well, I must not encroach too much upon your time and space, but I am thankful for the opportunity our reunion afforded, and am certain good has been done and all benefited, and I trust the brethren at Birmingham are really going to stick to the "Bull Ring," as it is considered by some to be the equal of the forum of ancient Rome.

Praying for the advancement everywhere of God's work and his blessings on his people.

Your brother,

THOMAS JONES.

GROESWEN, BARBERS HILL, GREAT MALVERN.

MADISON, WISCONSIN, September 1, 1919.

THE FIRST PRESIDENCY, Independence, Missouri.

Dear Brethren: I have not sent in my weekly letter for two weeks as I have been so busy with reunion work that I have not had time to write. I am all alone on the committee this year as we have not had a reunion for three years and the old committee was not available, so I have done the whole thing, manual labor and all; of course, some helped set up their own tents after they got here, and some stayed and helped to take them down again, but I have been on the jump from before daylight till after eleven o'clock at night for the last two weeks, so I am all worn out, but for all that I feel well repaid, for we have had by far the best reunion we ever had in the district, both as to attendance and the spiritual blessings enjoyed. I never saw the Saints leave a reunion feeling as good as they did this year. Sister Flint was a wonderful help to me as she took full charge of the dining hall and did the buying.

Quite a number of the Chicago Saints were in attendance and were indeed a help. They are a live bunch—this district will long remember their cheerful and efficient work. God bless them!

The speakers at the reunion were W. M. Aylor, Ward L. Christy, P. Muceus, C. H. Burr, James Davis, C. B. Hartshorn, L. Houghton, and myself. It has been a great reunion and I believe the amount of good done can hardly be estimated. We used a city park that is equipped with auditorium, dining hall, and everything necessary for our work and all gratis, and our association has been so pleasant with the park board of the city council that we have had an invitation to make this park our permanent annual meeting place, so we have stored our camp equipment here in the dining hall and there will be no storage charges.

Hastily your brother in bonds,

B. C. FLINT.

BURLINGTON, IOWA, September 2, 1919.

FIRST PRESIDENCY, Independence, Missouri.

Dear Brethren: The Nauvoo District reunion is an experience of the past. In its flight it has left many valuable presents, such as the renewal of old acquaintances, the forming of new ones which has enlarged our view of life, beautiful lessons in teaching and example, an increase of faith, and greater determination.

The spirit of peace prevailed from the beginning to the end and many say it was the most spiritual reunion ever attended. Members of the church at Montrose report that nonmembers have expressed a desire that our reunion be held again at that place next year. The work in that vicinity is beginning to show new life, apparently as a result of the efforts of Brother P. R. Burton.

Brethren G. T. Griffiths and J. W. Wight who were the main speakers delivered some excellent sermons. This is not a lack of appreciation of others, for all were splendid. We regret very much to see age leaving its physical marks in many of our brethren of such ability, for it reminds us of

the fact that we can enjoy the benefits of their experiences and association only for a short season longer. However, our hearts receive courage when we hear such men as Heman Hale Smith and others who are ready to enter into, and continue the labors of their fathers. May the Saints hold up these men in their confidence, and our heavenly Father bless them in their efforts.

As I meditate upon the growth of the church as I have seen it in the past twenty years, I am made to know that God's hand is guiding and we need not fear, unless we be found not doing the work assigned us.

Your brother in bonds,  
D. J. WILLIAMS.

PHILADELPHIA, PENNSYLVANIA, September 3, 1919.

*Editors Herald:* The Spirit of God can abide only in purity and cleanliness. If our hearts are filled with wrong desires and evil, the Spirit cannot live there. We should have the desire to cleanse out all the wrong and evil from our hearts and build them up into strong, pure, clean temples where the Spirit can dwell and reign in supreme power.

The girls and young women of our branch are quite interested in this and have formed an organization of Temple Builders. We realize that the erection of a material temple cannot save our souls; that the redemption of Zion can be accomplished only when our hearts have first been redeemed from uncleanness and are made into temples fit for a dwelling place for the Spirit.

The Lord designs, we all know, that Zion shall reflect his glory, and be a light unto the world. Zion cannot do this if the intelligence of her children is not greater than that of the children of the world. So the aim of the organization is to advance and fit the young women of the church for the greatest possible efficiency, not only for individual benefit, but to answer the call of the church for trained and qualified women in special lines of service.

We have our meetings every Friday evening; and our program is quite interesting. First, we open with a hymn, then we repeat the Lord's Prayer in unison, which is followed by our class work. When that is completed we have the benediction. Before going home we spend a short time rehearsing some good music studying a good drama, or playing basketball.

The first two numbers on our program, the hymn and Lord's Prayer, help us to get ourselves in the religious attitude which is necessary to accomplish our class work. As class work we have been studying a course in public speaking in order to help us in explaining the gospel to others, to help us in giving clear, concise testimonies in prayer meeting and to help us to get rid of the habit of hesitating and halting in our speech when we stand before a gathering of people. Now we are about to begin a study of personal hygiene. Of course these two courses are not the only ones we intend studying. We have just begun, and it takes time to accomplish all that we want to undertake.

The pleasures of the Temple Builders are also being looked after; for our leader took the class away to a bungalow along the Perkiomen Creek. There the girls had a whole week of canoeing, rowing, swimming, and cooking. It has also been arranged to have a party for them once a month.

Everyone knows that we should take a great interest in the young people of the church, for they are the ones who will fill the places of the older ones as they are removed from active service. So if we want this work to advance and we do, our children and young people must be cared for and trained to be intelligent and efficient in all lines of work and study.

We need culture of the truest type. Ignorance must be overcome; for it is no disgrace to have been ignorant; but it is to remain so. So step by step, we intend to build up our temples—ever upward in beauty and worth, and always toward that joyous time when sin shall be no more.

Your sister in the gospel,  
EDNA M. STARZMANN.

ROCK ELM, WISCONSIN, September 3, 1919.

*Editors Herald:* In perusing the pages of this paper it has been food for thought, and we have been made to rejoice that many are being gathered into the fold, and to see this work of God advancing.

We have a branch of thirty-seven members here, but last Sunday there were only three families of Saints represented. But with all discouragements that may come, we know our cause is right and we must "carry on" and strive to arouse an interest. It seems the elements of this world and its pleasures are now drawing many in "by and forbidden paths," but we feel to pray God to bring them back, and distill in each Saint to protect the moral interests of his people, and those whom we are associated with, so that when that call shall come to gather to Zion, we may each be clothed in that beautiful garment of righteousness.

Since living here I have had the primary class in Sunday school, and in the small class of seven or eight, I have been made to feel very thankful that four have accepted Christ's plan of salvation, and trust that the seed sown will spring forth and bear much fruit. May He remember the ones who have not yet obeyed.

We expect to locate in Chetek, Wisconsin, this fall, and I will remember each of my class here with a tender love that only comes from the God who has many times been merciful to me in teaching his plan to them.

For the first time in six years, we (Brother Clark and I), were not able to attend our Northern Wisconsin reunion which has just closed, but we feel that God has been good and this is one sacrifice we were to make on account of the responsibilities of life. But we are living in a day of sacrifice, and we felt it more keenly when war was raging and the lives of our loved ones were at stake; we felt it a duty to be present and unite our prayers with those of like faith for the protection and care of our heavenly Father to be over them. I have lived to realize my prayers were answered, and feel I must work more zealously now, that when disaster comes again I may have a right to merit other blessings at his loving hand.

This gospel is so much more than anything this world affords. The cup of pleasure is full to overflowing, but oh, how sad will be the day if we should realize that we had indulged to freely of this world's pleasure and neglected to keep God's commandments and improve the beautiful opportunities that should be improved.

May that peace and love abide with this church, and may we "fight the good fight of faith" and each one be loyal to the service of the army that wages war against sin and unrighteousness.

I have been requested many times to write letters to the HERALD, but feel my weakness and this has been my first attempt. I will use this means of greeting many who were of our number and have moved to Missouri. We remember them and hope when we merit the final reward it will be a grand reunion with them and all the Saints of God.

Ever praying for Zion's welfare,  
LAURA LAFFERTY CLARK.

A man cannot be generous if he is not just.—S. Richardson.

DAVIDSON, OKLAHOMA, September 4, 1919.

*Editors Herald:* Though I have been silent for some time, I have not been idle. Quite to the contrary, I have, as it were, entered into the silences that my mind might be given the greater room for meditation and expansion. For years I have tried to acquire a clear knowledge and therewith an adequate means of expressing the gospel. As I grow older, and my experiences are more varied, I see the greater need of thoroughness. How true it is that "no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things."

To me the truly educated man is he whose life is properly poised; whose character is so fully developed that he is equal to any emergency. It means that his physical, intellectual moral and spiritual aspects must be properly balanced. If we would learn to serve as Christ served, we must not only pray but we must work. We must make possible the conditions for which we pray so far as it lies within our power.

The letter in a recent *HERALD*, written by Brother Augustine Dwyer from the Northwest was read with much interest; it was filled with noble thoughts, and its language was such as would tend to inspire hope and courage within the soul of the reader. But that for which I desire to express especial appreciation is the article entitled "The school of the prophets" by Brother Dwyer, appearing in the July *Autumn Leaves* which just came to me a couple of days ago. To me that article is sublime. It conveys the proper ideal, and I believe expresses the truth that sooner or later must be acquired by us if we are to bless the world of mankind with the restored gospel that has been committed unto us. How great is our privilege! How noble is the service unto which we have been called! Are we improving our opportunities and thus creating greater ones, or are we simply leaning on our oars? How many of us are prepared, and willing, to pay the supreme sacrifice for the good of the church? I mean by that how many of us are ready to lay our all upon the altar of service, that the world of mankind may be enriched and ennobled thereby?

There is no way open to us whereby we may get something for nothing. Compensation is the law. We must pay the price, therefore he who would achieve nobly must sacrifice greatly. I see no short cuts to success, no byways to victory. If we are to accomplish our part in the regenerating of the world we must learn to rid ourselves of our selfish propensities, and unreservedly give the best there is in us for the success of the gospel.

Hopefully,  
J. E. VANDERWOOD.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

WESTERN MAINE.—At Little Deer Isle, Maine, August 30 and 31. There was a good representation of each branch except one. The sermons were of a high order. Luff and Bullard excelled. T. T. Billings, George H. Knowlton, H. A. Koehler assisted materially. Next conference to be held at Vinal Haven, November 8 and 9. H. A. Koehler, president.

### The Bishopric

UTAH DISTRICT

Owing to the many pressing demands made upon Brother C. A. Smurthwaite, who has been serving as the Bishop's agent for the Utah District for a number of years, he has felt under the necessity of resigning his position in this capacity. Brother Roy H. Hewes, 969 Hudson Avenue, Ogden, Utah, is hereby appointed as his successor to take effect October 1.

Brother Hewes is a young man deeply interested in the work and because of his business experience is well qualified to represent this department. Those who know Brother Hewes recognize in him one worthy of their trust and confidence and to others we commend him for their loyal support.

Those who love the Lord's work and desire to advance its interests can do so in many ways, among which is the supporting of the Lord's work by the payment of our tithes and offerings.

We trust that the Saints in Utah may avail themselves of this opportunity to help.

Sincerely yours,  
BENJAMIN R. MCGUIRE,  
Presiding Bishop.

KIRTLAND, OHIO, DISTRICT

We hereby appoint as Bishop's Agent of the Kirtland, Ohio, District, to become effective October 1, 1919, Brother L. H. Lewis, R. F. D., Willoughby, Ohio.

Brother Lewis has been acting for a number of years as Bishop's agent in New York and has proven himself a very worthy and efficient servant of the church. To those who are acquainted with him, he needs no words of commendation, but to those who are unacquainted with him we present him as worthy of your fullest confidence and esteem and trust that in his efforts to support this department of the Lord's work that he may have your loyal support.

It has been said that where our treasure is there will our heart be also and those who support the Lord's work by imparting of their material possessions will find an increased devotion as a result.

We trust that the blessings of the Lord may attend the Saints of the Kirtland District.

Sincerely yours,  
BENJAMIN R. MCGUIRE,  
Presiding Bishop.

### Conference Notices

Holden Stake (church and auxiliaries) convention and conference with Knobnoster Branch, 11 a. m., October 24, continuing over Sunday. Send reports to secretary of respective departments: Mrs. Anna Fender, Holden, Missouri, secretary Holden Stake; Miss Pearl Redfield, secretary Sunday school; Miss Blanche Christensen, Warrensburg, Missouri, secretary Religio. D. J. Krahl, stake president.

Spring River, at Nowata, Oklahoma, October 18 and 19. John C. Virgin, secretary.

### Convention Notices

The Woman's Auxiliary, Central Michigan, at Whittemore, during conference, September 27 and 28. Let all come who can, prepared to assist. E. L. Pringle, organizer.

Spring River Sunday school, at Nowata, Oklahoma, October 17. John C. Virgin, assistant superintendent.

### Quorum Notices

To the First Quorum of Priests, Eastern Michigan District: As we have but one annual conference now, I desire to notify each member of the quorum to be present October 4 and 5, at Crosswell. We will have a business session during the conference, and it is very urgent that all be present. Some very important matters are to come up. Make out your reports and mail at once to Fred W. Cadow, secretary-treasurer, 418 Huron Avenue, Port Huron, Michigan.

### Addresses

Elder T. W. Williams, 94 Crawford Street, Toronto, Ontario.

### Important Notice

TO ALL MISSIONARIES UNDER CONFERENCE APPOINTMENT

The Quorum of Twelve request that, in sending in your monthly statistical reports the first day of each month, you give a brief report of where you have labored and the results following under the heading "remarks." This is necessary to assist us in making our report for the members of the Joint Council. Some neglect to send in the weekly letter called for; we trust that each one will be prompt not only with the weekly letter but with the monthly report as well.

On behalf of the Quorum of Twelve.

U. W. GREENE.

**Notice to Brethren under General Conference Appointment**

The ruling under which tracts are to be supplied for free distribution provides that all orders must be approved by either the First Presidency or the general Bishopric. In order, therefore, to avoid delays, will you kindly anticipate your wants and send your requests to the General Church Offices at Independence, Missouri, to be approved.

This will involve a delay of only twenty-four hours and may save you some disappointment. It will be well for you to specify which tracts may be sent as substitutes in case the ones you desire happen to be out of print. Your requests when O. K'd will be given immediate attention.

Sincerely yours,  
J. A. KOEHLER,  
Manager.

**Church Recorder**

Branch, District and Stake officers and all ministers in the church please take notice: As a preliminary step toward a change in the method of assembling the items in this department, we request all branches, districts and stakes to immediately suspend the issuing of letters of removal. Letters which have already been issued may be received by the respective branches or stakes not later than October 10. If presented for record after that date, send same to this office without recording.

Ministers who baptize are requested to report all baptisms to this office, sending the regular certificates here. Branch and stake secretaries are requested to record no more baptisms. If a baptism certificate is handed you, please send it to this office without entering upon your record. Those forwarding certificates to us are asked to be sure and give the address of the candidate on the reverse side of the certificate. Also see that the name of the branch is indicated, and, if possible, the name and address of the president or secretary. Further explanations and instructions will be issued at an early date.

Above instructions apply to the United States and Canada only. Further provisions will be made for foreign missions at an early date.

FRANK A. RUSSELL,  
Church Recorder.

INDEPENDENCE, MISSOURI, September 12, 1919.

**Our Departed Ones**

**BAUER.**—John N. Bauer was born in Germany, July 25, 1841. Came to America when a boy, and in 1870 married Louise Gabriel. Was baptized by T. T. Hinderks, October 9, 1895, at Burlington, Iowa, and later ordained to the office of deacon. He continued a faithful member till he passed away peacefully September 3, 1919. Leaves wife, 3 sons, 3 daughters, 2 sisters, and 5 grandchildren. Services at the home in Burlington, by D. J. Williams. Another beautiful character has gone to enjoy his reward.

**OLSON.**—Martin Olson was born in Norway, November 25, 1884. Died August 26, 1919. Was severely injured in the coal mine at Chariton, Iowa, causing his death. Married Louise Evans of Lucas, Iowa, September 3, 1911. Leaves wife and other relatives to mourn. There was a very large attendance at the funeral. Funeral services at the Saints' church by Parley Batten and E. B. Morgan.

**PEATIE.**—James William Peattie, son of William and Mary. Born in Canada, September 9, 1858. Died at his home in Oklahoma City, August 31, 1919. Leaves his wife and one son, many friends and other relatives to mourn. Sister Peattie is a sister of Sister S. K. Sorenson, deceased. Brother F. W. Kueffer had charge of funeral, Hubert Case preached the sermon.

**MOORE.**—Samantha Ellen Riggs was born April 17, 1847, at Marshville, Holmes County, Ohio. Married William Shepard Moore soon after the close of the War of the Rebellion. Lived for awhile in Ohio, then moved to Iowa, Missouri, and Nebraska, successively, settling on a farm in Keyapaha County in 1883. She with her husband united with the church in 1889 under the ministry of W. A. Smith. Her house was always a home for the missionaries who were in her neighborhood. About twelve years ago they sold the farm and moved to Ainsworth where Brother Moore died a couple of years later. Soon after the death of her husband Sister Moore removed to Ralston, Wyoming, where she died August 12. Buried by the side of her husband at Ainsworth,

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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August 15, Elder Gamet officiating. Two children survive. M. E. Moore of Ralston, Wyoming, and Mrs. Millie E. Bates of Meadville, Nebraska.

**MCCLAIN.**—Sister Mabel McClain was born at Knoxville, Tennessee, December 21, 1877; died August 22, 1919. She came to Colorado with her parents when about one year old, spending most of her days at Trinidad. Married William A. McClain December 5, 1899. To this union 3 children were born. Leaves husband, 3 children mother and 2 brothers. Baptized May 20, 1917 by O. E. Sade. Lived a faithful Saint to the end. Funeral services at home, in charge Evan Edwards. Sermon by James Watson.



**AMOUNT OF LOANS BY THE RELIGIO TO COLLEGE STUDENTS INCREASED**

On account of the increase in tuition and other expenses of students attending Graceland College the executive committee of the Religio have increased the amount which worthy students may borrow on recommendation of the president of Graceland College to \$100 per annum instead of \$60 per annum as heretofore. These loans are made on notes bearing no interest until maturity and the Religio is very glad to assist worthy students. We hope that many will take advantage of this offer. G. S. Trowbridge, General President.

On the 14th the executive council of the General Sunday School Association assembled at Independence, Missouri, to

complete their work regarding the general editorial and business policy affecting the Sunday school *Quarterlies*. Other important business items were also on the calendar. Editors Burgess and Moore, being on the council, were in attendance from Lamoni, as well as G. R. Wells, superintendent.

A LYCEUM COURSE FOR DES MOINES

From the September number of the *Des Moines District Dispatch* we quote the following: "At our recent business meeting it was voted that we favor the maintaining of a lyceum course during the fall and winter months, and a committee of five was selected to arrange and promote the course. It is expected to have the best talent available in the church, consisting of the leading men and some of the Graceland faculty. Detailed announcement will be made in the very near future, so that all branches in the district may avail themselves of the opportunity to attend."

Elder Benjamin Bean, formerly of California, has written an article on "Who are the Latter Day Saints?" which appears in *The Church Outlook* for August, 1919. The article is one column long and contains an announcement of the church services in Topeka. It contains several pertinent statements which should help to correct wrong impressions concerning the church.

THE JOURNAL OF HISTORY

Possibly some have overlooked our recent announcement that single copies of the *July Journal of History* were available for those who wished to secure some most excellent biographical material concerning the late departed Heman C. Smith, historian of the church. There should be at least a thousand orders for this number alone if it were generally known that these items could all be secured in our one publication. The *Journal of History* is one dollar a year, 25 cents for a single copy. Order the July number if you cannot afford a year's subscription.

*The Evening Index*, of San Bernardino, California, reports that the celebration of Labor Day in that city was a notable event, and gives considerable space to the details. Among the items we quote the following concerning the president of the Southern California District: "Elder George Wixom closed the speaking program in a very eloquent plea for equal rights for labor. He declared that the churches stood for the laboring man and believed the day was coming when they would receive that justice which is deserving the men who create all the wealth by the sweat of their brows. His speech was greeted by a perfect storm of applause."

CHURCH DEDICATION AT BROWN CITY

The dedication of the Saints' church at Brown City, Michigan, will occur October 11 and 12. Good speakers will be invited. Meals served in the basement at these prices: Breakfast, 25; dinner and supper, 35 cents each. All are invited. Edward D. Weaver, branch president.

President Elbert A. Smith was in Denver Sunday, September 7, to dedicate the new church building in that city. We are not informed how long he will continue in that vicinity.

A letter from Elder George Wellington Robley informs us that he is having an interesting time at Rochester, New York, and is meeting with a great deal of opposition and prejudice. He is determined to stand firm and meet the issue. One form of opposition is the confusion of our church with the church of Utah. Brother Robley spoke on this subject August 31, and secured a good summary of his address in the *Rochester Democrat and Chronicle* for September 1. The *Rochester Democrat and Chronicle* has certainly

given a very fair presentation of his address, pointing out the differences between the two organizations.

Following his trip through the Yellowstone National Park, Augustine Dwyer returned to Bozeman, Montana, and entered on his seventh week in that place with a series of lectures in the large Presbyterian church, repeating the series he gave in our church some weeks ago.

Rufus Culp, of Coopersville, Ohio, requests the prayers of the Saints that he may be relieved from his present affliction. If some in the vicinity would be willing to appoint a day of fasting, he would be glad to join with them.

Sister Dorothy Brown, of Laranimas, Colorado, who is seventy-five years of age and isolated, having only the church papers to help her keep alive to the work, desires the prayers of the Saints.

Sister M. J. Floyd, who has resided in Montana for the past five years, sailed on August 30 from New York for Jerusalem on the *Savonia*, after a delay in that city of six months on account of difficulty in securing passports. She has property at Jaffa and is a descendent of the Adam's colony who made a settlement there about fifty years ago.

CHANGE IN PRICE OF NAMES ON BOOKS

A charge of 25 cents will be made for putting your name in gold on any book. Same name on each additional book, 15 cents.—The Manager.

A note from Vinal Haven, Maine, tells us that Elders H. A. Koehler and Joseph Luff are having good meetings at that place. On the evening of the 7th there were over 200 in attendance, with good interest. Some have been baptized and more are to be soon.

SOME INTERESTING FIGURES

We asked President Briggs of Graceland to furnish us some comparative figures as to college attendance, and he has reported the following, evidently based on the enrollment of the first week in the years past as well as this year:

|            | Resident |      | Nonresident |      | Total |      | Increase |
|------------|----------|------|-------------|------|-------|------|----------|
|            | 1915     | 1919 | 1915        | 1919 | 1915  | 1919 |          |
| College    | 13       | 32   | 9           | 67   | 22    | 99   | 350%     |
| Academy    | 11       | 7    | 25          | 56   | 36    | 63   | 156%     |
| Commercial | 10       | 7    | 7           | 17   | 17    | 24   | 41%      |
| Studio     | 22       | 24   | 9           | 7    | 31    | 31   | same     |
|            | 56       | 70   | 50          | 147  | 106   | 217  |          |

- Students from 25 states, 2 foreign countries.
- Resident students 32 per cent of total.
- Nonresident students 68 per cent of total.
- Comparison between 1915-16 and 1919-20 to date. Four years since Graceland organized a Junior College:
- Increase in college attendance 350 per cent.
- Increase in academy attendance 156 per cent.
- Increase in commercial attendance 41 per cent.
- Studio department, exactly same.
- Increase in nonresident college attendance 640 per cent.
- Increase in resident college attendance 145 per cent.

Doctor Floyd M. McDowell was taken rather seriously ill with nervous indigestion a few days after Graceland College opened, and suffered considerably from the attack. It was evidently brought on by continuous nerve strain and a lack of respite from the work of several reunions and the usual rush of college registration. Last year he had a similar attack. He now seems to be recovering with normal speed and will soon be back at his duties.

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# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, September 24, 1919

Number 39

## EDITORIAL DEPARTMENT

### WHAT SHALL THE QUORUMS DO?

During the past ten years there has been a general reorganization of the quorums of the church. Prior to that time, there had been several general organizations of the standing ministry, but in the general readjustment, it was sought more closely to affiliate the various members of the priesthood of like grade so that greater efficiency might ensue.

Since the change has been effected, a question of perennial interest with each of the quorum organizations has been, What shall we study? True, the world is full of interesting subjects, but just what shall characterize our meetings to make them different and distinctively profitable to the individual members?

Our observation has been that to this day the average quorum of deacons, teachers, priests and elders is finding it difficult to maintain a course of study and plan of operation which is conceded to be essentially perfect. The average quorum is made up of men of various occupations and tendencies; it contains old men, middle-aged men, and young men. It has men of studious habits, and those who learn mostly by absorption and experience. Sometimes there are college-bred members closely associated with others who have had very limited schooling. The perplexing problem is not so much to avoid conflict of opinion from such varying types of individuals, as to carry out a program that will interest and instruct the majority of the members.

It does not take many sessions to exhaust the general propositions outlined as the duty of the various officers, found in the church books. It is possible to incorporate the specific duties of the various grades or branches of the priesthood into a very small compass. When these are covered, what next?

It is not the province of this article to determine this, but rather to suggest some possibilities afforded. We realize that there are certain men who are not satisfied with a discussion of the scriptural aspects of our problems, but want to go farther

afield for material. Then there are those who cannot feel at home except in the discussion of the three standard books of the church. If there is a profitable happy medium between these types, it seems to us it should be sought and utilized.

When a quorum desires to study doctrinal subjects, there are some excellent textbooks by our own writers, such as The Instructor, The Interpreter, The Compendium, etc., but in the personal application of many of these subjects we begin to grope in the dark, lacking adequate texts and experienced teachers to show us the way. It may be we will finally crystallize the need and have it supplied. It is a field in which one could find some most excellent material and supply an already strong demand for the product of consecrated literary effort along that line.

As a case in point, let us suggest the problems recently before the Lamoni Quorum of Priests. They are a local quorum, mostly young men, with a young president. They have gone over the customary grounds and decided they wanted to follow a definite outline in what might be termed extension work. It was suggested they take up the Knox book on salesmanship, entitled, Business Efficiency. The idea was to utilize the principles only, as it was urged that every principle of true salesmanship was synonymous with the principles and methods of efficient work as a priest. They discussed the matter and finally decided to pursue that course. Now, with this plan, as in any other, the success of it is largely determined by what the president or leader makes of it. It is possible, indeed, for a bright, alert and tactful person to apply the principles of a good cookbook and really make it instructive and profitable—but most of us would shrink from the task.

But some of the quorum we mentioned felt a sort of a submerged sense of dissatisfaction with the situation. They urged that no matter how good a man the author of the text was, and no matter how excellent his book, he did not know the spirit and genius of our work, and consequently to study his work in detail would tend to emphasize the *commercial*, to the detriment of the spiritual, no matter how good the intentions of the quorum.

Finally one of the members evolved a method of

adapting the *principles* and the application of them in a human-interest manner, without the necessity of devoting attention to the details of business practice. In presenting the outline herewith we are doing so as a suggestion to others who are trying to meet the same difficulty, i. e., applying the best there is in any plan, whether it be a book, article, lecture, or elaborated idea in any form, without diverting the attention of those less practiced in discriminatory study from the actual goal.

For instance, a quorum of elders, under the new tendency of group pastoral work, might become especially interested in pastoral lines of duty. Lacking an adequate text of our own, some one might present an excellent book—there are such—on the subject by some outside writers, but which included erroneous deductions. Not every mind is capable of going straight through such a work and selecting the points of value and special merit and application to our peculiar work. The logical method, then is for some person or persons to go through the work carefully, select the dominant features, outline them, and elaborate and elucidate according to the special needs of the quorum. It saves time and engenders efficiency, without doing violence to the text. The more schooling one has the easier this will be, but any keen mind, with something of an analytical bent, can accomplish much in this line. The practice is good for anyone.

Having such a book in our own library, we have picked it up during the writing of this article and hurriedly formulated the following outline on general pastoral work as applying to our church, and believe it would be more profitable for our pastors to study it with the book suggested and any others available as supplemental aids than to devote many meetings to the book itself.

#### SOME ASPECTS OF PASTORAL WORK

##### Pastoral Work Includes—

1. Preparation—
  - a. By prayer.
  - b. By study.
  - c. By development of personal enthusiasm.
2. Acceptance of Responsibility—
  - a. Outlined in church doctrines.
  - b. Toward community and mankind.
  - c. In full development of personal character.
3. Leading of a Flock—
  - a. By example.
  - b. By personal and individual solicitation.
  - c. By public and private precept.
4. Increasing Audiences and Membership—
  - a. By sermons that inform and move.
  - b. By inducing a decision from the hesitant.
  - c. By development of best methods of publicity.
  - d. By intelligent cooperation with auxiliary organizations.

Then we want you to study the following outline, both for its value as an example of outline applica-

tion, and for its internal worth. The suggestion is to study Knox or any other author whose work helps to vivify the various aspects of the subject.

#### OUTLINE FOR STUDY FOR EFFICIENT WORK AS A PRIEST

- A. Knowledge of the priest's business:
  1. Knowledge of priest's duties.
  2. Local questions.
    - (a) Civic betterment.
    - (b) Problem of young people.
    - (c) Church attendance.
    - (d) Prayer meetings.
  3. General knowledge:
    - (a) Knowledge of laws pertaining to redemption of Zion.
    - (b) World conditions.
    - (c) Conditions in the church.
 

*Be Optimistic.*
- B. Knowledge of the Home Conditions:
  1. Temporal conditions.
  2. Business affiliation. (Have a speaking knowledge of his job.)
  3. Conditions of their association with church, locally.
 

Note: If new members of branch, see about their membership letter.
  4. Their moral condition.
  5. Their spiritual condition.
- C. Development of Personality.
 

What qualities are needed?

  1. Devotion and earnestness.
  2. Love.
  3. Confidence—in church—in God—in local affairs.
  4. Physical development.
- D. What is the Object of Visit?
  1. To the good, active member.
  2. To the good, inactive member.
  3. To the "poor" ignorant member.
  4. To the willfully bad member.
- E. Method of Approach.
  1. Previous advertising.
  2. Previous social visit. (Take your wife along.)
  3. Meeting on the street.
  4. Approach for a desired end (see D.)
- F. How to Follow Up.

It is possible to outline and arrange the teaching points of most any phase of our work which needs special attention. Ofttimes there ensues a confused result from trying to arrive at clear-cut conclusions after looking over we will say a long list of scriptural references alone. We all realize that we lack the original setting, the local color, and consequently may wrongly apply. Hence the need of a constructive outline upon which to base our study. The outline is not likely to be perfect, but it gives us the added value of being visual, hence allows a more comprehensive study and encourages permanency of retention.

There is one aspect which we wish to urge for the consideration of every quorum, and that is *timeliness*. What happened thousands of years ago is of interest—but does it apply to us? has it a bearing on our present needs? If in answer to our eternal *why* concerning our program we may say that it concerns us vitally now or will in the immediate fu-

ture, we should go straight ahead. If we cannot but feel doubtful and restrained, something may be the matter.

In all our quorum work, we should be careful yet resourceful; we should be studious but wise; we should aim at a goal, yet clearly discern its nature. And what applies to our quorum work applies as well to all our organized activities. It is a day of progress. If we are not progressing, it is time to find out where the trouble lies.

E. D. MOORE.

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### FUTURE STUDENTS OF OUR COLLEGE

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In a recent editorial an approximate estimate was made of the number of students that could be expected in a junior college under ordinary circumstances, with such a church membership as we have at present.

This is a question that has received some considerable discussion of late. Taking the average for the whole country, we would expect about 170 to 180, attending college in any one year. But this includes all the collegiate work, and probably a limit of 110 to 120 taking junior college work.

But on the other hand, it is probable that there are about 7,000 young men and young women in the church of a suitable age to attend college. That is, figuring on a four-year course, and each student remaining to the end.

But this is in many cases financially an impossibility and will continue to be so unless the church, as such undertakes to give them an education.

Further than this, the rule is that many drop out from year to year, and only a relatively small percentage finish the college course. Part of the reason for this may be, and doubtless is, economic. Another part is because all are not capable of receiving a college education with the largest benefit to themselves and society. Nor is this remark by any means reflective. There are many elements to the problem which tend to reduce the number who can be counted upon.

While one in forty is the average of graduates from high school, still that is altogether too low. We should have and expect a larger percentage than that; (it is close to seven and eight per cent in Independence and Lamoni,) but we must still remember that the percentage will be low under almost any possible conditions at present, or in the immediate future.

We think we are quite justified in desiring and securing the education of many young people, even though it be at the expense of the church, and then expecting from them service for the church. But before there can be any marked increase, we have to consider not only the occasional urging of young

people to take advantage of their educational opportunities, but we have also to consider how best they may receive such opportunities, and fit themselves for life service. But above all, we must consider the need of utilizing the services of those who have been specially trained. This is far more important just now than too much of preliminary urging.

Our young people doubtless understand clearly that the figures that are given of greater efficiency, of a greater earning power, do not mean that they will receive such large salaries in the service of the church. On the whole they are quite ready to dedicate themselves and their lives to the service of the church, at a very much diminished remuneration.

But they have the right to expect ample protection, and above all else, an opportunity to serve. Young people should be shown in a practical way, that it does mean increased opportunity, as well as increased ability for service.

The denial of a reasonable remuneration limits the extent to which preparation can be made. We can normally expect but few to make such preparation where there is so little opportunity to meet the expense, either before, during, or after making the special preparation.

We can expect relatively few to make the sacrifice, when there is so little opportunity given for service, and so much simply of restriction and limitation. We hope for and should have more than the average number attending college, and should as a body prepare for it in a reasonable way.

Still another matter to be considered is, that many will, as a matter of course, attend colleges near their own homes, especially where an institution of learning of high character is to be found in the immediate vicinity.

The percentage of college graduates and college students, in the United States is high, compared to the world at large. Yet we believe that our average should be yet higher, and that there is a larger number that could with profit receive special training. We hope to see the day, when in an organized way provision may be made for such work, so that those who can worthily and with benefit to themselves and the church receive better educational preparation, shall not be prevented. S. A. B.

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### COLLEGE DAY, OCTOBER 5

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General Conference has provided that one day in each year be set apart, to be known as College Day, upon which offerings, in the manner of collections shall be taken up in all districts and branches throughout the church, to aid the College work, the same to be forwarded to the undersigned. The first Sunday in October is the day which has thus been set apart.

Graceland College is growing and is accomplishing a good and necessary work for the church. We solicit the assistance and support of the membership throughout the church to the end that the college may continue to grow and broaden its mission.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

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### CORNISH TO EVANS

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Elder J. J. Cornish now of Saskatchewan, has spent much of his missionary life in Canada and is well acquainted throughout the Dominion from Ontario to British Columbia.

He has baptized many there, including R. C. Evans. As a result he has received many letters of inquiry both from Canada and from the members in the various States.

He decided therefore to publish a copy of two of his letters written recently to R. C. Evans as a reply to these various inquiries.

This leaflet is now printed, and at his request, a copy has been sent to each HERALD reader and a few others. Realizing that extra copies may be desired the Herald Publishing House has printed a limited number of extra copies, which can be secured at 3 cents each or 10 for 25 cents.

This leaflet is a powerful, terse review of the situation and yet kindly as a father. It should be read by everyone interested. Orders should be sent in early as the supply is limited. S. A. B.

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### THE CHURCH IN ENGLAND

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We learn through a letter from Bishop Roderick May that there has been considerable published in the press of England in recent months concerning "Mormonism," that is against the church in Utah. Some papers in this country have quoted extracts from some of the London papers, ignoring, however, this important distinction.

One result of the agitation was that Bishop May was called before the United States authorities, but was able to satisfy them perfectly as to his standing and position.

Not content with that, Bishop May communicated with the First Presidency, and as a result a memorial was prepared and submitted to the Department of State in Washington, and by the Department of State, forwarded to the United States ambassador in London; and by him the memorial was presented to the British Foreign Secretary. As a result, Bishop May has received the assurance of the British Secretary, that he is at liberty to promulgate his religion with equal rights and protection afforded to all other churches in the United Kingdom.

Bishop May also has prepared a letter stating the

above facts, and inclosing a pamphlet which is a copy of the memorial presented to the British Foreign Secretary, omitting, however, for diplomatic reasons, the title and name. He wrote thirty-nine London editors in one day. He also sent a letter and pamphlet to the leading newspapers throughout Great Britain.

We think that this is of interest to our readers as we should know that the distinction has been clearly made and recognized by our Government between the two organizations, and that the British government has been fully satisfied that Mormonism so-called does not include the Reorganized Church of Jesus Christ of Latter Day Saints, and that this church constitutes no parallel. It is only right that this church should be recognized as fully Christian and evangelical, recognizing as it does the one name only by which man may be saved, that is, Jesus Christ, and holding firm to the Christian ethics in all particulars. S. A. B.

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### THE WORD OF WISDOM

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At regular periods a question seems to arise in regard to the interpretation of some part of the Word of Wisdom. But it states that it is adapted to the capacity "of the weak, and the weakest of the Saints, who are or can be called Saints." Evidently then the interpretation is to be a simple, plain interpretation, and not one that is far fetched.

Thus we find it has been repeatedly pointed out that "hot drinks" means just what it says—"hot drinks." Tea and coffee of course would be included; other hot drinks are also included.

In the case of meat, we must remember that at that time meat was used very freely, much more so than to-day. The statement is made that it should be used sparingly, and it was pleasing if it were used only in winter, cold, or famine. Then the later statement is made in regard to wild beasts, "these hath God made for the use of man only in times of famine and excess of hunger."

Modern science would agree with both of these constructions. But we must remember, all are to be used with prudence and thanksgiving.

S. A. B.

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### AMERICANS AT OXFORD AND CAMBRIDGE

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We note in *The Outlook* of June 25, that eight thousand from the armies in France applied to the British universities, but of this number only two thousand came and were admitted; twelve hundred men, eight hundred officers. Fifty per cent of these students have graduated; seventeen per cent have already received post graduate degrees; while thirty-three per cent have not yet taken their first degree.

## ORIGINAL ARTICLES

### AMBASSADORS PLENIPOTENTIARY

(Sermon by J. F. Garver, February 16, 1919, at Lamoni, Iowa. Reported by Winsome Smith McDonald.)

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

We have read from the fifth chapter of Paul's second letter to the Corinthian saints, seventeenth to twentieth verses inclusive. The particular words of his scripture we wish to consider this morning are these: "We are ambassadors for Christ."

#### THE GREAT AMBASSADOR

In this text Paul refers to the ministry of Christ, the greatest of ambassadors, laboring upon earth to the end that mankind might be reconciled to God.

The apostle would include also in this consideration all the things Christ did to the end that man might be reconciled to God.

He would remind us that God in this work of reconciliation passed by the folly of men "not imputing their trespasses unto them."

Adam had fallen away in the garden; and as a consequence of his evil, sin had fallen upon all men. Before man could be brought again into the presence of God some power outside himself must be exercised for his deliverance. So Christ came and lived his life of example upon the earth; he entered actively into his ministry; he gave his blood upon the cross in this the effort of God to reconcile man to himself: not imputing unto man his transgressions, as says the Apostle Paul—not reckoning his evil unto him.

And so God gave the best he had for man's redemption.

The favor of God reaches down even to us to-day in the person of Jesus Christ his Son, through whose sacrifice and ministry we may be reconciled to the Father. Through Christ we are again restored to the Father, each child born into this world being through the work of Christ born guiltless of the first sin, and in the state of innocence of his first parents before the fall, altogether worthy to be received in the kingdom of heaven, for indeed of such is that kingdom of God. And through Christ is

there offered means of forgiveness in case of individual sin.

Now that there might be yet upon the earth authority to represent heaven, Christ before his departing commissioned men to represent him among the people and in his stead, it being the part of these men to continue the work of reconciliation. As God did not impute unto the people their transgressions, so it devolved upon these men to represent God in the stead of Christ, without regard to the infirmities of the saints to exercise themselves to the end that each man who might be reclaimed through their ministry might preform that perfect work which would make him worthy of the kingdom of heaven.

#### AMBASSADORS PLENIPOTENTIARY

We have seen how Christ gave himself in his work, not imputing unto men their infirmities; and how the ministry of his early church in like manner labored for mankind. So must the ministry of this church in this dispensation—if they would qualify—so must they carry with them daily the infirmities of this people; and regarding not their weakness and sin, so must they labor to the end of their reconciliation to God.

Referring to the text we note the statement, "Now then we are ambassadors for Christ." The Apostle Paul—or the translators, or both, very happily for our purposes this morning makes use of the word *ambassadors*. This term is used among the nations in referring to the highest order of international representatives. So are the ministry, representing God upon the earth, "ambassadors for Christ."

The highest appointment God makes to the end that the people of the earth may be reconciled unto himself is this appointment to serve in the ministry. If I be permitted to compare the several appointments of this ministry, if one appointment be more distinguished than another, the appointment to serve in the Melchisedec priesthood is the highest in rank of all divine ministerial appointment. In this sense then, as ambassadors with full power to represent God, are these men sent in among the people.

Now we have for the purpose of this occasion given to this discourse the subject "Ambassadors plenipotentary." Borrowing the term from world usage we make it to serve in an analysis of the work of the ministry of the church. One appointed to represent his country abroad as an ambassador plenipotentary enjoys the greatest distinction that can be placed upon him in a ministerial capacity. He is vested with full power to represent the state, even to the entering into and signing of state treaties. I say, borrowing the term for the sake of example this morning, we apply it to the Melchisedec priesthood of the church. And as earth's ambas-

sadors plenipotentiary represent states appointing them, so do we define these men of the Melchisedec priesthood sent under God's holy and divine appointment and authorized to represent him in the carrying out of the terms of peace imposed by the heavenly country, and for all time open to each man willing to subject himself to the same. Signing or sealing these terms upon earth, these men hand up to God the agreement, who adds the seal of his divine approval and Spirit.

#### IN THE STEAD OF CHRIST

Now we only lead up to this point that we may drive home if we can the lesson to the minds of the priesthood in our hearing; and to commit them before you to this divine appointment.

Christ could not remain here always. Could he have stayed it would not have been possible for him to minister to all men personally. In the stead of Christ, then, has God instituted in the church the processes by which before the people men shall be set apart as his ambassadors.

Would that we were able to so impress this divine call that it might be so indelibly stamped on the minds of these men, that never again would a single one of them for a single moment forget his duty under the same.

In the stead of Christ! Brethren, are we conscious of all that means?

How many of you men, when you are called into the sick chamber where life seems to be ebbing away, and where at the request of the family, rising from bended knees you lay your hands upon the fevered brow—how many of you are conscious you stand there in the stead of Christ?

Are you conscious every time you are so called you occupy in the stead of Christ?

When you go into the water and raise your hand to heaven in the act of baptism, saying, "Having been commissioned of Jesus Christ," are you conscious you stand there in the stead of Christ?

When you go into the homes of the Saints to pray with them and to encourage them in the good work, are you conscious you occupy in that sacred capacity in the stead of Christ?

As you move in and out among this people, performing the daily tasks that devolve upon you as the head of a house, as the director of some business institution, or as one employed in such institution, do you carry with you every day and every hour the consciousness that moving among your fellow men it behoves you to stand as in the stead of Christ? to move and act as Christ would do under the same circumstances?

Oh, that it might be so of each of us!

#### BE YE CLEAN

We turn to the scriptures for some particulars with reference to this appointment; and in the 24th Psalm we read: "Who shall ascend unto the hill of the Lord?" (We may not determine just what was in the mind of the man of God. It may be, however, that to emphasize the need of worthiness he was recalling the sanctity of Sinai.) Who shall ascend? whom shall we send up to receive for this people? "Who shall stand in this holy place?"

There comes ringing down the corridors of time to us—and would that each one of the men vested with the authority of the ministry—would that each might comprehend the import of this the answer of God, direct, commanding and full potency: "He that hath clean hands"!

He who is in all of his work, in the things seen of his fellow men, he to all outward appearance clean and wholesome, he who in person and act is above reproach, he it is who may ascend unto God in behalf of the people.

But hold! Again God speaks: "And a pure heart"!

Pray him, may we mark this great essential, for a clean and wholesome exterior cannot long endure out of an unclean heart. The seat of every man's success lies in the processes and purposes of his own heart.

The men then who shall ascend to that holy place from which they may break the bread of life unto this people, these are men who are first clean within, clean in thought and in purpose, for only such can long be clean without, and only such can achieve unto God's rugged hill; only such may stand in the place of his holiness.

#### STUDY

The Apostle Paul, the author of our text, helps us further in our analysis when writing to the young minister Timothy, he says "Study."

Now a man may be ever so clean, but if that man has taken to himself no information he cannot be an able minister, because he has no fund of information from which he may feed the people who look to him for succor. So the apostle says: "Study to show thyself approved, a workman who needeth not to be ashamed, rightly dividing the word of truth."

Paul must have included in this instruction not only that Timothy must study the word of God: He must have intended also that he study other good books; even as we are told in the Book of Covenants that we should study all good books.

Timothy must also set himself to determine in his own mind the best way or means of setting into operation on behalf of the people the information he would take to himself. In other words, Timothy

must eventually, if he would be successful, become a man not only informed, but also able to convey this information to the people. He must minister not only the letter, but also the spirit of the law; for in the processes of their daily vocations, in the various avenues of life, as a minister he must, if fully successful, be effectual for good among the people. Interpreting to the Saints the spirit of the law, impressing them with the lessons of life's school, helping them over places stony, warning them of danger, encouraging them to every righteous purpose and effort—this was the mission of Timothy. He must then be an able as well as a clean workman.

#### DILIGENCE

So in order to effect the work of reconciling on the part of the people to God, our ministry must be cleaned and informed. They must also be diligent.

Christ very early in his life set the example of diligence when in answer to the troubled heart of his mother as she returned to Jerusalem to seek him, a lad only twelve years of age, he said, "Wist ye not that I must be about my Father's business?"

These three things then of necessity must enter into the qualification of every man: He must be clean. He must be informed and he must be diligent. Without either one of these he will be a failure as a minister. Qualifying in all three points, it shall be his privilege to receive the things of heaven necessary to the end of his success, for so do we read in this 24th Psalm: "He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

He shall receive in addition to that which he has been able to take unto himself, in addition to that which he has developed within himself, the righteousness of God: the right reasoning; the right divine power of direction; all things necessary God will add unto him in the day of his qualification. Hence he may become indeed a power in the ministry of the church in the reconciling of mankind to God.

#### THE RECKONING

Now God will require of every man the work to which he has been assigned. God forces no man to work; but in the day of final reckoning he will require at the hand of every man the work for which on earth he was or might have been fitted. In other words, if a work has been faithfully performed that man will receive the plaudit "Well done." If it has not been done, God will require of him an answer to the question, Why did you not labor under your appointment? God in his divine purposes has put into the making of every man under his appointment the capacity to do the particular

work to which he has appointed him, and it becomes his divine right to require that work at the hands of that man either in time or in eternity.

We hear sometimes the complaint from ordained men, "You have given me an assignment I cannot perform, it is not in my line." We shall not be able to make that answer before the Lord. In Doctrine and Covenants 17:12; we are told that men are called according to the gifts of God unto them. And also in the 16th section, verse 5:

Behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men.

God only asks a man to perform the work which by nature he is able to qualify to do. Hence in the eternal world that man, be he whomsoever he may be, who has not responded to the responsibilities laid upon him—a reckoning will be required of him: He will be required to answer why he has not done that which was asked of him under divine appointment.

#### OUR IDEAL

We come to this point to speak of our work in Lamoni Stake. We have certain ideals for our brethren here. We have been very frank with them, as they might testify to you, and in this regard have not hesitated to declare unto them our whole counsel. It occurs to us the time has come when we may go just a little further, and before you people commit these men more fully to their responsibility as servants of God.

Our ideal is this: That every man shall qualify. We feel to exact this not because we would be hard, but because from the deepest recesses of our hearts we are this day conscious that no other than a qualified ministry can ever lead this people to victory.

We have insisted with these men that every man shall be clean in all that term implies. The time has come when we may go further than this, as I may cite later.

We have insisted that every man shall acquaint himself with his appointment in the ministry; with the things he needs to know as such minister; with the people and their peculiarities among whom he is assigned to labor; and with the best ways and means and methods to minister to these people under his appointment.

The time has come when we feel to require more than this. We have insisted that these men make themselves clean; that they make themselves informed. We are come now to require that they be diligent, that each man be earnestly engaged in the task to him assigned.

To be sure, we must be considerate. There are men in this audience who if they had courage to bear witness could say we have been considerate.

Indeed, my conscience sometimes has all but said to me that this consideration has been allowed to go beyond all reasonable bounds; and as a consequence of this leniency there are men to this day serving among you who are unworthy to do so.

Let it be remembered, however, that the end of our appointment shall not have been reached until we have first exhausted every resource, and our patience to the breaking point, if need be, to the end that perchance we may reclaim such men as may not now be worthy to represent God among us under divine appointment. So far as your presiding officer is concerned, he would rather come under the charge of being too easy than under the charge of being too hard with these men.

Of course you cannot always persuade the man you are dealing with, that you are right. And why not? Because he stands in the dark, that is why. He applies his clouded reasoning. Holding it to be reasoning after the love of Christ, he pleads the mercy and ignores the justice of the law. Thus concluding that his superior officer is either in error or wicked and black at heart, or both, and urging that he himself is without offense and above the law, he nurses his grievances and continues in his disqualification.

#### THE WEEDING OUT PROCESS

We feel that we have come to the time to be frank with you. We propose then that we enter upon this regard; for we have already disciplined a number of our ministry, and in several instances we have felt required to recall commissions imposed by the church, and have done so. I believe as your presiding officer you have reached the time in your development when you will permit us to do this. I believe a great many of you are insisting that we do this. The work I anticipate as I have just indicated is the weeding out of the unworthy, the unqualified men.

I have stood in this pulpit from time to time and have made statements which to you no doubt have seemed very, very inconsiderate. Putting in jeopardy my reputation among you as a man who ought to be charged with wisdom, I have from this pulpit made what at times must have appeared to you to be wild thrusts. And why have I done this? For at least two purposes:

In the first place, I wanted the men under infirmity to know what the consequences of their weakness might be. And I bear witness to you to-day, in the fear of God, that I have looked down from this pulpit into the faces of men who at critical junctures in my discourses have turned as pale as death, and I have known I have hit the mark. I have done this to warn these men. I have labored to the end that when I have found it necessary to

approach one and ask, "Are you still using tobacco?" he might be able to say:

"No, I have seen the light, and have discontinued the use of the weed."

Or when I were required to ask another about some other disqualification he might be able to say, "No, I have withdrawn from that thing."

The other purpose was this: Of necessity before we shall have been able to apply our ideals among you with reference to these men, we must first have developed a public sentiment which would allow that thing to be done. Are you people ready? Are you people of Lamoni ready to-day for the weeding out of the ministry? For the cleansing of these ambassadors of Christ? Are you ready that those who will not first be clean, second be informed, and third be diligent—are you after these years of waiting for this ministry of cleanliness, of ability, and of diligence—are you ready to concur in the weeding-out process?

I am prepared to say to you without the least degree of hesitation, without a single reservation, that as your presiding officer I am ready to continue as never before the process of weeding. I say it not from a stony heart, but because as I have before remarked, I have become conscious—and that too out of the silent watches of many lonely hours, out of the terrors of many sleepless nights—I say I have become conscious of this: That never, worlds without end, can this people be led into Zion if there goes before them a stumbling ministry. Then it devolves upon me as your presiding officer to move on without fear, without favor, without hesitation, in the work in this regard which I believe before God devolves upon me to perform. I believe you are ready. I believe you as well as God require this work at my hands.

Now, there is not a single man under the sound of my voice, there is not a single man whose name is upon the records of Lamoni Branch to-day, who can this morning say he has not been warned. Time after time, sometimes when worn in body and hardly able to bring myself to this building, I have come before these men in their priesthood meetings, and I have plead with them to come up higher. All but on my bended knees I have besought them to respond to their various appointments. I can do no more. I will not say that I will not try to do more; but I am constrained to say I do not think there is a single man among all these ordained ones who can conscientiously require me to do more.

You people cannot appreciate what this task has meant to me. You cannot know what it means to me now. I am not here to boast of good works; God Almighty knows I feel my infirmity. But I can say this to you and say it truthfully, if this piece of work were again set before me, if I were

required to go through again what I have gone through in behalf of these men, I would rather ten thousand times over suffer any torture of the flesh than again suffer the anguish of the spirit this effort has cost me. I say, I would rather ten times over die the death of the flesh in any form than subject myself to the spiritual anguish incident to my ministry in this regard.

#### SHALL WE NOT PREVAIL?

Let us read again the text, "Now then we are ambassadors for Christ." Oh, my beloved brethren, are you conscious of this divine appointment? Are you conscious of what you ought to be as ambassadors for Christ? As the men who stand here in his stead among this people? Are you conscious of the things for which you should be willing to spend yourselves? Are you conscious of the mark of the prize of the high calling in Christ Jesus which is set before you as you stand here in his stead?

I am glad to be able to witness to you people this morning that many of these men are struggling to know and to do these things. These are the men who are writing to me letters which put fire in my very bones. These are the men who are reaching you in the house to house visiting. These are the men who are making the effort to glorify God under this holy and divine appointment. These are the men who are measuring up to their present assignments. These are the men who are qualifying for a greater work.

Shall we not be full of courage? What stands between us and the achievement of our hopes? Nothing save our own infirmity.

I think I made the statement to the conference yesterday that the thing that concerns me most in the work of Lamoni Stake is this: Indifference on the part of some individuals, including some of the ministry, some families, and some branches. I am not concerned about the work we shall be required to do. I am not greatly exercised concerning what may come against us if we are qualified; for as our Savior has said, and as is recorded in the sixteenth chapter of Matthew, No power shall be able to stay us, not even hell itself, if we are qualified and diligent.

Elaborating the figure, and that for all time the church and the ministry might be impressed with his promises in this regard, Christ referring to the church says, not even the gates of hell shall prevail against his faithful ones.

The Savior speaks here of hell as if it were a walled city. Now in every walled city of necessity there must be gates by which the people may enter. The gates of the walled city were the places of special protection and fortification. The greater strength, the braver soldiers, the greater number of

men are brought together at the various gates of the city, the places of weakness, the places where are the openings in the wall, and where must be placed the strongest protection that the enemy approaching these weaker points shall not force the gates. Using this striking figure, Christ would assure us that standing upon our dignity and qualifying, not even the strongholds of hell, not even the very gates thereof shall prevail against his holy church. And even these very gates shall she in time force, wresting from darkness and despair all who may yet be found worthy of deliverance.

I say again, it is not that which may arise on the outside, but that which may come from within which we have greatest reason to fear. Above all let us put away the spirit of indifference. Let each man and each woman in his place and in her place go to with might and main. Let us qualify. Let us perform faithfully the works set before us unto the end of Zion's redemption, unto the end of man's reconciliation to God and his holy order.

Then will it be that the church rising on the wings of her matchless dignity shall carry herself forward in the processes of her development, even until finally she shall lift herself to the bosom of her Lord and Master, when he shall appear, to join him in the clouds of glory.

As an ambassador for Christ, and in his stead, I beseech of you this morning to make every man himself ready, so that as a qualified and a united ministry and people we shall have answered the ends of our necessary effort in this community, that we may have our part in the working out of Zion's ideals, and that finally being of the bride we may have our place in the redeemed earth.

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#### BE YE PERFECT

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I am impressed with the thought that we fail to sense the wonderful importance of the message which the Son of God brought to the children of men. Mankind in general has been too much inclined to make light of the words which Jesus uttered while here, selecting what best pleases them as being essential, and what does not please them as being nonessential, notwithstanding the statement of Jesus, as recorded in Matthew 24: 35, "Heaven and earth shall pass away, but my words shall not pass away." Also, John 12: 48, "He that rejecteth me, and receiveth not my words hath one that judgeth him, the word that I have spoken, the same shall judge him at the last day." Again, 1 Peter 1: 25, "But the word of the Lord endureth forever, and this is the word, which by the gospel is preached unto you."

To the writer, these expressions of the Scriptures are very significant, in that they prove the immuta-

bility of the *word* of God; or in other words, the commands of Jesus. He said, "If ye love me keep my commandments." (John 14:15.) The Scriptures teach that Jesus came here with a specific formula or prescription, which if complied with in its every detail, will accomplish the salvation of the human family. In proof of this read the words of Jesus, in his beautiful prayer for his disciples, as recorded in John 17:8: "For I have given them the *words* which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

From this it seems there were certain words given to Jesus, to deliver to the people. He was a messenger with a message; hence the statement: "The word which ye hear is not mine, but the Father's which sent me." (John 14:24.) This proves that Jesus was a messenger with a message from the Father, and his plea to the people is to believe in him. This, of course, included the message he brought. Through this comes the knowledge that Jesus came out from the Father, and as a consequence, we know of the doctrine, whether it be of God, or Christ spoke of himself.

In connection with this thought is God's unchangeability. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Malachi 3:6.) Also: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." (James 1:17.) This combination of conditions, proves to the writer that in order to be successful in the Christian life, we must comply with every jot and tittle of the teachings of Jesus our Lord. I am aware that some of his teachings, to the natural man, seem to be impossible, especially those precepts given in his Sermon on the Mount.

It seems to us it requires more than simple goodness to attain to the standard which Jesus set up. By this I mean it requires more than honesty, truthfulness, or refraining from doing wrong. This, of course, is necessary, but the gospel of Jesus the Christ, requires deeds that are noble. It is more than being simply good, to love our enemies, to bless them which curse us, to do good to them that hate us, and pray for them that despitefully use us and persecute us. I have heard men, and sometimes even Saints, make the sarcastic remark, "Yes I would turn the other cheek; I would hit him back again."

Now I want to impress this thought. If you want to be a successful follower of Jesus, *you positively must obey these very precepts*; and if you don't, you will fail to qualify as disciples of the Lord Jesus Christ. I can imagine some one saying, "But this

is impossible. I can't love a person when I hate him. I haven't power to control my feelings." Is there a solution to this problem? This reminds me of the fact that the gospel of our Lord is an education. (I think that some of us do not sufficiently value the thought expressed by Paul in Romans 1:16: "For I am not ashamed of the gospel of Christ; for it is the *power* of God unto salvation to everyone that believeth." There is that virtue which comes to us through our obedience to the same, that will enable us to live to every requirement therein contained.)

When we went to school we had knotty and difficult problems to solve, and sometimes we despaired of ever finding a solution to them; but those who have passed through the experience know that there was a solution to every one of them. Paul tells us that the "law [we understand this to be the law of Moses] was our schoolmaster, to bring us to Christ." (Galatians 3:24.) When we are brought to Christ, then what? Jesus said, "Take my yoke upon you, and *learn* of me." (Matthew 11:29.) Now we have Jesus for our schoolmaster, and I want to say, there is no problem in all his teachings but the solution to each and every one is gloriously possible; in fact they are easy if we only know how.

For example, we will suppose that a man has an enemy. He would naturally feel bitter against him. Jesus says, "Come unto me." So he comes and with an honest heart, lays the whole matter before him, and prays that God will have mercy upon him, (that is, his enemy), and change his heart, and make a better man of him. He has now done his part, and God will do the rest. His hatred will be changed to tender pity and love. This, to this man, will be a most glorious discovery, and when once this change takes place, to his infinite delight and future satisfaction, he will find that the change that has taken place in his heart is permanent. He will never have the disposition to hate any more. To accomplish this blessed result entails the sacrificing of all our desires for revenge, and subordinating our will to the will and precepts of God. If we are willing to do our part, God is more than willing to do his, and will come more than half way to help us.

Now I want to remind you that Jesus said: "If ye continue in my *word*, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32.) Here is the great secret of our success; we positively must obey. Every Latter Day Saint should study the fifth, sixth, and seventh chapters of Matthew, and never rest satisfied until their lives are in complete harmony with the precepts therein contained. This of course, includes the forty-eighth verse of the fifth chapter, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

How often we hear the expression: "There is none perfect; we all sin; we all do wrong." Why don't we quit doing wrong? In Isaiah, the Lord through the prophet, entreats his people to cease to do evil, and *learn* to do well. (Isaiah 1:16, 17.) That was the burden of John the Baptist's message: "Repent ye, for the kingdom of heaven is at hand." (Matthew 3:2.) The primary purpose of the gospel is that we cease to disobey and learn to obey. With all God's love, and tenderness, and indulgence—and he is indulgent to those who love and obey him—he has said: "I have loved thee with an everlasting love; therefore, with loving-kindness, have I drawn thee." (Jeremiah 31:3.) Also, "Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore I will give men for thee, and people for thy life." (Isaiah 43:4.) Again, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet I will not forget thee." (Isaiah 49:15.)

Notwithstanding all those assurances of God's love, he is very strict and requires that we shall yield him implicit obedience. It was just one act of disobedience, in the Garden of Eden, that brought the terrible curse on the world. Because of disobedience, man was shut out from God, and when we have learned to obey, we can then be received back into favor with him again, and by and by live with him in his glorious home. The whole trouble commenced in the Garden of Eden. At this time there was only one forbidden fruit. But now, there are thousands on every hand, and our great lesson is to let the forbidden fruit alone.

I admit, that because of our depraved nature, we cannot accomplish this in a day, or in a week. It may take years to graduate in the school of Jesus Christ. But in this, as in everything else, we must keep on practicing until we are perfect. The poem in our beautiful hymn says:

Yield not to temptation,  
For yielding is sin;  
Each victory will help us  
Some other to win.

There comes another thought which we should heed, and that is, we fail to use the facilities which Jesus gave us, to the extent we should. We are told to "pray without ceasing" (Thessalonians 5:17); to "watch and pray lest we enter into temptation" (Matthew 26:41); also, "Watch ye therefore, and pray always" (Luke 21:36); again, "pray that ye enter not into temptation." (Luke 22:40.) The disciples heeded this admonition, and afterwards, when the Grecians murmured because their widows were neglected in the daily ministrations, the apostles suggested that certain men should be chosen to attend to this business, making this state-

ment, "But we will give ourselves continually to prayer and the ministry of the word." (Acts 6:4.)

Jesus frequently went out into the mountains and spent whole nights in prayer. These passages speak in tones of thunder to the writer, emphasizing the great necessity of prayer. To my mind there are at least three kinds of prayer. One is the sweet communion we have with our heavenly Father as we go about our daily vocations; second, the prayers we offer in public and at our family altars—and here I am unalterably opposed to long prayers. Long prayers in public are wearisome; especially when we gather our children around the altar at home; the children become bored, and the family altar becomes distasteful to them. Our public prayers, whether in church or at home, should be short and to the point—just asking for what we immediately need.

There is a time when long prayers are in order, and this is the third kind of prayer. Jesus said, "But thou, when thou prayest, enter into thy closet, and shut thy door; pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matthew 6:6.) This is the time when you can pray as long as you please. An hour spent in this way is the most profitable way an hour can be spent. Here is where we get our spiritual strength renewed. Here is where we can get an interview with our heavenly Father. Here is where we get his blessing and benediction. "But they that wait upon the Lord shall renew their strength; they shall mount upon wings as eagles; they shall run and not be weary; they shall walk and not faint." (Isaiah 40:31.)

There is another faculty which Jesus gave us, which has been to me of the most inestimable value, and that is fasting.

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly—Matthew 6:16-18.

There have been times in my own experience when, notwithstanding all my prayers, I felt as though I had come to the end of my resources and could never preach another sermon. I have been discouraged and dispirited for no apparent cause. When I have set aside a day for fasting and prayer, the result has been wonderful. I have felt as though I had taken a new hold on life, and everything was before me. I sometimes liken the Saints to plants in a garden, and prayer to the beautiful sunshine; but notwithstanding the sunshine, there are times when the plants will droop and wilt. What is the matter? The plants need a shower of rain. So with

fasting, it is like a beautiful, refreshing shower on a drooping plant.

May God help us to see the necessity of using these grand principles for our spiritual development; the life of a Saint is a progressive life, and our progress will not stop "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4:13.) Again, as plants in a garden we will blossom, and bear fruit to the honor and glory of God.

But in order that we may so develop, we must separate ourselves from sin. Again the objection is raised, we cannot be freed from sin, because it is written there are none perfect. There was a man once who was perfect and upright. "And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in all the earth, *a perfect and an upright man*, one that feareth God and escheweth evil?" (Job 1:8.) Now this is true, because God said it, and he said it to the accuser of the brethren, and if there had been any fault in Job he would have told it at that time. So you must agree with me, that at that time, Job was a perfect man. Now if it is possible for Job to be perfect, on the same hypothesis, it would be just as possible for others to be perfect; and because there was none like him in all the earth, then more shame to the rest of the world. I think we are altogether too satisfied, in one excusing another with these words, "We all do wrong; we all sin; there is none perfect," etc. My prayer to God is that he will help me to live as perfect as Job lived, and I think it is only a reasonable request, and I am simple enough to believe that he is pleased with such petitions as these, and will answer them in the affirmative; especially when we supplement such petitions with the proper amount of effort on our part, to use the utmost of our power to purify ourselves by watching and prayer.

Again the question, What shall we watch? Watch every thought that enters our mind, and when an evil thought presents itself, pray to our heavenly Father to help us to expel the same. By practicing this, we will be most agreeably surprised to learn how soon we will have control over our thoughts. If our thoughts are pure, our life will be pure, "for as a man thinketh, so is he." And if our life is pure, our hearts will be pure. "Blessed are the pure in heart for they shall see God." (Matthew 5:8.) Then if our hearts are pure (which is the mainspring of action), pray what is there to separate us from God? The great wall, or partition, (sin) has been removed, and like Enoch, we can walk with God.

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his

house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which build his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.—Matthew 7:24-27.

THOMAS NEWTON.

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## THE NEW BIRTH

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Ye must be born again.—John 3:7.

These are Christ's words to Nicodemus, and I want you to notice that it is a clear, definite statement. He does not say, ye should, ye ought to, or, it would be better if you were, but "ye *must* be born again."

You will find that most of Christ's statements are clear and definite. There is no need to be in doubt as to what he meant by them. We will examine a few more of them as we go along, but first I want to look at the statement from a scientific point of view. Science has made great strides in knowledge of late years, and it is coming more in harmony with the religion of Jesus Christ. The scientists are coming to see that after all Jesus Christ was a true scientist.

Science believed at one time in the theory of "spontaneous generation." That is, they believed it was possible for life to be generated, or begun, by the accidental or otherwise coming into contact or intermingling of two or more minerals or other substances that had no life in themselves. And they have been working on that theory for many years.

But now, Sir Oliver Lodge, in an address to the British Science Association, of which he was president at the time, made the statement that, "Science affirms creative power," and scientists have proved conclusively that the theory of "spontaneous generation" is wrong, and that life can only come from antecedent life, or previous life. This theory they call "biogenesis." I have not space to go into the matter fully, even if I had the ability, but I will try to explain in a few simple words the main points of the theory, leaving out as far as possible the hard, scientific words.

To go into the matter more fully I would suggest that you read carefully *Natural Law in the Spiritual World*, by Professor Henry Drummond. You will find in that book, that the scientists have discovered that the laws that govern the universe are continuous; that the "laws of nature" are "the laws of God." They have classified the substances or material of which the universe consists into two great subdivisions, organic and inorganic. The organic are those which have life; the inorganic those without life. Then they have classified the organic king-

dom into two subdivisions, vegetable life and animal life. They tell us that the bodies of plants, animals, and human beings contain the same substances as the inorganic kingdom, thus coming into harmony with what God said to man in the beginning, "Dust thou art, and unto dust thou shalt return."

They have found that as we go higher up the scale of life, from the plant which has to stay where it is put, to the insects and birds that have power to move about, the capacities enlarge until we reach man, who is the highest form of natural life, and through the same law runs through all, yet it expands as it gets higher in the scale.

As the mineral cannot know much about the vegetable life, so in like manner, the vegetable cannot know much about the animal, and so on; and as the mineral cannot have life until the plant or animal reaches down and lifts it up, so the natural man cannot have spiritual life until a power above him lifts him up to it.

What is the difference between the natural man and the spiritual man? Let us see the difference between the organic and the inorganic, between a crystal and a plant; they have much in common; both are made of the same atoms; both display the same properties of matter; both are subject to the same physical laws; both may be very beautiful; but besides possessing all that the crystal has, the plant possesses something more, a mysterious something called life. There is nothing at all like it in the crystal, not even the first beginning of it.

When from the vegetable life we rise to the animal life, here again we find something original and unique, at least as compared with the mineral. From the animal life we ascend to the spiritual, and here also there is something new, something still more unique. He who lives in the spiritual has a distinct kind of life added. The natural man belongs essentially to the present order of things; he is endowed simply with a high quality of animal life, that is not life at all. He that hath the Son hath life.—Natural Law in the Spiritual World, by Professor Henry Drummond, pp. 81, 82.

Jesus says, "I am come that they might have life, and that they might have it more abundantly," and it is of that more abundant life I want to speak now. How can we obtain it? By being born from above, in the same manner as the mineral has to be born from above. All through the natural world, the lower can only come into the higher sphere, by the higher reaching down for it. So when Jesus made the statement, "Ye must be born again," he was stating a scientific fact.

We ask with Nicodemus, how can we be born again, and Jesus tells us, "Verily, verily, I say unto thee except a man is born of water and of the spirit, he cannot enter the kingdom of God."

We have seen from natural law that knowledge of things above can only come from things above, and Paul says, in harmony with this, that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually dis-

cerned." (1 Corinthians 2:14.) So that to understand the things of the Spirit, we must be born again; we must receive the new birth from above; and in harmony with science, we must look for the method of birth from above.

Jesus says, "Search the scriptures, for in them ye think ye have eternal life, and these are they which testify of me." (John 5:39.) Paul says, "All scripture is given by inspiration from God, and is profitable for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16, 17.)

Peter, to the *devout* Jews out of every nation, on the Day of Pentecost, when they asked him what they should do, said:

Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. [The new birth.] For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2:38-39.

That text reaches down to the present day. Christ himself was baptized before he started his ministry. (See Matthew 3:13-17; Mark 9:1-11; Luke 3:21, 22.) God commanded John to baptize. (John 1:33.) Christ commanded it. (Matthew 28:19; Mark 16:15, 16; John 3:5.) John Baptized. (Matthew 3:5, 6; John 3:23.) Jesus baptized. (John 3:26; 4:1, 2; 3:22.) The apostles baptized. (Acts 2:41; 4:4.) Philip baptized. (Acts 8:12, 13, 36-38.) Paul was baptized. (Acts 9:18.) Cornelius and his friends. (Acts 10:48.) Paul baptized. (Acts 16:14, 15, 30-33; 18:8; 19:5-7.)

Notice that last quotation shows the necessity to be baptized by one having authority. These twelve young Ephesians had been baptized before, but by one not having authority at the time, so Paul baptized them again. Notice they were not only born of water, but also of the Spirit. See also Acts 8:17, how those whom Philip had baptized received the baptism of the Spirit.

As the instruction how to obtain the new birth comes from above, so must the authority to perform the ordinance. Paul says, "No man taketh this honor [the priesthood] unto himself, but he that is called of God as was Aaron." (Hebrews 5:4.) And Jesus said to the apostles, "Ye have not chosen me but I have chosen you and ordained you." (John 15:16.) And in his prayer to the Father he says, "As thou hast sent me into the world, even so have I also sent them into the world." (John 17:18.) See how Paul was called and ordained. (Acts 13:1-5.)

God has restored the gospel in these the latter days with all its gifts and graces. He calls his servants in the same way as he did in former times.

Investigate the message his servants proclaim, not in your own wisdom, for the natural man cannot understand the things of God; but ask God for wisdom from on high.

James says, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not and it shall be given him." (James 1:5.) God is no respecter of persons. He is the same, yesterday, to-day, and forever. Christ is unchangeable and his gospel is the everlasting gospel. It is that gospel which we preach, and we ask your earnest investigation, for it concerns your soul's welfare, your eternal life, and Jesus said, What shall a man give in exchange for his soul?

Don't answer this matter without hearing it properly, for Solomon says, that is a shame and a folly. (Proverbs 18:3.) But judge it by the law and the testimony. (Isaiah 8:20.)

W. DYKE.

## OF GENERAL INTEREST

### THE GREAT RECORDS OF ETERNITY

Millions of years from now a perfect picture of you reading this newspaper will be floating out through space. It will be in the form of a moving picture, a complete record of your whole life, extending on forever as it travels farther and farther from the earth into the neverending distances of the universe. That is something to make you think—that there is no death, that time and space are delusions, mysteries, which the brain of man cannot solve. Doctor C. S. Brainin, the great astronomer of Columbia University, tells about it in long scientific words. Yet it is very simple to understand. Just as you hear a cannon's boom seconds after the shot, so may you see a thing happen seconds, years, centuries afterward.

Have the telescope man point out the giant Alpha Centauri, the star nearest our earth. It is so far away that four years are required for its light waves to reach us. You watch it blinking; what you see is the star as it existed four years ago. If it vanished now, you would continue seeing it, it would be four years before its light would vanish to eyes on this earth. Polaris, another famous star—116 years for its light ways to reach us. If the man on Polaris has a good telescope, he is now watching what happened on this earth 116 years ago. It will be the year 2030 before he sees, like a moving picture, a half-witted youth in Sarajevo fire the revolver that started the World War. Then the man on Polaris will call the reporters in and say, "Boys, I have made a great discovery. A war has broken out on Friend Earth."

Suppose that the people on Mars or the billions of stars in the Milky Way have progressed to the point where they really have such wonderful telescopes. As they swing those telescopes toward the earth they are seeing, according to their distances away, thousands of toiling workmen building the pyramids, Noah opening the door of the ark and scowling at the mud, a Spanish queen hocking her jewels for a supposedly crazy man named Columbus, the giant dinosaur trampling forests beneath his feet. The light waves that make possible the seeing of any happening travel on forever. Nothing in the universe is so ancient that it is not still alive and vital—somewhere in space. Light waves are eternal and forever they carry onward at the rate of 186,000 miles per second the picture of everything that ever was or ever will be.

It is the great book of mysteries with seven seals, the perpetual moving picture recording for all time your every movement. The universe recognizes no secrecy. The story of your life is recorded indelibly on the great records of eternity. Know this fact and leave a record clean, for there is no concealment possible in the endless universe of God.—*Hilo Daily Tribune*, July 27, 1919.

### TEACHING WHICH IS OF VITAL IMPORTANCE

1. The barbarity of which humanity is still capable furnishes abundant proof of the imperative need of humane education, and this country should set the example of having it systematized in all schools. There should be no more question of giving a child humane education than there is of teaching him to read.
2. It should begin in the kindergarten and continue throughout the entire period of school life.
3. It should be one of the topics at all teachers institutes, so that teachers may become interested—and qualified.
4. Articles on the subject should appear from time to time in educational journals and so far as is possible, in the public press.
5. The discussion of it should be encouraged at meetings of parent-teachers associations.
6. It should be on the program at annual meetings of the National Teachers' Association.
7. All school libraries should contain books of reference to assist the teacher in making the subject attractive to the pupils and by showing how to save time through correlation with other studies.

Humane education laws do not generally provide that this instruction should continue throughout the entire school course, and it is because legislators are usually blind to the fact that true humane edu-

cation, although it begins by teaching sympathy with, and justice and kindness toward our little brothers of the animal world, by no means ends there, but develops or should develop into the cultivation of the highest ideals of justice, mercy, the protection of the weak, in a word, the realization of our correct relation toward our fellowmen the evolution of our primal egoism into the higher altruism.—Humane Press Bureau.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### What We Offer

THE WOMAN'S AUXILIARY IS A DEPARTMENT OF THE CHURCH FOR EVERY WOMAN AND GIRL

"The object of this organization shall be to study and promote the welfare of the home, child, community, school, and church; to encourage the organization of women into classes, etc., that they may better prepare themselves to cooperate in all work tending toward the building up of Zion."

President: Mrs. D. J. Krahl, Holden, Missouri.

Secretary: Mrs. A. Morgan, 1221 South Noland Street, Independence, Missouri.

"The advancement, up to this time, of the women of the church personally, their more intelligent care for their families, and their organized assistance to the church, has helped to hasten the work, until Zion ceases to be a far-away vision and becomes a near possibility in the minds of many of our people.—Mrs. Frederick M. Smith.

#### HOME AND CHILD WELFARE BUREAU

Supervisor, Mrs. Lydia Wight, Lamoni, Iowa.

##### 1. [Theoretical]

###### A. Mothers' and Teachers' Problems.

A course of lessons in child study and child training.

###### B. Home Economics. [Monthly Lessons.]

A complete course in foods; Their value and preparation; Household furnishing and management.

###### C. Hygiene and Home Nursing.

An elementary course in home and personal hygiene and home nursing.

###### D. Home Study Series in Child Development. [Weekly Readings.]

###### E. Psychology.

A course of lessons from the text, Mind and Its Education, George Herbert Betts.

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2. Prenatal instruction for every mother.
3. Adequate care by doctor and nurse at confinement and afterward.
4. Weighing and measuring of all children under six years of age.
5. Children's conferences and clinics.
6. Public health nurse in every community.
7. Guarding the milk supply, that every child may have his share of clean, pure milk.
8. Neighborhood playgrounds supervised.
9. Swimming pools and athletics; games.

10. Active interest in regulation of wages.
11. Instruction in thrift; careful spending.
12. Pensions for widowed mothers.
13. Compulsory schooling, and prevention of child labor.

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Supervisor, Mrs. Henry C. Smith, 701 South Fuller Avenue, Independence, Missouri.

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Text Books, Sociology and Modern Social Problems, Doctor Charles Elwood; and Social Pathology, Samuel George Smith. Typewritten lessons furnished on these subjects.

###### B. Preparation for Relief Work, Immediate and Permanent.

The social visit.  
Thorough investigation.  
Judicious treatment.

##### 2. [Practical]

###### A. Socials; Bazaars, on a Business Basis; Service to Mothers, Sewing, etc.

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Mrs. D. J. Krahl, Holden, Missouri.

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###### B. Woman in Affairs.

1. Woman in business.
2. Enfranchisement of women.

###### C. Parliamentary Law.

#### YOUNG WOMAN'S BUREAU

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2. Lines for study and development.
  1. Character.
  2. Personality.
  3. Beauty.
  4. Physical fitness.
3. Lines of work.
  1. Personal hygiene.
  2. Literature or dramatics.
  3. Vocational study.
  4. Home making.

###### B. The Orioles. (From 11 to 15 years.)

Director, Miss Grace Thompson, Lamoni, Iowa.

1. Praise; service.
2. Beauty; personal health and hygiene.
3. Home building; training in care of home, children, garden; methods of cooking, serving, sewing, home amusements.
4. Industry; vocational training.
5. Field and forest; knowledge of the outdoor life; trees, flowers, animals, etc.
6. Loyalty to the Oriole Girls, church, home, and nation.

The elect are those who will, and the non-elect are those who won't.—Beecher.

Much talent is often lost for want of a little courage.—George Eliot.

No one is useless in the world who lightens the burden of it for anyone else.—Charles Dickens.

### A Message from Our President, Sister Krahl

*To the General Auxiliary:* The arrangements for carrying on our educational work this year have not been entirely completed, but we feel safe in saying that it will be prosecuted more intensely than ever. Please continue in the study courses already begun, until further notice and announcement shall be made through this column.

Bishop B. R. McGuire has been requested to act as treasurer of the organization. All matters of finances, however, please address to our new financial and recording secretary, Mrs. A. Morgan, 1221 South Noland Street, Independence, Missouri. Our former secretary, Mrs. H. S. Salisbury, has been compelled to resign because of ill health.

Mrs. Morgan has also been appointed official stenographer of the Woman's Auxiliary, by which appointment we feel we have added to our Board a member of high ideals, and splendid capabilities.

The collection taken at the evening reception of the Auxiliary, at the late General Conference, for the war orphans of France, has, upon the advice of President F. M. Smith, been retained. By action of the executive committee it has been made a nucleus for a fund to provide playground equipment for our own orphans at the Children's Home, in Lamoni. If there are no objections to this money being thus diverted, it will be used for this purpose.

Several of the members of the executive committee have been going to near-by and distant points, attending various reunions in the interests of our work. Mrs. Madison did some excellent work in the South, while Mrs. Gardner went through Illinois and Wisconsin, as far north as Chetek, and across to Minneapolis and was able to do some inspirational work. Mrs. Siegfried's trip to Nauvoo, and my own to various points will also add to the sum of our accomplishments and we expect full reports of all these efforts will soon be forthcoming for the readers of our column. We hear fine reports from the Lamoni reunion and at Pertle Springs a most spiritual and intellectual feast was enjoyed.

Now that the reunion season is about over, let us take up our activities with greater enthusiasm and earnestness than ever before. Those who attended reunions this fall, without doubt feel that they received valuable information and instruction, and they should be in positions to push along the work in their localities with greater efficiency. The outlook for the Auxiliary is the most encouraging I have ever known, and we may reasonably expect God's approval if we exert every power we possess to further the special interests he has intrusted to this branch of his work on earth.

Sincerely,  
MRS. D. J. KRAHL.

### You Are Willing--But Are You Ready?

To help the poor and needy, not *in* their poverty, but *out* of it?

The church spent \$35,000 last year for the poor.

Do any of the members in your branch receive of that sum?

What are the conditions causing the need?

Is a thorough investigation always made of the situation?

OR

Is material aid given indiscriminately with no view of constructive relief?

Is it possible that a trained observer would find your poor being pauperized by such relief?

When missionaries, pastors, visiting officers go into homes,

especially where there is sickness, is the only need spiritual ministrations?

OR

Is there also a need of having at hand trained social workers, especially women, who could investigate existing conditions—foul air, sewerage, flies, polluted water, milk, improper food, wrong budget, etc.;

Who could help solve the problems of these homes, keep records of their development, fortify against sickness and want,

That such people could get help through personal guidance, individual or group study, to learn the fundamentals of successful homes?

Do you know that the Woman's Auxiliary is anxious to supply you with suggestive outlines, charts, printed matter for such work?

Some of the topics studied by relief and service workers:

1. Attitude towards relief.
2. Thorough investigation.
3. Record keeping.
4. Outside sources:
  - (a) Relatives.
  - (b) School.
  - (c) Doctors.
  - (d) Employment.
5. Follow-up work.
6. What you should know about your own community.
7. Cooperation with other agencies.

MRS. HENRY C. SMITH, *Supervisor*.

INDEPENDENCE, MISSOURI, 701 South Fuller Avenue.

### Be Faithful in Little Things

When Brother Roberts was holding meetings in our branch recently, he gave us a short talk on the "Word of Wisdom." For years that subject had been deeply interesting to me, and I had found it hard to keep the suggestions contained therein, especially that part referring to the habit of meat eating in hot weather. I had gradually taken pork from my home table, until now it has been more than eighteen months since we have butchered a hog, and have bought but very little pork.

While we were in Canada, wild game was so plentiful we did not miss the pork, but since coming to Missouri it has been a real trial to me. I have always tried to make it a rule, that when I know a thing to be wrong, I will try, if possible, to eradicate that thing from my life. The thought came to me, strongly emphasized, that if I cooked meat and placed it before my family, I alone was primarily responsible for their failure to keep the law.

An article I read a few years ago helped me wonderfully. I believe it was Brother Elbert who wrote it. He said his boys *might* play cards, use tobacco, and such like, but they were *not* going to do it in *his* house, with his knowledge. So I made a resolve that if my family used meat in hot weather they wouldn't do it in my house.

One difficulty I encountered was that my husband thought we should have meat for company. For his part, he liked eggs and cottage cheese as well as meat, but he felt ashamed to ask other people to sit down to a table without meat. I remained firm, however, telling him what we ate all the time, others could eat once in a while. Now we do not even explain, or apologize, concerning the absence of meat from our menu.

When we women of the church sense the great responsibility that rests upon us as helpers in this great latter-day work, and as exponents of the best it represents, things will

move more rapidly Zionward. Recently I noted a statement that the Boy Scout work could not go on as successfully as desired among our church boys until some of the selfishness of the women was removed, to the extent that they would allow their husbands to take up the work, study for it, and qualify themselves for active service with the young. That department of the Lord's work on earth may not be the only one to be handicapped in the same way.

A number of years ago, I read an article written by Sister Burgess for this column, entitled "Let us be different." It made a deep impression on my mind, and I have never forgotten it. She, with others, was coming out of church after hearing a most inspiring sermon on charity and love. A nonmember remarked that it was ideal but no people living now practiced those virtues in that way. She was about to reply that our church members did, that they were different from the world in that regard, when an incident occurred which disclosed the fact that two sisters, right in her own branch, were not on speaking terms with each other! It hurt her deeply, and she was made to reflect, "Are we then, so very different from the world, after all?" Since reading that article, I have truly tried to be "different," to be my own honest self, true at all times to the best light I had, and to pattern after none.

Before coming to this country, I thought, since I was coming among strangers, I must get a lot of new clothes; but a small voice whispered, "Don't get any new clothes until you need them. You can soon tell who will care for you regardless of your apparel." I heeded that voice, and many a person I can now call friend, I know does not seek me for my fine clothes.

In 1 Peter 3, Inspired Translation, we read: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conduct of the wives . . . whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the . . . ornament of a meek and quiet spirit, which is in the sight of God of great price."

There are countless ways in which we women can help in the work of the Lord. Sometimes, when we have little ones and there is much work to do in the home, it is hard to always go to church, but we can do good in other ways. We can send flowers to friends in trouble, visit the sick, give a lift here or there to discouraged ones, brighten some life that is neglected—forgotten in this mad rush of trying to do something big in the world. EFFIE J. DENTON.

### "I Was Wrong"

When I hear a woman admit that she was wrong, the blame I might have felt for her vanishes like the morning mist. "I was wrong" seems like the sun itself shining through a murky cloud—and the cloud disappears altogether.

It isn't easy, at first, to say you are wrong—it sounds so much bigger to be right—but, after all, it is the small, narrow, mean persons that admit only their virtues.

There is character back of "I was wrong." There is egotism back of "I was right."

Have you ever been angry with a woman and then have her sweetly tell you she is sorry that she is wrong? Why, it makes all the difference in the world! It turns dislike to friendship; it dissolves every bit of peevishness and, if you don't watch, you will be throwing your arms around her neck and telling her that she wasn't wrong; in fact you will believe that perhaps she was partly right after all.

But, oh! the woman who thinks she is always right! The

woman who believes that her opinions are the only correct ones. The woman who brags that she never admits being wrong, who misses no opportunity to boast of being right, with "I told you so," is the most impossible creature, so far as love goes, that we ever meet.

Admitting that you are wrong shows an open mind. It is proof enough that you are developing and learning. It is a mirror through which the public can see a clean soul.

The woman who thinks she is always right is always wrong, because of the principle from which she draws her conclusions. She is not seeking knowledge or light; she is vain, with no foundation for her vanity; she is dishonest, first with herself and naturally with everybody else; she is the woman who must be whipped to be taught.

Give me the woman who does wrong and admits it; who errs and sees it; who messes up things in general (occasionally) and comes out of it with a smile, just a wee bit wiser; who throws false pride to the wind when honor is at stake; who values her self-respect more than the impression she is making.

In such a person there is true womanhood, honesty, and character; there is a friendship worth cultivating and a target worth while.—Selected.

## LETTER DEPARTMENT

### Toronto Reunion

It may interest some HERALD readers to hear that the Toronto (branch) reunion was not called off again this year. Notwithstanding attempts to frustrate it and predictions that the branch could not legally hold one in the Lowbanks reunion grove, the reunion was held on the dates and at the place announced in Reunion Calendar.

It was a success spiritually, socially, numerically, and financially, exceeding the expectations of the branch.

Campers, visiting Saints, and the surrounding community were unanimous in pronouncing it the best ever held at Lowbanks.

It was supervised by the following committee: T. W. Williams, chairman; G. E. Harrington, J. A. Wilson, A. F. McLean, A. J. Leslie, and E. G. Law.

The speakers were Joseph Luff, J. W. Wight, T. W. Williams, G. E. Harrington, G. W. Robley, E. K. Evans, David Pycock, S. G. St. John, and Joseph Yager.

A local paper reported: "In all their sermons the speakers gave evidence that they are men of education and refinement. Their language was clean, forceful, and elevating."

The daily program was prayer service from 9.30 to 10.30 a. m. From 10.45 to 12 a. m. the time was occupied with institute work or programs by the auxiliaries. Symposiums and lectures on "Public speaking," "Memory and self-confidence" were given by T. W. Williams. Lectures on "Right living" and "Sanitation" by G. E. Harrington. All of these were of a high order, educational and profitable. The afternoons were devoted to recreation—hikes, games, bathing, etc. One afternoon E. K. Evans entertained a large number in giving reminiscences of his missionary experiences at Lowbanks twenty-six years ago.

Preaching services were at 8 p. m. and at 11 a. m., 3 and 1:30 on Sundays. Large crowds attended on all three Sundays.

The young people held three early morning prayer meetings which were arranged for by the head committee.

After preaching on week nights, there were bonfires, song-

feasts, weinie roasts, or short programs in the meeting tent, one of these being a very interesting debate. One whole evening was taken up with a concert with which the neighbors were especially well pleased, some of them contributing to it.

Many complimentary remarks were heard from the campers upon the courteous and agreeable manner with which the chairman and other members of the committee supervised the work. All was done systematically, promptly, and without a jar. One sister said, "Once I read a novel without a hero, at last I have seen a reunion without a 'boss.'"

The spirit of love and peace reigned, all worked together, there was no favoritism and no jealousy, the aim of all was to do their best for the enjoyment of others.

G. E. Harrington was in charge of the tents, needless to say this work was attended to thoroughly.

A. J. Leslie was purchasing agent and treasurer. Everything necessary in kitchen or dining hall was provided for without stint and regardless of the H. C. L. A nice balance will be reported when all bills are paid.

Sister Mabel Clark supervised the meals and merits the great praise given by all who enjoyed the excellent menu she provided.

Sister J. A. Wilson was in charge of the store which was well patronized by campers and visitors.

S. G. Clark was musical director as usual, and made this part of the reunion very enjoyable.

One new feature was a camp newspaper, *The Argus*. Floralice Miller, editor; T. W. Williams, M. J. Crowley, assistant editors. Four issues were published.

The prayer meetings were well attended and spiritually profitable. The gifts of tongues and interpretation and of prophecy were manifest. Five were baptized.

The Toronto Saints rejoice over the success and good derived from this year's reunion and are planning for a greater one in 1920.

Unavoidably this report has been delayed.

FLORALICE MILLER, *Reporter*.

### Eastern Colorado Reunion

The annual reunion and fall conference of the Eastern Colorado District held at Fort Collins, August 21 to 31, was a spiritual feast to all in attendance. District President J. R. Sutton was in charge. The services were held in the chapel of the Colorado Agricultural College. The neat buildings, the well-kept lawns and extensive flower gardens were a fit setting for the worship of the Lord. One sister remarked that the beauty of the surroundings recalled to her a vision of the millenium. We were accorded the best of treatment by the college and city officials and representatives of the press.

The last three days were occupied by conventions and conference. Afternoons were left open for recreation and sight-seeing and on most of these several drove to the country or to the mountains and spent their time in prayer and testimony. It was the inspiration to the missionaries and others to see the young thus seeking the Lord when on pleasure bent.

Those preaching were Wilbur Savage, J. R. Sutton, J. Charles May, Swen Swenson, C. W. Prettyman, James A. Thomas, W. M. Self, J. D. Curtis, Bishop Ellis Short and Patriarch Ammon White. Excellent addresses were given by Doctor Lory, head of the college, and Judge Stover, mayor of Fort Collins.

At the beginning of the conference Brother Sutton made a plea for the exercise of wisdom and the spirit of unity,

which plea met with a good general response. Provisions were made for the organization of a branch six miles south of Laird, Colorado, and for the disorganization of the Second Denver Branch and continuation of the work there as a mission under the direction of the First Denver Branch. The basis of representation in district conferences was made one delegate for each six members or majority fraction thereof.

I. N. DeLong was ordained a teacher, George Fletcher a deacon, and provision was made for the ordination of A. C. Shupe and R. B. Linscott to the office of priest. The conference approved the action of the General Conference committee on boundary lines in adding to the district Dundy, Chase, and Perkins Counties of Nebraska. It also granted the petition of the Monte Vista Saints to unite with the Western Colorado District.

It was voted to hold the next conference at Trinidad, Colorado, and the following officers were elected for the ensuing year: president, J. R. Sutton; vice presidents, A. E. Tabor and E. J. Williams; secretary, C. E. Willis; member of library board, Ellen Brown; member of gospel literature board, Sister E. E. Conway. It was voted to sustain E. W. Fishburn as district chorister.

Three baptisms were performed by Elder Freeman E. Bullard.

It was unanimously voted to hold a reunion next fall.

J. CHARLES MAY,  
JAMES A. THOMAS,  
*Press Committee.*

### Fruits in Season

I have just read the article "Fruits in season" in *HERALD* of August 27. While I hesitate to take exceptions, I feel that my opinion and experience might not be amiss. For several years I have kept still, although there has been many times, when I have desired to express my opinion on this subject.

Do you know the way so many of our people, the priesthood included, try to get around that term, "Fruits in season"? This reminds me of the way the sectarian churches try to get around the sixteenth chapter of Mark.

The one convincing proof to me that we, as a people, are not observing the "Word of Wisdom" is, that the blessings promised, do not follow. Let God be true and every man a liar. We have accepted the Word of Wisdom as inspired and no private interpretation can stand against it, no matter from what source it may come.

We are told that the way is so plain that the wayfaring man, though a fool, need not err therein. It seems reasonable to me that God would use language we could understand. I believe the term "Fruits in season" is used in the generally accepted meaning of the term. I think we could learn much if we would ask several disinterested persons who didn't know the reason for our asking, when peaches or berries are in season. I have noticed an advertisement on a calendar: "Fruit for sale in season." I don't believe any of us would go there to buy canned fruit. Just a few days ago I heard one of our merchants remark to another, "The season for those is about gone." We so often hear people say, "I don't like rhubarb or gooseberries." I am satisfied that if they did not have their canned peaches or other choice fruit, they would like them in their season.

The Word of Wisdom was brought to my attention shortly after joining the church and for several years I was always asking the elders the meaning of the term. I disliked giving up my canned fruit and especially my preserves. With few exceptions they told me to do so. Still I was not satisfied

and finally made up my mind to take it as it read. Since then it seldom enters my mind only when I am called upon to deny my appetite or some one else brings up the subject.

I am reminded of an incident that happened twenty years ago. It was my first summer in the church. A few of the scattered Saints had gathered at a little country schoolhouse, bringing their lunches in order that we might attend the services both in the morning and afternoon as well.

The morning sermon was on the Word of Wisdom, meat and tobacco being the points of attack.

There was an old gentleman present not being a member of the church but seemingly a very conscientious Christian. When all were in readiness to partake of the meal, noticing the chicken, sausage and other meats, the old gentleman looked at the elder and asked, "Is anything here forbidden?" The elder replied very emphatically, "No, sir; this is all right." In answer to this the gentleman said, "You will agree with me Mr. — that fat meat is not healthful in summertime because of its tendency to produce heat." I will use this same argument against summer fruits, in that they are too cooling for winter use.

I had great respect for the old gentleman and hoped to see him join us, but he saw the inconsistency and judged the elder insincere.

I fear my letter is rather lengthy but hope the editors will bear with me. I am an isolated Saint and the HERALD is always welcomed. I do not see how a Saint can live spiritually without it, especially the isolated one.

I long to see the Saints come up higher and for the time when His Spirit shall cover the earth as the waters cover the sea. It seems as though we are living much below our privileges. The ideals of the church are simply grand, but it seems the Lord has such poor material to work with that I sometimes almost wonder if he will ever be able to accomplish his purposes. Yet, I know he will for his word has gone forth and will surely be fulfilled although we may fall by the wayside.

May I be able to abide the day of his coming.

Your lonely, discouraged but struggling sister,  
VALE, OREGON. MRS. O. W. PROPST.

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*The Bishopric Advocate*  
for 1919  
**Every Member a Tithe Payer**

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EMPHASIS

Some salesmen can prove to you in thirty minutes or less that the world is a bad world, while another fellow in half the time can prove that the world is growing better. Neither man can change the facts—but he can say which facts he desires to emphasize.

You cannot change the fact that your partner in business, God, has demanded one tenth of your increase. We cannot change the fact, either. We are only trying to emphasize it, that God may receive from you his portion, the tithe.

THE TEST

President Wilson said: "The supreme test of the Nation has come. We must all speak, act and serve together!"

Is not that the supreme test of our church also?

We must not only *preach* tithing, but we must also *pay* our tithing and thus be serving our fellow man and through this service, acceptably serving God.

GETTING POWER

Many a man—many a business—is running on two cylin-

ders and buying gas for six. Why not overhaul the engine and get all the power you pay for?

How about the Lord's business? Such as taking care of the poor. Are you trying to do it yourself or are you letting the Bishopric do this work. Overhaul your theology and get all the power you can out of your tithe by paying it to the proper office.

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ELK CITY, OKLAHOMA, September 7, 1919.

*Editors Herald:* I have truly enjoyed reading the letters of others in the HERALD, and if my letter will help, I am glad to send it in. I am an isolated Saint, and it is only through the HERALD that I get to hear the gospel. I am a member of the Durango, Colorado, Branch. I left there one year ago the first of July, and how I did hate to leave those Saints. Brother Farley baptized me. He was the pastor of that branch, and if he sees this letter, I wish he would write to me. I want to send in some tithing.

I would be glad if some of the missionaries could come to Elk City. My little girl wants to be baptized. Besides, I think some good could be done here. The people seem to know nothing about the church. I have heard some two or three that have said they would go to hear him if they ever had a chance to know of a Latter Day Saint preacher in the community. I just read of the Curtis-Chism debate and it made me think of a debate I heard Brother Curtis have with a Baptist preacher. I thought it was the best I ever heard. It surely was a victory, for Brother Curtis is a fine debater. I would love to hear another one just as good. There were ten baptized, afterwards.

Dear Saints, who live close to a branch, do you realize what trials the isolated Saints have to undergo? I don't believe you do, as I know I did not. Sometimes I feel as though I was thrown out where I could not have the privilege of meeting with the Saints so I could fully know how to sympathize with others. The Bible says that whom the Lord loveth he chasteneth. We must endure it if we are to be his children.

While in the Durango Branch I had a dream that the Devil wanted to get all the Saints scattered. Of course he does, for he knows how much harder it is for them to live right and keep the faith and many times the weakest ones fall. Dear isolated Saints, don't give up, for the victory will be ours if we do our best and fight.

Your sister,  
MILLIE LOFTON.

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DELISLE, SASKATCHEWAN, September 4, 1919.

*Editors Herald:* These past two weeks, I have been visiting at what I always term my "Latter Day Saint Home," a branch of the church known as The Rabbit Foot Lake Branch (Northern Saskatchewan District). Brethren Perry Leach, priest, S. L. Bowerman, teacher, and Henry Fisher, deacon, are the officers, and a more humble class of Saints would be hard to find. Being invited, I occupied at two Sunday preaching services there. In the same schoolhouse they now occupy, I accepted the gospel, under the influence and teaching of a very humble and uneducated brother, and because of the good influence which emanated from the Saints there, I have never regretted the step I took at that time, although it has been my lot to see men rise and fall, but through it all have discerned the hand of God working among his people. And so in visiting my old associates in the branch where God designed I should preside for a time, my heart rejoiced when looking around the schoolroom, I saw the old faces, shining through tears of gladness, because of what the gospel meant to them. At the close of the service we re-

tired to the river, about three miles from the schoolhouse, where I had the pleasure of baptizing two fine subjects for the kingdom, who I believe will be a great help to the Saints there.

But oh, what a call for missionaries. Even at such a busy time, the writer could have been busy presenting the gospel, as we believe it, every day. For I find that since the war closed, men can see that the old religion, once good enough, is not sufficient for to-day, hence the need of the primitive order of things.

Sister Tordoff is sick at present, at the home of Brother William Cheesman, of Delisle, so I find it impossible for me to be away from her excepting Sundays and we have but two missionaries for this great country, and as I write here, there are calls from the north, south, east, and west, for elders, that the people might hear our side of the question.

Brother Daniel Macgregor will bear me out in this: What is the church going to do? We hear calls for missionaries for foreign lands, truly a most needful and necessary part of our work, but can we let those be neglected, even at our doors? right here in our own land?

I shall go back to Viceroy, desirous of passing on to others the blessings I have received while here, and feeling stronger to meet trials which may arise in my present field of labor, praying God's work will continue, and that all the Saints will observe the day of worship more, for unfortunately we find many Saints dilatory in this regard.

This is the day the Lord hath made,  
A day most holy to his name;  
Wherein our vows should all be paid,  
And not a thought our hearts invade  
That could create one blush of shame.

A day when we should strive to meet,  
In meekness and humility,  
Our Father at his mercy seat,  
Confess our sins, and him entreat  
To pardon our iniquity.

A day when all his children dear  
In love should meet around his throne,  
A gracious Father's voice to hear,  
Each heart overflowed with filial fear,  
Making his august will our own.

WILFRED D. TORDOFF.

MILTON, FLORIDA, September 4, 1919.

*Editors Herald:* Since leaving home on July 17, I have attended the reunion at Paris, Tennessee, also the one at McKenzie, Alabama. The Good Spirit was with us and good was done, and the Saints were encouraged to live better lives. Since then I have labored in Alaflora, Berrydale, and Coldwater Branches, and have been kindly received by the Saints, and the Lord is blessing me in my labors.

Have had the pleasure of laboring with Brother T. C. Kelley until last Monday. He left me to answer a call in Alabama. I am busy at work so have not time to get very homesick. I am pleased with the *HERALD* and time only will tell the great good it is doing. God bless you in your noble work.

In bonds,  
M. M. TURPEN.

KINGFISHER, OKLAHOMA, September 9, 1919.

*Editors Herald:* One week ago last Sunday Brother Dillon and I met about one thousand Indians in camp at Clinton,

Oklahoma, where they had met to celebrate the return of the soldier boys. We also visited a larger camp at Watonga. After visiting with them and doing private fireside missionary work I preached to a big crowd at 11 a. m. Sunday. I feel very greatly encouraged over the present outlook for the work.

Visiting Tulsa conference, we met many of the Saints. Our attendance was very large, and I feel that it was an excellent series of meetings. Brother F. W. Kueffer and a Brother Harper were ordained elder and priest respectively. Brethren Rannie, Trowbridge, and Case did the preaching. All went home rejoicing in the good work of the Lord, and many young people felt the spirit of consecration of God-given talents.

Many and urgent are the calls for work among the Lamanites.

Your coworker,  
HUBERT CASE.

SPRINGFIELD, MISSOURI, September 15, 1919.

*Editors Herald:* I arrived here August 12, and found A. V. Closson, H. E. Winegar and the Saints making preparation for a reunion, so I gave all the assistance I could along that line. Our reunion was quite a successful one although the attendance was small. The preaching was of a high order, Elders Lee Quick, A. V. Closson, H. E. Winegar, H. Sparling, George Davis, J. T. Davis, Baker, Mannering, and myself being the speakers. The forenoons were devoted to prayer services and preaching and the afternoons to round table work and recreation.

We had a good turnout of strangers living in the vicinity of the reunion grounds. At the close of the reunion Brother Winegar and I continued on with the meetings for a week preaching to a tent full each night. We held baptisms four Sundays in succession, baptizing fourteen people.

The work here is in somewhat of a rundown condition, but there are a lot of good faithful Saints who have been laboring to keep the branch together and carry on the good work. My wife arrived on the 9th and we hope that we may be able to build the work up, and help spread the gospel in this place.

Every praying that the Lord will continue to bless us in our work, I am,  
Your coworkers.

B. B. BROWN AND WIFE.

MANCHESTER, ENGLAND, August 25, 1919.

*Editors Herald:* I have long ago felt that I should like to write a few lines of appreciation to your columns of how I have been much blessed by various articles that have appeared from time to time. It is with great interest one delights to read them, and how inspiring the noble sentiments of the minds of the writers in the great work of God, and what has been truly described as a marvel and a wonder in these latter days.

Those of us who have by the mercies of our heavenly Father been spared to see the end of the greatest war that the world has ever seen, should be more than ever confirmed to see the vindication of the restored and everlasting gospel in these last days.

It would, I think, be a help and a stimulus to those who in any degree have allowed themselves to become lethargic and despondent in the progress of the work if they were to refresh their minds by the reading of the first section of the Book of Covenants to realize that we have just seen the fulfillment of the revelation of God by the passing of the great war.

The writer, at all events, has great cause to rejoice from the blessings of a bounteous Father both to himself, wife and

seven children, all enjoying at present the precious gift of good health and strength. We also rejoice to know how God has been pleased to restore my mother after a severe illness of the influenza and pleurisy. The doctor who attended her at the time, declared it was a marvel and a wonder that she lived. The prayers of His people were of much avail and His promises were ever faithful and sure. Hence, we, who believe in the everlasting gospel, do not wonder so much about the doctor's amazement in her recovery.

Our dear brother James, an elder in the church, and his wife, Minnie, gave unstinted service in the nursing and my hard working father did much.

During the war, the question as to the recognition of the church as a religious denomination was very much to the fore. The question, as to whether its ministers were exempt under the military service rules, was decided in the civil courts and our standing to all the rights and privileges as laid down by the law indicated.

The wide circulation through the press commands, I believe, a greater respect for our church than ever before, making the distinction more clearly that we have nothing in common with the so-called "Mormons" or Utah people or polygamy.

The annual conference and reunion of the British Isles was held at Birmingham and a great time was experienced there. Brethren May, Jones, and Judd, the committee in charge, made what promises from the first attempt and rightly developed to mean for doing much good in furthering the kingdom of our heavenly Father.

Great disappointment at the nonappearance of the President of the church from the States was felt among all. Many came to conference to give a welcome to him. I trust that the circumstances which caused the disappointment will be fully removed and the delayed welcome will be quite loyally carried out at no distant date.

Hoping and wishing for the success of the great work in which all are engaged.

Yours in the gospel,

18 Heather Street, CLAYTON.

ROBERT SCHOFIELD.

MOUNT VERNON, ILLINOIS, September 12, 1919.

*Editors Herald:* Apostle J. F. Curtis and the writer remained for a week longer at Brush Creek after the close of our reunion. The reunion was among the best held in this district, from every viewpoint. There were five baptized during the reunion and Brother Curtis and I baptized seven more the following week. The expenses were raised very easy, and the missionaries were not forgotten. The amount collected in tithing by Bishop Becker during the reunion and others following the reunion ran close to the nine-hundred-dollar mark. That to the mind of the writer is as the negro preacher said: "A sign of an indication."

At the close of our week's meeting, Brother J. F. and I came to this point. J. F. preached three nights and we organized the Saints here into a branch to be known as the Mount Vernon Branch. The officers were already here and the branch starts out under very favorable conditions.

The Saints here already have a meetinghouse and it is about paid for. We have four of the brethren here in the grocery business. Two of them, C. Lowry and Johnny Fugua are already past the experimental stage in their business and have a fine trade each. We trust the other two by the same honest dealings will also prove successful.

Brother Curtis left me, Thursday, for other fields. I will remain a while longer. More calls by far than we missionaries can keep going. Several new points are awaiting us, but we cannot fill them at present. The work is moving along. Many of the local eldership are doing real good work.

Already two new branches have been organized, Centralia and Mount Vernon. We have another to organize at Marion where we also have quite a number of live Saints who have already bought a church building, and are fixing up the same.

With best wishes,

HENRY SPARLING.

## MISCELLANEOUS DEPARTMENT

### Conference Notices

Eastern Michigan at Crosswell, October 4 and 5. Robert H. Huston, secretary, Port Huron, Michigan.

Little Sioux, Magnolia, Iowa, October 12 and 13. Branch statistical reports should reach the secretary before this time. Ada S. Putman, secretary.

London, Ontario, October 18 and 19. The church is on Maitland Street between York and King Streets. One of the apostles will be in attendance. Lucy Yerks, secretary.

Eastern Maine, at Jonesport, October 11 and 12. Business meeting the 11th at 2:30 p. m. John P. Sheehy, president, Jonesport, Maine.

Pottawattamie, conference and conventions at Hazel Dell, Iowa, October 3, 4, and 5. Auxiliary work, Friday. Prayer service, 9:30 a. m. Prayer meeting Saturday, 9 a. m. Business session 10:30. Elsie Lapworth, secretary.

Gallands Grove, at Denison, Iowa, October 4 and 5. All reports should be sent to the secretary by October 1. Wave Cross, secretary, 1811 Eighth Avenue North, Fort Dodge, Iowa.

Far West Stake, with Alma Branch, Lexington Junction, Missouri, October 11 and 12. Those intending to be present should address L. F. Ferguson, Hardin, Missouri. R. S. Salyards, president.

New York, Sherrill, November 8 and 9 at which time the church opening of the Sherrill Branch will take place. It is also expected that Joseph Luff will be in attendance. Anna M. Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

Toronto, at Toronto, Ontario, October 10, 11, and 12. Conference opens 10 a. m. with temporary organization. According to the coordinating system the auxiliaries will follow, Religio to organize at 10:30 a. m., Sunday school at 2 p. m., Woman's Auxiliary at 4 p. m. with a view to organization. At 7:30 p. m. Religio and Sunday school will hold a joint session, rendering a miscellaneous program. Regular business session of conference at 10 a. m. Saturday. Reports from branches, branch presidents and ministry are requested in before October 1. It is necessary that all credentials from branches and locals should be sent before October 8 to G. E. Harrington, president; Floralice Miller, secretary, Toronto, Ontario, 1526 King Street West.

### Convention Notices

Gallands Grove Sunday school, at Denison, Iowa, October 2 and 3. Everyone come with a prayer in his heart and a song on his lips. Alta Mae Schafer, secretary.

Detroit Religio with First Detroit Branch, Fourth Avenue near Holden. Take any "Hamilton" car north to Holden and walk 2 blocks east to Fourth, or any "Woodward" car to Antoinette Street and walk 4 blocks west. G. S. Trowbridge, general president, is expected to be present. Mrs. S. S. Thiel, secretary, 514 Rix Street, Flint, Michigan.

### Pastoral

*To the Saints and Friends of the Northern, Central and Western Michigan Districts; Greeting:* Having been appointed by those in authority to supervise the missionary arm of the Lord's work, in the above-named districts, we solicit the hearty cooperation of all those that love righteousness.

We would be pleased to have the Saints inform us of places where new openings may be effected and we will try and look after them.

We believe there is great need of evangelistic work in many of the branches and would admonish the missionaries

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### Our Departed Ones

WILCOX.—Mona Wilcox was born July 19, 1903, at Bently, Michigan. Died September 3, 1919, at place of birth. Baptized June 27, 1915, by Mathew Umphrey. Leaves to mourn, father, mother, one sister and one brother. She was secre-

tary of our Sunday school and will be greatly missed by all. The remains were taken to Canada for interment.

RUPE.—Nancy Ann Rupe was born September 22, 1843, at Galion, Ohio. Died September 13, 1919 of general decline. Baptized by I. N. White, September 22, 1893 and lived a good consistent life. Leaves to mourn husband, 6 children and a number of grandchildren. Funeral services at the home near Osawatomie, Kansas. Interment in Osawatomie, Cemetery. Sermon by Joseph Arber.

DILLON.—George Riley Dillon, died at Des Moines, Iowa, September 13, 1919 at the age of 57 years, 4 months and 19 days. He was the youngest son of J. P. Dillon, formerly of Amboy, Illinois. Baptized in 1871. Soon after the family came to Decatur County, Iowa. Married Susie Atkinson, February 5, 1891. Of 5 children born, 3 remain to comfort their mother, James, Gracia, and Riley. Also 2 brothers and one sister are living. The body was brought to Lamoni, Iowa, and laid to rest after services by H. A. Stebbins and Peter Muceus.

ELSWICK.—Marion Frances Elswick was born January 17, 1856, at Wheeler Grove, Pottawattamie County, Iowa. Died September 12, 1919 at his home near Carson, Iowa. Death being the result of an accident in falling from a tree where he was gathering grapes. He leaves to mourn, his wife, 3 sons, 2 daughters, 3 brothers and 4 sisters besides other relatives and a host of friends, whose esteem he had gained by an honorable and exemplary life. Was presiding elder of Carson Branch, which place he had occupied for more than 20 years. Funeral sermon in the Saints' church, at Carson, by H. N. Hansen, assisted by Joshua Carlile and J. A. Hansen.

SKILES.—Sister Lucinda E., wife of James R. Skiles and daughter of Brother G. L. and Sister Nannie A. Gifford, was born March 31, 1870, at Oak Island, Texas. Baptized September 30, 1888, by I. N. Roberts. Married James R. Skiles, September 24, 1895 at San Antonio, Texas. To them were born 4 children. Died July 21, 1919. Taken sick while visiting relatives in San Antonio and lived only a week. Leaves husband, 3 sons, one daughter, 4 sisters, one brother and a host of relatives and friends. She was an isolated Saint but lived as a faithful member. Funeral services in Saints' church at San Antonio, Texas, by John Harp. Interment in the Mission Park Cemetery.

## FROM HERE AND THERE

In *The British Columbian* (of New Westminster, British Columbia) for September 9, Elder S. S. Smith has an open letter addressed to one Evangelist Brown, who has evidently been misrepresenting our church. In the letter, Elder Smith challenges Mr. Brown to debate church propositions, each affirming his own organization as to origin, organization, doctrine and practice. In the issue of the 12th Brother Smith answers a pamphlet by Mr. Brown and effectively refutes many misrepresentations contained therein.

### SAN JOSE DEDICATION

E. S. Chase, president of the San Jose Branch, invites the members and friends concerned to attend the dedication of the church at Grant Street and Spencer Avenue, San Jose, California, September 28, 1919. Evangelist F. A. Smith and Apostle F. M. Sheehy, with others of the ministry will be present. A large attendance is hoped for.

### NEWS FROM THE GERMAN MISSION

A card from Elder Alexander Kippe, dated August 14, 1919, says: "I have tried to do whatever I could during the war to hold the standard of King Emmanuel. We had some increase in several branches, and some loss by way of death, only a few brethren were killed by war, but a good deal wounded, and some are still prisoners in foreign countries. An impulse is among the Saints to get soon to Zion. When will

be the time to realize such wishes? For the present the way will be blocked up, but when will the Lord open it again?"

We would like to know how many of our Saints have had trouble in getting mail orders filled for conference pictures taken last spring, by the Des Moines firm. One brother, at our suggestion, ordered one of them and has been unable to secure even a reply. We also wrote with the same result. Possibly we did not get the correct address.

THE GRAPHIC ARTS BUREAU

A LATTER DAY SAINTS ART GALLERY. WHY NOT?

The Creator has implanted within us a love for the beautiful. This instinct reflects a divine attribute. We see around us evidence of God's love for the beautiful.

Like all other gifts, an appreciation of beauty should be cultivated. I believe an effective and wholesome way of doing this is to own a camera, get out in the open and seek for the beauty of sea, sky, mountain and dale. Too often the "kodak" is used in a jocular spirit only. Pictures which preserve groups of friends in more or less amusing poses, "snapshots," etc., of human interest all have their place, but serious work should also be undertaken by every owner of a camera. A cheap "Brownie" in the hand of an intelligent operator, has within it wonderful possibilities.

At the last General Conference, the "Graphic Arts Bureau" was organized. One of the objects of the bureau is to encourage the amateur photographers of the church to look for the beautiful. When prints of merit are obtained, the bureau solicits the donation of the negative or an enlargement. These will be placed on exhibition at the conferences and may in time form the nucleus of a church art gallery. Small prints can also be used. These will be preserved in albums.

At Graceland I believe they are gradually building up a museum. In Doctrine and Covenants 107: 10 provision seems to have been made by the Lord for the Nauvoo Temple to be the depository of "antiquities. Who knows but what the Lord has preserved the ark of the covenant, the tables of stone, and with the Book of Mormon plates, the Urim and Thummim, etc., may eventually find a place in some sacred edifice?

We have a church library and a museum in process of formation, why not an art gallery? I believe the Graphic Arts Bureau will furnish the material from which will eventually develop a depository for the product of the talent of the church in photography, water, oil and china painting.

Get in touch with the bureau and send on prints and enlargements or negatives to the secretary, Albert Knowlton, 622 South Crysler Street, Independence, Missouri.

C. EDWARD MILLER.

PROVIDENCE, RHODE ISLAND, 742 Broad Street.

"An all-day tent meeting was held Sunday September 14 at the little village of Snover, Michigan. The Spirit of God was present and a peaceful and profitable time was spent in the service of the Master. Love and unity were predominant. Among the speakers were Elders F. S. Brackenbury and William I. Fligg. Much valuable instruction was imparted by these worthy brethren. About two hundred were in attendance."—Orval L. Thompson.

SEPTEMBER AUTUMN LEAVES

"The September number is the finest thing that has come to our desk in many a moon," writes an admiring friend from Kansas. Then he enumerates some of the articles that especially pleased him, including "The autobiography of a nurse," "Book of Mormon evidences," "What I saw of some manuscripts at the Vatican," etc. The first-named is from a nurse who has spent years of service in the Independence Sanitarium and writes of her impression in a most fascinat-

THE SAINTS' HERALD

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ing manner. The article on the manuscripts of the Vatican is by Augustine Dwyer, and has a strong appeal for those who have thought concerning the transmission of sacred manuscripts and their messages to our time. The Book of Mormon evidences are in the series of eleven articles on this marvelous book, written by Elder C. W. Clark especially for readers of *Autumn Leaves* who had not already become conversant with those facts—a series for the youth of the church but of interest to the majority of our members. "The call at evening," the serial by Jessie Ward is unique in that one can read the chapters on doctrinal phases of the church and find in them a special satisfaction because of their completeness. The number also contains a good story by Fred W. Smith, "The new game warden," and a large number of other articles, making the number one of unusual value to its readers. The editor assures us the October number is equally good.

A letter from Glenn Ingleright reports that the two-day meeting held at Midland, Michigan, on the 13th and 14th was well attended and the weather proved exceptionally refreshing after a shower on Sunday evening. The speakers included Elders Orton, Doty, George Bailey, George Burt, Paul Bellisle, Matthew Umphrey and John McDonald. The sermons were good and well worth heeding, especially the instruction to be temperate and not forget the words of wisdom God has given us that we may escape the sickness and death that may pass over the land. The prayer meetings were comforting and educational. Two sisters were baptized. The brother believes that all who attended left with a firmer determination to live better lives and hopes the Midland Saints may be repaid an hundred-fold for their sacrifices.

## Our Book Service Department

It has long been the custom—and a very good one, too—for publishing houses to give their patrons the special service involved in supplying books on various subjects which are not printed by our presses nor carried regularly in stock.

We believe very much good has been done in this special way, and much more should be done in the future as our people come to value the possession of good books. The inspiration and information our own books and periodicals provide can never be complete; there is always to be had the product of brilliant and specially-trained minds, an acquaintance with which can but be educational to studious Saints.

We realize that our facilities for ordering books and locating titles and authors is much superior to those of the average church member. It is a pleasure to make these facilities of benefit to our growing church membership.

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2. *We must have the money with the order.*

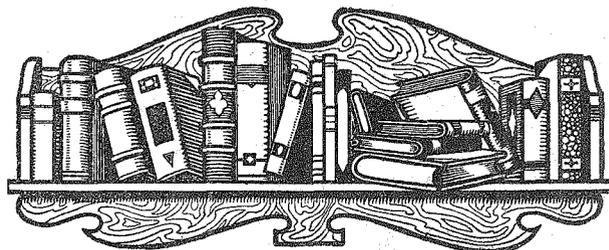
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# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, October 1, 1919

Number 40

## EDITORIAL DEPARTMENT

### THE SPALDING ROMANCE THEORY

*A very pretty "theory," and somewhat ingenious, but where is the evidence to support it?—D. H. Bays.*

*Barring the question of the hearsay character of the evidence, I believe that a case can be made out much stronger than the circumstantial evidence upon which many a man has been hung.—A. T. Schroeder.*

*This may be true, but it must be borne in mind that many an innocent man has been hung upon purely "circumstantial evidence." . . . I need not remind an experienced attorney that there is a vast difference between "hearsay evidence" and "circumstantial evidence." . . . The former Greenleaf peremptorily excludes. . . —D. H. Bays.*

In his effort to explain the book of Mormon, the Reverend Bruce Kinney had recourse to the old Spalding romance theory. He was aware of the existence of the famous Solomon Spalding manuscript in Oberlin College, and the fact that it bears no resemblance to the Book of Mormon; but being unwilling to abandon the old, worn-out theory, he concluded that there was a *second* manuscript, an imaginary, enlarged revision of the first, which has never been discovered, and which served as a basis for the Book of Mormon. In this idea he joins a few others who of later years have tried to make it appear that there were two or even three of these Spalding manuscripts, and who probably would enlarge that number indefinitely, if necessary to bolster up their cause.

Briefly stated, the Spalding theory is to the effect that Solomon Spalding, who died in 1816, wrote a story about 1811, which he submitted to a publisher in Pittsburg, Pennsylvania, some time prior to the close of 1814, and that Sidney Rigdon either stole or copied this manuscript, or that Joseph Smith stole or copied it after it passed from the hands of the publisher, according to the fancy of the one defending the theory, imagination not being hampered by facts or rules of evidence in this matter. (The widow of Spalding, who is put forward as a leading witness, says the manuscript was *copied* by Rigdon, and the *original* came back into her possession and

was later given by her to Doctor Hurlbut—See Smucker's History of the Mormons.) The theory then runs to the effect that from this manuscript the Book of Mormon was concocted.

#### ORIGIN OF THIS CANARD

The Spalding theory was first exploited in 1834, in a book entitled Mormonism Unveiled, by E. D. Howe. Howe was a "Mormon hater" and was assisted in his work by Doctor Hurlbut, who was seeking revenge for having been excommunicated from the church of Jesus Christ of Latter Day Saints for indecent conduct. (See Church History, vol. 1, p. 294.)

Hurlbut at the time was so vindictive that it was necessary for the civil courts to put him under bonds to prevent him wounding or killing Joseph Smith. (See court records of Court of Common Pleas, Geauga County, Ohio, 1834.) A murderer at heart, foiled in his purpose to do physical injury, he found no means too foul for his use in assassinating character. Yet the results of his work are implicitly accepted by many writers of to-day.

Doctor Hurlbut secured the Spalding manuscript from the widow of Reverend Spalding and turned it over to Howe, as is shown by his testimony and the testimony of the widow. But Howe did not see fit to publish it, although to have done so would have been the surest way to have exposed the fraud, *providing, of course, that his theory was correct.* The fact that he *did not do so* was fatal evidence of the weakness of his position.

Instead of publishing the manuscript he contented himself with publishing affidavits from John Spalding (a brother of Solomon Spalding), Martha Spalding (John's wife), Henry Lake, John Miller, Aaron Wright, Oliver Smith, and one or two others who testified that they had heard the Spalding romance read and later heard the Book of Mormon read and discovered a striking resemblance between the two.

#### THE "MANUSCRIPT FOUND" COMES TO LIGHT

For many years the Spalding manuscript was lost sight of; but in 1885, Mr. L. L. Rice, who over forty years previously had purchased the *Painesville Tele-*

graph from E. D. Howe, and had transferred the printing department, with type, press, and manuscripts to Honolulu, discovered this manuscript while going over old documents, in connection with his friend, President Fairchild, of Oberlin College.

They read the manuscript carefully and reached the very just conclusion that it could never have served as a basis for the Book of Mormon. The manuscript was delivered into the care of President Fairchild and was placed in the library of Oberlin College. Mr. Fairchild prepared under his own supervision an exact copy of this manuscript, which was published, and may be obtained from the Herald Publishing House, Lamoni, Iowa.

This manuscript bore the following indorsement, signed by D. P. Hurlbut:

The writings of Solomon Spalding proved by Aaron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession.

Mr. Kinney claims that this manuscript does not bear the title of "Manuscript Found" on the title-page. Others have made the same criticism. This is explained by the fact that Spalding's widow says that the publisher urged him to make out a title-page and he refused. But in the very introduction of his work the author says that he translated it from manuscript *found* in a cave. This at once suggests and acknowledges the name by which it was known to the family and friends, so this trivial objection is removed.

#### DUBIOUS BUT "WILLING" WITNESSES

Thus we have traced the manuscript into the possession of E. D. Howe, among whose effects it was found by L. L. Rice. When Howe came to examine the manuscript he did not publish it, giving as an excuse that it did not read *as he expected*.

How, then, do we account for the fact that relatives and friends of Reverend Solomon Spalding testified that the Book of Mormon resembled his manuscript story?

Sometimes the human memory is treacherous. We have heard men and women of undoubted veracity in important cases before the civil courts squarely contradict their own testimony given at a preliminary hearing one year previous. A judge of one of the superior courts says that this is a common experience. It must be remembered that these men and women whose affidavits Howe used were testifying concerning a book that they had heard read more than *twenty years before they testified*. How many of our readers are competent to give accurate testimony regarding a novel that they casually heard read twenty or twenty-three years ago,—especially when there was nothing to lead them to think that they would ever be called upon to bear

witness as to its character, and so did not particularly charge their minds with its contents?

They testified to the appearance of exactly similar names in both books. How easy for one who had heard Spalding's manuscript read twenty-two years previously to imagine that the word Mormon, appearing in the Book of Mormon, was identical with Mammoons, found in the Manuscript Found, especially as some of these witnesses remembered these names by the *initial letter only*,—as they declared that Spalding made peculiar initial letters.

Again, witnesses whose memory has been made hazy by the lapse of time can be very skillfully directed in their testimony, if they are properly handled by an unscrupulous attorney. These people were bitter enemies of the Saints. They hated the Book of Mormon and desired to destroy it. They were plastic witnesses. They were questioned by men who were seeking revenge and were very skillful in directing them in their testimony. This was brought out by an answer given by Mrs. McKinstry in an interview. She was asked:

When did you first think about the names in the Book of Mormon and the manuscript agreeing?

My attention was first called to it by some parties who asked me if I did not remember it, AND THEN I REMEMBERED THAT THEY WERE.—Braden-Kelley Debate, p. 82.

Thus by skillful questioning and careful direction, Hurlbut and Howe were able to get the kind of testimony that they wanted from these people who were trying to remember the contents of a manuscript that they had heard read more than twenty years before. They were *obliging* but unreliable witnesses. Upon such a flimsy basis does the Spalding romance theory rest.

#### NO MANUSCRIPT BY SPALDING COULD SERVE AS A BASIS FOR BOOK OF MORMON

One has but to read this manuscript to be convinced that it never served as a basis for the Book of Mormon. Nor will it do to think that any revised copy of that manuscript by the same author might have served for such a basis. The personality of an author appears in every book that he may write. Those who read this Manuscript Found will soon conclude that *no book ever written by Reverend Solomon Spalding* could possibly have served as a basis for the Book of Mormon.

Anyone with brains enough to work Solomon Spalding's writings over and produce such a book as the Book of Mormon would not have needed any help from Spalding's pen in the first instance

#### MEN WHO HAVE ABANDONED THE SPALDING THEORY.

Really intelligent and careful students of the question have completely abandoned the Spalding story. David Utter is reported to have said:

No one who has ever carefully read the Book of Mormon could fail to see that it never in any part was written for a romance. . . . Now, at last, the Spalding manuscript has been found, and it rests secure in the library of Oberlin College.—The Latter Day Saints, by Kauffman, p. 29.

Reverend D. H. Bays, who studied the question for forty years, and was hailed by our Christian friends as a "child of Providence," whose book, they assured us, was absolutely reliable as a textbook, says:

The long-lost Spalding story has at last been unearthed, and is now on deposit in the library of Oberlin College at Oberlin, Ohio, and may be examined by anyone who may take the pains to call on President Fairchild, of that institution. . . .

*The Spalding story is a failure.* Do not attempt to rely upon it—it will let you down.

The entire theory connecting Sidney Rigdon and the Spalding romance with Joseph Smith in originating the Book of Mormon *must be abandoned.*—Doctrine and Dogmas of Mormonism, pp. 24, 25.

President Fairchild, of Oberlin College, says:

The theory of the origin of the Book of Mormon in the traditional manuscript of Solomon Spalding, will probably have to be relinquished. . . . Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required.—Manuscript Found, pp. 5, 6.

And last, but not least, comes the new Encyclopedia Britannica (11th edition), in which we read:

It was a contention of the early anti-Mormons, now **HOWEVER DISCREDITED**, that the Book of Mormon as published by Smith was rewritten with few changes from an unpublished romance, The Manuscript Found, written before 1812 by Solomon Spalding. . . . There is no actual proof that Rigdon lived in Pittsburg, or was employed in a printer's shop there as early as when Spalding's "copy" must have been left with the printer; and there is **NO EVIDENCE THAT RIGDON KNEW ANYTHING OF MORMONISM UNTIL AFTER THE PUBLICATION OF THE BOOK OF MORMON.**—Encyclopedia Britannica, vol. 18, p. 843.

#### D. H. BAYS ON THE IMAGINARY SECOND MANUSCRIPT

The new fangled theory that there were two or three manuscripts is perhaps best answered by one of the ablest of our opponents, Mr. D. H. Bays, who in the *Christian Evangelists* for November 2, 1899, in reply to one A. T. Schroeder, one of his own yoke mates, but an advocate of the "three manuscript" theory, wrote as follows:

I was, at the time my book was written, fully aware that such assertions had repeatedly been made, but as I have never been able to obtain the testimony of a **SINGLE WITNESS** in support of the claim, I have unhesitatingly dismissed it as an **IDLE SPECULATION.**

You assure me that the first of these manuscripts "simply outlined the story and is the one now in Oberlin." The second, you assert with equal gravity, "was prepared for the printer," while in the third "the plot of the story changed as to place from which Indians came here and the names changed to suit the change in the plot"; and this, you assure me, is the one which furnishes the basis for the Book of Mormon." This is a very **PRETTY "THEORY,"** and **SOME-**

**WHAT INGENIOUS, but WHERE IS THE EVIDENCE TO SUPPORT IT? . . .**

I confess myself not a little surprised that an attorney, trained in a school of justice to weigh and determine the value and admissibility of evidence, should ask a candid public to decide so grave a matter upon the bare assertion of an **INTERESTED PARTY,** without the **SHADOW OF EVIDENCE** to support it.

If "three manuscripts" ever existed, why not produce the evidence to prove it? Why not induce that library of "over one thousand books and pamphlets" to yield up some of its hidden treasures of knowledge upon this point, and settle this mooted question once for all? Mormonism for more than half a century has been demanding the production of the Manuscript Found that it might be compared with the Book of Mormon. Since the discovery of that now historic document, and the further unquestionable fact that it bears not the slightest resemblance to the Book of Mormon, the *wonderful discovery* has been made that Solomon Spalding wrote "three manuscripts!" While you affirm very dogmatically, as others have done before you, that Spalding wrote three manuscripts, yet like your predecessors, you offer not a **SINGLE FACT** in support of this claim. In the face of these significant facts, you with characteristic pertinacity assert:

"If you had made any investigation worth mentioning, you would have found that the absolute identity of the very unusual names in the Book of Mormon with the second Spalding Manuscript was originally one of the principal evidences of the connection between the two."

Here we have the assumption that a "second Spalding Manuscript" actually existed, and from this assumed premise you jump to the conclusion that the names were "absolutely identical" with those in the Book of Mormon. My objections to this statement are:

1. The existence of a second manuscript is assumed, not proved.
2. If such manuscript really existed, no proof is offered to show the "absolute identity" of the names with those in the Book of Mormon.

Hence, until you establish the alleged fact that such "second Spalding Manuscript" had a bona fide existence, and that the "very unusual names" found in the Book of Mormon are "absolutely identical" with those found in the so-called "second Spalding Manuscript," a fair-minded, just public will reject this new-fangled "Spalding Manuscript theory" **AS THE MEREST VAGARY OF A PREJUDICED MIND, AND WHOLLY WITHOUT THE SLIGHTEST FOUNDATION IN FACT.** I do not say that the "three manuscripts" had no actual existence; but I do say that if such manuscripts ever had anything more than an imaginary existence somebody knows it; and if somebody knows it, why not have that somebody step upon the witness stand and boldly testify to the fact? But why pursue this question further, since you admit that it is only a "theory"—a theory, too, supported by such a class of evidence which, as a lawyer, you well know would **BE REJECTED BY ANY COURT IN THIS BROAD LAND OF OURS.** Acknowledging the fact you say:

"I can not establish these facts except by hearsay evidence, which Greenleaf would bar."

In concluding this paragraph you remark that:

"Barring the question of the hearsay character of the evidence, I believe a case can be made out much stronger than the *circumstantial evidence* upon which many a man has been hung." (Italics mine.)

This may be true, but it must be borne in mind that many an innocent man has been hung upon purely "circumstantial evidence," and it is a principle of law from which there is no deviation that a guilty man may better escape the punish-

ment due to his crimes than that an innocent man should suffer the extreme penalty of the law. Hence, juries are always instructed to give the prisoner the benefit of a doubt. But, of course, I need not remind an experienced attorney that there is a vast difference between "hearsay evidence" and "circumstantial evidence." The former Greenleaf peremptory excludes.—*Journal of History*, vol. 2, p. 94.

#### A SPIDER'S WEB OF SUPPOSITIONS

The extremely tenuous nature of the Spalding romance theory in its present form is best shown by permitting it to be stated by its own opponents. Mr. Charles Shook, who was advertised just recently as the man destined to shake our work to its foundation, may have that honor. He admits the existence of the Spalding manuscript in Oberlin College, but thinks there may have been another one enlarged and "polished" up. Hear him:

It is POSSIBLE that Spalding, in polishing and finishing his story, REWROTE IT, and that it was the story rewritten which was submitted to Patterson and which fell into Rigdon's hands; while the old manuscript MAY have been placed in a trunk, with other papers of Spalding's, which was sent, after his death, to the home of his wife's brother, W. H. Sabine, in Onondaga County, New York. Smith worked as a teamster for Sabine in 1823, and some have CLAIMED that he either copied or stole this manuscript. The first is very unreasonable, the second is POSSIBLE IF SUCH MANUSCRIPT WAS IN SABINE'S POSSESSION.—*Cumora Revisited*, by Shook, p. 28.

Grover Cleveland would call these men "ifists." According to him the "ifist," lost in the woods without fire or food, said, "If we had a fire, and if we had some eggs, we would have ham and eggs, if we had the ham."

Mr. Shook argues that IF Spalding ever rewrote his manuscript, and IF he submitted it to the publisher, Rigdon MAY have stolen it; and IF this did not happen, Smith MAY have copied it while in the possession of Sabine, and IF he did not copy it, he MAY have stolen it, IF, last of all, SABINE EVER HAD SUCH A MANUSCRIPT.

These men have gone back to the original Christian or Campbellite proposition, "IF we have authority to preach we have authority to baptize."

We can not too heartily thank Mr. Shook for his very ingenuous statement of the case.

#### REQUIESCAT IN PACE

Mr. Bays very nicely demolished this spider's web of guesses. His was the conclusion of a very close student of the subject, who certainly was not prejudiced in favor of the Book of Mormon; in fact he was eager enough to defeat the Book of Mormon, but in this instance he was more fair, or perhaps less desperate than those grave robbers who would violate the peaceful and well-earned repose of the dead and long-buried Spalding romance theory of the origin of the Book of Mormon.

Gentlemen, it has been dead too long, and, unlike

Lazarus, never having had Jesus for a friend, it can not hope for a successful reincarnation.

ELBERT A. SMITH.

#### THE RIVER MORONI

The following clipping from *The Denver Post* of July 30, 1919, is of interest to our readers because of its incidental reference to the Moroni River in Dutch Guiana. We note that this river is spelled "Marowynne" on Rand-McNally's map, 1908. In the *Encyclopedia Britannica*, however, eleventh edition, volume 12, 1910, it is plainly spelled "Maroni." This river apparently rises in French Guiana, and then forms the border between French and Dutch Guiana. This probably explains the securing of concessions from both France and Holland.

"Sailing with \$1,000,000 worth of machinery and a party of fifty mining engineers and workers, Mr. and Mrs. Perry Tiffany, prominent in New York society, Tuesday left for Dutch Guiana to retrieve a gold deposit Mr. Tiffany said he discovered on the Moroni River eighteen years ago.

"The secret of the discovery has been carefully guarded pending the obtaining in France and Holland of concessions giving him mining privileges for 100 miles along the river, Mr. Tiffany said."

#### CANNING IS RECENT

In connection with the Word of Wisdom, an article which appeared in *The Literary Digest* for July 5 is of interest, for it states that the tin can was not developed until 1810, but as stated by *The Exporter*:

No very great advance was made in the canning industry in the United States prior to 1855, attention being given principally to sea food, which in a fresh condition could not be transported inland with safety. At that time the cities were small and fruits and vegetables of all kinds were grown in their immediate vicinity and delivered fresh by wagon. There did not exist then the demand for something out of season or from other lands that has since developed; but aside from this, living conditions were not such as to compel the use of foods in concentrated form and free from waste.

It was toward the close of the Civil War, 1861-5, that the superiority of canned foods over those which were dried, salted, or pickled began to be appreciated. The soldiers in the detention camps and in hospitals, though only meagerly supplied, learned of their excellence and value and subsequently carried the information home with them into every section of the country. Domestic and commercial canning at once began to increase.

From this it should be evident that when the Word of Wisdom was given, there was no such a thing as canned fruit; and as we have pointed out before, there was in fact very little preserved fruit, either dried or otherwise. This should naturally be

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## ORIGINAL ARTICLES

### "ELIJAH" AS THE RESTORER

Such a proposition as is here suggested seems to fill the ordinary mind with a decided negation—even to the point of rejecting or ignoring the wonderful promise given by Christ himself to his three disciples on the Mount of Transfiguration, as recorded in Matthew 17; and to use a phrase that is commonly used by would-be evangelists of to-day, "There is nothing else to be done, for Christ finished it all on Calvary." This, to such otherwise well-intentioned people, constitutes the sum and substance of the "faith once delivered to the Saints."

This perverted view of the gospel of the kingdom was brought to my notice quite recently in the city of Glasgow, Scotland, when I had the opportunity of taking the platform in the Tolbooth Hall, (headquarters of a nonsectarian mission) for four occasions in one week. Once I occupied for the whole time, and thrice shared the time with a preacher of the Open Brethren, who gave utterance to the foregoing sentiments.

"Elias truly shall first come and restore all things as the prophets have written," is plain and terse enough to rivet the attention of any seeker after truth. And yet the generality of Bible students have either misstudied or not studied this vital point at all. It is a vital point in the interest of Bible truth, as much to Latter Day Saints as to others, for it is the central point connecting its prophetic aspect and its actual fulfillment.

The Prophet Malachi, as the mouthpiece of God, says:

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth?

This evidently cannot refer to the first advent of Christ, for everyone then living abode the day of his coming, and stood when he appeared; proving there was to be another appearing in the flesh.

This is further amplified by his last utterance, as if to dispose of the matter finally, in the words:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Now the mission of Christ was to reveal to mankind the Father's pleasure concerning his kingdom,

then and in the latter days. The Jews themselves were in hourly expectation of their own kingdom being reestablished. But just as Malachi describes, the priests and rulers of the whole house of Israel had departed from their first love, had forgotten the covenant made with the wife of their youth. The true worship of the God of Israel had given place to idolatry, superstition, and priestcraft. So that in order that the ancient covenant might still be made good, it was necessary for the unchangeable God to send his messenger before him, to prepare his way and make his paths straight.

The first path which led to Calvary was heralded by John the Baptist, whom Christ declared had come as, or in the spirit and power of Elias. He was a man sent from God; a fiery messenger sent from the realms of glory to inhabit the body of clay prepared for him in a miraculous manner, through the agency of Zacharias and Elizabeth. And we read, he was holy from his mother's womb.

Truly a messenger of light, for as Elijah was caught up into heaven in a chariot of fire, descriptive of both light and power, so did the voice crying in the wilderness, "Repent ye for the kingdom of heaven is at hand," burn like fire in the souls of those who resorted to him, and with such power as to make them heed his message even to the point of repentance and baptism.

But when he whom he had heralded actually came, priestcraft reasserted itself, and they did unto John "whatsoever they listed," and persuaded the people that it was impossible for their Messiah to come in the person of the son of a humble carpenter. And although he did establish his kingdom amongst the scribes and Pharisees, together with the true Melchisedec priesthood, it was all lost again in the great apostasy which supervened, and so it became necessary for a restoration, and for a messenger to come again and restore all things.

Whatever God has found and declared necessary to do in order to fulfill his plan and purpose, that he has always done and will do. But his words, "Elias truly shall first come and restore all things," leaves no room to doubt that something was going to be lost which would be restored again.

The kingdom of heaven suffereth violence, and the violent seeketh to take it by force from the day of John the Baptist until now, is significant in itself, without his and the apostles' prophetic warnings of the same. The 1260 years sojourn of the woman, kingdom, gospel, and priesthood in the wilderness, was indeed accompanied with darkness over all the earth, and gross darkness in the minds of the people—a great famine not of bread and water, but that of hearing the word of the Lord.

The people groped in darkness, and prayed for

the light, fire and power of truth. Sick and tired of the strong delusion that God had sent upon them that they believed a lie, also to their undoing. But through all that terrible period of darkness, God was true; his purpose unchanged as it always was; and Christ's promise that "all things should be restored" by Elijah the prophet was fulfilled by that glorious angel flying in the midst of heaven having (bringing back again, restoring) the everlasting gospel to preach to all the dwellers upon earth, and to every nation, kindred, tongue and people, crying with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come; and worship him who made heaven and earth and the fountains of water."

Can anyone doubt that his judgment has come? Are not the terrible scenes of bloodshed on the battlefields of Europe, the gross departure from the common laws of decency, the corrupt practices permeating every class of society, the excessive love of pleasure, the cry of the poor and downtrodden, and the widows and orphans, a sufficient indication that as it was in the days of Noah so it is also now in these days?

And then, what? Simply, that the Lord whom we seek shall suddenly come to his temple. But who shall abide his coming, and who will stand when he appeareth? Surely not those who reject the prophet's warning, the burning, fiery message of the restoring angel, whom Christ declared would be Elijah the prophet.

It is fitting that Elijah should be chosen of God to be the actual messenger, for, "He maketh his angels spirits, and his ministers a flaming fire." Both Moses and Elijah had some experience of flaming fire. Moses when God appeared to him in the burning bush; and Elijah in the chariot and horses of fire. Consider also, how he caused fire to rain down from heaven, and the other miracles attending his ministry as a prophet of God; the raising of the widow's son to life, the cruse of oil failing not, being fed by ravens, the waters of Jordan parting by smiting them with his mantle, and the positive knowledge that he was about to be taken up into heaven from Elisha, and finally his appearance with Moses in the Holy Mount as a spirit being.

It is no small wonder that Elijah prayed for a double portion of his spirit and power to fall on him, such spirit and power could only be identified with a true prophet and minister of God, and so John the Baptist came in the spirit and power of Elias, with the scorching rays of the baptismal door into the kingdom searching out the hearts and consciences of men, especially they of a proud and rebellious spirit.

What more natural then, if all this spirit, power

and authority, being lost to mankind, even after its confirmation and ratification by our Lord and his apostles, should need to be restored again, in order that the ancient covenant, as well as the new covenant should still be consummated; Israel's Messiah acknowledged as king, the priesthood reestablished as ministers in ruling the nations with a rod of iron, and the church triumphant?

The effect that the angel message was to have upon the faithful in heart, was to cause the fathers to turn their hearts to the children, and the children to their fathers.

The fathers of Israel, like Abraham, Isaac and Jacob, and all the holy prophets and patriarchs, had their vision enlarged, which enabled them to see the advent of Christ and the restoration of all things.

Paul assures us that all who believe with faithful Abraham are counted as children of promise, the seed of Abraham, children of adoption, and joint heirs with Christ in his kingdom. Such children do indeed turn their hearts to their adopted father, and look forward with rejoicing hope to the time, now not far off, when they will meet them, and fall upon each others' necks and kiss each other, and dwell forever as the pure in heart—even Zion.

It is very certain that if this condition of things did not obtain amongst the very few of earth's children, the reverse would be manifested, and God would smite the earth again with a curse. Thank God for Elijah, who was instrumental in turning aside the curse, and bringing to us a blessing instead, by reason of which, in spite of, and in the midst of such awful visitations now on the earth, we are able, if we wait upon the Lord, to renew our strength, and mount up with wings as eagles.

It appears then, that as God's kingdom has been set up again and a plan of salvation formulated, and an effectual door opened by way of admission into that kingdom, as Christ declared, there is still a work for everyone to do. He finished his own work, or rather that part which he came to earth to do in such an efficient manner. He is still working for us as a meditator with the Father, and in preparing places for those who are accounted as the seed of Abraham, by reason of their obedience and observance of those "good works" which prove and make manifest their faith, just as Abraham, by the work of offering up his son Isaac, manifested his faith.

Then according to his own prophecy, while we are working while the day lasts, and just prior to his second coming, Elijah has a work to do by visiting this earth and restoring all that has been lost. So that it is safe to assert with all reverence, and having a due regard to the efficacy of the cross, that our Lord did not "finish it all," thereby leaving noth-

ing for us to do but just believe; for if that were so, the devils would be justified, for they believe, yet they tremble, just as the nations will tremble when they realize the result of the work performed by Elijah, the prophet and the restorer.

WILLIAM MOORE.

### THE PLEA OF A PROPHET

(Sermon by Elder S. S. Smith, delivered at Spokane, Washington.)

The lesson of the hour is found in the prophecy of Isaiah, in the fifty-fifth chapter, and from the first to the fifth verses, inclusive:

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and a commander to the people.

The text will be the first verse of this lesson:

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

The subject for the morning is the plea of a prophet. The word of Isaiah here chronicled in this lesson and text were uttered at a time of great perplexity when the national life of Judah as well as the religious life was at a very low ebb. The reference here given from the prophetic impulse of the prophet, which so beautifully carries away the mind has reference to the gospel and the coming Redeemer, and no one need be at a loss in applying at least some things he has said in his book, to the mission, character, and events in the noble life of the Son of God. Isaiah, the prophet of high dignity, whom we rate as the prince of Jewish prophets, here extolled the excellencies of the plan of salvation as given by Christ. This text is characteristic of his entire prophecy which abounds in transcendent dignity, and affords the finest models of poetic imagery. He is sublime, forceful, and ornamental, with which he unites dignity and variety. His sense of true religion is revealed in the happy remedy by which Judah may be soothed, cheered, and their thirst assuaged in the midst of their national distress. In the metaphorical allusions here given we see a portrayal of the gospel light that was to come like a bright star that was to ascend at a time of universal and intolerable darkness. The chapter gives promise of Christ, and here calls backslidden Israel to faith and repentance, and gives promise of pardon, and speaks of the ultimate joy and blessing

that will come to them and their land. In the discussion of this text, which we attempt this morning, we will make three classifications: First, the catholicity of the address; second, the commodities announced; and third, the benevolent invitation.

### THE CATHOLICITY OF THE ADDRESS

That the gospel is a universal one the prophet here seemed to indicate, for it is stated it is to "every one that thirsteth." It could hardly apply to the Jewish government and the Mosaic law, for that government and law were restricted in their operation to the distinct blood of Israel. (Here Genesis 17: 7-14; Leviticus 20: 24-26; Deuteronomy 7: 1-4; Exodus 19: 5, 6, and Ezra 9: 2, were read.) The gospel is different from this, and is a free message of grace to all who will take advantage of its privileges, for there was no restrictions to any nation, kindred or tongue, in fact the commission was to "all the world" and to "every creature." (Matthew 28: 19, 20; Mark 16: 15; and Acts 10: 34, 35, were here read.) We cannot doubt the Prophet Isaiah in the text read made reference to the gospel which is the revelation of the grace of God to fallen man, and we shall properly apply it that way. The statement of the text we believe applies to all who feel the need of Christ and his salvation.

The prophet here uses the term *thirsteth* as applying to those in need and desiring the gospel. Thirst we define as a painful natural sensation, occasioned by the absence of moisture from the physical system. It is a sensation that is attended by a vehement desire to partake. The term is often used in scripture in a metaphorical sense expressive of any strong mental desire, and this desire, like the sensation of thirst is accompanied with pain.

Now I verily believe a sense of guilt and sinful perversity before God causes mental distress, and under its dominion our true enjoyment ceases, fear possesses the mind and the life is embittered. In this condition we sense our true state, and our heart seeks repentance, and "thirsteth" after righteousness. When the heart laden with guilt commences to seek favor, and repent, it many times is accompanied with vehement desire, God's mercy will be earnestly solicited, the soul will earnestly entreat, and "as the hart panteth after the water-brooks, so panteth my soul after thee, O God." As thirst is a sensation of pain, so also a sense of sin is many times a state of great mental distress. Sin is a disease; in fact it truly has been compared to the "leprosy of the soul." Sin makes life wretched, and brings it into a state of captivity, and many times the shackles of this bondage is as bands of iron that bruise the flesh, and gladly would we be free from its servitude.

The heinousness of sin is made apparent by the fact it is a violation of God's injunction, "thou shalt not"; but it is also that which is in antagonism to the true instincts of the soul itself, and when its domineering sway is permitted we will see a loss of power, decay of love, enfeebling of the will, and an atrophy of the soul.

This address is made to all those without previous station or character, in fact it is to "every one that thirsteth." No matter how unworthy or debased we may be, no difference from what rank, age, or clime, or what color, people, or tongue, the statement is, "every one that thirsteth." We are of the opinion it does not prevent one's salvation, how deep the individual may be found in sin when the gospel reaches him; so long as he makes a commendable effort, there is a possibility of the salvation of that man. The statement of Isaiah is, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.) Christ the great Shepherd, says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled with the Holy Ghost," (Matthew 5:8) and "God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life." (John 3:16.) Christ asserted the primary object of his great mission was not to call the righteous but sinners to repentance, and let me say this, the truth of Christianity and the redeeming grace of God that has made its benefits possible to us, are in unison, and they must work in and through humanity.

My effort is not made so much to the just, as to the unjust this day. The worst offenders before God are not those who give an occasional outburst of gross transgression, forming an exception to the ordinary tenor of life, bad and dismal as such a wicked person really is; but the worst and most fatal sinners are those who perform the small continuous vices which root underground and sap the soul. A little spark many times causes a great conflagration, just as the little sins are the pioneers of hell, and will lead to the downfall of the individual. We should remember the old adage, "white ants can pick a carcass clean sooner than a lion will."

#### COMMODITIES ANNOUNCED

The commodities announced according to the text, are, "water," "milk," and "wine." We will attempt an exposition of each of these terms and show the fitness of the metaphors. First, the invitation is given "come ye to the waters," and this we believe is becoming appropriate as applying to the gospel. I desire to call your attention to several scriptures that voices this sentiment:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in a well of water springing up into everlasting life.—John 4:16.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.—John 7:37.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes.—Revelation 7:17.

As water is essential to assuage thirst of the physical man, and without it he will die, so also we need the true waters of life to sustain and quench the thirst of the spiritual man. In vain shall we attempt to attain to personal holiness while we are indifferent to the water of life. Then another thing, water is the medium of purification, and when used on the outer man it has a cleansing effect, and also it is used as the liquid through which we must pass when the cleansing of the body is desired through the act of Christian baptism. Early there was "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zechariah 13:1), and I am persuaded the privileges of that fountain are still open to-day.

"Milk" is a commodity recommended in the text, and by it we are to understand it refers to the nourishing features of the gospel, and Paul justifies this conclusion, for he compares some of his disciples to "babes in Christ," and he said of them, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it neither yet now are ye able." (1 Corinthians 3:2 and Hebrews 5:12.)

Peter, too, exhorts the faithful, "As newborn babes desire the sincere milk of the word, that ye might grow thereby." (1 Peter 2:2.) We would understand the simplest forms of declaration, and interpretation of the gospel, which are calculated to convert the sinner, can be referred to as the "milk," but as the judgment of mind becomes more mature, and the reasoning powers must be employed to think and judge on the more profound questions of the gospel, then we are in that condition that we need "meat."

The metaphor of "a land flowing with milk and honey" refers to a land of excellent fertility and productiveness, and the term, "suck the milk of the Gentiles" refers to the fact they were to have given to them the sustenance of the Gentiles. Anyway, the metaphor of the text is very fitting and signifies how the soul of man is to be thus nourished and strengthened.

"Wine" as referred to in the text, "buy wine and milk without money and without price" metaphorically refers to the animating and inspiring influences of the gospel, by which we are filled with consolation, felicity, and even rapture. Particularly is

this true when we meet to partake of the bread and wine, emblematic of the body and blood of our blessed Lord. (Genesis 14:18; Mark 14:25.)

By this same Prophet Isaiah it is stated, "and in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." In no sense because this metaphor of wine is used does it give justification for the use of strong intoxicating wine as a beverage, for in that sense "wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

We then have portrayed in the text that which is life, food, and felicity, and all this means safety, comfort and happiness for God's children. In the gospel we believe is all this, for it is truly life, food, and felicity, and the eternal glorification of spirit and body in the glorified earth.

#### THE BENEVOLENT INVITATION

The invitation is stated thus, "come to the waters" and "come buy wine and milk." This water, milk and wine when assimilated by us, will make us "wise unto salvation," and delightfully acceptable to God. These commodities we will find in the Holy Scriptures, and in a preached gospel, and the word God will speak through his legitimate channel through his prophet to his church from time to time. It is the word of our salvation. They flow out through the divine ordinances of the gospel, and in coming to them we must come humbly and truly repentant, and knowing there is no help elsewhere. In partaking we will experience a change of character and grow into the divine likeness, and by reason of such transformation and growth, we will become children of God and of the household of faith, heirs of God and joint heirs of Jesus Christ. When we come let us trust in the precious name of Christ, for there is no other name under heaven whereby we can be saved.

We are here told, "come ye, buy, and eat; yea, come, buy wine and milk." The invitation "come" is here extended three times in the text. The noble words here expressed are tantamount to saying, we must legitimately secure the truth, and then assimilate it, and make it a part of our daily lives. We must really and truly possess and enjoy in our very nature the great blessings of truth, in fact we are told to "buy the truth, and sell it not," for the very moment we dispose of it the bargain is bad. It enjoins us to surrender to the holy service, for the word says, "My son, give me thy heart, and let thine eyes observe my ways" (Proverbs 23:26) and "if any man will come after me, let him deny himself, and take up his cross and follow me" (Matthew 16:25), and again, "Come, for all things are now

ready." (Luke 16:25.) What an appeal to the human heart, and who can resist it?

The true man is the great wise man of duty, who is armed with truth, and is supported by the smile of God. He meets life's perils with fortitude, yet with a trustful spirit. The way of duty is often rugged, but it is a king's highway, and always leads to promotion and power.

Sin is the great destroyer of the lives and happiness of men, and the greatest need of the world is salvation from it. A large part of the poverty and suffering of the times is due to perversity of God's ways. We know no one will ever turn from a course of evil so long as he loves sin better than righteousness. As ministers it is our duty to lead by teaching men to hate sin and love righteousness. Some are deterred from wrongdoing merely by the fact of the fear of punishment. This is not an ideal motive to prompt men to right doing, but the motive of righteous living should be the genuine hatred of sin, and a real love of righteousness for righteousness' sake itself. It is for this reason we have need to heed the great invitation and take this food, of water, milk, and wine, and thus nourishment and strength will be realized. It might be well to here leave the realm of metaphor and consider the real and practical truth of the ancient faith, that our duties be specifically defined, that we may clearly know the terms of salvation more definitely.

#### THE TERMS OF SALVATION

Our coming to Christ implies obedience to him, and if we accept him as our Lord and master we must do what he says and obey his commandments, for, "Why call ye me Lord, Lord, and do not the things which I say?" and "Blessed are they that do his commandments." If we come to Christ acceptably, with a broken heart and a contrite spirit, with a heart changed in its affections and purpose, turned from the love of sin to the love of God, we must place ourselves under his government and do his will. Before we come to Christ in obedience we must know how he would have us come, for no man was ever permitted to come to God in his own way. Men are not permitted to elect their own methods of approaching God, and in every age they have been admonished to approach him in faith; and if in faith he must come as directed.

Theory is one thing and practice is another, just so faith is one thing and works is another. The statement of James is, "Faith without works is dead," so we know by this that the two are inseparable. All human actions have some end, as well as some knowledge of the end sought, and of the means whereby it may be attained. Unless a man believes, and is persuaded that a certain thing is good for him and consequently desirable and suit-

able, and the intended means which he proposes to use are likely to bring the result, he will sit still and do nothing. Without faith it is impossible to do anything, for he that believes nothing, (if there could be such a one) will do nothing. Faith is the spring of much human happiness. It is the dynamo of human activity, and it moves nearly all the machinery of life.

What is it that leads the farmer to harness his horses and hitch to his plow, and commence to follow the frost-laden earth, when there is no bud bursting that manifests life on the naked trees, or no spear of grass or tender flower that bespeaks animation and life, or no song bird is singing in the hedge rows or frosty skies? I will tell you, it is the faith he has in the regularity of nature's laws, and the ordinances of an Omnipotent Mind, and he believes nature is not dead but sleepeth; and he thus plows and sows with a strong expectation that he will yet reap, and the bare and sear fields will yet be green with growing grain, and will be happy in autumn with the horn of bounty gathered by the sun-tanned reapers. The farmer is a man of faith, and so is the miner, the explorer, and the seaworn mariner. Think of the latter who ventures his ship on a trackless sea plowed by many a keel, yet without a road upon its bosom, with neither a star nor landmark to guide him, yet he has no fear. When the last green hill of his native land passes from sight and he is alone on the mighty deep, he is still and composed, for he has faith in the compass, and his vessel may roll and toss and plunge, the compass needle still points true to its magnet. So it is in the Christian warfare, faith leads us to the good works of the law of the gospel, and we still see with a vision of faith the glorious harbor in the bay of safety.

Since the will of God is conditional, we should be deeply concerned to know the conditions. Suppose your rich uncle should die and leave you by will his large estate, how would you proceed in court in regard to it? If that will were conditional, would you not be very careful to know the conditions and to conform to them? Would you comply to some of them and let the other conditions go, and then claim inheritance? It would be the height of presumption on your part to claim the inheritance while even one of the conditions upon which it was bestowed was not honored. Would you go into court and urge that some of these stipulated conditions were nonessential? You know you would not. It is strange that so many are unconcerned to the conditions on which God gives the great inheritance to his children. I hope we will not treat our heavenly Father as we would not treat our fellowman. The stipulated terms upon which salvation is predicated we find

are, faith, repentance, baptism, and the laying on of hands, together with a knowledge of the resurrection, and eternal judgment. (Hebrews 6:1, 2.)

#### FAITH

The divine philosophy incorporates the principle of faith, and thus the way of salvation is the way of faith. Faith in Christ is made a condition of salvation, hence a condition of the great inheritance. "He that believeth and is baptized shall be saved; and he that believeth not shall be damned"; and "God so loved the world that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life," and "Believe on the Lord Jesus Christ and thou shalt be saved," and "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." These and many other scriptures show conclusively that faith in Christ and God the Father is a condition of salvation.

Salvation is not to be learned by reading through huge piles of books, for if the gospel consists of a huge mass of learning, how could the ignorant and unlearned be saved. This is not to be considered an objection to education, for education is very desirable, and the more we have of the right kind the better we will be; but the thought is, education and scholarly learning if lacking, does not prohibit us from gaining acceptance with God. Yet, ignorant we might be, there are these plain principles of the gospel we *must* know, and a wish to comply thereto before salvation is assured.

Faith differs from presumption in that faith is based on "assurance" (Hebrews 11:1) while presumption is confidence without sufficient warrant. Faith in God carries with it belief in God's declarations and the evidence that prove his existence. This may refer to what has been declared in the past on divine authority (Hebrews 11:3), or to the transactions of the present (Hebrews 11:6), or the promises yet unrealized (Hebrews 11:7-10). Faith in Christ is the reliance on him for the redemption promised, founded on the declarations he has made in the past, those of the present, and those relating to the future, pertaining to the revealed plan of salvation.

In respect to its reality and efficacy it may be called a "living faith" or a "dead faith" as the case might be. Dead or unproductive faith, is different from the truth, in that it has no works to demonstrate its potentiality, while a "living faith" has works of action that show it is alive. "Saving faith" is that faith that has respect to the commandments, and has executed these requirements, and has received the joy of blessing in confirmation. To "live by faith" and to "walk by faith" is to have

the life governed by the doctrines of the gospel, and the influences of the Spirit abounds and regulates his judgment, his affections, his conduct, and brings a living knowledge of his acceptance with God. We are to have faith in God, in Christ, in the gospel, in the promises of the gospel, and I might include, faith in one another, or the great brotherhood.

#### REPENTANCE

"Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost," and "the times of this ignorance God winked at, but now commandeth all men everywhere to repent," and "except ye repent ye shall all likewise perish;" these statements and many others given by inspiration ought to satisfy the most exacting mind that it is a condition of salvation.

Repentance defined, is that deep sorrow of mind and soul which comes from a sense of sins committed, or the realization of vicious habits contracted by continued sinning, arising from a remorse of conscience, predicated upon a conviction of guilt, which produces a desire for deliverance. It is needless to say repentance requires a genuine change of life in reformation by an observance of all the gospel commandments. It means to stop doing wrong, and to turn around and look back at the errors committed in the past, and then to retrace the steps to the place where we were conscious we commenced to wander, or to entertain false views of God's rule. It is in fact an absolute change in the whole man in purpose of heart from his former ways of wicked life. It is such a change as changes him in purpose, and desire, from all sins, and that will readily make amends in restitution so far as it is possible for the sins of the past. There is no forgiveness upon the part of our heavenly Father until there is sorrow for sin, and a genuine reformation of life, and an obedience to the other principles of the gospel.

#### BAPTISM

The believing world generally concede that faith and repentance are terms of salvation, yet they deny a like position to baptism. The word is as clear on this principle as the other. Christ says, "He that believeth and is baptized, shall be saved," and Peter declared in boldness, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," and again, "Baptism doth also now save us."

Baptism by immersion is for the remission of sins, and in mode it has no other meaning according to the original Greek only to dip, to plunge and submerge. It is a holy, symbolical act, performed in the name of Jesus Christ the glorified Lord of the church, by an authorized representative, to a truly

penitent candidate, by which the one who receives it in faith gains a forgiveness of and a purification from sin. Our first and chief want is a forgiveness of our sins, and baptism is the sacrament of cleansing and unites in covenant with God. It is one of the initiatory rites that leads to citizenship in the church of Christ, and is founded on the Lord's express command, and preceeded by the call to repent, and believe, and the result remission and full pardon. God cannot approve of the image of the wicked one in us, for he hates sin and cannot look upon it with the least degree of allowance, and it is only when he sees his own image reflected in us that he can smile upon it and pronounce it very good. By this initiatory rite we are "baptized into Christ" and thus "put on Christ," and then "if any man be in Christ, he is a new creature."

#### LAYING ON OF HANDS

The "birth of the Spirit" is as essential as the "birth of water," and the action by which this is brought to man is through the laying on of hands of an authorized minister. The mode by which spiritual influences act upon the normal agent is through this ordinance. This ordinance is declared to be one of the principles of the doctrine of Christ (Hebrews 6:2), and if we have the perfect law (James 1:25) in operation to-day, we cannot evade the responsibility of this principle. The ordinance, however, which we regard as a means to an end, is not so important as the gift of the Holy Spirit itself.

"Then laid they their hands on them, and they received the Holy Ghost," and again, "when Paul had laid his hands upon them, the Holy Ghost came on them," and still again, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery," and these and other passages show conclusively that this principle like all the rest is a principle that cannot be discarded with impunity.

The Spirit of God in its operation on the mind of man does not create new elements of mind, and no new principles of mental action, but it is the divine Spirit that transfuses itself through the natural operation of human intellect, of human sensibilities, and of human will, so gently yet so potently that the mind is quickened and the understanding enlarged, and thus "the mind of God" is in us.

The principles of the resurrection of the dead, and of eternal judgment, are to be believed in; but in no way do these principles become a part of the initiatory rites, only so far as a status of belief is concerned, for nothing in these principles require obedience thereto, but is a part of the eternal transactions of the future.

## OTHER COMPARATIVE TERMS

When the text compares the gospel to water, milk, and wine, we think of other metaphorical representations where the gospel is compared to other matters. In John 6: 35, 49, 51, Christ says of himself, "I am the bread of life," or the "living bread," and the spiritual blessings of the kingdom are compared to a feast or a "great supper" (Luke 14: 15-23). Now what benefit is this "bread" or this "great supper" if we do not partake and assimilate. In Psalm 107: 20 the Lord compares his word to medicine, "He sent his word, and healed them, and delivered them from their destruction." What benefit would medicine be to a sick man if he would refuse to take? When we are sin sick, and diseased with wickedness, the medicine of the word I am sure would be an effectual remedy for any ill of life. We have in Psalm 119:105, 130, references where the word is compared to light, "Thy word is a lamp unto my feet, and a light unto my path," and "The entrance of thy words giveth light; it giveth understanding unto the simple." Such will not benefit us however if we persist in living in the darkened recesses of unbelief and sin. In Jeremiah 23: 29 the word is likened to fire and a hammer: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces"? If we are not willing to let ourselves go through the refining process of the fire, and come under the hammer's beat, that we may be as burnished gold, and our souls purified of every dross, I fear we will never be benefited by them. In Isaiah 55: 10, 11 the Lord there compares his word to rain and snow, yet if we persist in living in a region of perpetual drouth and desert, do not complain my friends if the blessings of fruitage in harvest will never come.

In Jeremiah 2: 13 God is compared to a "fountain of living waters," and as water is one of the essential things of life, and often made as the emblem of spiritual blessing, for a fountain has a spring within itself and supplies from its own source, so is this a fitting comparison that God is the great source of all good which man needs, or that can possibly enjoy, in the present life or in the life to come. Everything comes from this source. Christ the mediator of salvation came from God, thus God gave his Son, sent him forth, anointed and delivered him. The "glorious gospel of the blessed God" which publishes God's love, and mercy, and grace, to a lost world, this stream of gospel privilege takes its rise in the fountain of Jehovah. The Spirit of salvation flows from it, too; it proceedeth from the Father. The blessings of salvation are the streams issuing from this fountain. All dignity and bliss of heaven flows from him and in his presence is "fullness of joy," and at his right hand "pleasures forevermore."

How vain then to seek an habitation in the glorified earth unless we merit it by works. The way of salvation is open to all, and all are invited and will be made welcome.

## A GODLY LIFE

By complying to these initiatory principles of the gospel, faith, repentance, baptism, and the laying on of hands, we become the adopted children of God and belong to royal family, but this glorious inheritance is not yet secure. It is yet conditioned on a saintly and diligent life. We must add to our faith the virtues of God's appointing (2 Peter 1: 4-9), for the inheritance is conditioned on continuing faithful to the end. If we are God's dear children his Spirit will be in us, and there will be manifested in our lives love, joy, peace, longsuffering, gentleness, patience, and faith. We are to keep ourselves free from the contaminating influences of sin by continually imploring forgiveness at the altar of prayer, and by keeping ourselves in the love of God we are enabled to stand.

"Ho, to every one that thirsteth, come ye to the waters" which are the blessings of salvation. This salvation is variously estimated as the treasure to the poor, a robe to the naked, medicine to the sick, food to the starving, and here as the water of life to the perishing, thirsty sinner. We need this supply to-day; in fact we will perish without it. We may well thank God and take courage and march on, when we know the pillar of cloud by day and the fire by night are set fast in the divine order to guide us on our way. Perfect peace will come at last, and order and perfect joy. The glory of our message has come through the thick darkness and surrounding gloom, and will be still more potential when we confide more fully in the commandments of God. Let us be sure that all is well whatsoever comes, while we trust and stand fast and strive. Hopeless and rightly hopeless too, will we be when we want what we are in no wise willing to earn. The glory and dignity of life comes by right living—we should remember that, for in that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord."

It might be expected that I should now make a recapitulation, but I have none to make. Let me say this in conclusion, however: the life to be revealed in due time will be glorious indeed when all cold shadows here shall melt away, before the ascending glory of our Redeemer's presence, and we shall be, not unclothed, but clothed upon, and mortality shall be swallowed up of life.

Hail then the day, when the powers of the soul, immortal in their nature, in a more perfect atmosphere will expand until they become Godlike in very

reality; and when memory will not be limited to the events of a day, but will seize all its past in one comprehensive grasp, and come into its own. Thank God, your great benefactor, then, for the privileges of to-day in taking the refreshing water, the nourishing milk, and the rejuvenating wine, that gives strength and alacrity; and in the partaking we accumulate divine strength, to move on to this ultimate destiny, and perchance if faithful to the holy cause, you will yet with rapturous eyes behold Him who is now invisible, and see the sublime glories manifested in an earth redeemed.

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### THE GOSPEL OF THE PRODUCTIVE LIFE

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Modern religion, like most human institutions, is a question of alternatives. We count the cost of a proposed procedure as against some other possible activity open to us. Just now the religious world is becoming saturated with a mystifying philosophy of liberaism in opposition to a small minority of churches which have devotedly nursed the old sectarianism. Naturally, the question of the relative virtues of the two philosophies has arisen in the minds of our people. We are beginning to experience a new type of persecution at the hands of religious liberalists because we have insisted upon the maintenance of a strict compliance with what we conceived to be the letter as well as the spirit of the law.

The justification of our position depends, in large measure, upon whether our religion functions by merely giving a kind of ephemeral, emotional satisfaction, or whether it functions as a dynamic factor in the social and economic progress of our people. We must decided which type of philosophy will act more powerfully as a stimulus to endeavor or more effectively in directing human energy productively.

#### RELIGION AN END OR A MEANS?

Here confronts us, another alternative, limited largely by our choice in the former. If we are liberals we are very apt to believe that religion is an end in itself, in which case its sole function is to stir our jaded emotions and fill us with revivalistic enthusiasm. On the other hand if we are sectarians, we are apt to believe that religion is a means to an end, an agency in the harmonious development of man until he might indeed, become a counterpart of the image of his Creator.

Does the music master restrict the use of his compositions so that they may be heard only by his immediate friends and within the confines of his studio? Does he not rather contemplate the magnitude of his service to society because of the souls of men who shall be blessed under the inspiration of

the delicate harmony? If he be a real artist, he will take new zeal in the hope that his production may be an ennobling factor in the lives of those who hear it.

Or is the man of letters, upon whose manuscripts is photographed his very soul, to be an effective member of society if he permits his poem or his prose to remain unpublished to accumulate the dust of his attic? The monks did some of this kind of literary work, (not all of which was valueless of course,) principally as a matter of sanctimonious discipline, with the result that the world was not particularly enriched.

This same question of ends and means may be raised in connection with our religious experience. Do we live to be religious, or does religion exist to serve humanity? Whether we accept the one philosophy or the other will depend upon our interpretation of values. Whether religion is to be a philosophy of emotionalism or a doctrine of pragmatism will depend not upon any peculiar grouping of tenets, but rather how richly such tenets are able to endow those who accept them and are guided by their inherent authority and power. We shall always have religious fanaticism as well as religious conservatism; but that religion only will merit perpetuation which acts most powerfully in aiding its devotees in the everyday competitive struggle for existence.

#### THE ACID TEST

The religions of the world are in the crucible. They are being stripped of their gaudy tinsels, that men may not be deceived. Great changes have been made in the last few decades. Time was when the religious world settled back in its self-satisfied egotistical conservatism and held about it such an impregnable reserve of dignity, that it was the rankest heresy even to question its policy and aims. Now scores of periodicals are merciless in their attacks upon modern so-called Christian institutions. So radical have been some of our modern iconoclasts that they have seriously considered the effect of the abolition of the church as a religious institution and of transforming it into a community playhouse, social center or what not.

The reason advanced for this extreme view of the matter is that it has failed to function and like the parabolic branch of the fruit tree must be cut off. Just what some individuals expect of religion is not always clear, but what public opinion expects is never obscure. It may have nothing to say about baptism, laying on of hands or the eternal judgment, but it will be quick to detect evidences of success or failure reflected in the lives of those who have adopted it as a code of human behavior. It does not matter if a religion is surrounded by a formidable maze of poignant prejudices, if its constitu-

ents are conspicuously successful in a practical way, men will press into it with a divine imperishable ardor.

The acid test of any religion then, lies in its ability to provide satisfactory answers to the following questions: Does it bring practical success or ignominious failure to its adherents? Does it vitalize or enervate its devotees? There is much truth in the old adage of Zoroaster who is reputed to have said, "He who sows the ground with diligence and care acquires a stock of religious merit which he could not possibly gain by the repetition of ten thousand prayers."

#### ULTIMATE VALUES AND THE GOSPEL OF PRODUCTIVITY

When we think of such terms as "practical success" and "vitalization" in connection with religion we of course have in mind the individual as one of a group having common ideals and beliefs. Religion is judged according to its influence in producing surpluses of human values. How valuable is this man to his group? What part of the increase in his value is directly attributable to his religion? Economic theory explains that the value of a productive agent to society is dependent upon the margin between this agent's product and the cost of its maintenance. Carver uses the following example which illustrates this point. A horse whose daily earning power is exactly equal to the cost of keeping himself, is worth exactly nothing. Likewise the horse whose cost of keep is one dollar per day and earns a dollar and twenty cents is worth twice as much as another horse whose cost of keep is the same and earns a dollar and ten cents a day.

A question which always provokes considerable discussion among students of political economy is, "Do men produce in order that they may consume or consume in order that they may produce?" Do we eat to live or live to eat? One is the Epicurean philosophy, which in its various forms, amounts to saying that the end of life and industry is enjoyment. We produce in order that we may consume, though our consumption may be gross or refined, may consist in filling our bellies or in tempting our souls. The utilitarian philosophy on the other hand, teaches that the fruits of industry are not to be used for enjoyment, but to sustain life and energy for further production.

The classic treatise on this subject is to be found in the "Word of Wisdom" which lays the basis of the productive life in a most complete and exacting manner. Unfortunately it seems that wisdom is frequently sacrificed to convenience and tastes, in spite of the fact that scientific discovery is confirming the formula given by revelation. When we reflect that the orthodox Jew lives under the direction of a rigid dietetic law we wonder if this may not be

some explanation of his marvelous power as a wealth accumulator. Power is a prerequisite of productivity, but power in the physical sense is dependent upon wise consumption and discreet conservation.

#### THE PARABLE OF THE TALENTS

To practically every man is given the power to do some job well. There are, of course many men who have the same gift but with varying degrees. With whatever degree of efficiency the individual utilizes his talents he must understand that he is a member of a group and responsible to it.

The Biblical statement: "For unto every one who hath obtained other talents, shall be given, and he shall have in abundance. But from him that hath not obtained other talents, shall be taken away even that which he has received," is the excellent rendering of this point in the Inspired Translation. Theoretically this is what the great law of supply and demand is supposed to do under active competition; but practically there is no such perfect adjustment as the law indicates. This does not mean that has been an over-development of talents in certain cases; it rather signifies that some talents are underdeveloped or are starving because of lack of opportunity, and are thus prevented from functioning in society.

The question of the unequal distribution of wealth therefore merges into the question of the distribution of talent, which is not really an economic question at all but one for the specialist in education to solve. On the economic side we are then still vitally interested in production, though attention has been forcibly directed toward the distribution phase by the numerous writings of reformers and propagandists. It is not so much a question whether every man is getting all that he produces, as it is whether he is able to produce enough to support himself and his family. Conceivably a man might be given all that he produces and still be poor. When these two conditions are found then one of two things may be done, viz, increase his productive power through education or make him an object of charity. It ought not take long for the church to decide which of these policies it will accept.

The Lord has clearly indicated that it is his wish that his people shall be happy and contented. Happiness, if not really a measurable economic quantity, is directly dependent upon economic considerations. It is difficult to imagine how a healthy morale can be maintained in an abject condition of poverty; it is still more difficult to imagine the redemption of Zion by a people economically dependent, and inadequately prepared. The framers of the policy of the church have sensed this for many years, though untoward circumstances have intervened repeatedly

to retard the crystallization of such plans as would make the "hastening time" something more than a mere stock-word used in evangelical exhortation.

#### THE CHURCH AND THE FUTURE

Let us not deceive ourselves by thinking that, because the gospel has been restored and we have been made the custodians of that divine charge, we thereby have a monopoly upon it. There is danger in the state of mind that leads us to reason that the church, being of divine origin and having become identified with it, we are bound to be carried with it in its triumphal success. It is possible to place too great stress upon the importance of origin rather than upon the question of outcome. Jesus was always willing that his philosophy should be tested in the light of its results. The church of today as well as of to-morrow must have similar results to show.

In the fair and open competition, that church will succeed whose people have been taught to rely upon scientific knowledge of the laws of God's universe, and upon the observed operation of God's will. His infinite power and glory then becomes a reality, within the grasp of the mind of man.

To the truth-seeker therefore, such a church offers the one best way—best because it has actually worked; it offers the association with a people who are efficient because there is no waste due to dissipation and because their resources have been intelligently husbanded; it offers the boon of mutual service in a group whose first law is obedience to God and his revealed will; it offers the inspirational companionship of a people who study to show themselves approved; and it offers plenty of hard work, a simple life seasoned with discipline, and a part in the great conquest of territory now under the pall of ignorance, indolence and superstition.

A YOUNG ELDER.

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#### EDUCATING THE MIND

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The Lord has said, seek learning from all good books, and by study, but he who in his course of study, maintains the closest walk with God, takes the surest and best means to make his study a success. He is more likely to excel in mental improvement, in strength, in vigor of understanding, and ability to think.

Nothing is so well suited to draw out the mind as to bring it into intercourse with him who is the great source of mind. His presence alone felt and enjoyed will quicken, illuminate and enlarge the mind, more than all the other influences besides.

We have learned by experience that by keeping company with a person of superior education and intelligence, we soon feel the effect in our manner

and bearing. If this is true in mixing with the human, how much more by continually having intercourse through the spirit with him who is the ideal of all that is purest and mightiest of all life. The life of the mind like that of the body, depends for its growth on receiving suitable nourishment and attention, it must be first cared for and fostered by others and when it reaches a certain stage it needs to depend upon itself in order to retain its just stature and strength.

But it needs culture, and there are few points of improvements which any sound mind, should despair in reaching, but without going to extreme it may be confidently said that any one that gives himself to cultivating the mind, finds limitless scope for intellectual success. Of course no mind is proof against idleness, who can tell what may be accomplished if we set out minds with a fixed determination to accomplish that which we have set out to reach.

To be self-active is the property of life. The mind of man has the highest kind of life, every living thing that increases at all does so by the working of its own life, thus grows the plant, the living body, and every other thing that lives and grows.

Can it be otherwise as to the mind of man? Our minds cannot be exercised by reading alone, but by reflection and comparison and analysis.

We should pause to consider the how, the why, and the wherefore of what meets our thought, we should muse, and pry, and seek to penetrate into unexplored recesses of truth, and thereby get the matter fixed in our minds, and above all we should have patience to endure so difficult a method of cultivating the mind.

They must move slowly who would move up the hill of knowledge. Converse with books will not suffice, knowledge cannot be read into it, the mind must draw it in and digest it by deep meditation and reflection. Again we must not look to other minds for aid alone, we must exercise our own faculties, and develop our own gifts, not forgetting that a great mind is a humble one, which is conscious of its own mental imperfections, as humility lies at the bases of all solid improvement.

So we conclude by saying the mind is a wonderful thing and can be trained and developed to a wonderful extent. Do nothing as if it were a trifling thing, but do everything with an earnestness of purpose and with a fixed determination to make it a success and in everything have but one aim, heaven.

EDWIN H. DAVIES.

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A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—C. H. Spurgeon.

## OF GENERAL INTEREST

### THE SANTA FE TRAIL

The town of Franklin, from which Becknell had started, was recognized as the eastern end of the Santa Fe Trail; but by this time the boats from St. Louis had begun to land freight more or less cheaply at the new town of Independence, a hundred miles to the west of Franklin. That meant the saving of a hundred miles or so of bad spring roads across the upper part of the state of Missouri. St. Louis, capital of the early fur trade up the Missouri, never was capital of the Santa Fe trade. Franklin claimed that title first, and lost it to the raw village on the Missouri.

Once through the straggling frontier streets of Independence passed all the great tide of the early Westerners. The land trail up the Missouri, the trail up the Platte, the trail up the Arkansas—each began here. This was the outfitting point for the fur trade of the near North, for the home seekers of the Oregon Trail, and for the ancient and honorable company of adventurers who traded into Santa Fe.—*Saturday Evening Post*, July 5, 1919.

### ZIONISTS WOULD ESTABLISH JEWISH STATE

[At the convention of the Zionist organization of America, in session recently at Chicago, the following recommendations were made by the committees, as reported by the *Kansas City Journal* of September 17.—EDITORS.]

The committee made the following recommendations:

Purchase lands on an extensive scale by the Jewish national fund, the Zion Commonwealth, inc.; and other land purchasing corporations of the Zionist movement.

A campaign against malaria to be waged vigorously in advance of any extensive immigration.

Afforestation to prevent the encroachment of sand, to stabilize the rainfall and to provide a timber supply.

Irrigation to promote agriculture.

Financial support for the Hebrew university.

"Palestine can eventually contain a large population," the report said, "and the lines of development should be agricultural, industrial, and commercial."

The committee called on all classes of Jews to subscribe financial support to the movement.

The report declared that political discussion should cease, as the principle of Zionism had been sanctioned by the public and official opinion.

A resolution was adopted to-day providing for the transfer of all the central administrative and finan-

cial institutions and activities of the Zionists' organization to Palestine after its political status has been established.

A report to the Hadassah, the women's branch of the organization on relief work in Palestine, showed that two hospitals have been established there and extensive relief work is in progress. More than 60,000 garments, including thousands of shoes, have been shipped from America to aid the population of the new Jewish homeland, Mrs. A. H. Fromenson of New York told the women.

### WHAT TO THE TITHE

[Under the above heading there appears the following verses in the *Church Outlook* for August 1919. This paper is published in the interest of the young people's work, the federation of churches, and all religious activities of Topeka, Kansas. It shows that others are thinking on this important subject.—EDITORS.]

#### WHAT TO THE TITHE

One tenth of ripened grain,  
One tenth of tree and vine,  
One tenth of all the yield  
From ten tenths rain and shine.

One tenth of lowing herds  
That browse on hill or plain,  
One tenth of bleating flocks  
For ten tenths shine and rain.

One tenth of all increase  
From countingroom and mart,  
One tenth that science yields,  
One tenth of every art.

One tenth of loom and press,  
One tenth of mill and mine,  
One tenth of every craft  
Wrought out by gifts of thine.

One tenth, and dost thou Lord,  
But ask this meager loan,  
When all the earth is thine,  
And all we have thine own?

Jesus the Christ was of course the greatest exponent and exemplar of tolerant, patient, and amiable leadership of thought, though he, possessing perfect knowledge, spoke with authority, and could and did on rare occasions cut short to the very root of things in a manner that clove clean through and lacked nothing in the way of incisive and demolishing rebuke. His leadership and guidance did not bear great, immediate results. For the most part of the world scorned him, but it did so because he was wholly right and the world was largely wrong. By the inscrutable wisdom of his choice of method, however, he did what he could not otherwise have done.—Robert S. Doubleday, in *The Public*, July 26, 1919.

## HYMNS AND POEMS

Selected and Original

### Three Ships

Three ships have I that sail Life's sea,  
Their names—Faith, Hope, and Charity;  
Long years ago they sailed away,  
To me they will return some day.

For Heaven's strong winds will blow them home  
Across the ocean's waves and foam;  
Rich cargoes will they bring to me—  
My ships—Faith, Hope, and Charity.

My Faith has come down through the years,  
Undimmed by failures, trials, and tears;  
It only has the stronger grown  
By all the sufferings it has known.

My Hope still lies in God that Man,  
Throughout the length and breadth of land,  
May learn to know and love each other  
And be as brother unto brother.

And last is Charity or Love,  
That gift which cometh from above;  
All good deeds done in years gone by  
Will be repaid by Love on high.

And so I wait for their return,  
Content each day to live and learn,  
But, Oh, how very rich I'll be  
When all my ships come home from sea.

—Detroit Journal.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5929 California St., Omaha, Nebr.

### Have Your Eyes Been Shut?

A few weeks ago we asked the readers of this column what they had observed in their life's experience in regard to the mistakes of parents, and invited everyone to send his or her observations and deductions to the editor. Within a week we received two splendid replies, which encouraged us very much, until succeeding days have failed to bring more, and we have wondered if it is possible that only two readers of this column have had their eyes open to what is going on around them in regard to the training of children, or were sufficiently interested in what they saw, to write us about it!

This surely cannot be a true estimate of the interest Latter Day Saint mothers and fathers take in the care and instruction of children. We would prefer to believe that these two were a bit more responsive, a bit more willing to take time to add their mite to the sum total, for the benefit of others.

May we not make another appeal? Read Sister Thoman's thoughtful reply to our questions, and see if you consider her experience and conclusions valuable. See if they tally with yours. If they do, and you have been given light additional to that which she reflects, will you not show the same readiness to help, by sending it on to us? If you think your experiences have proven her plans or ideas inefficient or incorrect, will you not write and tell us why?

Let us analyze our work as mothers. Is obedience the *primal* factor in training a child? What of these modern child-students who say the child should unfold from within, from the impulses of nature, which cannot err? What of these who tell us, as does Marie Montessori, the famous Italian child teacher, that obedience is not an early child virtue, but one which in older children springs naturally into being, *following* the formation of his will and his mind?

And again, how would you proceed to develop this *willing* obedience? Do mothers, as a rule, consider thoughtfully these matters? Or do they usually attempt to *force* obedience, or punish for the lack of it?

One psychologist finds little children specially disobedient, "or, rather," he adds, "their *resistance*, by the time they are four or five years old, has become so great that we are in despair, and are almost tempted to give up trying to make them obey!" But stop and think! Is not *resistance* a most desirable and valuable asset in a child's character? Without it could he walk uncontaminated through the world of to-day? Could he keep his virtue? Would we, as mothers, not be wiser could we more intelligently analyze the motives and powers of our children, and call things by their *right names*? Shall we not make the acquaintance of this "resistance," and not call it disobedience?

It is not the only thing we mistake. We remember, with gratitude, the very great help given to us once when we spoke rather sharply to our little son as he went out slamming the door. Our dear father, who was present, said nothing for a little, but waited until we had resumed our seat to continue our reading aloud. Then he reached across, gently touching our knee, and said: "Daughter, you must not be too harsh with the children. You must learn to distinguish between a lack of judgment, and an act of disobedience!" Dear soul, how many times have we blessed you for that little word of counsel! Like an illuminating flash, we saw clearly that the little fellow, in the excitement and exuberance of his play, had simply failed to use good judgment in closing the door, and not that he had, with intention and deliberation, meant to slam the door and cause annoyance!

In like fashion we have sometimes heard mothers deplore the fact that their children were developing the habit of lying, when the truth of the situation was only that their powers of imagination were being developed and stimulated—powers without which none of us would press onward to heights divine.

No, let us rather, as parents, study our children, and study *about* them. Let us learn how to guide and direct aright, and then these wonderful, unfolding possibilities of our little ones will not cause us uneasiness, but we will be able to turn everything to the salvation of the child,—his development into a "man in Christ Jesus."

In order to continue our discussion of these matters in this column will not every reader consider this a personal invitation for her, (or him) to contribute her mite of experience to our round table, bringing her offering and taking away some crumbs of thought or encouragement with her? In this way we will each be glad to have met in friendly examination of the problems which lie nearest our hearts in the work of reclaiming the world for the Master.

AUDENTIA ANDERSON.

### Truth

"There danger dwells where dwells not Truth;  
Nor gold, nor gems, nor rosy youth  
Shall friendly be when she hath fled;  
The soul that knows her not is dead."

### What I Have Observed

In answer to our Editor's query, I will try to give some of my observations, and the conclusions I have drawn therefrom.

In my experience, the most common error made by mothers in caring for their children is in not teaching them to obey. A mother does not have to be an ogre or a scold to have an obedient child. In fact, the more loving, the more gentle and self-controlled the mother, the more obedient will be the little child, if only that mother takes pains to see that it is so.

The most vital error made, in my opinion, is in turning children loose to do as they please without any oversight. I do not mean that a child should not have freedom. Give it the freedom of the backyard if you wish, but do keep your eyes and ears open. Know always what the child is doing. When my eldest became six years old I knew he must soon go to school. I thought over the matter for a long time. Then I deliberately allowed the freedom of the yard to those boys with whom I knew he would soon come in contact at school. They were mostly boys who had grown up in the street, and the various new things which sooner or later come to the attention of all children were thus brought to him *under my observation*. I used different ways and means to counteract the effect of these undesirable suggestions. I could not have done this had these things happened at school, for I would have been ignorant of the occurrences. Thus the boy had the advantage of his mother's advice and help in meeting new obstacles and temptations. When he started to school he was well prepared to go, and fortified to a great extent against evil. Now, in our pride and joy in his noble young manhood, do you think I regret one moment of the time spent in training and guiding my boy?

With the second boy, of course, things were quite different, as, having come in contact with the playmates of his brother long before school age, he was more gradually prepared, and, too, he had the advantage of the help of an older brother. Still, I did not relax my vigilance with either, nor did they know I paid attention to them while at their play. They know it now, and thank me for it.

Parents most often neglect the spiritual training of their children. It would be a great help if Latter Day Saint mothers could be awakened to the necessity of studying their own children and meeting their needs in a common sense way. Some parents who recognize needs in their children, do not study out a way to meet them. If the majority of mothers were capable of properly caring for the bodies, minds, and souls of their offspring, we would have more healthy, intellectual, and spiritual young people than we now have.

Such instruction as mothers need in this particular, comes, naturally under the direction of the Woman's Auxiliary. Of course, study classes and books reach some, but the best way I can think of to reach those who most need it, would be through the service of the trained social worker.

Fathers are equally responsible with the mothers for the welfare of their children. Sermons often reach the fathers, but we see no reason why fathers should not study these things for themselves. A fathers' study class would not be out of order. Round table talks and instructions too, might work admirably in this line.

The parents are the custodians of the child's spiritual development; the church covers or corrects their mistakes. The parents are the custodians of the child's mental progress; the state simplifies matters for them, and provides materials. The parents are the custodians of the child's

physical welfare; here the community should also help, to insure the highest success, as in the case of mental and spiritual training.

I believe in social medical oversight, a school nurse, frequent examinations by experts, and an intelligent community interest in the general well-being of children. "Let us think," yes, and let us *act*, "for therein lies our salvation"!  
CHICAGO, ILLINOIS. STELLA E. THOMAN.

### Tell Us

1. Are children, by nature's endowment, good, or bad? Why your conclusions.
2. Do morals have to be taught and practiced to become ingrained in character? If so, how?
3. Must parents wage a campaign against evil in order to safeguard their children? Why? Is a positive teaching of virtue sufficient? Why?
4. How may children learn to discriminate unerringly between good and evil?
5. Can children be taught to love the right for right's sake? How?
6. At what age can a child begin to distinguish spiritual values from material ones, and how taught to appreciate them more highly?
7. How should children pray? How many parents help to establish a real correspondence between a child and its Maker?
8. How may a child be enabled to distinguish between truth and falsehood, and learn to love the one and despise the other?
9. What punishments are allowable in training children, and how, when, and by whom, administered?
10. To what extent should children attend church services? Which ones? How shall the rest of the Sabbath be spent?
11. Is the gospel of "don'ts" ever allowable in training children? If so, when, at what age, and in what instances?
12. Do you have a well-defined objective to reach in training your children? What is it? What is the plan upon which you are working to that end? What difficulties have you encountered—what overcome? What helps have you received, and how have they worked out in your experience?

AUDENTIA ANDERSON.

OMAHA, NEBRASKA, 5020 California Street.

### Fit Your Punishment to the Child and to the Act Committed

A child of four years who was in the habit of pinching her neighbors was asked by her kindergarten teacher; "Would you like to have Alice pinch you?" "No." "She doesn't like it either, Dorothy, and will not care to sit by you if you continue."

But the talk did no good, for the little tot went on repeating her offense. Then the teacher quietly took her handkerchief and wrapping it around the offending member, said: "Suppose we cover up this little hand, and not let it be seen until it can remember not to pinch."

After a few minutes the child came over to the teacher to say that the hand could take care of itself now. Smilingly the teacher unwrapped it and said: "I am glad."

A mother for a similar offense, was seen to slap her child's hand and jerk his arm. Which do you think the better method to follow?

In a kindergarten room of 40 children, the story hour was in progress. The room was small, hence the attention of

all was a necessity. Two boys, half listening, half playing, were continually rocking their chairs. The teacher's efforts to gain their complete attention proved fruitless. She stopped long enough to say: "Those who cannot sit quietly on their chairs must sit on the floor." One of the boys immediately gave perfect attention, but the other continued his noise. When the teacher reached over to take his chair he resisted, then went off by himself in a distant corner.

Knowing the disposition of the boy, the teacher let the matter pass until the next day when he asked for some work which he especially liked to do. Then she replied: "I will be glad to let you have it, John, after you have obeyed about sitting on the floor."

For three days the boy rebelled, and for three days this teacher of 40 children did not forget the individual problem, refusing all of John's requests for the thing he desired, always however, in a pleasant manner.

The fourth day a dramatized story was on the program and the boy longed to be "the old troll." "May I be?" in his enthusiasm he asked. "I am sure you would make a fine troll if you would first obey your teacher." He looked at her, smiled, and slid down onto the floor.

Too much attention devoted to a simple act? Not when a child learns thereby that disobedience is not worth the price of forfeited companionship, and that to be an active and desired member of the school group he must comply with its necessary laws.

In some cases a child may be talked with and his sense of honor and dependableness aroused, while another child for the same offense must be dealt with more severely to awaken him to better action.

Study the nature of the child with whom you have to deal, and although it may take many months of patient study, and perhaps much experimenting, work out the best approach for a permanent lesson with him.—Selected.

## LETTER DEPARTMENT

### Concerning Revelation 17 and 18

Two years ago my companion and myself were baptized. That coming winter we devoted entirely to a study of the doctrine of Christ, and to getting acquainted with the Bible, to which we had only had a formal introduction up to that time. During that winter of study the eighteenth chapter of Revelation had a strange fascination for us. We read and reread it, and each time it became more interesting, more impressive, more pregnant with meaning. We studied it in every detail, and prayed over it often, but still it remained an unsolved mystery. Suddenly one day while meditating thereon, a light seemed to flash through my mind, and in an instant all was as plain as daylight. So clearly did it stand out, that it seemed it must be blazoned around the world. In the light of this new knowledge, my companion and I studied and pondered over it anew, and the more we thought of it, the deeper we delved into the substance of it, the surer we felt that we were right. If the church has an accepted interpretation of this chapter, I have never heard nor read of it, and so submit this one to the readers of the *HERALD* with the hopes of hearing comments thereon from other Saints.

As a church we hold that Revelation 17 refers to papal Rome. We are all well acquainted with the character of the typical Roman. He was born to be a warrior, trained

from childhood to serve his country, from very boyhood his blood throbbled with the desire for military glory, and in his youth his whole soul yearned for military honors. The labor of Rome was done by slaves captured in war, even to such an extent that their own poor had to be fed, even to such —fed with food obtained chiefly through bloodshed. Yes, the world agrees that the dominant spirit of Rome in her prime, was, war. So the power called Babylon in Revelation 17 was made up of a people, who, history teaches us were warriors by birth.

Let us now examine Revelation 18 and learn if we can, the characteristics of the people who compose the Babylon here spoken of. From verses 11 to 19 we gather that she was a mighty sea-trading power. From verse 22 we learn that she was a nation of musicians, of craftsmen, and of millers. Verse 23 implies a love of home and simple, pure, family life, and emphasizes the fact that she was a nation of great merchants.

So chapter 17 tells of a power called Babylon which was made up of an aggressive, warlike race. Chapter 18 tells of a power called Babylon composed of a seafaring, mercantile people, a people of musicians, of craftsmen, of millers, a people with a love of simple, pure home life. Widely different are they not, and yet can we find evidence to the effect that they are very closely related?

Comparing Revelation 17: 6 with Revelation 18: 24 we find that both are guilty of the blood of the saints and prophets.

Comparing Revelation 17: 2 with Revelation 18: 3 we find the same moral qualities ascribed to both.

Revelation 17: 5 and Revelation 18: 2 tell us that these two powers are called by the same name. At first glance we might think that Revelation 18: 2 referred back to the Babylon in Revelation 17. Upon closer thought we find this cannot be true, for the latter part of Revelation 18: 3 reads, "and the merchants of the earth are waxed rich through the abundance of her delicacies." This statement never could have referred to Rome. But it does plainly refer to the rich mercantile power spoken of in Revelation 18 as can readily be seen by reading the complete chapter.

Examining Revelation 17: 5 we find that the name "Babylon the Great" is written upon the forehead of the woman and not upon the beast upon which she is seated. Verse 18 makes this statement, "And the woman which thou sawest is that great city which reigneth over the kings of the earth." So the name, "Babylon the Great" applies to Rome, the city which the woman represents and is only ascribed to the power the beast typifies when that power unites itself with the power of the woman, and thus takes upon itself her name. This being the case, let us substitute "Rome" for "Babylon" in Revelation 18: 2 and this is what we have. "Rome is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." This statement then would plainly mean that Rome though fallen was not destroyed, but was changed into a very den of devils, and foul spirits, and a cage of carrion birds (or men desiring to feed upon their fellow men).

Now, how did Rome fall? For answer let us turn to profane history, and, quoting from one of our *Quarterlies*, this is what we find, "Rome was weakened by excessive luxury, by vice, love of pleasures, slavery, by weakness of home attachments, and by lack of religious principles, when the Germans took from their hands the sceptre of power they were no longer able to wield. The conquerors, while they were not without vices, chief among which were drinking and gambling, had capacities and virtues, which made it fitting that at this stage in the world's development they should take the place of the worn-out Roman Empire. Among the

Germans the family life was pure; there was no polygamy among them; a deep love of personal freedom prevented the presence of slavery; their forest life had fostered a simplicity in sharp contrast to the life of the Romans which is described to us as dreadful in the extreme in the depths of its wickedness.

"When the German tribes took possession of the lands of the Roman Empire in the west, bringing in their own virile life, they learned many things to their benefit. The German meeting the Roman, learned of him how to govern, how to read and write, to cultivate ground, to build cities and to live in them, to put aside his old religion and to take that of the conquered Roman."

So history teaches us that Rome, rotten at the core and tottering, was overrun and conquered by the Teutonic tribes, who afterwards so commingled the Roman customs, habits, and knowledge with their own simple life that an entirely different people were evolved. The power then that succeeded Rome was Germany according to profane history. Can this be proved from sacred history? Let us see if it can.

First, as we have already seen, the nation spoken of in Revelation 18 was a mighty seafaring people, a great mercantile power, a nation of musicians, of craftsmen, of millers, a people with a love of home and simple, pure home life. Could you describe the German people better?

Revelation 18:4 makes the statement "come out of her my people, that ye be not partakers of her sins, and receive not of her plagues." Is it not a fact that we were doing no missionary work whatever in Germany at the time war was declared?

Verse 7 tells us that the power spoken of "saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Was this not the exact attitude of the German government before the war?

Verse 4 makes the statement that "the fruits that their soul lusted after are departed from thee." What did German militarism lust after? Was it not for possession of the earth? and are not the spoils of the earth which she lusted after departed from her forever?

Again in the latter part of verse 23 we read "for by thy sorceries were all nations deceived." Was this ever true of any nation as it has been true of Germany?

Verses 10, 15, and 17 tell us that the merchants and all those who trade by sea, "stood afar off for fear." John the Revelator saw in a vision this great sea-trading power being destroyed and connected in some way with her destruction, was some terror which caused all ships to "stand afar off" weeping because they dared not go near enough to trade with her. Does this not recall to our minds the dread German submarine, the ships of the world standing "afar off" in fear, and the merchantmen wailing because they could no longer be made rich by the German trade?

Then again examine the judgment meted out to Babylon in verses 6 to 8. Is this not the fate of Germany? And even as verses 21 to 23 tell of the utter destruction of this wicked power, even so has Germany as a nation "been thrown down and will be found no more at all." (Verse 21.)

Maybe I am a visionist, a dreamer, and perhaps I am wrong, but to me Revelation 18 is no more nor less than the destruction of the German power as seen by John the Revelator.

LOST LAKE, MONTANA.

ENNA JAMES.

How it comes to us in silent hours that truth is our only armor in all passages of life and death.—Ralph Waldo Emerson.

## Central Oklahoma

The conference and conventions of the Central Oklahoma District held at Tulsa, September 5, 6, and 7 had the largest attendance by twenty per cent of any since I have been in the district. A profitable time was had, a committee was appointed to provide for a reunion for next year they to report their preliminary work at the conference of February, 1920. There was a measure of disappointment because those who prepared the program could not be present to carry it out, one because of sickness and the other because being transferred to another field. It was necessary to make changes in the program and provide substitutes and they filled the places in a creditable manner so that our first disappointment was overcome by the efficient service rendered. The Oak Grove Branch at Morrison was disorganized and provision made for the secretary to issue certificates of transfer to the members in the manner prescribed in the law, to the nearest or most convenient branch. The request is hereby made of all members of said branch, or of any who know of the whereabouts of any, to write to Mrs. Pearl Greenwood, Terilton, Oklahoma, who is secretary of the district, and inform her of their present place of residence, and if sisters have changed their name to give the new one and the date of marriage.

Your brother,

EDWARD RANNIE, *President.*

## Sowers Sowing Seed

This morning since I have awakened, I have felt such joy thrill me through and through, that now I will write a letter to the Saints in general, that maybe I can encourage some one who may be discouraged, and their faith decreasing in themselves. I will entitle this article or letter "Sowers sowing seed."

Our mission as Saints of the Most High, especially the priesthood, is ministering to the wants and needs of, first, the Saints or the household of faith, then to the children of men who do not know of the priceless treasure given us to unlock our way to eternal life, and a life tolerable to live while we are here in this life.

Our Master has said that "It is more blessed to give than to receive," so it behooves us to impart our knowledge of the angel's message to the children of men, to all of those with whom we associate, that we may be the children that we were baptized to be. We should judge no man, woman, or child concerning their fitness to hear, or the way and manner in which they receive or reject the everlasting truth. So if our lot falls among vile infidels and sinners, or on the other hand, among the more just, we should use no partiality.

When I read the history of the early years of our church and the persecution of the Saints when the Lord withdrew his protection from them on account of disobedience, and hear of the different factions that were started under different leaders in different parts of the country, principally the one set up by Brigham Young, I understand how trying and difficult it may look to some of the young Saints to loudly preach the gospel. The Comforter we enjoy helps us in our efforts to tell the gospel story and when we dedicate our efforts to the welfare of those whom we teach, and to the glory and honor of God, our Comforter helps us and confirms what we say, which help no professors of being God's servants have, except us.

We should as young Saints, have no fear whatever of telling the gospel story. I am confident that if we are faithful that men will have no power over us and unless it is God's will for our good or some one else's good, we will never be

afflicted or put into prison for the sake of the gospel, but as the disciple Nephi, in the last days of the Nephites, we will be helped in every time of need, until the Gospel is preached to every nation and people.

A brother and I had our first open discussion with some representatives of the Brighamite church, and we explained to them the source of their creed or what Brigham Young taught and practiced, and they were unable to make any denials, and until the crowd got so large we blocked the street, we told the people of Brigham Young's deceptions. We expect to do more here in Detroit. The missions and branches are all growing in the gospel. We all want to do more here than was ever done before in the spreading of the gospel and the baptizing of many precious souls. Three were baptized last night.

We can see the members of our church, the Saints, being troubled over the insincere actions of many of their brothers and sisters, especially those oftentimes who hold offices in the priesthood. Still we must remember that all men are equal and other men's failures will never exempt us from stepping aside to the right or the left. We should understand what God wants better by witnessing the mistakes made by others, and profit by every mistake we see in ourselves and in others, and thus become more useful in our service to help others in the conflict over ourselves and sin.

Hoping and praying that we may "see ourselves as others see us," as the Scotch poet said, but more especially as our heavenly Father sees us, I am

Your brother in the everlasting gospel,  
DETROIT, MICHIGAN. GLENN INGLERIGHT.

*The Bishopric Advocate*  
for 1919  
**Every Member a Tithing Payer**

Doctrine and Covenants 28:9: "Not at any time have I given unto you a law which is temporal . . . for my commandments are spiritual."

Tithing is a spiritual law and will produce spiritual effects in us.

Adam, when asked why he offered sacrifice, answered, "I know not, save that God has commanded it."

A splendid reason to justify us in the paying of the tithing. "Behold this is a day of sacrifice and of the tithing of my people."

To be actuated by the sordid desire for increased material possessions in the paying of our tithing is to put up the bars that prevent God from intrusting us with such. Love should be the dynamic of every act of obedience. "If ye love me ye will serve me and keep all my commandments. And behold thou wilt remember the poor and consecrate of thy property for their support."

He that hungers and thirsts after righteousness shall be filled with the Holy Ghost. A prerequisite to the continued enjoyment of this rich blessing is the observance of every known law that God has given. Placing one tenth of our increase in his storehouse is a fundamental law.

Which would you rather have? One tenth of your last year's income in the bank

or

Have God's favor and protection in the present year's effort?

"Choose ye this day whom you will serve,"

God or Mammon.

Which needs come first and are emphasized most in your mind?

- Self.
- Home.
- Business.
- Pleasure.
- God's Work.

or is it

- The Kingdom of God.
- Home.
- Self.
- Business.
- Pleasure.

"Seek ye first to build up the kingdom of God."

**CANNING IS RECENT**  
(Continued from page 956)

taken into consideration in connection with the term "fruit in the season thereof."

We have suggested before that there is a probability of food being of greater value at the time and where it is produced fresh, but its food value certainly is not so limited, and where it is used with wisdom, it may do much to prevent what otherwise would constitute a famine. Our canning fruit and vegetables is a matter of the last generation, and dates back practically to the latter part of the nineteenth century, so far as being done on a large scale is concerned.

S. A. B.

**MISCELLANEOUS DEPARTMENT**

**The Presidency**

By concurrence of First Presidency and Twelve, Elder E. D. Finken has been appointed as missionary to the Southern Ohio District for the balance of the conference year.

Elder Willard M. Parkes at his request has been released from missionary appointment. THE FIRST PRESIDENCY.

**Conference Minutes**

CENTRAL OKLAHOMA.—At Tulsa, September 5, 6, and 7, Edward Rannie, Ed. Dillon, and Hubert Case, presiding; F. W. Kueffer, for the Religion and Sunday school. Eight of the ten branches reported. Priesthood reporting: 20 elders, 7 priests, 3 teachers, 3 deacons. Eighteen baptized by local brethren. F. W. Keuffer was ordained an elder, S. A. Harper a priest. A committee was appointed to take preliminary steps for a reunion for 1920. Pearl Greenwood, of Terlton, Oklahoma, was elected secretary, and Edward Rannie and Ed. Dillon the presidency. Adjourned subject to call of the presidency of the district.

MOBILE.—Escatawpa, Mississippi, September 5, 1919. Business meeting at 10 a. m. with district president in chair. T. C. Kelley and A. G. Miller chosen to assist in presiding. Sunday school convention at 11 a. m. In the absence of the district superintendent Brother Miller presided over the convention. The religion convention at 3:30, with Brother Miller presiding. A session of institute work was held Friday evening. Saturday morning, 9 a. m. prayer meeting. Business opened at 10. Officers reported. Presidents of branches made written reports of the work of the priesthood. Their reports give elders reporting; 9, priests; 5, teachers, 4, deacons, one. A. G. Miller, missionary, reported. Reports of branches; Bay Minette, 355; Escatawpa, 195; Mobile, 113; Vancleave, 181; Theodore, 71. Auditing committee reported financial reports correct. Resolutions of respect and sympathy ere adopted in behalf of Sister F. M. Slover and family on the death of Brother Slover. Adjourned to meet at Mobile on Friday before the full moon in January, 1920. Edna Cochran, secretary, Moss Point, Mississippi.

NEW YORK-PHILADELPHIA.—At Archbald, Pennsylvania, August 30, 31 and September 1. District presidency, Ephraim Squire, H. A. Cunningham and Henry Carr in charge. Reports read from all officers. Secretary's report shows net gain of 37 in the district. Enrollment of branches, First Philadelphia, 404; Brooklyn, 244; Scranton, 163; Elk Mills, 125; Broad River, 56; Second Philadelphia, 55; Archbald, 45; Bloomsburg, 29; Girdletree, 18; Second Scranton, 8. A reunion committee was elected, composed of the district presidency, Walter H. Lewis, Edmond J. Gleazer, Daniel T. Shaw, John R. Lentell, W. F. Hawkins and Richard J. Hawkins.

Also the following were elected as a committee to investigate the size, cost, etc., of a tent for the district for missionary work: Charles Thumm, First Philadelphia Branch; Charles H. Franke, Broad River Branch; Emma Carter, Elk Mills Branch; George Potts, Sr., Brooklyn Branch; Earl V. Wagner, Scranton Branch; Fred Treat, Archbald Branch; Mary Fowler, Second Philadelphia Branch; H. A. Cunningham, Bloomsburg Branch; Charles Maddux, Girdletree Branch. The committee were authorized to solicit funds, and to report their work to the next conference. The following ordinations took place on Sunday August 31: To office of elder: Earl V. Wagner, Albert H. Lewis; Office of priest: Albert J. Dixon, Ernest Davies, William B. Hartley, Forest O. Redfield; office of teacher: Charles Thumm, Albert E. Lewis.

Ira Humes to the office of president of the quorum of priests. Robert McKinley to the office of counselor to the president of the quorum of teachers.

Next conference, Philadelphia, February 21 and 22. Elizabeth Teal, secretary.

### Convention Minutes

MOBILE.—Sunday school at Escatawpa, Mississippi, September 5, 1919. A G. Miller presided. Officers reporting: superintendent, secretary-treasurer, home department superintendent. Amount in treasury \$4.20. A budget of \$4 allowed for expenses till next convention. The superintendent given privilege to purchase a duplicator for use in his work. Schools reporting: Vanleave, Escatawpa, Three River, Mobile, and Bay Minette. Adjourned to meet sometime during the next conference. Edna Cochran, secretary, Moss Point, Mississippi.

### Ministerial Conference

At Providence, Rhode Island, October 11 and 12, 1919. Subject "A Digest of the Temporal Law." Everybody invited to be present. W. A. Sinclair.

### Conference Notices

Eastern Iowa, at Davenport, October 11 and 12. Amos Berve, president.

Western Maine District, at Vinal Haven, November 8 and 9. Speakers will include Richard Baldwin and A. B. Phillips. Autos will meet you at the boat wharf and carry you to your stopping place and to and from meetings. This is a new place. Let everyone come and boom the work. Inform your branch president or Herbert Raymond of Vinal Haven of your intentions of going. Also what boat you will arrive on from Rockland or Stonington. You can go to North Haven or Vinal Haven by boat. In any case inform the above named men. H. A. Koehler, president.

Southern Michigan and Northern Indiana District institute of Sunday school, Religio and Woman's Auxiliary, October 17, conference October 18 and 19, in Lyon Street Church of Christ, Grand Rapids, Michigan. From Union depot take a car going north, transfer to Lyon street car, get off at Barclay. From either Grand Trunk or Interurban depots take Lyon Street car to Barclay. C. E. Buckley, Secretary, 726 West Main Street, Battle Creek, Michigan.

### Two-Day Meetings

At the Limbarker Schoolhouse in Brant, Michigan, October 11 and 12. Trains will be met at St. Charles, Friday and Saturday morning. Bring your baskets. All are invited. Matthew Umphrey, president.

### Pastoral

Dear Brethren: One year ago a system of reporting was adopted by the district conference for all the priesthood in the district. While many have observed the new require-

ments some probably have failed to understand and consequently do not report. The time has come again for reports to be sent in and we wish the brethren to note that every man holding the priesthood in any office in the district should report all items of labor as indicated on the general report blank, from July 1st to September 30th, sending the same to the secretary of the quorum to which he belongs immediately after September 30th, or if he belongs to no quorum then send to the district secretary, Elder John C. Virgin, 114 South Roane Street, Webb City, Missouri. For your encouragement the district and quorum secretaries have sent you blanks, and if you have not received one by September 30th send to the district secretary or your quorum secretary who will forward you one.

A tabulated report is made up for each quarter in which is listed all the names of the priesthood. As your reports come in the items are entered after your names, and if you fail to report, your name remains with a blank record after it. These tabulated reports are for the use of the administrative officers of the church, the district conference, and are kept as permanent records, so we urge upon the brethren the necessity of reporting fully and promptly at the end of each calendar quarter for the previous three months, neither more nor less. Let no man think his labors are not worth reporting however small they may be, or if he has done no labor he should report his circumstances.

The need and demand for gospel labor are great and we hope that every man called to labor will be aggressively active, laboring in faithfulness and wisdom in which he is assured peace and joy. Praying that the Lord's blessing may attend all.

Permanent address, 1225 West Hayward, Independence, Missouri.

CHARLES FRY, *President of District.*

This is to notify all who may be concerned that I am now permanently located at 1285 Poplar Avenue, Fresno, California. Anyone writing me will please send letters to this address. My missionary labors are to be confined mostly to the San Joaquin Valley between Modesto and Bakersfield. If any of the Saints in this locality know of an opportunity for doing some missionary work I would like to hear from them, as well as any others who care to write to me.

D. AMOS YATES.

To the Saints and Friends of the London and Chatham Districts: Having received notice from the Joint Council of my being appointed in charge of the missionary work in the above districts, I take this means of soliciting your cooperation in the work that is intrusted to us all.

Our laborers were never fewer than now, making it impossible for the missionaries to reach every place, where their services are needed; so we appeal to every local man who can spare a little time without interfering with his local duties, to push out and open up the work in the near-by places. Some of our men can give a few hours on Sunday, while others, especially those with cars, could go for the week-end.

Write and tell us what you are doing or can do.

Any of the missionaries will be pleased to help you to either start or continue the work.

We request the branch presidents of those branches, which contemplate holding a series of special meetings during the coming winter, to please notify us early in case they want the services of a missionary, and we will try to supply them, if possible.

My permanent address is Box 20, Humber Bay, Ontario.

Sincerely your brother,

JAMES PYCOCK.

### Our Departed Ones

ADAIR.—S. A. Douglas Adair was born at Woodland, Decatur County, Iowa, August 5, 1861, died September 12, 1919, at the home of his brother, Joe Adair, Leon, Iowa. Married Flora Sherrard, February 24, 1885, at Maysville, Missouri. To this union 8 children were born, 4 of whom are living: Orion B., Walter H., Mrs. Mable Cole of Wyoming, and Lester E. Also 5 brothers and 2 sisters survive him. Baptized at Davis City, Iowa, in April 1902. Brief services were held in Leon, and the funeral was held at the home of C. H. Blakesley, Lamoni, Iowa. Sermon by C. Scott. Burial in Rosehill.

JOHNSON.—Sister Augusta Johnson, whose maiden name was Larson, was born January 14, 1861, at Malmo, Sweden. Came to America when about 19 years of age. Married Alfred Lindell in 1883 and to this union 6 children were

born. Two have preceded her. Married Calvin Johnson, January 13, 1906, at Traverse City, Michigan. Baptized October 2, 1910 by W. D. Ellis, and lived a faithful, devoted Saint until death September 18, 1919, at Traverse City, Michigan. Funeral at Saints' Church in Traverse City, in charge of W. D. Ellis, September 21, 1919. Interment in Traverse City Cemetery. She leaves husband, 4 daughters and 9 grandchildren to mourn. She will be greatly missed by the Saints of the Traverse City Branch, as she was an angel of mercy among them.

## FROM HERE AND THERE

### YOUR OPPORTUNITY TO STUDY

How many times *you* have wished that you could attend Graceland, so that you might better prepare yourself for life's service! How often you have longed for the opportunity to study! Perhaps you have been denied this opportunity, or perhaps you did not take advantage of it when it came to you. It comes to you now from your own educational institution—Graceland College. You cannot afford to lay aside this great opportunity to prepare for more effective service.

What subjects do you need most—grammar, composition and rhetoric, English, mathematics, penmanship, foreign language, psychology, or public speaking? These and many more are offered you by the Extension Department of Graceland College. You will receive full credit for your work by correspondence. If you wish, you can take preparatory and academic subjects which will enable you to graduate from Graceland Academy by taking only one or two years of resident work.

Who may take these home study courses? Ministers, Religio and Sunday school workers, business men and women, EVERYONE interested in preparation for efficient service. Are you not included in this number? Write today for bulletin describing the subjects in which you are interested, addressing The President, GRACELAND COLLEGE, Lamoni, Iowa.

### CHILDREN'S HOME QUARANTINED

The first few days of September, scarlet fever developed at the Children's Home, and some six children were taken sick. The Home was immediately placed under quarantine, and the cases isolated and especial pains taken to prevent a spread in the Home. As a result no new cases have developed in the past three weeks, while those who were ill had mild attacks, and are making good recovery. One unfortunate factor is that the sickness developed the Sunday prior to the opening of schools, and as a result all of the children, with the exception of one who had not been at the Home the previous month, were placed under quarantine. However, Father and Mother Chase took immediate steps to secure the lessons day by day from the school teachers, and to see that the children held their regular classes, and studied the regular lessons, so as not to fall behind.

### BISHOP YARRINGTON ILL

Shortly after the middle of September, Elder A. J. Yarrington, who has been carrying the burden of the work of the Bishopric of the Lamoni Stake since General Conference, was taken ill, and has been placed under quarantine. We are glad to be informed that the attack was a light one and that he is making good recovery.

At a convention of the British Isles Mission Sunday school association held on August 5, attention was called to the fact that according to the constitution there was no provision for

## THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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a mission association. The consequence of this situation was the name was changed to the British Isles District Sunday School Association. Resolutions were adopted looking toward efforts to set the mailing date of the *Quarterlies* ahead so that they might be able to receive them in time for use on the date intended. We are glad to be able to assure the brethren of the British Isles as well as others that this is rapidly being accomplished and no doubt within the next two quarters the *Quarterlies* will be mailed at least six weeks before the date of the first lesson in the *Quarterly*. At their election of officers, Elder J. A. Judd was continued as superintendent and Abel Hall as secretary.

Very extensive reports of the all-day meetings held at Allendale, Gull Lake, Michigan, and Lansing, Michigan, have been received. From the items we glean that the meetings were successful and full of special interest to the local Saints especially. Elders S. W. L. Scott and F. F. Wipper of the missionary forces were in attendance. Elder G. A. Smith, president of the district, is the moving spirit in these all-day meetings, and finds his efforts in this direction especially appreciated.

### OHIO DRY CAMPAIGN

The liquor interests of Ohio have had enacted some laws which tend largely to abrogate the effect of the prohibition amendment. To counteract this, the friends of prohibition are conducting an intensive campaign to keep the State dry. We note that Brother C. W. Clark, our pastor of the First Columbus Branch, is in charge of the sixteenth ward there, and is to supply the speakers for sixteen churches every Sunday till election. The Saints of the State should be sure to go to the polls to register their votes on this important question. The liquor interests always count on a victory, because of the indifference of the dries.

# Getting What You Want

ANOTHER CHAT WITH THE MANAGER

If each of our patrons could sit beside us of a morning during the opening of the office mail and really know the situation as it is, this little message would be superfluous. But since this is impossible, we want your attention long enough to say a few things about ordering supplies.

Now the little act of ordering supplies of any kind from a publishing house is a very simple one. Anyone can do it successfully if he will observe certain little rules. They are easy to learn, often soon forgotten, but very important.

You all know that to give you the service you desire, we must have—

*Your name.* Exercise special care in writing proper names, and always give your name.

*Your post office and street address or rural delivery address.* If the latter are unnecessary, very well, but if they are, we must have them if your mail is to be delivered without delay. Only yesterday we had an order to send something to a sister in Chicago—just Chicago, mind you.

*The name of the State in which you live.* It's surprising how many leave that out. Often the postmark is blurred, and we have to imagine which of the eleven Huntsvilles (for instance) listed in the postal guide is yours. Our imagination does not set us right sometimes, and your mail goes astray or is returned to us, and you are disappointed. But we cannot write you to let you know because we did not receive your address.

*A list of what you want.* Day before yesterday we had a letter from a sister wanting "two *Quarterlies* for the third quarter, as I lost mine and want to finish the lessons," etc. Of course we could only guess at what she wanted. When we guess wrong you are disappointed.

Be careful to give the numbers and items of the articles you want. If you cannot find the catalogue numbers, give us the correct name and description.

We know you are not satisfied with our present skeleton price list, and are going to issue a complete descriptive catalogue as soon as possible. It will help you and help us.

Then there is the matter of *Quarterlies* for

Sunday schools and Religios. These are usually ordered by the secretary of the school or society. That is the correct procedure, but that secretary must keep us informed of any change in address or change in office. Many times we get complaints that certain *Quarterlies* have not been received, when investigation shows they were sent to the old address, we not having been informed of the change. Moreover, all *Quarterlies* should be ordered at least a month in advance of the mailing date. This is second-class mail and is often sidetracked or miscarried, and arrives at destination only after long delays.

One secretary sent in a large order with no address. We sent them in care of her employer, on whose stationery she wrote. There was not time to wait. Well, it took three telegrams and about as many weeks, with a number of letters and a lot of time and worry to get that straightened out. Keep us informed as to any change that will in any way affect the receipt of your supplies, so that we may give the service you desire.

Our object in taking the space for all this is simply that you may understand the importance of attending to the little things. It is not at all difficult. We are not asking that you spend any extra hours in being over-careful, but we do plead for the work's sake and for your sake, that you be as careful as possible in stating what you want, then expect us to do our part. We are very anxious to reduce our causes of complaints to the smallest possible minimum. You should be able to order what you want and be sure of getting it promptly. It is our first aim to make that possible.

When you want to order supplies about which you are not sure, tell us your needs and we will let you know what is to be had in that line. True service is our ideal, and if we may count on your cooperation, we think our publishing house will become of great value to you in many ways, not only in promptly filling orders for what is in stock, but in constantly adding those things you will need in your work.

J. A. Koehler

HERALD PUBLISHING HOUSE  
Lamoni, Iowa.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, October 8, 1919

Number 41

## EDITORIAL DEPARTMENT

### HAS THE WORLD GONE MAD?

Events are happening in the world that cause grave anxiety and apprehension. A gentleman who has spent some time in the East in touch with educated and thoughtful men, particularly at a big university club, says that a very common remark to drop from the lips of brainy university men is simply this: "What in hell are we coming to anyway?" The language may not be scholastic—we quote it verbatim so that it may not lose any of its sulphuric directness and force. Others remark in more tempered language that they fear civilization is breaking up.

A chill seems to be running up the spine of the civilized world. No man knows where the next awful and unexpected departure from ordered and sane ways may occur. As an example: Sunday, September 28, the writer spent the day with the Saints of Omaha. Sunday evening, while we in the little church were singing, "A calm and gentle quiet reigns to-night," or some similar hymn, quite appropriate to the feeling among the little flock of Saints, the city about us was convulsed with a reign of lawlessness and terror.

A negro who was supposed to be guilty of the "usual crime" against white womanhood had been confined in the new court house building for safety. For hours an enraged mob battled for possession of this negro. Finally with utter disregard for human life they set fire to the courthouse endangering hundreds of deputies, policemen, and prisoners—the jail being on the fifth floor of the courthouse.

Ultimately they secured the negro and hanged him; but not until a horrible thing had happened.

The mayor of the city appeared and begged that law and order might have their sway. With insane fury the mob siezed him, threw a rope about his neck and hanged him to a trolley pole. He was twice cut down by the police, and was finally rescued, but very nearly died as a result of his injuries.

That the chief executive of one of our greatest cities should encounter such treatment while in the very act of performing his plain duty is appalling. During the great war unctuously we took to our-

selves the thought that ferocity in this twentieth century was purely Germanic. It is time we awoke and cast off that cloak God told us a generation ago that we little knew the hearts of men in our own land. Clearly there is no atrocity that has ever been committed in any land or time that may not be repeated of pious hypocrisy. at this late day—and

## It Is Written

*Bring ye all the tithes into the storehouse, . . . and prove me . . . , saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

*For this reason the Bishopric advocate for 1919*

**EVERY MEMBER A TITHE PAYER**

in America, or any other of the "civilized" nations.

Some will say, "But why ask good white men to sacrifice their lives in defense of a dirty negro guilty of an awful crime?" But the mayor and police were doing their simple duty. They were not defending a negro—they were defending the right of every man to trial by jury. Men struggled for centuries to secure that right. Thousands of men died for it. If one man is not sure of that right to-day, no man is. And the very event chronicled above proves that point. The same senseless lynch law that executed the negro without jury trial also hanged the chief executive of the city in the very shadow of the building where even-handed justice is supposed to sit—and his crime was that he pled for an orderly execution of the law.

This is but one incident. It impressed us particularly because we happened to be in the city at the

time. What happened in Omaha may happen anywhere. Not the same thing in detail, perhaps, but something similiar, for no one can predict what will happen next. The prevalence of lawless disorder is but one of the sinister manifestations of the day. The steadily growing preparation for bitter warfare between organized forces within society is another.

As we write, Great Britain is in the midst of a rail-strike which threatens starvation to her people. The common citizen is caught between labor and capital in this war which breaks out now here now there, in Petrograd, in London, in Boston. He has no right that he can stand upon. Neither party to the conflict considers him or his foolish pleading that he has certain rights under constitutional law. Constitutional law is becoming a joke. His babies may starve, his daughter fall to the mob while the police make war elsewhere or themselves go on strike. There seems no remedy or redress.

We have always believed in the fundamental right of labor to organize. Indeed, labor has no choice but to organize. In the struggle between labor and capital our sympathy has been with labor; for labor represents humanity—flesh and blood. But all that does not blind us to the fact that labor may become obsessed with the madness that seems to be prevalent.

Those who have power to-day use it to the limit—and in most instances for entirely selfish ends. It is quite possible that the vast power now falling into the hands of organized labor may become a menace rather than a blessing. It may be used to destroy constitutional government. The will of the majority may quite easily be set aside by the will of a well organized class. In any event the struggle is becoming more than anything that was foreseen when we argued for the right to strike—it is war, war within society—civil war. And the ordinary citizen does not know when it will hit him and his home and his family just as ruthlessly as war hit the Belgian family when Germany began her rush toward Paris.

From a worldly standpoint the outlook is ominous. As a church we have foreseen these things, even if we have been slow to prepare. Tradition might lead us to exaggerate the seriousness—but now we observe university men shaking their heads and voicing the question, that we have quoted—and university men are supposed to have no prejudices, no superstitions, and few religious traditions. Hope is found only in the promises of our Lord and Master who so faithfully predicted these things, that at the last he will come to reign over his own kingdom and usher in an era of justice, order, and righteousness.

ELBERT A. SMITH.

## **FOREIGN APPOINTMENTS AND PASSPORTS**

Not all the difficulties to be encountered in going abroad were foreseen by the members of the Joint Council of Presidency, Twelve, and Bishopric last spring in making the appointments for foreign mission and church work, but evidences of these difficulties were not long in forthcoming. Some account of these difficulties and the efforts entailed thereby will doubtless be of interest to the members of the church who are alert to the developments.

It will be remembered that several foreign appointments were made as a move, it is hoped, towards taking advantage of the opportunities for missionary work following the close of the great war. Brother Passman and wife were appointed to Palestine, as the nucleus of a group it is hoped to have at work in due time. Brother Karlstrom and wife were appointed to the South Sea Islands. Brother and Sister Jacob Halb were appointed to Switzerland to assist in developing the work started there by Brother and Sister Roos. Besides this, Brethren Rushton and Hanson of the Twelve were by the Presidency asked to go to Australia and New Zealand, going by way of the South Sea Islands and returning by way of Samoa and Hawaii Territory.

One of the first problems was transportation. Prewar schedules have not been resumed. Sailings are irregular and uncertain. Bookings can be had only on evidence of satisfactory arrangements for passports, etc. Tentative bookings for passage were, however, duly made by all the brethren, and the details of securing passports were entered upon by the persons concerned, through the usual channels, though this entailed quite a bit of official correspondence, certification, and other work. These details, however, are usual in cases of foreign travel, though, of course, the war condition had made many details and requirements rigid and demanded the observance of punctilio sometimes slighted in times of peace. In all cases the necessary passports were secured, but in seeking the necessary visas some unlooked for complications arose which affected the appointments to Palestine and to Australasia. Communications by wire and letter from Brother Passman, who had gone to New York, indicated that special procedure was demanded in all cases where missionaries or church workers expected to go to any of the British provinces. On receipt of Brother Passman's communication, I wired the British Embassy at Washington saying we wished permission for Mr. Passman and wife to enter Palestine in the interests of our work there. In reply to this telegram, the following was received, dated at the "British Embassy, Washington, August 19, 1919":

We are in receipt of your telegram of 18th August regarding your desire to send missionaries to Palestine, and I would state in reply that the general question of admitting missionaries to Palestine is now under consideration by the authorities in England, and it is not possible for us to give permission for the present. Meanwhile, you might furnish this Embassy with full particulars as to the nature of your organization and the work which it carried on previous to the war in Palestine.

This communication was signed by the secretary of the Embassy.

This indicated the advisability of going to Washington to get in personal touch with the British Embassy, and I was fortified in this decision by rather rapid developments of the cases of Brethren Rushton and Hanson, from whom I received wires saying it was necessary for the Presidency to secure permission from the British Embassy for them to enter Australia or New Zealand. I then sent another wire to the British Embassy, saying these men were supervising officers of missionary work, and that their travels in Australia would probably occupy two years or less, and asked the necessary permission. From the Embassy the following reply by wire was received, dated August 26:

Regret we have no authority to let your delegates go at present. They must apply for permission under ordinary missionary procedure, for which purpose we send forms by mail. Permission may take several weeks to obtain.

The last sentence of this telegram was responsible for a telegram I sent a couple of days later to Brother Rushton. On the 28th, he wired me as follows, from Los Angeles:

"If any doubt regarding permission, cancel steamship berths at once, otherwise forfeit money for passage."

They had secured passage on a boat to sail September 1. To his telegram I replied by wire as follows: "Securing permission by September 1st doubtful. Suggest cancelling berths."

I felt at the time of sending this that the element of delay in securing permission was likely to be so large that it would be best to wait further information before sailing.

A telegram sent by Brother Rushton on the 29th did not reach me, for I was enroute to Washington, and though delayed, was not delivered in Washington where addressed, and mail copy reached me too late to act on it. In that telegram he said they would secure visa of French Consul at San Francisco and proceed to Papeete and there await receipt of British permission. This decision may result in a rather long wait at Papeete.

I reached Washington on Monday, September 1, having spent Sunday, the 31st, with the Saints in Brooklyn, speaking to a small number in the morning. Most of the Saints were at Scranton attending district conference.

Labor Day is observed in Washington as a holiday and most offices were closed; but I found the British Embassy open and secured information which caused me to wire Brother Passman at New York to join me in Washington. I felt that there would be advantage in having him personally meet the representatives of the Embassy. He came and we began the necessary process of "red tape" following. In each individual case application must be made on furnished form. This "form" will be of interest. It reads: "Form of Application to be Filled in by Persons Other than British Subjects desiring to undertake Missionary or Educational work in India" [or other provinces of Great Britain except Canada]. The form was by error made out to include India only, but the form covers all other provinces as well. Below the foregoing heading occur the following "notes."

1. Owing to circumstances arising out of the war, persons other than British subjects who are desirous of proceeding to British India to undertake missionary or educational work, are required to obtain permission from the Indian authorities to enable them to enter on such work.

2. Application for the permission should be made on the Form below, which, when completed and signed, including the Declaration overleaf, should be sent to His British Majesty's Representative in the country in which the applicant resides.

3. A Married woman, accompanying her husband, should use a separate form.

4. His Britannic Majesty's Representative will cause the Applicant to be notified as soon as the desired permission has been obtained, but some time will necessarily be occupied by the communications with the Indian Authorities.

5. Arrangements for the journey to India should not be made until permission has been received.

In cases where application is for permission to enter Palestine it is the authorities (military) of Egypt whose consent must be obtained, the channel being through the Embassy to London, from London to Cairo, from Cairo to London, from London to the Embassy, etc. The channel in the Australia cases will be, Embassy to London, London to Sydney, Sydney to London, London to Embassy, Embassy to First Presidency, First Presidency to Brethren Rushton and Hanson.

Information must, according to the "form" be given in the following items: Name in full; parentage, that is, father's name in full, mother's (maiden) name in full; present address; date of birth; place and country of birth; nationality; whether holder of passport from his government; if male, whether applicant has served in the armed forces of his country, and if so, how long; whether previously in the country to which it is desired to go, and if so, places of residence, with dates, name of mission or school where applicant will work; place and province where it is desired to work; names and addresses of three persons who will fur-

nish information as to applicant, if applied to. Then follows a "declaration": "I hereby undertake to do nothing contrary to, or in diminution of, the authority of Government as by law established in British India" [or other province], and place for signature follows.

This form must be filled out in triplicate, and filed together with certificate from the head of the society with which the individual is connected. These forms were at once sent to Brethren Rushton and Hanson, and Brother and Sister Passman filled out theirs, which I duly filed together with letter of certification. These details took several days in the working out. The applications all duly filed, etc., we were told that returns thereon could not be expected under three months, with the probability that it would take longer, and that in case of Palestine there was a probability that the permission would be denied, though it is in our favor that we were active in Palestine before the war.

It is probable that at least one reason underlying the rules of the British Government in these matters is the desire to guard against German propaganda. It will be noted that the restrictions cover educational as well as religious workers, and in the case of Palestine, permission may be denied all societies, who were not there previously to the war. The outcome, of course, is of great interest to us.

It is not unlikely, too, that in this case as in several others, we have been made the victims of the usual confusion in the minds of many between us and the Utah organizations, and this necessitates still further action. Fortunately, our work in this direction is made easier, because of my previous visits to Washington, when situations growing out of this confusion made it necessary to make this distinction clear to several of the European governments. This matter is being followed up.

In the case of Brother and Sister Passman, seeing the likely delay in securing the permission, I decided to advise them to proceed on their journey as far as Basle, Switzerland, and there join forces with Brethren Roos and Halb, and work there till permitted entrance to Palestine. This necessitated securing amendments to their passports to include Switzerland, which was done, and they expected to leave New York on the 17th, but were compelled to change to the 2d of October.

Up until I left Washington on the 18th of September, I was in more or less regular touch with the British Embassy, having my last interview with the secretary on the morning of the day I left, in which interview I secured information valuable to us, which will be followed up.

The "between-times" were used to advantage, securing information from several quarters, some of

which will later be presented to the Saints at large. I secured and read while there much literature on the Indian questions, had interviews with committeemen and department men, and bureau men, on this and other subjects of interest and value to the church. Incidentally, I improved the opportunity on a few occasions to hear the Senate on the Treaty consideration, though I was compelled to leave about the time the debate was well started.

The kind of work I was doing in Washington, is not spectacular, and much of it may appear unnecessary to many of the church members, and much less desirable than attending conferences; but it is of great importance, and the personal contact is at times necessary. Even office men have their functions and may be useful, if not valuable. So I have not hesitated to use my judgment on the work to be done there and to spend the time necessary to do it, knowing its important bearings on the work of the church, and having my chief interest and objective centered in the welfare of the church. To make my last trip to Washington, I was compelled to change plans I had tentatively made to attend several district conferences, and changed the plans only because I felt it wise and necessary. Without doubt good could have been accomplished in attending the conferences, but the emergency had to be met.

Of my experiences in meeting with the Saints at Brooklyn, Philadelphia, and Washington, I shall write in another column.

FREDERICK M. SMITH.

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### EXISTING TREATIES FOR PEACE

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*The Commoner* for August, 1919, contains an able article by James Brown Scott, on "Treaties for the advancement of peace," giving a list of thirty treaties signed by the United States in the fall of 1914 alone. And of these, twenty-eight treaties were ratified by the Senate of the United States in the fall of that same year. All of these treaties provide for a submission of all questions for investigation and for most questions to arbitration. The important features are declared to be substantially the same in each of these treaties.

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Would the birth of Jesus, the character of Jesus, have been possible unless there had been the virginal and expectant soul of such a woman as Mary, ready to welcome his coming with her song? "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." Does not the advent of a higher manhood always wait for the hope and longing of a nobler womanhood?—Henry Van Dyke in *Out of Doors in the Holy Land*, page 39.

## ORIGINAL ARTICLES

### *It Is Written*

In connection with the work of teaching the law of tithing and receiving the tithes of the membership, we hear and read many testimonies of how the Lord blesses those, who earnestly endeavor to live by every word that God has given for the direction and benefit of his believing children. Occasionally, however, are cited instances wherein the expected blessings do not follow and disappointment and discouragement are expressed as a result. The following cases are illustrative of the latter experiences:

Brother A states that while he put forth an earnest effort to comply with the tithing law, his business went down and threatened to prove a failure, but became quite profitable as soon as he ceased to pay his tithing.

Brother B, his neighbor, highly resolves to tithe a certain branch of his business and while he does so the profits decrease thereon and he is confronted with failure in this portion of his business.

In analysing such experiences it is well to bear in mind the following principles:

#### BROTHER A

1. God requires that man observe not only the letter of the law, but the spirit of the law also.
2. If the mere act of tithing the profits of the business would insure greater financial returns, all shrew business men would pay tithing.
3. God has not promised to bestow his richest blessings upon those who run well for a season. On the other hand we are admonished not to become weary in well doing for in due season we shall reap, if we faint not.
4. Neither are the blessings of God promised upon the payment of tithing alone. Jesus said to the Pharisees, "Ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done and not to leave the others undone."
5. "Teach them to observe all things whatsoever I have commanded you."
6. "I, the Lord, am bound when ye do what I say, but when ye do not what I say ye have no promise."

In the case of Brother A it would be unfair for us to try to point out his failures to keep the whole law, which resulted in the blessings being withheld.

Throughout the scriptures, however, we are assured that full and continued obedience to his laws brings to us the favor and protection of God and the granting of that which is for our best good.

#### BROTHER B

1. The foregoing principles may also be applied in an analysis of Brother B's experience.
2. In addition it is interesting to note that the promises made in Malachi were based upon the bringing in of, not a portion, but "all the tithes into the storehouse."
3. If the other branches of Brother B's business yielded profits, tithing should also have been paid thereon. The payment of tithing should not be treated as an experiment to see whether God will bless that portion of the business which is tithed, above that portion that is not being tithed.
4. Surely God is not pleased with an effort towards a partial obedience on the part of one who knows his will. Latter Day Saints would not think of repenting in part, nor being partly baptized, so why expect the blessings of heaven to follow a partial application of the principle of tithing?

"The promises of God standeth sure," briefly sums up the entire matter. So we may safely teach mankind to observe "all things" whatsoever God has commanded with the full assurance that the promised blessings will follow complete and continued obedience.

Tithing is a part of Christ's law governing temporalities and a proper observance thereof brings the sweet consciousness of having done that which God has commanded and makes us "laborers together with God" in carrying on the gospel work unto the blessing of mankind, spiritually and temporally.

BENJAMIN R. MCGUIRE.

*Presiding Bishop.*

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### AFTER DEATH, A SURE RESURRECTION

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(Funeral Sermon of Heman C. Smith. By Elder Joseph Luff.)

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." —2 Timothy 4: 6-8.

The 27th verse of the 9th chapter of the Hebrew letter reads:

"It is appointed unto men once to die, but after this the judgment."

Lastly I turn to the words that are to be found in the 26th chapter of the Acts of the Apostles, the 8th verse:

"Why should it be thought a thing incredible with you, that God should raise the dead?"

Before proceeding further I wish to ask Brother Rushton to read the testimonial authorized by action of the General Conference to be prepared by a committee, and which was afterwards adopted by the body, in relation to our departed brother, and containing an obituary:

*To the General Conference; Greeting:* Pursuant to the action of the General Conference, April 18, 1919, we the undersigned, as your committee, herewith present the following letter of condolence and sympathy in reference to the death of Elder Heman C. Smith, the Church Historian:

Heman C. Smith was the third son of Spencer and Anna C. Wight-Smith. He was born September 27, 1850, near Fredericksburgh, Texas. He was baptized on the 7th of October, 1862, by William H. Kelley. Confirmed the following day by Elders W. W. Blair and James Blakeslee. On the 14th of March, 1874, was ordained to the office of elder and immediately entered the ministerial field as an appointee of the district. In the autumn of that year, was selected by Joseph R. Lambert, of the Twelve, as his colaborer. In 1876 our brother was ordained to the office of seventy under the hands of James Caffall. In 1885 was ordained one of the presidents of the quorums of seventy. On March 30, 1888, he was ordained an apostle in which office he served until April 19, 1909, when he was released from active duty in the Quorum of Twelve to devote himself exclusively to the work of Church Historian. On June 2, 1886, he married Vida E. Smith, oldest daughter of Alexander H. Smith, to whom four children were born, one son, Hale; three daughters, Inez, Erlita, and Beth, the latter preceding him to the better land in 1914.

Our brother has been engaged practically all of his life in church work, traveling extensively as a missionary in the United States. As an apostle he has been in charge of many fields, including the European Mission over which he presided during 1897 in company with Elder F. G. Pitt. In all of these duties his work has been characterized by a thoroughness and care for which he became known throughout the entire church. Since 1897 he occupied in the office of Historian and has displayed a remarkable devotion and efficiency in this department, his ability being recognized not only in the circles of the church but by several State and national historical societies of which he was an honored member. He also was a member of the Board of Trustees of the Children's Home of which he had been the first president, and always an enthusiastic worker in the interests of that institution. Besides these varied activities he was a member of the city council of Lamoni, Iowa.

His health which had been extraordinarily robust until about a year ago, when it began to fail, did not keep him from his customary steady and faithful work and his report to this conference reveals the wide and intense interest he showed in the events which could in anywise affect our organization. His collapse came in almost tragic suddenness, and on the date of our assembly in General Conference a gloom settled upon all as the news of our brother's serious illness became known. Each day the bulletins issued by his friend and colaborer of many years, Doctor Joseph Luff, were listened to with grave anxiety, hoping against hope for good news of his improvement. However, last night the news of his passing became known. He died at the Independence Sanitarium surrounded by the members of his family as the light of the westing sun went out.

In the death of Brother Heman C. Smith the church has

lost one of her most stalwart and honored sons, a powerful and fearless protagonist, an eloquent and powerful preacher, a writer and author whose works have become standard texts to the ministry. Not only has he been a prolific contributor to our church papers, and produced many tracts, for many years being the editor of the *Journal of History*, contributing many articles to encyclopedias, magazines, and papers, he found time to produce several controversial books dealing with the differences between the organizations growing out of the latter-day work. However, he probably produced his most enduring work in collaboration with the late President Joseph Smith in the several volumes of church history which are a testimony to the thoroughness and completeness of his analytical processes.

As a man our brother was an example of that type peculiar to the latter-day work. He had strong convictions, a comprehensive mind, a clear logical method of reasoning; and while denied the peculiar grace of an academic training, nevertheless evidenced a vast fund of knowledge, a mental poise, and brought to bear upon all features of his work the splendid training and a minutiae of information which witnessed to his untiring zeal in his work.

Outwardly he seemed to be rather insulated in his life, not easy of approach, but to those who knew him, a tender heart, a real sense of brotherhood and a wide sympathy were wrapped up in his life. He had splendid judgment and balance by which he won the confidence of those who were associated with him either officially or personally. In conference sessions and in quorum work he proved himself a master in debate. In the many conflicts in which our church legislation has been evolved, and inevitable to the church progress, our brother was for many years one of the most impressive and influential of her illustrious leaders. In this connection we mention his contributions to the statutes of our ecclesiastical code; for he held the position as secretary of the Quorum of Twelve for many years, and the different records bear witness to the mind and power of our brother's association with that work.

In his family life, which was largely hidden from the public gaze, there was wrapped up an idyll in which the strong passion for his home and wife and children assumed the sacredness of worship. He loved deeply and reverently that little circle and found therein amid the fret and tempest of official life his shrine of abiding pleasure and solace in a very real sense. It may be well said of him that home and church made the polar extremes of his life and work.

In his death the church has lost a worthy champion whose life was dedicated to the defense of her fair name and the advancement of her highest and best interests. Without compromise he stood for what he believed to be right; he made no apologies for any results which might have been developed in his straightforward course to that objective. He temporized with no devices nor expedience in his endeavors to define the ideals, to outline the policy, and to build up that kingdom which he believed was of God. Today the community, the church, and the home are poorer, inestimably so, in this irreparable loss of brother, minister, and friend; and while reverently bowing to this manifestation of the divine will, believing in the inscrutable wisdom of Him who doeth all things well, in whose unfathomable love all of us hope and trust, we join with the grief-stricken family in deepest sympathy, earnestly praying that God will sustain and comfort all in this sad hour.

May the glad hope of the gospel which our brother so strongly believed, so ably advocated, light up the dark valley of shadows through which they pass and bring to them the solace which they need.

On behalf of the general church,

JOHN W. RUSHTON,  
T. W. WILLIAMS,  
J. W. DAVIS,

Committee.

LAMONI, IOWA, April 18, 1919.

This presents in better form than any statements of mine could have done, an obituary, and an expression in testimonial from the church; and I want to say to you, to those who may not have been present at the time of its adoption by the body, that it does not express merely a desire to observe a customary formula, but was a spontaneous outburst of the conference heart, and I shall try to-day to avoid as much as possible any personal reference further to my brother and his virtues. First, for the reason that I knew the man. I knew him well. And could I consult him to-day I am certain that it would be his desire that I should refrain from any unnecessary reference to him personally, or in eulogy of his character or work, and confine myself to the presentation of that which might better contribute to the anchorage of the hopes of the children of men and to rivet their faith in the mission of Jesus Christ. And second, for the reason that I desire to keep under control as nearly as I can, my emotions.

A certain king, of whom you have read in the book of Chronicles, received boastful communication from another king at one time, to the effect that on the morrow his territory and kingdom would be invaded, and predicting the desolation and fall and the entire subjugation of his territory. The king sent back this answer: "Tell him, 'Let not him that girdeth on his harness boast himself as he that putteth it off.'"

Solomon, who is accounted as a wise man, has written, and it is here recorded that "It is better to go to the house of mourning, than to go to the house of feasting," and the day of a man's death is better than the day of his birth.

Away down in Texas, sixty-nine years ago, or thereabouts, a little habitation rang with the joyous sound: "A man child is born." And I think I see the mother in that home, as that child nestled in her arms and was pressed to her bosom, breathing out a prayer, as she thought with feelings of suspense of what the future might mean for her boy, that the Infinite God would take such interest in him as to preserve him and his character, and direct him in usefulness that would make for his peace with God, and the good of humanity. To-day my ears catch the sound that I think is resounding and reverberating through the chambers, and the corridors of a place that we call paradise, and it runs to this effect: "A man has graduated, has received his diploma, has been promoted, and with that as a passport has been admitted into our elysium. The har-

ness has been put off. The probation is ended. The fight has been fought. The course has been finished. The faith intrusted to the man has been kept. Hosanna, Hosanna, to the name of the Lord." That mother's prayer is answered.

But in order that this might happen, what confronts us here now has also to happen. I look upon the beautiful flowers that express so much, being placed where they are to-day, and as I catch the fragrance and behold the beauty, I am solemnly reminded that in order for these to be here to-day something had to die. I take the ear of corn in my hand and view it with admiration and wonder, but in order for this to have existence, something had to die. And I look and turn my eyes where I may, there comes the echo and the re-echo of that same thought in its repetition.

One of the poets has said:

Look nature through: 'Tis revolution all;  
All change; no death. Day follows night, and night  
The dying day: Stars rise and set and rise.  
Earth takes the example. See the summer gay  
With her green chaplet and ambrosial flowers,  
Droops into pallid Autumn: Winter gray—  
Horrid with frost and turbulent with storm,  
Blows Autumn and its golden fruits away,  
Then melts into the Spring: Soft Spring, with breath  
Favonian, from warm chambers of the south  
Recalls the first. All to re-flourish, fades;  
As in a wheel, all sinks, to reascend;  
Emblems of man, who passes, not expires.

Again he says:

And can it be  
Matter immortal, and shall Spirit die?  
Above the nobler shall less nobler rise?  
Shall man alone, for whom all else revives,  
No resurrection know? Shall man alone—  
Imperial man! be sown in barren ground,  
Less privileged than grain on which he feeds?

The language of one portion of my text says: "It is appointed unto man once to die." Don't make a mistake. *Once*. Once to die. Not twice. This is the divine appointment. If he dies more than once that is his fault. So far as the appointment of God goes, it is that he shall die only once. Do you remember, or ever stop to think, that because of that appointment for you, and that appointment for our departed brother, and that appointment for me, Jesus said to God thousands of years ago: "Put me down under the same appointment." That is why he came, and why he died. Did you ever stop to think about that?

I may here call your attention to the statement to be found in the Book of Mormon. I think in Third Nephi. When he was leaving those whom he had made his apostles, Jesus turned to them and said: "Behold I have given unto you my gospel, and this is the gospel that I have given unto you. That I came unto this world to do the will of my Father

which sent me. And this is the will of my Father that sent me, that I should be lifted up on the cross. And that after I had been lifted up on the cross I should draw all men unto me."

You and I have been appointed unto death, and all that was implied as a consequence of that appointment was in the mind and conception of Jesus Christ when he had it arranged with his Father, that he should be put upon the same level. You know when he talked with his disciples on this earth as recorded in the 6th chapter of John, he wanted them to understand something in regard to this, and he told them that except they ate his flesh and drank his blood they could not have his life in them, and they said, "This is an hard saying. I can not listen any more," and some turned and left. And turning to Peter and others he said: "Will you go also, because you do not understand me fully?" Peter answered: "To whom shall we go? Thou hast the words of eternal life, and we know and are sure that thou art the Christ, the Son of the living God."

Jesus said, "I am the bread that came down from heaven." Understand that this body you are thinking about, that was born in the womb of the virgin, never came down from heaven. "I am the bread which came down from heaven, that a man may eat thereof and not die."

Turning now to the tenth chapter of the Hebrew letter, we find that Jesus said: "Lo, I come (in the volume of the book it is written of me), to do thy will, O God."

In the Book of Mormon as I have shown, an announcement is made as to what was the will of God as he understood it beforehand, and you know, that it was impossible for him to have performed that part of the will of God referred to in my recital from the Book of Mormon, as he was when he came down from heaven. He brought nothing from heaven that could be nailed to the cross. Therefore, for this reason he said, "A body hast thou prepared me."

I do not know what that "volume" is that he thus referred to when he said "in the volume of the book it is written of me," but over in the Book of Revelation, the 13th chapter, there is a mention of some events to transpire in latter years in connection with which it is said that people should follow after a certain power. All would do so except those whose names were written in the Book of Life, of the Lamb slain from the foundation of the world.

I think that must be the Book which was in the beginning written when God and Jesus together planned the program of Christ's missionary service in the interests of human redemption, Jesus knew its contents and here implied his readiness to meet

all its requirements. Let a body that can die be prepared for me, and I will discharge all its obligations in such a way that men who are appointed unto death shall have hope—a hope that shall anchor the soul and stay it in the hour of dissolution with the knowledge that this thing called death is only an incident connected with the life program, and need not be feared.

Do you understand what Paul meant in his writing further in the Hebrew letter when he said, because of this, or "for as much as the children were made partakers of flesh and blood (and necessarily must come under this appointment—once to die) he himself likewise took part of the same." What for? That through death—"through death"—he might destroy him that had the power of death, . . . and deliver them who through fear of death were all their lifetime subject to bondage."

O blessed be the name of that matchless One, who, out of consideration of conditions such as confront us to-day, said in the beginning: Put me under the same rule, that by reason of my voluntarily undertaking it and abiding its necessities, I may dissolve the world's gloom, and lift mankind into a condition of joyous hope that would otherwise have been impossible for them.

He took on him the nature of Abraham, and as he took that nature he must come under the appointments of the law of that nature, and he took it for at least a threefold purpose:

First, that he might fulfill the law that related to the sacrificial obligations men were under by reason of the sin that had entered into the world.

Second, that he might demonstrate in the flesh the power of that gospel he came to teach, and leave flesh without any excuse; in that what it had done for him it could do for them.

And thirdly, that as man was appointed once to die he might pass under the conditions of this appointment, and by reason of his going as they were required to go, and arising therefrom, he might bring forth the evidence of his conquest, and by holding in his hand the keys of death and hell thereafter, he might thus banish forever their fear of death. That they might know that these keys were thereafter to be in the hands of their friend, hence there was nothing to fear, for as he said: "I am he that openeth, and no man shutteth; and shutteth and no man openeth." I have wrested the keys from your enemy, and in the hands of your friend they will remain evermore. Every door that I open as a consequence is for you to enter in; every joy that is to be unfolded, every glory that is to be exhibited is to be with a view to your participating and partaking under the provisions that I have made, and death is but the corridor through which you pass to heaven.

I fancied as I lay upon my bed last night, that I could see my Brother Heman, shaking hands with Jesus and Alexander and Joseph and some of the others. I almost envied him the enjoyment of the privilege without me. I wished in my heart, that I might be assured of the privilege that it seemed to me he was enjoying. It is appointed unto men once to die; and if we have the right view of the lesson of Jesus Christ, and the gospel that has come to us, we are justified in believing the words of the wise man, that it is better to go to the house of mourning than to the house of feasting. Better the day of a man's death than the day of his birth. The harness is laid down. Calculation and speculation and apprehension are ended, and the fruition of straggling hope is his.

The testimony left by our brother gives evidence to us that the promises were his by title and are being realized. His last words were in reference to his work. He wished to know, if he ought to make a later report to conference, and he seemed to be mentally engrossed with the obligations of his office and with the ambition to discharge them worthily.

I remember thirty-nine years ago, when in association with him we traveled over what was then the Indian Territory, now Oklahoma, and some of the things that transpired in connection. With food at times unfit to eat, and many times getting our meals by picking the berries out in the woods, yet without a word of complaint, without anything to indicate that he was unwilling to undergo any inconvenience, that he might carry forward the work intrusted to him, he cheerfully executed his mission, and labored to bless everybody. I can almost hear his voice now ringing in my ears, as when the people met to hear him sounding the message of this blessed gospel. Willing to sacrifice all of life's luxuries and even comforts or necessities, that he might give to others the benefit of that which was in his possession—the truth of God. Surely the Spirit of the Master actuated him, and to me he was an exemplary companion, the influence of whose life will remain co-equal with memory.

I remember once years ago when in the town of Kirtland, things pressed upon our minds with reference to the church and the duties our position in the Quorum of Twelve imposed upon us, how he and I, burdened with thought retired alone to an upper chamber. I will never forget how he poured out his soul that day. "O Lord, is there anything in me that needs changing: is there anything I have left undone? Is there anything, O Lord, that I should revise in my course, to put me in a position where I may be entitled to that greater measure of light that seems to be demanded to meet the issues crowding upon the Church?"

It was the burden he felt upon him to properly present the gospel, and represent God in the Church, and it showed the spirit of the man, the disposition of the man and his concept of his mission in life. I have often looked upon his strong form and wished that I might be as strong; little thinking it would fall to my lot, as it does to-day, to speak at the funeral of the man I so loved.

In regard to the hope that he extended to men, of the future life, often have I heard him speaking from texts that gave suggestions along that line to me. Not that he presented them in the exact form that I do, but his sentences were sermons in themselves often, and were like seed-truths that bore fruit within me. And the resurrection of the dead—so mysterious without light, was cleared and made more comprehensive by the aid of the expressions that fell from his lips as a result of his study and inspiration. Often I had asked, How can it be?

A few years ago our church purchased ground for a graveyard in Independence. I had purchased elsewhere, years before, a large lot and had allowed a dozen persons—Saints—to be buried in it, and I was anxious that all should be removed to the new cemetery, and so I engaged a man to exhume the bodies, and out of probably half a dozen of the bodies that had been buried there, there was not matter enough left to fill a fire shovel. As I saw these men at work transferring those remains, I thought, "O God, this resurrection of the dead! Is it a fact? These bodies have disintegrated, dissolved, and gone to the elements again. Can it be?" But the help I obtained from this man and others has with further inspiration brought me out of my former dilemma, and it no longer taxes my reason or faith.

The Scriptures declare that "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made," and I see Jesus in my imagination, in association with the Father, looking out upon the chaotic condition before him, and the darkness that covered the face of the deep, and I hear his command: "Let there be light," and light appeared. What was necessary in the way of chemical combinations of atoms or elements in order to produce what that meant I do not know, but accepting the word as true, the evidence that confronts me to-day proves that the results materialized, and whatever that combination was, whatever was necessary, in that association that was demanded occurred, and at his bidding there was light.

I hear that voice again saying: "Let the earth bring forth of its kind, and let the sea produce, and let this or that in its own place become fruitful," and I see a condition beginning and continuing until this world is teeming with animate beings. And in

these facts I discern that God means something that answers all the requirements of the resurrection. It is no more surprising that man should live again than that he ever lived at all. Not a bit more. God, whether alone, or as "manifest in flesh," means the creation, and also the "resurrection and the life."

If you remember the occurrence as told in John, 11th chapter, when Jesus approaching the grave of Lazarus was addressed in words that indicated strong anxiety by Martha, and he said, Why Martha, "thy brother shall rise again." "I know," she said, "he will rise again . . . at the last day. But, Oh! I think I hear him saying:

"Martha, will I ever be able to make you understand? Will the world ever learn the lesson I am here to teach. *I am Immanuel*. "I am the resurrection and the life, he that believeth on me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." It is not a question of to-morrow or the next day, or the last day. Martha, it depends on me. I am all that you are looking for, it depends on me and my Father. And I am here, I am the resurrection. I am he that spoke all life forms into existence.

He started to give that ocular demonstration, and commanded that they take away the stone from the grave. Then she said, "O Jesus, he has been dead four days; don't you know that decomposition has set in? Don't you know that his remains are now offensive?"

Then he gave her such a look, and said, "Martha, can you not comprehend?" What matters that to the Creator—the Christ of the universe, that gave Lazarus his first breath of life—his entire being. What if the elements there gathered together be scattered, gas to gas, atom to atom, element to element, what matters it? Think of me as Immanuel. God with us.

Then he cried out: "Lazarus, come forth!" And he that was dead and clothed in his grave clothes, stepped out. It was simply a God revelation.

Did you ever stop to think of the miracle recorded in the Scriptures where the disciples came and said, "Jesus, look upon this great multitude. They are hungry. Send them home." But Jesus said: "No, feed them." "But," they said, "we have nothing here, but just five loaves, and two fishes. That would not feed twenty, and there are five thousand of them, besides women and children, probably twelve thousand people." He simply said, "Let them sit down," and they sat down, and they brought the basket with five loaves and two fishes, and he blessed them. "Now," he said, "give these to the multitude." And when the feast was all over they gathered up probably twelve times as much as they started with.

Did you ever stop to think that in order to get

bread, grain must be raised in the ground, and that it takes months. The grain has to go to the mill, and to be made into flour, then kneaded and put through certain other processes and then submitted to that element called heat to be properly cooked and prepared. Fish must be generated, then grow to a certain size suitable for eating, and then submitted to these other elements to become fit food for the human body. That requires years, under the operation of natural law. Yet all of this that was necessary Jesus did in the performing of that miracle, instantly—in a moment. Ten or twelve thousand people, probably, were fed.

Who that believes in that miracle can doubt or question the resurrection? What matters it whether the elements that compose this body fall into disintegration? What matters it where they are or what they are, to the accomplishment of the purposes of the great God. "In the beginning—God," and that was sufficient for a world's creation. In the resurrection—God—that's enough for all demands. God with us. Immanuel.

When I think of this appointment once to die, and how with that fear before men, they were robbed of the satisfaction and peace of life and felt always the fear of the coming disaster, and then think of what Jesus did that required his being subjected to the same estate—the taking upon himself of the same kind of body and the passing through this ordeal of death, simply and solely that we might have this hope—this anchorage—and be delivered from the torturing fear of uncertainty and apprehension, and be permitted to see through this avenue of promotion into the realm, towards which all God's creations and purposes relating to us pointed, I can scarcely restrain my heart's outbursts of admiration and love, and I feel a thousand times honored and blessed in the privileges of my discipleship. We try to contemplate God as the center and soul of this blessed work.

I know what this event means to some, and I think of the feeling of lonesomeness of those nearest and dearest to this man, from the fact that part of their life has gone out from them, yet I seem to see his hand extended from the paradise to which I know he has gone, and if I could reach this frail hand to grasp it, and my voice could reach his, I would say, "Heman, congratulations."

When I think of his former home, and of the places he has occupied, and the offices he has filled, and what this removal means of separation and loneliness to each and all, I would offer condolence to those he has left, but congratulation to him. Tears for them, but smiles for him. No word of mine can assuage the grief felt by those who have been so closely and intimately connected with him, but I thank God that he gave Brother Heman C. Smith to the church.

I praise his name for the memory of the man, which shall last while memory holds at all, and I hope his grace shall enable us to emulate his goodness, and to commit ourselves unto the performance of the work intrusted to us, in such a way that in the end when the appointment made is to have its execution as to our flesh, and death's summons is heard, we can look up and say, "I am ready to be offered. I have fought a good fight. I have finished my course." I never dodged a duty in it. I met life's demands, whether pleasing or painful. I met them as they confronted me. I have finished my course. And more than all, blessed be God, *I have kept the faith*. And now Lord, I have your word for it that there is laid up for me a crown of righteousness which you as the Lord, the righteous judge, have promised to give to me, and not to me only, but to all those who love and serve you, and having served as best I could under life's conditions, I am ready to be offered up. Into thy hands I commend by spirit.

I am trying, brothers and sisters, to include myself as one that loves his appearing, so that when the execution of that appointment shall have its effect upon me, and I shall be transported from this stage to the other, I may be placed side by side with this man, who with me entered the Quorum of Twelve in 1887, and with me went out in 1909, with whom I spent some of the most pleasant days and had some of the most blessed experiences of life, and who has left to me as a legacy a memory that is imperishable.

Oh, that I may be found worthy—not only of this, but still better, of companionship eternally with Him who gave to both of us this hope through the mercy of His magnanimity. May we have the grace to rightly estimate the good that in this life has been intrusted to our handling—this gospel of bliss—and may we eventually be granted an entrance into the realm toward which it points and to the environments to which it furnishes an adaptation. So abiding, death can bring no terror. It has no sting, and the grave can have no victory.

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### RESTORATION

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Joseph Smith was not a reformer of any existing religious organization.

He was a restorer of the ancient order and faith of the original Church of Jesus Christ.

The church organized through his agency, then, conforms to the apostolic pattern.

The faith, doctrine, and practice are in full accord with the New Testament Church.

This prophet of the latter days reemphasized the divinity of Jesus Christ, unchangeability of God and the fulfillment of all his promises.

He was the recipient of the angel's message promised in Revelation 14: 6, 7.

Every religious denomination has a founder who is held in precious memory as a servant of God. The Baptist has Williams, the Methodist has Wesley, and these men were great reformers, but in no full sense were they restorers, and they did not claim to be.

Wesley, though dead yet speaketh, in his Sermon LXXI: "The times which we have reason to believe are at hand (if they are not already begun) are what many pious men have termed, the time of "the latter-day glory." God's arising to maintain his cause, and set up his kingdom over the earth!"

Williams, of Baptist fame, left the church he founded in 1639, and lamented the fact that authority to administer in the ordinances was not here and he looked forward to the day when God would "send forth new apostles to plant churches anew." Read any Baptist History, especially Knowles, page 172.

Many of these reformers paved the way for the restoration of the gospel in its fullness. (Read Acts 3: 21; Matthew 24: 14.)

Robinson, one of the men that founded Congregationalism, urged his followers to be willing to embrace the fullness of truth. He said: "I am confident that the Lord has more truth yet to break forth out of his holy word." (See his sermon in Pilgrim Hall at Plymouth, or Rupp's History, page 195.)

Thus we discover that the work of Joseph Smith was in accord with these views of reformers, and it is lamentable, as Robinson said, that many people to-day are willing to live in the dim twilight when they might enjoy the fullness of God's light, as reflected in the restored gospel of Christ.

Find this old path and walk therein, for there is peace.

R. W. FARRELL.

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### CHEERFULNESS

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To be cheerful does not mean to be noisy or boisterous. I have met individuals of our church who never had much to say, but when asked a sensible question, they willingly and cheerfully replied, and their personality seemed very attractive. They who study the law of God should not forget that this is a time of warning; not a time of any unnecessary words. In rendering service to God, he requireth a willing hand; he loveth a cheerful giver.

The Lord has come that we might have life, and that we might have it more abundantly. If we desire to be partakers of that more abundant life (which I believe is partly enjoyed in this earthly existence) we must have implicit faith and confidence in God. And, we must also have confidence in ourselves that we can keep his commandments.

A brother once said to me, "It seems to me that nothing pays." If our only hope is set upon the things of this world, we might meet with disappointments; but there is one thing that will pay us, and never fail; that is, serving God in spirit and in truth.

We may not always be able to comprehend God's dealing with us when disappointments and sorrow meet us. But as General Pershing said to his soldiers, "Hardships will be your lot, but trust in God will be your comfort." When hardships meet us if we could only pause for a moment and cheerfully look up to God, put our trust in him, the abiding Comforter will come to our rescue, and do for us what human help cannot do.

There is a saying, "A pleasant, cheerful wife is as a rainbow set in the sky." What would God's children be likened unto if they could be cheerful in their service to God? A child of God should be a visible beatitude of joy and happiness. Nothing is so certain to bring genuine smiles to our faces as to watch such smiles grow on the faces of others, as a result of our sympathy, our gentle words, or helpful deeds. Our life should be a living doxology for gratitude and adoration. The true way to be happy is to make others happy. Character consists of little acts honorably preferred.

One has said, "If poverty had wings like riches, we wouldn't always have the poor with us." But happiness does not depend upon great wealth so much as it does upon independence and intellectual and moral culture. It depends infinitely more upon personal habits that are absolutely controlled by our wills. No income is large enough for the man who spends 105 per cent of it. Neither the President nor the wheat crop can help anyone on this particular phase of the living problem.

Money and laws have only a little to do with happiness. Personal habits have much to do with it.

A. JENSEN.

## OF GENERAL INTEREST

### SERBIA, THE GREATEST SUFFERER

Every ill to which human flesh is heir, save only the ailments resulting from gluttony, to-day afflicts Serbia. The latter is a sin not possible now.

A life insurance statistician, sent by the American Red Cross to report on conditions in the countries liberated by the war, declared that 75 per cent of the Serbians are starving. He also said that 10 per cent of the population died off each year of the war, and as a result, the population to-day numbers one and one-half millions less than it did in 1914.

In some areas only one doctor ministers to 75,000 persons, among a population 75 per cent of which is

in a sub-normal condition from starvation, suffering and distress.

There is nothing outside of the actual soil of her country (and that must be refertilized) which Serbia does not lack.

Colonel Homer Folks, head of the commission sent by the Red Cross, who recently returned to this country, declared that Serbia is a country paralyzed, except as to spirit.

"When I left Serbia not a bank was doing business, no schools were open for the children, there were virtually no doctors or hospitals. The stores having nothing to sell except food supplies locally produced. No factories were in operation and almost no fuel was to be had. No labor was available, and there were no means of transportation—no horses, no mules, no automobiles, no trucks and but few oxen.

"Food must be rushed to Serbia at once, and to some extent this is being done, but it will be hard to fill her hurry orders until her transportation is repaired. From Skoplje on the south to Belgrade on the north, there is not a decent roadbed in Serbia. Her railways must be rebuilt. When I left, that half from Skoplje to Nich had been put in fair condition and the remainder will soon be repaired. In conjunction with this must be sent rolling stock, automobiles, gasoline, horses, mules, and oxen. Immediately she must have garden tools, seeds, and agricultural implements. She must have cattle, hogs, and poultry. When these things have been accomplished Serbia will be able to feed herself.

"This winter Serbia must have more clothes, shoes and more especially material for clothing—thread, buttons, and cotton cloth. Given these things, little by little her wheels will begin to move, and she will again become an organized community."

### CHILD LABOR STANDARDS

Minimum standards for the health, education and work of American children were drawn up in tentative form as a result of the three days conference on child welfare standards which has just completed its sessions at Washington, District of Columbia. The standards will be further discussed at the regional conferences in nine cities, which will be held in the next three weeks under the auspices of the Children's Bureau, United States Department of Labor.

The standards drawn up set sixteen as the lowest age at which children can go to work in any occupation during the months when school is in session. Nine months' schooling, either full or part time, for children between 7 and 18 years of age is proposed as the minimum educational standard. A child of 16 cannot go to work unless he has completed the eighth grade. Education beyond the eighth grade is to be

provided for employed children between 16 and 18 years old by attendance at day continuation schools.

The working day of minors shall never be longer than 8 hours and for children between 16 and 18 shall be less than the adult's working day. Night work and employment in hazardous occupations shall be prohibited. Minors shall be paid at a rate which, for full time employment, would yield at least the "necessary cost of proper living."

A central employment agency for children should be established, offering occupational advice and supervision during the first years of employment.

The section on employment certificates sets forth uniform requirements as to proof the child must furnish of age, education and physical fitness. The child cannot secure an employment certificate until he proves that he has definite promise of a job. The State shall supervise the issuance of employment certificates and the enforcement of school attendance laws.

The education of the public in all that concerns the child and its mother is, according to the conference, essential in raising health standards.

Public protection of maternity as defined by the conference embraces prenatal care, trained attendance at childbirth and adequate nursing and domestic assistance for the mother after confinement. Maternity centers should be placed at the service of all expectant mothers. Hospital care or skilled care at home during confinement should be available for all mothers. The State should regulate the training of midwives and supervise their practice. Household assistants should be furnished so that the mother may have a chance to regain her strength before resuming her household duties.

To protect babies and small children the conference recommends first of all the passage of laws requiring that births be registered within three days and that adequate treatment be provided for the eyes of the new born infant. Health centers should be established to supervise infants and children and to give advice as to their care and feeding. A public health nurse for every 2000 of the population is needed to give advice to mothers in their own homes.

The health of the school child is, according to the standards adopted by the conference, to be safeguarded by the provision of proper school houses, and of adequate facilities for recreation and physical training. Children in need of some form of special instruction because of mental or physical defect or retardation should have special attention in open air classes, nutrition classes and the like, and are to have, if necessary, rest periods at school and additional nourishment. Schools should be provided with a school nurse to teach the children the essentials of health and to do follow-up work in the home. They

should also have a physician, full or part time, to examine the children and discover early departures from health and to control communicable disease.

Adolescents, whether in school or not, should be given opportunity for complete physical examination from time to time with advice and instruction as to their health needs, including sex instruction. Ample facilities for play and wholesome social life are not to be overlooked in the public protection of the growing child.

The State's particular responsibility for those of its children who are in need of special care is emphatically set forth in the resolutions passed by the section on "Children in need of special care." The conference urged the importance of home care and the necessity for adequate family income. The principle was stated that "no child should be removed from his home unless it is impossible so to reconstruct family conditions or build and supplement family resources as to make the home safe for the child, or so to supervise the child as to make his continued presence safe for this community." The need for State supervision of all institutions and agencies caring for children was emphasized. The principles governing juvenile court organization were set forth. More social work in rural communities was urged.

Emphasis was placed on the need for special attention to the mental hygiene of the child. The State should secure data concerning the extent of feeble-mindedness and subnormality and should provide for the care of handicapped children. The need for more scientific literature dealing with the child in need of special care and for periodic revision of child welfare legislation is emphasized. The appointment of State child welfare commissions or committees is recommended.—United States Department of Labor.

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### TAKING CARE OF YOUR HEALTH

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When one has been overworking, undersleeping, overdrinking, overeating, and underexercising, germs multiply rapidly because the "white wings" of the human system are too tired to clean them out.

A long illness follows.

Some day we will tell the truth in the death certificates and the reports will be made out like this:

"Died after thirty years of overeating."

"Smothered himself to death. Worked and slept in unventilated rooms."

"Burned out. Slept only six hours a night."

Good health is a luxury which all of us can enjoy if we are willing to play the game on a long law of averages.

Eat lightly, drink lots of water, breathe fresh air night and day, get plenty of sleep, keep clean inside and outside, and Father Time will pass you by.—*The Fortuna Magazine.*

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5928 California St., Omaha, Nebr.

### Motherhood--the Most Wonderful Thing in the World

Hilda and Josephine grew into womanhood as fast friends. Hilda married a poor but honest man, and Josephine married a man of large estates who builded her a princely house. He took her to Europe and they visited all the great cities that she might purchase rare treasures for its furnishings. When all was put in place at home Josephine sent for Hilda and showed her through every room.

But as often as she finished explaining the figures on the carpets, the graceful folds of the draperies, the rich carvings of the furniture, the meanings of the pictures and the statuary that the masters had painted and chiseled, Hilda would say with a smile, "It is indeed beautiful, but there is something more beautiful than that."

In her disappointment, Josephine asked, "Hilda, what could be more beautiful?" Hilda slipped her arm into Josephine's, as of old, and said, "Come with me."

They soon reached Hilda's humble home, with its plain but scrupulously clean white walls and doors.

Little finger marks were seen on the door frame as they entered, and a glad laugh greeted them from a ruddy faced babe in the cradle. Hilda turned and said, "Josephine, there is nothing in all your grand home so beautiful as those finger marks on the door, and the merry prattle of my sweet babe!" Tears started to Josephine's eyes as she folded her friend to her breast and said, "Hilda, you are right."—After Eugene Field.

Are you interested in the growth and development of your child from infancy to manhood?

Are you aware that much depends upon your intelligent understanding of the child rather than the guidance of blind Providence?

Childhood is sacred, and great responsibility rests upon parent and teacher.

Mothers' clubs, composed exclusively of mothers are being formed everywhere for the study of the child.

The ideal condition in education is to be realized when intelligent teachers and intelligent mothers are cordially cooperating in the training of children.

Mothers' and Teachers' Problems: F. B. Forbush's "Child and Child Training." MRS. MAUD PARHAM.

1038 West Electric Street, Independence, Missouri.

### Other Ideas Concerning Child Welfare

In my opinion, the most common mistake made by mothers in caring for their children, is that of failing to see the importance of "living with" them. Too much importance is given to household cares, and time and energy thus exhausted in discharging those minor duties.

The most vital error is in losing the child's confidence, and it is spiritually that the most neglect is manifest.

A systematic course of study through the Woman's Auxiliary, with the personal attention and interest of a "mother in Israel," would be the most valuable help that could be given young Latter Day Saint mothers.

Sometimes it seems as though none of us have knowledge enough properly to care for the bodies, minds, and souls of our offsprings, or to train them properly for useful living. I do believe however the majority of Latter Day Saint mothers can make themselves capable by study and prayer. I look

for a special course of study for mothers to be offered through the efforts of the Auxiliary.

Mothers who could not, or would not, make the effort to meet together for study could be reached by a consecrated sister giving them the instruction, something along the plan followed by the Home Department of the Sunday school.

If interest is aroused, nearly all the mothers in the church will read. A social worker would be of great service in arousing and stimulating this interest.

Fathers, equally with the mothers, are responsible for the welfare of their children, only in a different way. They can not be with the children as much as the mothers, but it is their duty to provide for the home and family in such a manner that the mother may give needed time and energy to the training of the children. These fathers are another problem for the women of the Auxiliary to consider. Auxiliary members should receive instruction which they pass on to their husbands, in order that they may work unitedly for the welfare of their children. Fathers might also receive instruction through lectures at conventions, reunions, and the like.

The parents and the church are the custodians of the child's spiritual development. The parents and the state are the custodians of the child's mental development. The parent, the state, and the church are the custodians of the child's physical welfare.

I am very anxious for social medical oversight in all communities, a school nurse, examinations by experts, and a general and particular interest in the well-being of all children. I will use my influence and support to bring these things to pass.

BEATRICE ROGERS.

### Training Little Children

#### DIRECTED HANDWORK IN THE HOME

We often hear mothers lamenting the fact that there is no kindergarten in their neighborhood. They know what a benefit a kindergarten training would be to their children, but are not aware that some of the methods used in the kindergarten may also be employed in the home.

This is particularly true of kindergarten hand-work, which composes a sort of elementary manual training course.

For hand-work in the home it is not necessary to expend much time, labor, or money for materials; indeed, they may nearly all be obtained in the home.

Plastic clay may be used to advantage. The child can model balls, cubes and cylinders, reproducing simple objects he sees about him, or he can create from his own imagination. Give the clay into the child's hands and let him do what he pleases with it. He will find plenty to do and greatly enjoy this occupation, besides unconsciously expressing something within himself which it will be valuable to know.

Paper-folding is simple, and an occupation which the child can easily manipulate himself. Give him a small, square piece of colored wrapping-paper, have him bring opposite edges together, and then fold through the center, once. This will make a book which he can play he is reading or singing from, or he can call it a scrap-book and paste pictures in it. Folded twice, the piece of paper makes a nice little square handkerchief which has just been ironed and is ready to put away. Next the paper may be opened out, and it will be seen that the two folds cross at the center. The corners may be folded to this center, one at a time. When three corners are folded in, it looks like an open envelope; after the last corner is folded in, the envelope is closed, and the "letter" is ready to mail.

With a little ingenuity many other objects may be made by folding paper in different ways.

Cutting pictures from old magazines is one of the joys of childhood. To be able to do this well, the child must learn to use his eyes and his hands skillfully. It is splendid training, and cultivates patience and concentration as well as skill.

Painting is also a joy to the child. Through this medium the different colors can be taught and appreciation for color developed.

For weaving, colored wrapping-paper again comes into play. A piece about 10 or 12 inches square should be cut in half-inch slits from one side to within a short distance of the other. Half-inch strips of another color are then to be woven in and out the slits. A needle specially designed for paper-weaving can be obtained at small expense. In selecting the papers to be woven, colors should go harmoniously together.

For sewing, cut out a piece of cardboard about 8 inches square, and draw a circle on it within an inch or two of the outer edge. Holes as big as the end of the little finger should be punched around the circle about an inch apart. A shoelace is the best material to begin sewing with. Then as the little hands acquire some skill, yarn and blunt-pointed kindergarten needles can be used, smaller holes punched, and the outline varied to the square or oblong. Holes should be punched in these every inch both across and up and down, and may be sewed along the vertical lines, the horizontal lines, and diagonally. Simple pictures may also be outlined for sewing. With some of the cards the child should be allowed to sew whatever he chooses.

Different colored yarns should be used for each card, to hold the child's attention.

Drawing becomes a source of great pleasure and profit to the child. Suggest that he begin by drawing something with which he is perfectly familiar. In the kindergarten the little child generally wants to draw a ball, which he can make with a simple rotary motion. It very soon occurs to him to make two balls on his piece of paper, perhaps two large balls, or one large and one small one. Because the ball he plays with has a string attached to it, he next adds a string to his drawing. Then some one discovers that it is possible to use different colors, one for the ball and one for the string. And, a marvelous discovery, turned upside down the balls with their strings are like flowers on stems. It is not surprising to see the next step quickly follow, of adding little leaves to the stems. After this perhaps a bird or butterfly may be included in the drawing, and so on.

Stringing beads, buttons, seeds, spools or anything else which can be strung will always hold the child's interest, and familiarize him with color, form and number, separately and in combination.

With a little time and ingenuity spent in getting these various occupations started, any mother can direct the activities of her child into many educational channels, and supply the imperative need which the child feels for self-expression.—Mrs. Stella Clapsaddle, in *Government Bulletin*.

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### Kindergarten Helps for the Parents

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Have you ever learned as much in any other six years of your life as in the first six? Of the heavens above you and the earth about you? Of your own body and soul? Of elementary, social and economic relations? Of fundamental qualities of things? And of the activities of life? And in what other period have you made so many important beginnings in action and in bodily control and care?

Try to enumerate the knowledge gained and the beginning made in these years.

Was not the sweet-souled Bishop Comenius right when he said that everything one ever knows or can do has its beginning in these years? And Jean Paul Richter, when he claimed that the child sees more new things in these six years playing about the door of its village home than the man can see traveling around the world, and learns more from mother and nurse than it will afterwards learn from tutors and professors in college and university?

Was not Richter right again in his belief that the most important thing that can come into the life of any individual is a happy, joyous, active childhood? No fortune, he thought, of material wealth which parents might leave their children could ever compensate for the loss of such joyous activity in their early life.

Rousseau and Pestalozzi were right in their new conception of education as growth and development through self-activity rather than the storing of the memory with forms and phrases of knowledge.

And Froebel was equally right in his estimate of the value of socializing the life of little children through the proper organization and direction of their spontaneous plays and other activities. Since he discovered the kindergarten thousands of men and women have worked out its technique far beyond his ability, until it has come to be regarded among thoughtful educators as one of the most valuable parts of our system of education. The kindergarten is good for children of all classes, for the rich and poor; for black and white; for native and foreign born—for many reasons probably more valuable for the children of the foreign-born among us than for any others.

The growth of the kindergarten in this country has been greater in the last 10 years than in the 40 years preceding, but still only one tenth of the children of kindergarten age are in kindergartens—about one fourth of those who live in cities and towns. Wherever there is a kindergarten the children attend gladly. No compulsion is required. The happiness and the joy of it are sufficient.

Then why not provide kindergartens for all? The only excuse is economy. But, is it good economy to save a few dollars at the price of neglect of the children at this most important age?

Is your community awake to its responsibility? Is it doing its full duty?

Are there kindergartens in all your schools?—P. P. Claxton, *United States Commissioner of Education*.

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### Sails

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One ship drives east and another drives west,  
By the self-same winds that blow;  
'Tis the set of the sails,  
And not the gales,  
Which tells us the way to go.

Like the winds of the sea are the ways of fate  
As we voyage along through life.  
'Tis the set of the Soul,  
That decides the goal,  
And not the calm or the strife.—Selected.

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"A little sunshine now and then is relished by the best of men."

"It takes a mighty good mixer to combine business and pleasure."

## LETTER DEPARTMENT

### League of Nations Compared With the Gospel

On September 12, President Wilson spoke in a large tent at Coeur d'Alene, Idaho. He was amazed that "some men wanted to reject the league of nations altogether." That is the way of the infidel. He not only wants to find fault with the church, and its many and varied features and obligations, but he rejects God himself by ignoring his very existence. America saved the world at nearly the very close of the war with Germany by sending at a great loss and hazard, her doughboys to the front, and now what the nations need most is a period of peace. Mr. Wilson said, "if the spirit of selfishness is going to prevail, where are your programs? How can you carry a program out where every man is looking out for his own selfish interests?"

The sacred book declared that "among the Gentiles, their folly and abominations shall be made manifest;" also, that "there are none that doeth good except those who are ready to receive the fullness of my gospel, which I have sent forth unto this generation."

So President Wilson and no one else need be amazed at the present condition of affairs.

The climax of opposition against the league is apparent when we hear men everywhere, even in the true church, speak concerning it as "a scheming plan for harm" and that its protest should be "like the roar of a gathering storm drowning the siren's whisperings of the covenanters," "that it should be discarded." Surely only a few of us believe thus, but it only takes time to prove that ever the right comes uppermost and ever is justice done. Clemenceau agrees with this thought; and at the end of a conflict with some one at the peace conference said, "Be persuaded that I shall not take ill a vote against the Government, but shall go down among you with a good heart, and take you by the hand." He spoke in advocacy of right and justice and at the same time stood for the pure principles of peace.

The world, surely, is at work at its program, for the newest Methodist church of Kansas City, can now say "Secularism matters little," but said the Bishop Quayle, "the fact that this church represents the authentic voice of God matters a lot." This church is the spiritual force which judges nations. Kingdoms are crumbling, and so will democracies if they do not measure up to the judgments of the Lord.

What is true of nations is as true of churches, and plain folks like you and me.

The Reverend Birkhead, Unitarian, said on last Sunday, "the ecclesiastical, domestic and traditional phases of Christianity are being neglected." The Lutheran minister said his primary doctrine was "to steady and encourage the young." One said, "this is no time for the church to consider saving itself." Reverend McGinley who was not long ago the minister at the Presbyterian Church here, told his group that "religious men and women now are not out and out wicked, and not out and out good either, as they professed to be."

We may be pardoned for listening to what our neighbors have to say on religious matters and they would be very welcome to hear what the Reorganized people talk about.

It strikes us that Doctor Gray of the Grand Avenue Kansas City Church, is a plain citizen, about right, when he declares "the only democracy that can survive the present storm in America will rise, when parties, corporations, or-

ganizations, universities, and all else, cease their struggle for advantage, and set themselves to their responsibilities."

Those of the Latter Day Saint ministry who were within hailing distance, especially those at the Stone Church said to their congregations something specifically pointing to the doctrine of Christ as interpreted in the light of present revelation from God, "the word of God to-day, to the world, and to his peculiar and chosen people."

Elder Walter Curtis said last Sunday: "Revelation from God is necessary, and the angel message had to be sent according to the prophecy." The witnesses spoken of were Paul, Job, and Jeremiah, and the Prophet Joseph Smith in our day.

ABBIE A. HORTON.

### Far West Stake

The late reunion was far and away in advance of any reunion the writer has ever before attended in the stake. The order on the grounds was excellent. The young people were especially commended for their general deportment. They were quiet, attentive and orderly in their demeanor. They were blessed in their young people's prayer meetings and acknowledged and commended in the manifestations of the gifts. About seventy-five tents were erected. Those present were mostly Saints, though some others came. The church people were brought together and became better acquainted, to their mutual good. Preaching, prayer and other services were good. The auxiliary department work was planned and executed by Sister Anna Salyards and Minnie E. Dobson, assisted by a number of good workers, and was well executed. The people were glad to see President Elbert A. Smith, Bishop and Sister McGuire, Brother and Sister Siegfried, Brother J. W. Wight, and others of the general working force appointed to labor in the stake.

Brother R. D. Weaver, of the misionary force, is preaching at Mirable, adjacent to Far West. He reports attendance and interest good and everything moving quite satisfactorily.

Brother Samuel Twombly is ill again with rheumatism at his home near Fanning, Kansas. We hope for early recovery as his service is valuable and much needed.

Brother E. F. Robertson is holding a series of two-day meetings at Pleasant Grove, DeKalb, Maple Grove, and Stewartville branches. Brother J. W. Roberts has been preaching at Guilford and Fortescue and has visited Langdon, Missouri, looking up conditions there.

Brother Salyards, in addition to his work in First Saint Joseph Branch, has held two-day meetings with the branches at Edgerton and South Saint Joseph. He reports encouragingly and feels assured that steady, reliable progress is being made.

While indifference, worldliness, and other evidences of spiritual and moral decadence are prevalent in the world, it is a pleasure to note that God has reserved everywhere those who are not at all disposed to forget him in the mad rush for pleasures and sensationalism. Sometimes our work seems to develop very slowly, but we believe the church is far ahead of what it has ever previously been, in general development; that the forces that stand for stability, intelligence, and steadfast allegiance to God and his work are firmly planted in determination to stand in holy places and labor and patiently endure until Zion becomes more fully established. It is the Adversary's work to beguile, to dishearten, and to "wear out." The prevalence of so much indifference and lack of spiritual and moral power in the world is at times very trying; but the good Lord is not dead, "nor doth he sleep." "The wrong shall fail, the right prevail." The faith-

ful servant, the prayerful "doer of the work," find renewed spiritual power in the direct inspiration which assures him of the strong hand of God overruling all. The Lord has said to the church in recent days: "So be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification and glory. Amen."

Where shall the people go if not forward? We believe we are rapidly approaching days of great upheaval and trial, which must necessarily require great faithfulness and much blessing to endure. "Blessed is he that waiteth and keepeth his garments ready." The arm of flesh will fail us, we cannot trust even our own. The Lord will be a sure refuge to all who serve and look for protection in him. It becomes us to heed the warnings being given generally throughout the church. This is not a word of gloom, but a statement of fact. Labor, social and general conditions are looming up ominously. We believe the people of God should be united and stand together in unity and peace. Conditions arising in the world will soon make obvious to all the need of united faith and fuller consecration.

Brother H. W. Tilden, for years superintendent of Zion's Star Sunday School of the First Saint Joseph Branch, resigned such position because of impaired health and pressing business demands. He was tendered a vote of thanks for his effectual services and an expression of good will by the school. Sister Ruby Hitch was elected to succeed in the office of superintendent. She is well qualified for such work, is devoted to it, and will be sustained by a body of active workers.

We regret to report the loss of several families from the First Branch: Brother and Sister H. M. Cochran, to South Dakota on account of Brother Cochran's impaired health; Brother and Sister Evan P. Hopkins and Brother and Sister Robert Lewis to Kansas City; Brother and Sister G. W. Best to South Saint Joseph. The last named will not and must not desert the First Branch, however.

Brother V. M. Goodrich is filling appointments in various pulpits in the stake. He has spoken at the Saint Joseph Branches of late, also at Fortescue, Guilford, and at the reunion. He is a cheerful and willing helper among the Saints.

The fall conference of the stake will meet at Lexington Junction with the Alma Branch, October 11 and 12. Write Brother L. F. Ferguson, Hardin, Missouri, if you expect to attend. Let everybody go forward confidently. "Saints should be cheerful in their warfare that they may be joyous in their triumph." We are destined to t-r-i-u-m-p-h! As the Graceland boys say, "That's the way to spell it!"

A BROTHER.

### *Southeastern Illinois Reunion*

The Brush Creek reunion of the Southeastern Illinois District, which closed a week ago, was considered by all who attended, as the very best reunion ever held in the district.

The ministry and members seemed to have attended, having no other object in mind, than to do their best to make the reunion a success, and it was a grand success.

J. F. Curtis, of the Twelve was in attendance most of the time, and of course delivered some strongly inspired sermons and gave good counsel for the advancement of the work.

Joshua Carlisle, the patriarch was all that his office required of him to be, and worked his way into the righteous regards and affections of the Saints. As a man of God he will be remembered by the Saints of the district that were privileged to attend the reunion.

Henry Sparling the Englishman, thoroughly filled his place

with his English wit and fun, and best of all his splendid sermons and wise, fatherly counsel.

W. H. Kelley, the Irishman, known as the man from Southern Indiana, did well his part, and was noted for his jovial disposition and a way all of his own of telling his experiences while out on the firing line, in the varied fields of labor he had figured in. His sermons too, were of a high order and much appreciated.

Bishop Becker of Independence with his family and Sister Parker came to this reunion in two automobiles from the Kirtland reunion and were present most of the time. Brother Becker's timely discourses on the financial lines of his work were well received and greatly appreciated. His daughter and her associate entertained at and between the services the people with their violin and piano.

Well, F. L. Sawley, called himself the necessary nuisance because of being a sort of a fill-in for departmental work, song services, and doing his share of preaching and delivering one lecture in explaining the value of the departments of the church to the branches and district work.

The chairmen of the reunion did well their part, but great praise and credit is justly due to the sub or local committee who worked ungrudgingly to make and keep everything just right for the comfort and entertainment of all.

It was unanimously voted to hold another reunion at the same place next year to begin on Friday at 10 a. m. on or before full moon in August.

Suggestions were made that we consider the practicability of making Brush Creek a permanent place for holding the reunion each year.

Elder R. H. Hanson, president of the district and Elgin Presnell, clerk of the district were elected as two of the reunion committee for next year and they were given the privilege to choose a third person to act with them as reunion committee.

Ye scribe is surely pleased for a year's provision for the next reunion and am hopeful that continued preparations will go on, and that the success of next reunion will be constantly agitated till it will be as it should be, a successful up-to-date reunion in every way.

May the God bless his Saints to work to this end is our earnest desire, and we expect too, to work to the end.

XENIA, ILLINOIS.

F. L. SAWLEY.

### *Dedication of First Columbus Branch*

After a conference of Ohio District held at First Branch, Columbus, Ohio, on September 13, 1919, the following day (Sunday, September 14) was devoted to dedicatory services as previously announced in the HERALD. The day was very beautiful, and everything seemed to favor the auspiciousness of the day.

The morning services were opened with sacrament service in charge of Apostle G. T. Griffiths, Bishop J. A. Becker, and Patriarch J. E. Matthews. The manifestations of the Spirit were a source of much encouragement to the Saints and particularly to some of the missionary forces. Brother Jacob Halb who soon leaves for Switzerland was given special words of encouragement.

Preaching services followed at ten-forty-five, Elder C. W. Clark in charge, President Elbert A. Smith being the speaker and all felt much encouraged by the counsel and advice given. At twelve o'clock the services adjourned until three p. m., and in the meantime meals were served in the basement of the church.

At three p. m. the services reconvened in charge of Elder D. R. Winn, who was the chairman of the building commit-

tee. President Elbert Smith again addressed the assembly, plainly drawing to the minds of those assembled some of the most salient points of church history. This was immediately followed by the dedication service in which Elder Winn delivered the documents showing the church free from debt, together with the keys to Bishop Becker. This was followed by the dedicatory prayer, by Apostle G. T. Griffiths, after which adjournment was had until evening.

At seven-thirty the meeting was again convened with Elder H. E. French, president of Second Columbus Branch, in charge. The evening sermon was by Elder Arthur Allen, through whose influence the necessary enthusiasm was started which resulted in the opening of the church just four years previously. The Saints in Columbus can look to this day as a landmark in their history.

Many beautiful solos were rendered and the music was very inspiring. The church was crowded all day, many coming from a distance to be present, and all expressed themselves as well repaid for their effort. C. W. CLARK.

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### New York and Brooklyn

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*Editors Herald:* Such interesting events have been transpiring here of late we feel sure your readers will appreciate a knowledge of them. On September 14 we had Brother T. W. Williams with us and he preached to good crowds at both morning and evening services. His evening discourse on the mission and atonement of Christ was a masterful effort indeed. Quite a few were present not of our faith and all expressed themselves as appreciating the effort very much.

Brother Williams is an able, forceful speaker and demonstrates the value of the public speaking course of instruction now being given through Graceland, which we understand is still under his supervision. The return of his son, Dr. Williams from overseas was the occasion of his visit here.

September 21 was our annual reunion and rally day of the Brooklyn Branch. Brother C. Ed Miller of Providence, Rhode Island was advertised as our special attraction.

We were surprised and delighted when President F. M. Smith came into our midst on Saturday. He permitted himself to be pressed into service, and at 11 a. m. and 2:30 p. m. presented to a large gathering of Saints and friends his views and ideals in a pleasing and emphatic way. This was the first opportunity the most of our Saints ever had to hear our Fred M. and I am pleased to report that he captured their hearts as well as appealed strongly to their intelligence. We have frequently heard in the past the older Saints speak of "our Brother Joseph," and now we hear as well "our Fred M." Many of the branches of the church have missed a rare treat when they have not come into close personal touch with our spiritual leader on earth.

I am in close touch with the Saints here and I have not heard one criticism of his thoughts as presented. Truly he has had a wonderful vision of the necessity of a great work of preparation before the church now.

He also addressed the Women's Auxiliary on their needs as he sees them, and gave a good talk to the Religians on choosing a special work and being the best in that line. Pretty good record, four addresses in one day.

Brother C. Ed was all that he had been advertised. His evening sermon was unique and edifying. While his audience was weary after a strenuous day, he kept them at a high pitch of interest and enthusiasm. His illustrations and witticisms kept his hearers in good humor, while he drove home the gospel lessons none the less surely. On Monday Fred M. borrowed a car of Brother W. E. Nichols and invited

Brother C. Ed Miller, Elder Daniel Joy and wife, and ye pastor to see New York under his guidance.

If we ever doubted the courage of our President we never will again after seeing his exhibition of driving a high-powered, strange car through the congested traffic of this great city. We drove through Central Park along Riverside Drive where stand the mansions of our plutocrats, and then to Saint John's Cathedral. I wish all the Saints could see this wonderful piece of architecture. The famous Bishop Potter served here many years, and is buried in the cathedral.

While truly inspiring in its magnificence now, our guide informed us it would probably be one hundred years before its completion. We wondered if our temple will be as beautiful.

President Smith then escorted us to Columbia University and introduced us to a member of the faculty. We learned that in common with all universities Columbia has the largest enrollment in its history. In the extension department alone they have registered over 2,000. It is noticeable that Hebrew, Japanese and other foreign students are very numerous.

Brother Miller preached again Monday night on his ministerial experiences, which are interesting and varied. Brother Joy preached Tuesday night on Christ's work in the latter days, presenting some new thoughts on inheritances. Our rally was a great success.

Among our visitors was Missionary E. Gleazer on his way to Connecticut. The music was excellent under the supervision of chorister LeRoy Squire, whose engagement to Sister Ethel Jack, our branch correspondent was recently announced.

Our instruction classes are starting this week and we are expecting a better attendance and interest even than last year when they were well attended.

Elder Harry Passman and wife leave New York on October 2 for Switzerland there to work until they obtain permission from the British Government to enter Palestine.

CALVIN H. RICH.

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### The Bishopric Advocate for 1919

### Every Member a Tithe Payer

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#### DEPENDABILITY

Are you dependable? That is the question the whole world is now asking.

Dependability breeds confidence, and confidence means more and greater responsibility. It spells success in the business world. Why not this be just as true in our relationship with God? If we fail to pay our tithing can God call us dependable? What think you?

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[A letter to the Presidency]:

HOLDEN, MISSOURI, September 6, 1919.

It is my pleasure to report to you that the reunion at Pertle Springs was a successful meet. This is not gathered from my own feelings but from the testimony of those who had the privilege of attending. By the circular of information issued you perhaps have noted that the effort this year was to make it of benefit to the entire family. We were very fortunate in securing workers who were qualified to give attention to the special department of work. This arrangement fully came up to our expectations. The expression made by Evangelist I. M. Smith in his sermon on the last Sunday morning as to the value of the reunion work is worthy of mention. Brother Smith stated that during his

forty-two years of ministry in the church the reunion just closing was the best one he had ever attended.

There was, perhaps, more stress put upon educating the Saints than usual. This was done, we believe, with no decrease in the spirituality in consequence, for our prayer meetings were among the best held at any reunion heretofore. Aside from the gifts of the Spirit which were not outwardly manifest and which were present, there were tongues and interpretations. At one service the voice of the Spirit was delivered by eight or nine different individuals. The expression of the Saints was for more efficient work, and their efforts to be better equipped for service, were in evidence. One of the new ventures this year was the issuing of a daily on a mimeograph. Sister Alice M. Smith was in charge of this work and her services were greatly appreciated by the campers. We believe that from this reunion more can go with the feeling that they have received real benefit than at any reunion heretofore held in the Stake. For the children were cared for and given something to do which was of real benefit to them.

We heard some objection on account of the afternoon being entirely given to rest and recreation, some feeling that there was valuable time being lost. The committee was not of that opinion, but it may be that in outlining the work for the afternoon that there was a class of people who could have been given something along the line of recreation and it was not provided. Brother Hopkins's main work was with the young people. The older folks seemed to forget that they are entitled to part of the playtime of life. Next year we hope to have our arrangements so perfected that we will have everybody enjoying the recreational part of our reunion. . . .

Very sincerely,

D. J. KRAHL.

[A letter to the Presidency]:

BEARDSTOWN, ILLINOIS, September 8, 1919.

While on my vacation this summer I was near Kirtland and dropped off and made a few snapshots. Am sending you by to-day's mail a few prints.

I also took some negatives of Joseph's' Hyrum's, and Sidney Rigdon's homes there, but did not know whether you would care for them.

Brother A. E. Stone was quite an expert in showing us through and describing the temple from top to bottom. We had a nice view of Lake Erie from the cupola, or tower.

Brother Eben Curry has given the interior a complete coat of white enamel. Things surely look clean and nice in there now. If the Saints get themselves as clean and white as Curry has their place of worship, they will have to go some.

May the Lord give you his Spirit with great measure is my prayer.

Hastily and very sincerely,

M. R. SHOEMAKER.

SENLAC, SASKATCHEWAN, September 13, 1919.

*Editor Herald:* Just returned from the far north around Shellbrook and Canwood where three years ago I had such good success as reported in the *HERALD*, and reprinted in the *Autumn Leaves* for July, current year. Many who were then interested have moved away, others died of the influenza and some have joined the Nazarinians or Pentecostals, a kind of holiness society which believe in all the gifts of the Spirit especially speaking in tongues. Many points of their doctrine resemble the New Testament faith as understood by ourselves. Hence their early conversion to that society after becoming interested in our message. None of them would come to my meetings, fearing, I think, to compare the two systems. Consequently my meetings were very poorly at-

tended. Some few became more fully convinced and expect to be baptized later. I think I could have overpersuaded them, but preferred to wait the proper time for the Father to "draw" them. Jesus said: "No man can come to me except the father who sent me, draw him."

A premature spiritual birth is as deleterious as a premature natural one.

Am arranging for some meetings among the Indians on a reservation fifteen miles from Shellbrook. Most of them were off the reservation when I was there but would soon return.

On my way south I stopped over at Saskatoon to see the future king of Great Britain. The prince's full name is Edward Christian George Andrew Patrick David Stuart.

"While the prince is a young man of very democratic spirit he has a long and imposing list of titles. He is Prince of Wales, Prince of Great Britain and Ireland, Duke of Cornwall and Rothsay, Earl of Chester, Carrick and Dublin, Baron of Renfrew and Lord of the Isles, Great Steward of Scotland, Knight of the Garter, Knight of Saint Patrick, Knight of the Grand Cross of the Bath, Knight of the Elephant of Denmark, Knight of the Golden Fleece and Knight of the White Elephant of Siam, and Baille Grand Cross of the Order of St. John of Jerusalem; Privy Councillor, Field Marshal, Colonel-in-Chief of three regiments of Household Cavalry, Colonel of the Tenth Hussars, Captain General and Colonel of the Honorable Artillery Company, Military Aide-de-Camp to the King; Honorable Captain of the Royal Naval Reserve, Colonel of the Orford, the Cambridge and the Middlesex Civil Service Corps and Rifle Volunteers, of the Royal Aberdeenshire Highlands and of the Sutherland Highland Rifle Volunteers; Elder Brother of Trinity House; Grand Master of the United Lodge of Free Masons of England, Barrister at Law and Bencher of the Middle Temple, President of the Society of Arts, D. C. L. Oxford, LL.D. Cambridge, Trinity College, Dublin. He has also been decorated with the Grand Cordon of the Legion of Honor and the orders of the Golden Fleece of Spain, Elephant of Denmark, Saint Olav of Norway (with chain), Italian Order of the Anunziata, the Russian Order of Saint George, Military Order of Saint George, Military Order of Savoy, Siamese Order of the House of Chakkri and Roumanian Order of Michael the Brave."

He is really a very democratic appearing young man and quite unconventional. Most of the programs handed to him on this trip are torn up with a good-humored smile or remark and then he proceeds to act natural and sociable. A report circulated among the crowd at Saskatoon, was, that while he was at Winnipeg he slipped away from the crowd and the detectives, having previously challenged a young man to play golf with him. The young man had ordered a taxi, into which they secretly entered, going some miles to the golf grounds. He was soon missed and a hum of "kidnapped" surged through the crowd while the detectives and police were scouring the town and countryside for the captured prince. During which time he was having such a jolly time on the golf grounds that the cabdriver who was ignorant of whom he had driven and was watching the game, remarked to him: "I'll bet that tired prince in town would rather be out here enjoying a game like this than doing all that king stuff." The prince remarked: "Undoubtedly he would." The papers of course publish a different account.

When I saw him in Saskatoon, he listened very reluctantly to the address being read by the mayor. He stood first on one foot and then on the other, looking at the pavilion, the flags and bunting, and smiling at the babies crying, as much as to say: "I don't blame you, I am bored myself." The address was engrossed on the finest parchment and bound in the costliest work of that art and placed in a casket made of one hundred silver dollars. He merely ran his fingers

over it with a quizzical look as much as to say: "A casket (coffin, aside) is a good place for it." However he read a short reply in king's English, which I was anxious to hear. His tone of voice and manner of expression much resembles that of Brother Rushton.

A program was handed him, which he put in his pocket and made a break for the crowd, shaking hands with first the soldiers and then the sailors, the children and everyone, young and old, near him. The crowd went wild to see him so common and sociable. At Winnipeg the crowd broke down the guard railings, overran the police guards and he became one with the people.

While in the army many of the boys did not know him from their comrades. One day, while eating and joking with a crowd of soldiers, he was recognized by some one who had before seen him, and he said to him: "Aren't you the Prince of Wales?" He quickly remarked: "Aw, forget it."

I thought to get a good view of his uniform and decorations, but he wore a rather cheap, gray, large plaid suit of custom-made clothes, a gray hat, low shoes and rush cane. Not a decoration of any kind and no jewelry that I could see except a cheap silver wrist watch, with guard crystal. In such regalia he seemed to enjoy himself, and the people admired his simplicity. Canada breathes much easier. America, I presume, will see him in full dress uniform, for it is the boast of Canadians that Britain is more democratic than the United States.

I expect to remain in this northwest country until cold weather and then go south to the Northeastern Nebraska District to which I have lately been assigned.

Very kindly,

J. W. PETERSON.

[A letter to the Presidency]:

ATTLEBORO, MASSACHUSETTS, September 15, 1919.

Last Sunday was one of banner days in the church in this place. Eleven of our members were in the war. They have all returned in safety to their homes.

Corporal Peter Whalley joined the British army at the beginning of the war, he served four and a half years in the British Artillery. He saw service on all the fighting fronts, France, Belgium, and Macedonia. He contracted the Asiatic fever in the Balkan country, and had it return on him fifteen times, until he was ordered back to England, where he recuperated sufficiently to be able to come to his home in this city. Sunday morning he spoke in the church to a household of anxious hearers. His vivid description of experiences in the war held his audience spellbound.

On the 27th of this month, the church will hold a reception and banquet to the returned boys, of which there are nine in this place and two have been transferred to another branch. Two of this number were in the priesthood, viz, Peter Whalley, a teacher, and Nathaniel Moore, a deacon. Brother Moore had three brothers with him in the war, all members of this branch. [A former letter from Brother Hull says a prophecy had been given that all our boys of that place should return—which has been fulfilled.]

This city holds a reception and parade on October 6 in honor of the boys of Attleboro that went to the war. All business stops on this day, everybody takes a holiday. The slogan is, "The world peace."

We as a people believe that there will be no lasting peace until Christ shall come and set up his kingdom on the earth. We often ask the question, "What are we doing to help bring about this much-desired condition, that we call Zion?" I do not believe that we can be transformed immediately from one condition to another and feel at home. If we want

to have *Zion in Zion*, we must have *Zion* now in our hearts. We cannot begin too soon, and we must continue to hold fast to this condition until the call comes to repair to the cities of refuge.

All the various departments of the work here are progressing nicely. We expect to have other special days in the near future.

Sincerely,

E. B. HULL.

PHILADELPHIA, PENNSYLVANIA, September 17, 1919.

*Editors Herald:* The conference of the New York-Philadelphia District was held at Archbald, Pennsylvania, on August 30, 31, and September 1. We believe it was the best attended conference ever held in this district, every branch being well represented with the exception of one.

When the Saints of Archbald invited us to hold the conference there, they assured us that we would be made welcome, and we surely were. Not only the Saints, but also their friends opened their homes to us and made us feel perfectly at home. The Archbald Branch is small—having some forty members—and yet they entertained around ninety visitors, not counting those from Scranton. The meals were served and the cooking done in tents on the ground next to the church. It is the first time many of the Saints of the district had visited Archbald, and everyone was pleased with the church building, erected some three years ago. We are sure it will not be the last time we will visit Archbald.

We made two steps forward in our work as a district, viz, the election of a reunion committee and provision for a district tent. Many of the Saints in the district, and especially the missionaries, have felt the need of a tent in which they could hold preaching services in towns where halls were either too dear to rent or not available. A committee was elected, composed of a member from each branch, to solicit funds for this tent. We hope that at our next conference when they are to report, they will have sufficient money on hand to buy a tent, so that it can be put into use next spring and summer.

A wide-awake reunion committee was elected, composed of the district presidency and six other members. Everybody in this district feels the need of meeting together oftener and longer than we are able to at conferences, and we are sure that this committee will scour the whole district until they find suitable grounds for holding a reunion.

It had been planned to hold sacrament service from nine until ten on Sunday morning, but the Saints were enjoying the service so much that it was continued until noon. Several prophecies were given. Everyone felt amply repaid for their efforts in attending conference when they attended this service. Afterwards eight ordinations took place, and in the evening two other ordinations.

Sunday afternoon was devoted to quorum and institute work, and in the evening there was a song service and preaching by Brother Lentell of Scranton.

On Monday the Sunday school held its business session, and after that a baseball game was played between the Archbald and New York-Philadelphia men. We believe the score was 1—1.

Quite a number of the visitors enjoyed a visit through one of the mines; it was a new experience to most of us.

The conference is to meet in Philadelphia on February 21 and 22, and as one of the Philadelphia Saints, the writer extends a hearty invitation to all members of the district to be present.

ELIZABETH TEAL,

*District Secretary.*

A liar should have a good memory.—Quintillian.

NEW WESTMINSTER, BRITISH COLUMBIA,

September 19, 1919.

*Editors Herald:* Evangelist John Edward Brown of Si-loam, Arkansas, was holding revival services at this place. During his campaign he gave a series of lectures on Mormonism, Eddyism, and Russellism.

Before his first lecture I called at his hotel and asked him if he made any distinction between the Reorganized and the Utah churches. He replied that he did, but when I attended the lecture he said: "There are three factions of Mormonism, and there is a representative of one of them in this meeting who is very anxious that I shall make a distinction between them and the Utah Church, as they do not believe in polygamy—which is true, but before I get through I shall prove to you that they all believe in old Joe Smith and the Book of Mormon."

He then proceeded to slander Joseph Smith, calling him a drunkard, liar, horse thief, etc., and told the old story of the Spalding Romance. He also has written a book called *In the Cult Kingdom*.

We sent for Elder S. S. Smith of Bellingham, Washington, who helped us very materially by having the true facts regarding Joseph Smith and Book of Mormon, etc., published in the newspaper. The result has been most gratifying. We feel that Brother Smith has succeeded in reaching more people this way than he would have in a number of sermons.

We understand that Mr. Brown's next campaign is to be at Whittier, California.

SAMUEL POPE.

HONOLULU, T. H., September 15, 1919.

*Editors Saints' Herald:* Acting under the authority received from the First Presidency, Elder McConley and the writer took the initiative in bringing about the organization of a district of the church in this mission. A meeting of the delegates of the Honolulu and Hilo branches was called for this purpose on Wednesday, September 10th. Elder M. A. McConley called the meeting to order; Elder G. J. Waller was elected temporary chairman and the organization of the district effected. Elder V. B. Etzenhouser was elected president by a unanimous vote, thus having the honor of occupying as the first president of the district of Hawaii.

The presence of the Spirit in a marked degree at the prayer meetings preceding the conference was a testimony of the Master's approval of that which was being done.

Business matters requiring my attention brought me back to Honolulu on June 11. The affairs of the San Francisco Branch were left in the hands of Brother E. E. Hartsough and other executive officers who, I am pleased to learn, have been doing excellent work during my temporary absence.

During my visit I have assisted in church work during my spare time and it was a pleasure to find the branch, which had been so faithfully and ably presided over by Elder C. E. Miller, so well taken care of by the members of the local priesthood, under the direction of a Hawaiian brother, Elder I. H. Harbottle. It is needless to say, that I have had many happy experiences in my renewed association with the officers and members of the Honolulu Branch.

The development made by the Hawaiians under gospel influences is certainly pleasing and encouraging, and furnishes additional evidence of the divinity of the latter day work and of its establishment under the Master's direction on these islands of the sea.

In witnessing the development of these children of Manasseh, I have often been reminded of Nephi's words, found in 2 Nephi, 12:83-84, where in speaking of Lehi's posterity at the time when this work should come to them, he said: "And then shall they rejoice; for they shall know that it is

a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and a delightsome people."

The following in section 49, paragraph 5 of the Doctrine and Covenants, given through the Latter Day Seer finds application in the change being wrought in these people: "But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose."

The extension of the work in these islands, as it was evidenced to me in the conference, where I had the pleasure of looking into the faces of the many delegates present, fulfills a prophetic promise given in a revelation to myself through our late beloved president in the year 1896, which was as follows: "Be faithful, as thou art earnest, and thy work shall be blessed to thyself and to many."

With a branch of the church established in Honolulu on the Island of Oahu, and one in Hilo on the Island of Hawaii, and with the work opening up on the Island of Maui under the missionary efforts of Elders McConley and Punchau, the church has every reason to feel encouraged and gratified over the prospects before it.

I was pleased to be here to welcome on August 12th Elder Etzenhouser and his companion, on whom the responsibility of the work in Honolulu was placed by the post-conference.

The city of Honolulu, situated as it is at the cross-roads of the Pacific, has had its importance as a seaport emphasized by the recent visit of Secretary of the Navy Daniels, for the purpose of opening a drydock at Pearl Harbor, which is capable of accommodating the largest war vessels and merchant steamers afloat.

The importance of Honolulu from a missionary standpoint has been alluded to by me again and again in my church correspondence, and I trust the day is not far distant when there will be not only branches made up of Hawaiian Saints, but also of Chinese and Japanese, who form so large a part of the population of these islands.

During my visit here I have been called upon to perform the marriage ceremony of two Koreans and two Chinese, all nonmembers. The presence at one of the ceremonies of a number of young Chinese impressed me with the possibilities there are for missionary work amongst the rising generation of the Oriental population on these islands, who, under the influence of American education are developing so rapidly. The thought that we had no mission yet established among these people brought, too, a feeling of regret.

However we are hopeful for the future and trust that in response to the invitation issued by our able and far-seeing president to the young men and women of the church, to take up the work of preparation as outlined recently in our church papers, ere long it will be possible for capable, consecrated young men and women, who have availed themselves of the opportunity extended, to come here and take up the important work awaiting our church.

I feel that in Brother and Sister Etzenhouser, we have capable and consecrated Saints, who are taking hold nicely of the work and who, under the development of the Spirit, and through experience will make valuable missionaries and do good service.

Elder Etzenhouser shortly after his arrival was made President of the Honolulu Branch and Sister Etzenhouser is ably supporting him by working in the auxiliaries and elsewhere as opportunity offers. They are both well liked by the members and apparently love their work and appreciate the welcome extended to them and the provision made for the enjoyment of home comforts at the Mission House where they are living.

Sister McConley is here waiting for an opportunity to leave for home, either via San Francisco or Vancouver, just as soon as she can secure transportation. This sister has done good work in this mission, often under great difficulties on account of poor health. She was especially adapted for work amongst the Chinese with whom she was a great favorite, as is evidenced by the number of old pupils, who have called upon her during her stay in Honolulu. The affection shown by these former pupils as well as by the Saints generally should certainly be comforting to her as she sails away from the shores of Hawaii, leaving behind her beloved and faithful companion, to continue without her support and help the work assigned him in this mission field. Truly this is a work of sacrifice.

In gospel bonds,  
G. J. WALLER.

## MISCELLANEOUS DEPARTMENT

### Conference Notices

Western Montana, at Deer Lodge, Montana, November 1 and 2. E. E. Eliason, secretary.

Clinton, conference and conventions (Sunday school and Religio) with the Coal Hill Branch, November 7, 8, and 9. Branches and members of the priesthood send reports to Zora Glick, El Dorado Springs, Missouri. Sunday schools and Religios send reports to their respective district secretaries. H. E. Moler, president.

Northern Wisconsin, at Porcupine, Wisconsin, with the Frankfort Branch, November 1 and 2, 1919. All are invited to attend. The Sunday school convention will be held in connection with the conference. Those who come on train, stop at Durand. Notify S. E. Livingston. A. L. Whiteaker, president.

### Convention Notices

Southern Nebraska Sunday School and Religio, at Fairfield, Nebraska, 2:30 p. m., October 10.

The Far West Stake Sunday School Association will hold its business session in connection with the stake conference, at the Alma Branch, Lexington Junction, Missouri, Saturday evening, October 11. E. J. Armstrong, stake superintendent.

### Reunion Notices

Commence planning for your vacation in 1920, at the Kirtland Reunion, Kirtland, Ohio, August 12 to 22. Services held in the historic temple. Meals furnished at reasonable rates. Tents: 10 by 12, \$3.00; 12 by 14 with 3½ foot walls, \$4.00; 12 by 14 with 4 foot walls, \$4.50. An additional charge of 50c for setting up and taking down tents. For further information write J. D. Lewis, secretary, Route No. 2, Willoughby, Ohio.

### Quorum Notices

The First Quorum of Elders of the Spring River District will meet at Nowata, Oklahoma, the evening of October 17, 1919. S. G. Carrow, secretary.

The annual meeting of the Ontario Quorum of Elders will be held at London, Ontario, Sunday, October 19. A special order of business will be the dividing of the quorum into two divisions, to be known as Eastern and Western Divisions of the Ontario Quorum of Elders. Every elder in Ontario should attend. Frank Gray, secretary-treasurer.

### Convention Minutes

SOUTHERN OHIO.—At Columbus, Ohio, September 13, 1919. Brother F. J. Ebeling, district president, chosen to preside, assisted by G. T. Griffiths and Elbert A. Smith. Sister Sarah Batchelder chosen as secretary, assisted by Sister Imogene Clark, and Sister Hazel Campbell. Statistical reports received from Vinton, Limerick, Wellston, 2d Columbus, Midletown, Nelsonville, Shawnee, and Creola. On Sunday, September 14, the new church at Columbus was dedicated and a very enjoyable and profitable time was spent by all present.

Time and place of next conference left to district presidency. Sarah E. Batchelder, secretary.

CHATHAM.—At Kimball, Ontario, September 27 and 28. September 28, 1:30 p. m., business; district presidency in charge. All branches reported except Ridgetown. Membership 1527. There were 59 baptisms, 18 deaths, 10 ordinations, and 16 marriages during the past year. There is a total priesthood of 98. Bishop's agent's report showed: total receipts \$8266.16; total expense \$7764.77; balance \$501.39. The following officers were elected: President, John C. Dent; first vice president, Stewart Lamont; second vice president, Leslie Brown; secretary, Anthony Hewitt; treasurer, J. H. Tyrell; member library board, Brother Leverson; member good literature board, Fred Brown, chorister, J. H. Tyrell; Brother Tyrell sustained as bishop's agent. Conference to meet at Glenrae, last Saturday and Sunday in September, 1920. William Andrew and James Pycock, press committee.

### Pastoral

#### PITTSBURG AND WHEELING DISTRICTS

Having been appointed to supervise the missionary work in the above districts, will the missionaries please take notice, and let me hear from you, that we may keep in touch with each other, and labor where the very best results can be obtained. Will branch presidents also report to me where evangelistic services are desired, so that arrangements can be made ahead for thoroughly advertising. Will isolated Saints also let me know of conditions in your locality; we will do our best to help you. Let us work and pray, and by a co-operative effort upon the part of all, our work will be a success.

ALMA BOOKER.

136 Park Avenue, DuBois, PENNSYLVANIA.

### Requests for Prayer

Sister Nancy Bucy requests the prayers of the Saints. She fears that blood poisoning has set in and this is causing her considerable suffering.

Sister Lizzie Beckstead is sick with cancer of the stomach, and suffers a great deal. She wishes the church to remember her in prayer. She is blind, but is a faithful Saint, always doing her part in behalf of the work.

### Our Departed Ones

CLASBY.—Muriel Alice Clasby was born May 13, 1910, at Kansas City, Missouri. Died September 24, 1919, 4 a. m., after a brief illness. She leaves father, mother, a twin brother, and a number of other relatives to mourn. Services from Central Church. Burial at Independence, Missouri.

MAYNARD.—Albert Maynard was born at Viola, Illinois, February 19, 1909. Died September 17, 1919, death being the result of an accident in falling from a runaway horse. Leaves to mourn his parents, 5 brothers and 3 sisters. Funeral in charge of George Sackfield. Sermon by O. W. Okerlind.

MERRICK.—William C. Merrick was born in Canada. Died at the age of 73 years, September 1, 1919, at Fresno, California. Survived by wife and one brother, I. J. Merrick. He lived in the gospel, and died in the faith of a glorious resurrection. Funeral sermon by J. B. Carmichael.

LEWIS.—Henrietta Lewis, wife of Brother Daniel Lewis of Lowell, Arkansas, who was born at Grandview, Arkansas, April 9, 1887; died August 4, 1919, after a long illness of consumption. She married Brother Lewis February 15, 1904, and with her husband was baptized into the church in 1910, living as a faithful, active member until the time of her death, doing much to assist him in his ministry and in maintaining the church locally. A large funeral marked the esteem in which she was held in the community. Sermon by Charles Fry.

BUTLER.—John Wesley Butler was born at Tipton, Iowa, April 20, 1868. On February 16, 1890 he married Jennie Gorley, at Pleasant View near Pittsburg, Kansas, near which place they lived until within about two weeks of his death, which occurred at Independence, Missouri, July 27, 1919, to which place they had just moved. Five sons, Lester, Abraham, Theodore, Frederick, and Henry, and 2 daughters, Saydie and Emma, are living, 6 children having died. He was a miner, upright and industrious. He united with the church soon after his marriage and for many years held the office of priest. His widow, mother, and other relatives survive. Services held at Weir, Kansas. Sermon by Charles Fry assisted by William Bath.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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**For Mailing Room and Bindery**  
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**LAMONI, IOWA**

**FROM HERE AND THERE**

**"SEEK LEARNING BY STUDY"**

The church has been counselled, "seek ye out of the best books words of wisdom. . . . Seek learning by study." In order that this counsel might be carried out the church college—Graceland—was founded. All are aware of Graceland's steady growth. Each year brings a greater number of young people to its halls of learning. Not all, however, find it possible to attend Graceland. So for the majority of the church membership, which is unable to leave the necessary duties of life in order to attend an educational institution, Graceland offers a series of correspondence or home study courses, whereby instruction in over twenty-five subjects is given by mail.

Every person in the church should study good books. Many are studying good books, but effective study cannot be accomplished without systematic direction and supervision. The Extension Department of Graceland College—your college—is prepared to help you study efficiently at a low cost to you, only enough to pay the expense of handling your lessons. Everyone should take advantage of this opportunity and immediately write for information regarding the subjects they desire to pursue. Address the President, Graceland College, Lamoni, Iowa.

**THE NEW COLLEGE BUILDING**

Henry C. Smith, the church architect, has been in Lamoni for the past ten days, the end of September and first of October, considering plans for the erection of a new college building.

**THE BISHOPRIC IN LAMONI**

Bishops B. R. McGuire and Mark H. Siegfried, also Elder R. J. Lambert of the Lamoni Stake Bishopric, were in Lamoni Friday and Saturday in connection with the college building and the various church institutions. They left Saturday evening for Independence.

**RALLY DAY AT OMAHA**

The local Sunday school and Religio workers of Omaha, together with the branch officers, developed plans for a big rally day, and the event materialized on Sunday, the 28th. Excellent local program numbers were given. President Elbert A. Smith addressed the priesthood in the morning and preached at night. E. D. Moore talked to the Sunday school and occupied at the eleven o'clock hour, as well as at the Religio hour. Dinner and supper were served at the church. Bad weather the previous evening which continued to threaten on Sunday, cut down attendance, but the number

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present was encouragingly large, and the day a real success. Sacrament service was held at 3. p. m. with a good spiritual meeting.

**PRESIDENT SMITH RETURNS**

We learn from a recent letter from the East that President Frederick M. Smith has been meeting with the Saints in Philadelphia and New York and has been an inspiration to our people there. We are not informed at present what other branches he visited in the East, since the trip was primarily undertaken to Washington, D. C. to straighten out certain matters of passports for our missionaries. He returned home September 27th, after attending to this and several other matters of importance to the church in the East.

**INDEPENDENCE RELIGIO**

John M. Lloyd, as president of the Independence Religio has sent out by mail 450 Religio invitations, to those who do not usually attend, but who should do so, together with a copy of the leaflet "The Mission of the Religio" by T. W. Williams. The invitation is most urgent, and includes a statement of the program to be given on October 3. This included a discussion of the League of Nations by two of the Religians. The invitation also includes a statement of the various classes held. There are twenty-five classes in the Book of Mormon, adapted to all ages. In addition, Walter W. Smith has a class in church doctrine; Richard J. Lambert in Church History, and Thomas J. Sheldon, in the Doctrine and Covenants. The invitation ends with the motto: "So-ciability is the Religio's first principle."

## Cornish to Evans

This tract contains two letters written by Elder John J. Cornish to R. C. Evans, since Mr. Evans left the church.

Elder Cornish baptized R. C. Evans, has been closely associated with him in his work, and writes in these letters with all the kindness and good will of a father, yet standing firm for the truth which is entrusted to his care. It is a remarkably clear, concise, and emphatic reply, written in a humble way, and yet with decision and inspiration.

As the tract is printed at the direction of Elder Cornish, the type has not been preserved; when this edition is exhausted, it is doubtful if it will be reprinted. The price is placed as low as is possible, and those interested should secure copies without delay. They can be secured now four cents for one; twenty-five cents for ten; or two dollars for one hundred.

Order to-day while the supply lasts, from the

## The Mission of the Religio

The Coordinating Committee in 1918, recommended that the Religio become a department of recreation and sociability. This was adopted by the General Conference and the various conventions. During the past year and a half the general executive officers, and especially the first vice president, Elder T. W. Williams, of Toronto, Canada, have been busy working out the details.

He has prepared, as a result of his study and observation, a leaflet, which with the approval of the general officers of the church is now printed under the title, "The Mission of the Religio." Everyone interested in the welfare of our young people should read this leaflet.

They are on sale at the Herald Publishing House; one for four cents; two for five cents; and one and a half cent apiece in lots of ten or more. The labor of mailing is as great for a single copy as for a large number, and the postage is only small for a large order, hence it will pay you to purchase a sufficient supply for your local at one time. Several locals have done this. It is a case of "first come, first served."

**HERALD PUBLISHING HOUSE**

**LAMONI, IOWA**

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, October 15, 1919

Number 42

## EDITORIAL DEPARTMENT

### A VISIT TO THE BISHOP'S OFFICE

A few weeks ago when we were in Independence to attend a Sunday school executive meeting, we were privileged to visit the Bishop's office and have an interview with him. The visit was necessarily brief, because of the accumulation of work before him.

He took time to show us how he is getting his work thoroughly organized, according to departments. There are two vaults in the office building, and in one vault he showed us in particular how all of the abstracts were separately filed and indexed, so that any one of them could be readily found and examined.

In the real estate office all of the deeds have been gone over carefully one by one, and where corrections were needed they have been made. This has necessitated a few hundred new deeds, but it assures us that every title is in excellent shape.

Bishop McGuire himself had given time especially to real estate corporation law before he undertook his present work. This work is now immediately in charge of R. T. Cooper, who was so successful in real estate work in Los Angeles.

Not only is every deed indexed, as to State and locality, not only is each title carefully gone over and corrected to be sure it is in the best possible shape, but attention is also given to the insurance policies.

A card index has been prepared showing expira-

tion date for five years in advance; each drawer for one year; each drawer then separated into months, and the months into days. On the cards is given the date, location and nature of the property, the company in which it is insured, the amount for which insured, and the premium and agent.

All of the data is immediately available. It is planned that the various departments will continue to take care of their own insurance, but at the bishop's office there will be a complete file, so that any department having a policy expire may have its attention called to it, to avoid any possible loss through lapse.

We may remember that the bishopric were authorized at the last General Conference to work out a plan to take care of our own insurance, especially of church buildings. This matter is also under consideration, but apparently has not yet been placed upon a working basis.

In another file there are by States

a complete collection of deed blanks, including not only warranty deeds, but contracts of sale, mortgages, and quit claim deeds. Pains has been taken to secure every form of real estate conveyance, that we are at all likely to need.

There is still in another large file, descriptive matter indexed by States, stating the nature of the soil, climate, nature of crops, geological survey; such pamphlets in fact as have been issued by the various State governments or by the United States Government, giving information of value for various parts of the country. This is important not only in connection with the minerals under the soil, and how deep they are, and how best reached, but also it involves such questions as wells, artesian wells, character of the subsoil, and the character of the water to be found at various levels.

## It Is Written

*None are exempt from this law who belongeth to the church of the living God.*

*For this reason the Bishopric advocate for 1919*

**EVERY MEMBER A TITHE PAYER**

In fact each detail is fully worked out and then indexed and filed in a way to be readily found, concerning every piece of real estate in which the church is interested; because there is a church building thereon, or because it has been received by way of donation or offering, or because it is held for department needs, or for any other purpose.

At a later date we may write concerning other parts of the department work in that office.

S. A. B.

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### THE BATTLE OF ARMAGEDDON

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It is one of the significant factors of the war, concerning which we have seen little comment, that a battle was actually fought at Armageddon. Not only is this true, but it happened to be one of the most decisive battles of the whole war.

After General Allenby had captured Jerusalem, he continued northward with his forces and finally achieved one of the most brilliant, if not the most brilliant, military exploits of the whole war. He took his cavalry down by the Mediterranean Sea, and forced their way to the north, completely surrounded the Turkish armies and defeated and captured them. This meant that a third Turkish army in Mesopotamia was cut off.

This very decisive battle fought in the Holy Land was fought in the Valley of Megiddo, or as it is called in the Hebrew tongue, Armageddon.

This battle was decisive for the capture of Palestine, and drove the Turks entirely from the Holy Land. It was a brilliant exploit, and final in its effects.

But as is above indicated, it not only resulted in the capture of the two Turkish armies in Palestine, but it cut off a third Turkish army in Mesopotamia, and forced its surrender; and thus destroyed the power of Turkey and forced her suit for peace. She was out of it as a combatant.

It is true that the war was being pressed elsewhere, and that a short advance in Macedonia had brought about a Bulgarian defeat, and a surrender just prior to the time when Turkey sought an armistice. But it may be readily inferred how large a share the defeat of the Turkish army had in bringing about the surrender of Bulgaria.

Turkey being out of it, and Bulgaria also, opened the flank of Austria, and she was then forced to sue for peace. Even though Italy had not yet regained the ground lost in the disastrous defeat of a year earlier, Austria's defeat was certain and was recognized.

With Austria also out of it, Germany could no longer continue, and sought an armistice, which was signed the 11th of November.

It is true the American soldiers had made a won-

derful advance to the south of Sedan, and towards Metz. It is true that this pressure upon the flank of Germany in the west with the assistance of the allies, brought a great retreat before the British and French forces to the north, and this had resulted in bringing the German forces into a very nearly hopeless position.

But it is also true that the whole series of defeats was closely related to the final defeat of Turkey on the plains of Megiddo, or as called in the Hebrew term, Armageddon.

Now follows the restoration of the Holy Land and the Jews to their home. The land at last after many generations has been opened for their return and for the building of the waste places of Palestine.

With it has come the victory of democracy over aristocracy and a greater recognition than heretofore of the rights of peoples in an economic sense, as well as in a political sense.

With it there has come a broader recognition of the Jew as a citizen in many nations of eastern and central Europe.

Surely the Lord makes the blunders of men to praise him.

S. A. B.

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### HOME STUDY

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There is an old school saying "You can lead a horse to water but you cannot make him drink—drink—drink; you may send your boy to college but they cannot make him think—think—think."

The real progress that is made in college is personal and through a personal effort. It is not made alone through listening to lectures, so much as it is by personal thought and research. The schools undoubtedly perform a most valuable function in teaching us how to find what we want and how to study, but those who have not the privilege of attending an organized institution of learning may still possess most excellent opportunities at home.

There are many night classes throughout the country. Even conservative universities are now giving extensive courses in night classes, in special class work, and in correspondence work. They are coming to realize that it is not enough to train a few, but the level of the nation must be raised in a democracy, if progress is ever to be achieved.

It is quite in accordance with this movement that Graceland some years ago organized the extension institute, and that our college has now taken this important work directly under the supervision of members of its faculty, thus insuring that accredited work will be done.

We are living in an age when the value of preparation is appreciated as never before. There is but little real opposition towards education, realizing that it means natural development and preparation

for service. Yet some are at a loss for the time and cannot leave their daily work to attend an institution of learning for a few years.

Some, while they endeavor to use their evening hours, are at a loss what to study. Extension work meets this need by giving specialized advice and suggestions.

Home study increases our enjoyment of the world in which we live. It increases our understanding of it, and hence insures a more vivid response. If life is "response to environment," we are able more fully to live.

The hours spent over the newspaper, light novels, or magazine fiction can be used for personal profit and service. The hours spent in entertaining ourselves can be utilized, if we will, for intellectual recreation.

S. A. B.

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### HELP FOR ARMENIANS

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There has come to our desk rather an unusual call from Armenia. Most of the appeals from the Old World are for money, but this appeal is for help of another kind. It is for defense against the Turks and Tartans.

Three cablegrams from Mr. Aharonian, President of the Delegation of the Armenian Republic to the peace conference are combined in one. The help they desire is for ten thousand soldiers to be sent immediately, and men from America to organize their government and defense. They want civil and military advice; but they want immediately troops for police duty and to help them to defend themselves against Turkish invasion.

The appeal is, that every minister of the gospel write to the President and senators of his State, asking that necessary steps be taken to save Armenia; and that all ministers of the gospel bring this subject to the attention of their congregations and ask all the men and women to write to the President and senators, so that Armenia may be saved. Such money as is needed they ask for only as a loan to be repaid to the government, but they urge that immediate action is necessary if Armenia is not to be wiped out.

This is one evidence of the present serious conditions in the world. We may remember that it was an American who very recently attempted to prevent the Turkish invasion.

It may be remembered that it was proposed at one time that America accept a mandate for that part of the Near East, including Turkey and Armenia, simply for the purpose of helping Armenia to get on her own feet.

This appeal is made to America on the grounds of her disinterestedness. America is not looking for what she can get out of it.

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### THE VALUE OF MUSIC

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It is worth while keeping before us from time to time the value of music, not only in our services, but in daily life as well. We have recently run across several ably written articles dealing with this theme; the value of music in commercial institutions in speeding up the work; in securing better work, and more of it, and yet with less fatigue.

Music soothes the nerves and helps neuroses (or cases of nervousness). It not only soothes the wild beasts, but if it is the right kind, soothes and helps the cure of the insane. While for the normal it is a permanent source of joy and inspiration.

Music should be something more than just a listless standing up and mumbling at the opening of the service. Such singing is but little better than the turning of a prayer wheel; just going through the motions, but without the spirit. We should have earnest, devoted prayers, backed up by faith, but we should also have our music backed by faith.

It was recently our privilege to attend the sacrament service in one of the large branches. And to us the most spiritual part of the whole service was the way in which the one who had charge of the singing threw his whole soul into it. To him it was evidently a prayer to God; not merely a form or duty; not simply leadership; but that he was leading the people in prayer and in a communication, which he expected to be heard on high.

The same man has made several earnest appeals for better congregational singing, and growing out of that we have community singing. This young man happens to be just one out of several, but he is one who is gifted not only with a love of music, but also with leadership.

We have referred several times to the work of our national director, Albert N. Hoxie, because we have received so many clippings from the East concerning his work, how he happened to take up the work with the boys of the Navy Yard, and how remarkably successful his meetings were; how this then developed into community "sings" and liberty "sings," and "sings" in other cities.

Now that the war is over, with victory "sings" plans are being made for various organized musical programs in the vicinity of Philadelphia. A recent article in the *Ardmore, Pennsylvania Record* closes with:

All honor to the man who has done his work of bearing his message of song to the nation, and bringing us all nearer to the Infinite One who has made song a means of praise."

But while we refer frequently to Elder Hoxie's work, we are not blind to the splendid work being done by others; by the assistant national directors, by the leaders of our various choirs, by our choir members, who devotedly week after week attend

practices in order that they may add to the Sunday service. The preacher is undoubtedly the vital part of the service; yet we do not find our speakers taking off an evening a week for better preparation.

It is true that some individuals are so engaged and take more than that much time. Yet the choir does it week by week, year after year. There are others who have spent much time during the week in community sings in addition to the regular choir work.

But after all, all who can sing in the church services should do so. The singing should not rest in a few good solos, which we listen to for the sake of enjoyment; nor should it consist in solos and in anthems by a picked choir large or small.

All honor to the effort they make by way of preparation; and all honor to the time and money they spend to get ready. Yet we have, as a church, too greatly neglected their proper recognition. We know of able musicians, children of our missionaries, who possess talent in this way, and yet have desisted from pursuing their studies, because they can see no future in it.

Expense looms large. The returns that they would receive seem small. It certainly seems a most profound pity that such should be the case. It certainly should be a cause for mourning, that we have not yet given sufficient encouragement to talent and to preparation to justify those who possess ability making special preparation. Yet those who have talent should develop and devote it to the service of God.

But there still remains the larger message. Singing with earnestness, with depth of feeling, by the congregation itself; singing in which each one takes part; singing in which none are suppressed or excluded, yet none alone dominate. If that singing is led by those possessing exceptional ability and talent, as by a competent chorister or leader, every part is blended to secure the whole, a unity of devotion and of feeling, a united prayer of thanksgiving and of praise unto God.

S. A. B.

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### **THE DEPARTMENT OF STATISTICS**

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The attention of our readers is particularly called to a notice in this issue by the church recorder in the department of statistics. We are giving this immediate publication as it is of interest to all of our readers.

We note the desire of our general church recorder that all original items be sent to him, and that he then makes what provisions he deems necessary for the branch and other records. Items should be sent in promptly to keep the records as accurate as is possible.

It will doubtless take some attention on the part of all of us to make this plan as successful as it

should be. We ask on behalf of Elder Russell a careful reading of this notice, and then a careful effort to carry it into effect.

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### **THIRD RED CROSS ROLL CALL**

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On November 2, and continuing till the 11th, the American Red Cross will again solicit the aid of the American people in maintaining its work. Relieved of much of its war work, the organization is now devoting its attention to home service work, including aid to those in need following the war service, campaigns against tuberculosis and other preventable diseases, and relief of suffering from unlooked-for calamities.

Following the recent disaster from hurricane and flood in Texas, the Red Cross went immediately to the scene and at Corpus Christi cared for the four thousand homeless people, furnishing food and clothing. Many lives were saved, and incalculable suffering prevented by the prompt work of this relief society.

The work of the Red Cross is worthy the liberal support of every person, old and young. All they ask is a general renewal of annual memberships at one dollar each by those holding such memberships, and the enrollment of new members.

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### **KEEP OHIO DRY**

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The liquor interests of Ohio propose by initiative petition to repeal the constitutional amendment for state-wide prohibition adopted one year ago, and to add a further amendment allowing sale of beverages with two and three fourths per cent alcohol.

These will be presented to the voters of Ohio on November 4, in two separate ballots. The liquor interests count on the indifference of the friends of prohibition in a campaign of this kind.

The church has always urged prohibition from the early days of its establishment. It is the duty of our members in Ohio to go to the polls on November 4 and vote.

To uphold prohibition one should vote "No" on both of the initiative petitions; and should vote "Yes" on the two referendum petitions, thus ratifying the action of the State legislature.

There was much talk at one time of submitting to all of the States having the initiative and referendum the matter of ratifying the eighteenth amendment to the federal Constitution providing for national prohibition, but so far as we are advised Ohio is the only one that pushed this action.

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We fail far more often by under-daring than by over-daring.—David Grayson, in *The Friendly Road*.

## ORIGINAL ARTICLES

### *It Is Written*

It is to the tithing of the surplus that reference is made in the text quoted. There are two kinds of tithing; first, the tithing of increase, which is always one tenth; and second, the tithing of the surplus, which may be any amount. To those who have a surplus and who keep the whole law, acting as stewards over their own property, the paying of the tenth of their increase and the consecration of their surplus, or in other words the tithing of their surplus, when done simultaneously, would represent the beginning of tithing. To those who have no surplus, the paying of one tenth of their increase represents the beginning of tithing. The tenth is the Lord's and is required by his law whether we have accumulated a surplus or not.

Some have been confused by a reading of section 106 and have reasoned that, until we have a surplus, we have no tithing to pay. This is not correct. Let it be remembered that the elders have been instructed to teach the law as it is found in the Bible and Book of Mormon, both of which teach that one tenth of our increase is God's.

Again the church, prior to the giving of section 106, had been observing this law of tithing the increase. The church had also been taught the principle of consecrating their surplus in section 42 but had been slow to heed, and elsewhere were rebuked in the following language: "Behold they have not learned to be obedient to the thing which I require at their hands . . . and do not impart of their substance, as becometh saints, to the poor and afflicted. . . ." This rebuke came in June, 1834, following their expulsion from Jackson County in December, 1833.

While trying to establish themselves at Far West in 1838 and remembering that the distress that they had suffered was due, in part, to a failure to impart of their substance, they asked the Lord what he requires of them for a *tithing*, note the language, "a tithing," not tithing, and then the Lord proceeds to give us a definition of tithing, "Behold, I require all their surplus property. . . ."

After having tithed of our surplus property, we continue to set apart one tenth of our increase to care for the poor and carry on the gospel work and as we accumulate additional surplus, it also is to be consecrated or turned into the Lord's storehouse.

From this law we are told *none* are exempt that belong to the church of the living God.

BENJAMIN R. MCGUIRE,  
*Presiding Bishop.*

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### A MORAL MESSAGE TO CAPITAL AND LABOR

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#### THE LEAGUE OF NATIONS

With the signing of the terms of peace by Germany the late war has officially closed, and we can now look forward to the work of reconstruction with inspiration and clarity of vision. The coming of peace involves also the adoption at least, of the ideals of the league of nations. Though there may be some sincere doubt and disagreement as to application, scope, and method, apart from the sinister political partisanship, which is disgracing the records of at least some of the public men of our time, there is none as to the great end in view. This, in the language of Doctor J. W. Diggle, Bishop of Carlisle, England, is:

To extend the bonds of common interests and brotherly fellowship beyond the internal limits of separate nations, so expanding them as to include many nations in one internationality for their mutual advantage.

The spirit of the league is shown (1) by its decision not to attempt to intervene in the internal affairs of any nation—its forms of government, its laws and their administration—but only to claim a voice in the determination of such policies as touch the welfare of other nations; (2) by its recognition that every nation is, or ought to be, a member of the universal family or brotherhood of mankind; (3) and that when national affect international interests they must be treated internationally, that is, as part of an invisible whole, and not separately.

#### THE PRINCIPLE OF LIFE

At least, this means official recognition of the fact of racial solidarity, expressed by Paul—"no man can live unto himself." National boundaries are geographical accidents and must not be allowed to disintegrate the consciousness of mutual interests and the interdependency which is the foundation of our social structure of to-day. This is not the discovery of the war. Rather, the war was the result of some of the unitary parts trying to ignore this consciousness, and acting from a purely nationalistic motivation they sought to secure purely nationalistic ends. Or, in other words, it was a desperate attempt on the part of "individualism" to assert itself against the growing consciousness of national federation and interrelationship.

It was a reactionary movement in which suicidism and altruism engaged in deadly conflict to determine whether the evolution of the race should progress along the line of the higher powers of mind and spirit, or should stop with the attainment of might of muscle.

In the triumph we celebrate it is realized that the individual interests can best be conserved by each working and sacrificing for the well-being of the social whole. Any nation, community or person living for the pursuit of merely individual ends either consciously or otherwise is identified with the spirit of the Teutonic power.

In the new orientation which is taking place, all departments of life must be adjusted in their activities to the new facts which have been visualized. These new facts will perhaps, be appreciated by a consideration of the principle which underlies them as stated by Maeterlinck in his *Life of the Bee*:

The aim of nature is manifestly the improvement of the race; but no less manifest is her inability, or refusal, to obtain such improvement except at the cost of the liberty, the rights, and the happiness of the individual. In proportion as a society organizes itself, and rises in the scale, so does a shrinkage enter the private life of each one of its members. Where there is progress, it is the result only of a more and more complete sacrifice of the individual to the general interest. Each one is compelled, first of all, to renounce his vices, which are acts of independence.

This is the law of progress in life accepted by science, philosophy, and religion; and expressed in the saying of Jesus Christ: "He that would save his life shall lose it, but he that loseth his life for my sake shall find it."

Also summarized by John Mason Tyler in his *The Place of the Church in Evolution*:

In progressive evolution life is always manifesting itself in higher powers of greater capacity and efficiency. The higher power never crowds out or displaces the lower, but stimulates it to fuller development. It unifies the work of the lower functions in the higher and more complex organisms. Conformity to a larger environment means a broader and deeper life. The most difficult problem . . . is not how to survive or to get food, or even to provide for the young, but how to keep open the door to permanent progress. This can be attained only through the steady and persistent exercise of the highest powers.

#### THE SOCIAL PROBLEM

Among the problems which are pressing upon us to-day with insistence, it will not be doubted that the various questions included in the economic and social catalogue are the most urgent. We mean the questions of the proper application of labor, the just share in the produce of that labor and the wise conservation of the results of labor. These are the vital features of the modern science of economics.

In the light of the new conditions which are arising it is quite germane to ask: "Shall the economic world be included in the general life of man and can the problems be solved by the application of the same principles governing other social relationships?" Also, does the responsibility of internationalism, interdependency and interrelationship apply to the problems of labor and capital? Or does this department of life come under the influence of

other forces and is it controlled by quite another set of rules?

In a casual study of the evolutionary course briefly outlined in history and science it is seen that the development of the physical life falls into three groups:

First, that of digestion and reproduction.

Second, that of muscle.

Third, mind.

In a general way each individual and each generation recapitulates this course. It is now admitted however, that in all things mind is supreme. Even Lester Ward, one of the most radical of American materialists writing of sociology says: "Sociology as a whole rests upon psychology."

This means that the structure of society is the result of the mind and justifies the pedagogic aphorism: "What you wish to see in the nation's life to-morrow you must put into your schools of to-day." Whatever affects the menal processes will have inevitable reaction in the societal structure. With the developing appreciation of this fact has grown up what Eucken in his *Truth of Religion* calls: "the philosophy of the wholeness of life." This is not essentially new and has been the burden of the prophets and teachers of both Old and New Testaments. But still we have not habituated ourselves to thinking in terms of the whole, but always in terms of self. Not, What can I do? But, What can I get?

#### ONE MORAL CODE IN LIFE

We still practically divide our life into watertight compartments calling these departments by various names as: Religious, social, political, domestic and commercial. What is still worse we have a separate moral code for each, though we remember the Latin proverb: *Labor est Orare*, labor is worship. We accord to the Old Testament ethic announced by Micah: "The Lord hath shewed thee what is good, O man. To love justice, to love compassion and seek to walk humbly with thy God." We believe it was Jesus who said that in the eternal judgment Almighty God would evaluate our worth according to the quality of social service which we had rendered.

We appreciate the ideal which our Lord had of the church that it should become the Kingdom of Heaven, a working state and ordering of the social life in all departments under the conscious rule of God. We have read time and again of the repudiation of Israel because of social sins and economic injustices until we must agree with Rauchenbusch that the nature and essence of sin is selfishness in which the individual puts his interests above the social rights of the whole. The catalogue of the sins of society in Isaiah's day would not be an anachronism if used as the indictment of modern society.

## THE CAUSE OF LABOR

The light of hope which we have to-day is in the renaissance of the social consciousness of religious people witnessed in the growing bibliography dealing with the social and economic aspects of religious responsibilities. The open championing of the cause of labor by churches and daring enterprises of different men and institutions on behalf of social and economic rights of the people; of which perhaps the most impressive in the United States is the Federal Council of the Churches of Christ consisting of thirty-six Christian bodies, and which on July 13 of this year issued a declaration that the state "should attempt to secure to the worker an income sufficient to maintain his family at a standard of living which the community can approve." This council repudiates the idea "that churches are concerned only with religious, educational and charitable enterprises. They are or should be vitally concerned with civic, economic and other social interests."

They also set forth the rights of the working man to share in the control of industry:

A deep cause of unrest in industry is the denial to labor of a share in industrial management. Laborers must be recognized as being entitled to as much consideration as employers and their rights must be equally safeguarded.

The living wage should be made the first charge upon industry before dividends are considered. Wage levels must be high enough to maintain a standard of living worthy of responsible free citizenship in a democracy.

It declares that resolute use must be made of the graduated income and inheritance taxes, as "a just method for placing the heavier burdens upon those most able to bear them." And that the church stands for a living wage for industrial women and equal pay for equal work.

This splendid stand taken by the council is one that all Christian people will rejoice in and back up to the very limit of their capacity. For surely the kingdom of God can never be realized while the injustices of the present system impose the burden of distress and hardship upon women and children and rob men of their just share of their own labor's produce.

## GREAT BRITAIN'S AWAKENING

In Great Britain a similar awakening has been in process. Beginning perhaps with the splendid achievement of Hugh Price Hughes, who literally gave his life for the establishment of the London mission which led the van of Wesleyan missions throughout the country. In these missions the church championed the cause of the downtrodden and oppressed not merely as eleemosynary devices, but as instrument for demanding justice and right to all. Perhaps the most widely known of this group of activities is the Manchester and Salford mission

under the leadership of Samuel F. Collier and his corps of workers.

The Salvation Army has justified itself after a long and painful struggle against the sectarian spite and brutal ignorance of those who did not appreciate the gospel of social regeneration preached and practiced by the late General Booth and his devoted followers. However, to-day the Salvation Army has won for itself a place in the affections of the people of all the world because it has made religion a means of economic and social deliverance and given fresh life to the program which our Lord announced at the beginning of his ministry: "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Then the church army under the direction of Doctor Carlyle is evidence of more than merely academic interest in this social gospel by the Church of England.

I need scarcely say that whatever fault may be found with Christian Science or the Latter Day Saints, both of them distinctly American religious organizations, the former makes religion a real help in time of physical need and stress and has popularized the teaching of the New Testament that "the Spirit helpeth our infirmities"; the latter that the kingdom of God and the Zion of the Old Testament are literal organizations of human beings who actualizing the will of God in social and economic life can submerge the barriers between man and God, time and eternity, earth and heaven and blend all things in one through Jesus Christ our Lord.

## HARDIE'S RESOLUTION

Perhaps one of the events which was a forerunner in Great Britain of the colossal changes which have taken place in this present generation, culminating in the elevation of the protege of a Welsh cobbler to the highest position within the gift of the greatest empire history has ever known, was the act of the late James Kier Hardie who was elected as labor and socialist member for Myther Tydvil in 1900. On April 23, 1901, at twenty-five minutes to twelve Mr. Hardie arose and moved the following resolution:

That considering the increasing burden which the private ownership of land and capital is imposing upon the industrious and useful classes of the community, the poverty and destitution and general moral and physical deterioration resulting from a competitive system of wealth production which aims primarily at profit-making, the alarming growth of trusts and syndicates, able by reason of their great wealth to influence governments and plunge peaceful nations into war to serve their interests, this house is of the opinion that

such a condition of affairs constitutes a menace to the well-being of the realm, and calls for legislation designed to remedy the same by inaugurating a socialist commonwealth founded upon common ownership of land and capital, production for use and not for profit, and equality of opportunity for every citizen.

Since that day with what deadly emphasis this resolution has been vindicated in terms of blood and fire and vapor of smoke. Stripped of its rather hackneyed socialistic phraseology, we can see that the last five years of woe are directly traceable to the selfishness and suicidism of the individualistic system, which acted in its own way to secure its rights and profits without any regard to the obligations it was under to others, and now upon an innocent world the enormous sorrow and debt is placed and the future generations are mortgaged as well.

What a terrific condemnation will be ours unless we move definitely and heroically to make it forevermore impossible that such a bloody crime shall be reenacted. We owe this to the memory of those hosts of martyrs from every allied country, we owe it to ourselves and to the generations yet to come, and at least we may esteem the league of nations as our pledge that never again shall brute force be used by insensate selfishness to steal the rights of mankind for personal and national aggrandizement.

#### THE PRESENT ECONOMIC PROBLEM

Let us now consider the problem of the present economic situation and see what can be done to eliminate the evils which have grown out of the present system and how we can bring to bear the benefits of the recent victory upon the bread and butter side of life.

As has been pointed out by many writers, perhaps the most striking change during the last one hundred years or so, is the vast increase of wealth, with the result that life is now of great variety and complexity. This increase of wealth and quest for comforts and ease in life is explained largely by man's having entered into intelligent and sympathetic partnership with nature.

But in spite of all this increase of wealth and comforts in life, happiness is still as elusive as ever. Proper distribution is a vexed question. It seems to be agreed that there is no lack either of raw material or manufactured commodities, for Nature, generous mother that she is, has supplied enough and to spare, while man's intellect has invented all sorts of ways and means of applying power to do for him, what he was not able to do for himself, making the very forces which once had terrorized him the docile servants of his will.

In spite of all, hunger, squalor, vice, and crime, if not increasing, are at least much more accentu-

ated. Though there never was a time when wealth was so plentiful, never has poverty trod with more truculent and widespread power. It is also as well to keep in mind that desirable as it is to have better wages, more sanitary and convenient housing, a minimum scale of hour to work leaving more time for recreation and culture, and increased facilities for education and even compulsory education, the real solution of the economic and social evils seems not to have been found. It is so clearly impressed upon the minds of those who are eagerly and earnestly looking for a way of escape from these conditions, that something more and deeper is required, than mere adjustment and readjustment of external and environmental conditions and things.

Men go to the devil when rolling in money. The upper four hundred can descend to the lowest depths of iniquity, and the educated classes are by no means paragons of virtue. Poverty and squalor are not able to quench the idealisms of human faith and the slums have their pageants of heroisms and idyls of loving sacrifice equal to anything which the world has ever known.

It seems to be accepted that "Things can never make a life, but a great life can give meaning and value to the smallest things." (J. M. Tyler.)

Hobson has shown us that "value" depends more upon the moral qualities in the one who has and uses the "thing" than in the thing itself. This war is the last word on the moral and spiritual factors in the equation of "value," without which neither numbers, equipment nor material advantages can gain headway.

Doctor G. Stanley Hall has stated this in his philosophical analysis of history when he said "there can be no moral progress unless we have faith that the eternal powers are always on the side of right." And again: "History is the great judge and vindicator of the ways of God to man." The inward consciousness of being right and the passion for right will make giants out of pigmies and create a wealth of spiritual heroisms out of gray and monotonous commonplaces.

In the moral world as in the material, the greatest and most enduring values are those which are the by-products rather than the main and direct effort. Carlyle once said: "It is not so much what is done, as the spirit in which it is done that counts."

#### THE ROOT EVIL

I think that the root evil in our present economic and social structure is as R. H. Tawny of Oxford expresses it:

The right to the free disposal of property and to the exploitation of economic opportunities is conceived by a large part of the modern world, and in particular by the most so-

cially influential part of it to be absolute. . . . To-day this doctrine is still the practical foundation of social organization.

In practice this principle means that every man who is so fortunate as to have property, or talent or position or opportunity inwardly believes that he has the right to use such means, talent or opportunities for the furtherance of his own personal interests and so becomes the center of his own universe. Under such impulses Professor Tawny reminds us "men do not become religious, or wise or artistic for religion, and wisdom and art imply the acceptance of limitations."

As we have seen, the improvement of the race can only result from the personal limitations which the individual accepts in the interest of the social whole. To such people or communities freedom consists in the "absence of obstacles between opportunities for self-advancement and those whom birth or wealth or talent or good fortune has placed in a position to seize them." Then when men believe that "economic rights" are independent of "social functions," two results are noted by Professor Tawny, namely:

The creation of a class of pensioners upon industry, who levy toll upon its product, but contribute nothing to its increase, and who are not merely tolerated, but applauded and admired and protected with assiduous care, as though the secret of prosperity resided in them. There is no principle of discrimination between incomes which are payments for functions, and incomes which are not, all incomes merely because they represent wealth stand on the same level of appreciation, and are estimated solely by their magnitude, so that in all societies which have accepted industrialism there is an upper layer which claims the enjoyment of social life while it repudiates its responsibilities. . . .

The second consequence is the degradation of those who labor, but who do not by their labor command large rewards, that is, of the great majority of mankind. . . . Wealth becomes the foundation of public esteem, and the mass of men who labor, but who do not acquire wealth, are thought to be vulgar and meaningless and insignificant compared with the few who acquire wealth by good fortune or by the skillful use of economic opportunities, and come to be regarded, not as the ends for which alone it is worth while to produce wealth at all, but as the instruments of its acquisition by a world that declines to be soiled by contact with what is thought to be the dull and sordid business of labor.

A society ruled by these principles is a victim of inequality and consequently social war. This is inevitable because "its teaching is that each individual or group has a right to what they can get, and denies that there is any principle, other than the mechanism of the market, which determines what they ought to get."

#### STEWARDSHIPS

We are needing to change our ideas about capital and labor through and through. Instead of capital and labor being regarded as the means to secure personal interests they must be regarded as a stewardship in which both shall function for the well-

being of society. Those who serve the best and bring the greatest amount of happiness to the race shall be esteemed as the most honorable and valuable members of the group. Not what am I worth, but rather what can I do. Not how do I get out of the job, but what function can I perform for the social good. To quote again Professor Tawny:

If society is to be healthy, men must regard themselves not as the owners of rights, but as trustees for the discharge of functions, and the instruments of a social purpose. . . .

The transference of emphasis from rights to functions would result in industry being considered primarily as a social service; and, however the principle that industry is a social service may be interpreted, there are at any rate three implications which are involved in it. The first is that it should be conducted in complete publicity with regard to both costs of production and to profits. The second is that the primary consideration in its organization should be that the community should be offered the best service technically possible at the lowest price compatible with adequate payment to those who render it. The third is that, when all the charges necessary to the supply of a service have been met, any surplus which remains should pass to the public. . . . A functional society would extinguish mercilessly those forms of property rights which yield income without service.

#### COOPERATION

Already the nationalization and municipalization of public utilities and the development of the cooperative methods of production, manufacture and distribution are moving in this direction, and the history of such methods in the old world especially in Great Britain reads like a romance.

Surely this was the state of which John Stuart Mill dreamed when he said:

The form of association, however, which, if mankind continue to improve, must be expected in the end to predominate, is not that which can exist between capitalist as chief and workpeople without a voice in the management, but the association of the laborers themselves on terms of equality, collectively owning the capital with which they carry on their operations, and working under managers elected and removable by themselves.

This great end has been achieved in many lands and is a monumental success, where ever the principle of stewardship and functioning for the social weal has been honored. The time must come when this vast republic shall be rescued from the predatory interests who look upon her limitless resources as the incontestable right to those who can get and hold, and they shall become the possession of all the people to be controlled by the people and for the good and benefit of all people.

This is not the wild dream of socialism, bolshevism or anarchy, for in Britain corporation and municipalization were established factors in the redemption of the nation long before socialism had any place in the political life of the people. But it can only come when the people think more of the com-

monwealth than they do of their own personal interests, and then shall it be said:

The few shall not forever reign;  
The many toil in vain.  
The powers of hell may rule to-day,  
But Christ shall reign to-morrow.

J. W. RUSHTON.

## TERRESTRIAL HELL--WHO OCCUPIES?

[The following article presents rather a unique viewpoint. Others have different ideas on the subject. We would welcome a few good articles discussing it. It may be noted that this earth is to be purified and used for divine purposes, and that men on this earth have seen heaven.—EDITORS.]

Is hell only another name for earth? Are the terms *earth* and *hell* identical in meaning? Are we, the denizens of earth, actual residents of the hell the Bible tells us so much about?

There is a place of banishment from God where devils and unredeemed men dwell, a place where the spirits of wicked men after death, and possibly before birth are located. It is called in the Greek tongue "Torturus and Gehenna." (2 Peter 2: 4.) It is called in the English language "the bottomless pit" and by its more familiar name, hell. Where is it located? What are its meets and bounds? Who occupies it? What relationship do they sustain to the denizens of earth? Finally, who are we, anyway? Where did we hail from? Are we in any way responsible for being here? Momentous questions indeed.

The author does not presume that he can give a final answer to them. He is seeking a correct solution of these questions and therefore, solicits aid, comment, and criticism.

### WHAT THE SCRIPTURES SAY

The scriptures are the only source of information that most people will recognize. To them we must go for light. And from them we read that Satan was once the "son of the morning," a "day star" in heaven. (Galatians 14: 12, see marginal reading.)

Satan developed a spirit of greed for authority which lead into competition for power and possession. (Genesis 3: 5, Inspired Version.) He converted a third part of the angels to his abominable doctrine. (Revelation 12: 4; Doctrine and Covenants 28: 10.) Competition brought on war in heaven when Satan was vanquished and cast out. "And his angels were cast out with him." (Revelation 12: 7-12.) These are "the angels which kept not their first estate but left their own habitation," whom God "hath reserved in everlasting chains under darkness, unto the judgment of the great day." (Jude 6.)

The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was

cast out into the earth, and his angels were cast out with him.—Revelation 12: 9.

God spared not the angels that sinned, but cast them down to hell.—2 Peter 2: 4.

Woe to the inhabitants of the earth and of the sea: for the Devil is come down unto you, having great wrath.—Revelation 12: 12.

Jesus called Satan "the prince of this world." (John 14: 30.) But John said that Satan "is the angel [or prince] of the bottomless pit." (Revelation 9: 11.)

If earth and hell is not one and the same, how can we harmonize these texts?

To accept the inevitable and acknowledge that hell, earth, and bottomless pit are only different names for the same place, is the only chance we see to avoid a contradiction of terms.

The language of "he that liveth, and was dead," to the churches of Ephesus and Pergamos strongly fortifies this position as follows: "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." "I know thy works, and where thou dwellest, even where Satan's seat is. . . . Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." (Revelation 1: 18; 2: 9-13.)

We learn from this that Satan who was "cast down to hell" and "reserved in everlasting chains" established his "synagogue" his "seat" and the place where he "dwelleth" upon this earth.

To make sure that there is no mistake about this matter, we compare seven translations with the following result. The Inspired, King James, and Douay versions all three say that Satan's "seat" his "synagogue" and the place where he "dwelleth" are on this earth.

Weymouth's and the Revised versions testify that Satan's "throne" his "synagogue" and the place where he "dwelleth" are situated on this earth.

The Emphatic Diaglott affirms that Satan's "throne," "assembly," and dwelling place are all to be found upon this planet which is named earth. The Twentieth Century New Testament has it that Satan's "throne," "congregation," and where he "willeth" are each and all situated upon our earth. These seven versions all agree that Jesus called Satan "the prince of this world." The same is also true of Ephesians 2: 2 where Paul refers to Satan as "the prince and power of the air."

Let us stop here and sum up the counts already noted.

First. When Satan and his angels were "cast down to hell" they landed upon this earth.

Second. John says that Satan is "the angel of the bottomless pit" and Jesus confirms the statement, or repeats it in different words by saying that Satan is "the prince of this world."

Third: Satan's "seat" his "throne" or place of business is mother earth.

Fourth: The Devil's "synagogue," "congregation," "assembly" is with mortal men upon this planet.

Fifth: The place "where Satan dwelleth," his home if you please, is pointed out to us by our Savior through John right here with us in our own mundane sphere.

The "seat," the "synagogue" and the dwelling place of "Babylon the Great" is also the "throne" the "congregation" and the home of the Devil.

Another fact worthy of prayerful thought is found in Revelation 9. When John saw a fallen angel (closely related to the kaiser) open the bottomless pit, which vomited forth the smoke of gas and liquid fire and plagues more to be feared than death itself, and saw loosed the dogs of destruction with their death-dealing devices who killed "the third part of men." It was all seen to take place and vent its fierce, vicious fury in no other region or place than our own mundane home.

It was upon this earth where the Lord God cursed the serpent (Genesis 3:14) and all the enmity "the confusion the strife" all the bruising and counter bruising was to occur on earth among mortal men.

The great christening when the enemy of all righteousness fell heir to such high-sounding titles as "angels of the bottomless pit," "prince and power of the air," "prince of devils" or "prince of this world," was staged nowhere else than on earth.

Satan's scheming with Eve in the Garden, his torturing of Job, dissension with Moses, visiting of Joshua, provoking of David, tempting of Jesus, his opposition toward the gospel, his entering into Judas and various other individuals, his camouflage as "an angel of light" and all the rest of his "lying wonders" have been and are to be staged nowhere else than here among mortal men in the Devil's own home.

God shows us where hell is situated in Deuteronomy 32:13-25. He says of Jeshurun: "They sacrificed unto devils." "I will hide my face from them." "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase and set on fire the foundations of the mountains."

What is to occur when the fires of the lowest hell are kindled? Answer: The earth which is "the foundation of the mountains" shall be consumed "with her increase." The text shows in detail how "the earth with her increase" is to be consumed and what the fires of the lowest hell are: They are twofold in their nature. First, Jeshurun consumes "the increase of the fields" by profiteering upon all the necessaries of life, such as "oil out of the flinty

rock," "butter," "milk," "honey," "sheep," "wheat," "wine," etc. "But Jeshurun waxed fat, and kicked . . . he forsook God which made him. . . . They [the people] sacrificed unto devils, not to God." The people blindly sacrificed "the increase of the fields" to devils and let their own children go hungry, ragged and ignorant. "And when the Lord saw it he abhorred them." And he said, "I will provoke them to anger with a foolish nation. They shall be burned with hunger and devoured with burning heat, and with bitter destruction. . . . The sword without and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs."

Thus we see that the consuming, devouring, destruction of the fires of the lowest hell reeks its vengeance upon mortal beings while they remain upon earth in this life.

"And Moses began to fear exceedingly; and he saw the bitterness of hell." (Revelation to Joseph the Seer, see Inspired Version.)

When David had violated the laws of decency until the severe penalty of the sex law rested heavily upon him and noisome and grievous sores ate his flesh as it were fire (see Josephus) he wrote as follows: "The sorrows of hell encompassed me about." (2 Samuel 2:56) And "the pains of hell got hold upon me." (Psalm 116:3.)

Along the same line Solomon wrote that the guests of a foolish woman "are in the depths of hell." (Proverbs 9:18.)

Isaiah wrote to similar characters who were still living, "Thou didst debase thyself even unto hell." (57:9.)

"So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." (James 3:6.)

Thus we have the witness of our heavenly Father through Moses, Isaiah, David, Solomon, the Apostle James and the Palmyra Seer testifying that the fires of hell do get hold of, and burn mortal beings while yet they live on earth; and do not need to leave this earth, nor leave our mortal bodies before we may be burned by the fires of hell; nor do we need to leave the church of the living God to get badly singed thereby.

Again we find earth and hell most closely related in the following:

And they were thrust down, and thus became the Devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the Devil should tempt the children of men, or they could not be agents unto themselves.—Doctrine and Covenants 28:10.

The hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion.—Doctrine and Covenants 1:6.

Now tie all these depositions into one snug bundle and multiply them by another fact equally as stubborn, namely, a careful search of all scriptures, old, ancient, new and more new, or modern shows only two places where Satan has occupied, heaven, and earth and all his future work is confined to earth. This seems to leave but two locations for hell; it must be this earth or the airy realm of imagination; and the actuality of its existence among us does not favor the latter at all.

Just where the spirits of the wicked are corralled after death may be on open question with some; still every intimation found in scripture ties them hard and fast to this mundane sphere.

#### PESSIMISM AND OPTIMISM—THE CURSE OF TWO EXTREMES

We have a class of extreme optimists who close their eyes and ears to the miseries of this visible, tangible hell; they refuse publicity of our nation's great crime of poverty and illiteracy, and try to keep the suffering millions ignorant of our economic conditions.

This in no way counteracts the truth; in no way does it mitigate the wretchedness of the denizens of hell; they prolong our misery by deceiving themselves and others.

On the other hand it is extreme folly to lose heart, become sullen, sour, bitter; it only intensifies the flames that torture us. We cannot afford to be pessimistic. If it should happen to be a fact that we are none other than the fallen angels ourselves; if some time in the mystic future the weird news shall come that the fallen spirits who were cast down to this terrestrial hell are the only ones allowed to quicken our mortal bodies, and the more wicked ones who are held back, becoming impatient viciously contend for possession, if this is why wickedness increases in the last days, and why seven devils crowded into Mary, and whole legions into the man of the tombs, if this is why our very natures are so deeply ingrained with Satan's gospel of competition that we can not tear loose from it when we know it to be a wrong, and why so many confused mentalities are confined in our asylums, if "all nations, kindred, tongues and people, both small and great, rich and poor, free and bond," without a single exception were converted by Satan while yet we were citizens of heaven and were for that reason thrust down to this mundane hell, if this grewsome supposition should all prove to be true, abasing us to the lowest conceivable humiliation,

#### WHAT THEN?

Even then pessimism could serve no other purpose than to add fuel to the fire that burns us, while

undue optimism helps keep the great molten furnaces of hell in repair.

No matter if upon awaking we find ourselves responsible in any way for being here or not; the fact remains that we are here; and our only sane course is to hold up our heads, make the best of our lives, be glad of the chance to do right. If we do all we can to renovate the hell that consumes us in this life, our presence will not be welcomed in hell after death, but if our attitude prolongs and intensifies the flames in this life, then of course we will be hail fellow well met in hell over there, whatever it may be. Nothing can be more natural than that.

So let us put our shoulders to the wheel and redeem our souls by pushing forward the great propaganda of truth, the fullness of the gospel of cooperation.

Come, let us unite our forces and depose the great autocratic prince of this world; toss him overboard with his generals, the Kaiser and the Czar, and help the mighty angel fasten the divine shackles upon him. Always breathing the blessed refrain, Come Lord Jesus and help us break fealty with the gods of greed. Come and reign forevermore.

D. R. BALDWIN.



#### *The Choirs of Ancient Israel*

It is indeed unfortunate that the historical records of ancient Israel contain but meager accounts of the music of the chosen race. Mankind, especially the Christian world, would gladly know concerning the development and use of the art among the Jewish nation; but practically all the few important data at hand come from the Old Testament accounts.

It is quite evident that from the first both Hebrew poetry and Hebrew music were largely associated with and used in the worship of Jehovah. In spite of their many wanderings the Jewish race were preeminently a nation of worshipers and they chose to enrich their devotions to the one true God by the use of their arts and attainments.

But little can be ascertained as to the style and characteristics of the music of Israel and many things can only be conjectured. It is certain that in a large measure they were imitators and adapters of art, borrowing many of their ideas from other races with whom they came in contact. Like all facile adapters they inevitably improved upon and developed the things they borrowed.

It is believed that music among them attained a high degree of excellence and unquestionably later exerted a marked influence upon the early Christian church, which impulses continued down to and through the persecutions of the early church.

As in all the ancient races, where instruments of music were comparatively inefficient, the Jews had recourse to the first great instrument of nature, the human voice, and they brought vocal and choral music to a high state of development. However, although primitive and imperfect, the Hebrew instruments were very numerous. In the one hundred

and fiftieth Psalm nearly the whole Jewish orchestra is enumerated. Verses three, four, and five catalogue them very plainly: "Praise him with the sound of a trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him with the loud cymbals: praise him with the high-sounding symbols."

It is not known when the first Jewish choir was had, but it is reasonably certain that choral music was largely used in the first temple of Israel, built about 950 B. C. But in the construction of the second temple, about 520 B. C., it was employed in elaborate measure. David, during his lifetime, prepared and perfected the musical accompaniment to the temple service, bringing it to a high state of efficiency. It was indeed fortunate for the race that David was born with so rare a gift of music. Under his direction and royal patronage the service prospered greatly. His wondrous gifts were exercised for the exaltation of the musical rendition of the temple service. Himself a musician of no mean attainment he was able to select those who should direct such energies. Thus, he had a leader, or supervisor, over the choral service and likewise one over the instrumentalists, as well as a chief musician over all. The Psalms are nothing less than poetic effusions, directed to the worship of Jehovah and which, set to music, were used in the temple service. Some of these he personally inscribed "to the chief musician"; oftentimes to those chief musicians in other parts of his realm.

The services of the choirs in David's time were doubtless both elaborate and comprehensive. Large bodies of singers, accompanied by picked bands of instrumentalists, officiated in these services. The singing was to a large extent antiphonal; that is, alternating and responsive in its character, as may be found in some of the churches of to-day. It might vary between priest and congregation; precentor and choir; or between two groups of singers, as in a divided choir. This is very apparent in many passages of scriptural poetry, especially the Psalms. For example, the thirty-eighth Psalm, which consists entirely of responsive lines, was probably rendered about as follows:

Priest (or precentor): "O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure."

Congregation (or choir): "For thine arrows stick fast in me, and thy hand presseth me sore."

Priest: "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin."

Congregation: "For mine iniquities are gone over my head: as an heavy burden they are too heavy for me"—and so on through the entire Psalm.

Psalms like the twenty-third ("The Lord is my shepherd") would not lend themselves so well to the antiphonal treatment, and were probably rendered entire, in their individual beauty, by an undivided choir.

In order to appreciate the effect of the choirs of that age we must resort to our imaginations and in fancy picture to ourselves the elaborate choral service in David's day, and in the temple that Solomon reared after him. Let our fancies image the closing scenes of the day. It is eventime. The sun is sinking behind the range of hills westward from Jerusalem and the robed and mitered priests are busying themselves with the altar sacrifice. The smoke of burning incense mingles with the smoke of the sacrifice, and fills the air with its pungent, spicy fragrance. As the prayers of the priests are intoned and the odor of the incense is borne heavenward, there is wafted on the breeze the chant of the gowned and surpliced choir; and as the melody floats outward from the temple walls, there is heard the sublime sentiment of "O come, let us sing unto the Lord: let us make

a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms."

ARTHUR H. MILLS.

## Foundation Stones

I would like to impress upon those individuals of our choirs who have been granted only a penny, figuratively speaking, the place of great importance they hold in our choral development. How often you will hear a choir member say, "I don't think I will sing in the choir this morning, my voice is so small it doesn't do any good anyway." For shame! If you are considered worthy of a membership in the choir, it is your duty, as much as it is the duty of the chorister or organist, to be in your place on time, ready to do your bit.

The foundation and body work of any great and beautiful building is never composed of fancy brick or polished marble, but rather of uncut stone or rough brick, so placed because of its reliability and powers of endurance. The pretty, glazed brick and polished marble is saved for the upper structure, and so arranged, according to the plans of the architect, that the building may embody the beautiful as well as the substantial; that those who behold it may give expression of admiration.

Just so is the relative place of our ordinary undeveloped singers and our cultured soloists. Without the foundation the building cannot stand, nor could it have been erected. I am safe in saying that if our directors of music had to depend entirely on accomplished soloists, or "polished marble" we never would have been able to erect the beautiful choral structures that have been had in the past, such as "The Messiah" and "Elijah."

So if you are of the foundation stone variety, don't become indifferent or discouraged because of your less conspicuous place in our choral structure, but rather enthuse; for upon you depends the success of our work. Without you we will not be able to reach the honest-hearted of the world through our music, but would have to do so through some other channel; and I do not believe that we could find anything to take the place of music.

It is "up to you" individually; you can, by doing your part, influence others to do theirs, and so by a whole hearted, concerted effort, bring the music of our church to such a high level that all will be attracted by its beauty and spirituality.

Don't let yourselves be crumpled by the wear and tear of adverse criticism. Weatherproof yourselves with charity, that by your stability a building of wonderful height and beauty may be erected upon you. Don't let anything discourage you from your duty, but continually *boost your choir*.

L. EUGENE CHRISTY.

## Are Musicians Versatile?

Musicians in general are considered specialists in their own particular field, men and women who know a great deal about their own subject, but who are hopelessly ignorant of anything else. However, there are many noteworthy exceptions to this widespread belief.

Paderewski's recent election as the first head of the new Polish republic caused a great deal of excitement in the musical world. But he is only one of many musicians who have had "more than one iron in the fire". Thus Giuseppe Verdi, the famous composer of "Il Trovatore" and "La Traviata" was a successful farmer. He did not treat farming as a joke, either. He rose early, worked hard, and used the

best agricultural methods and machinery on his estate. The King of Italy made him a senator but he never was actively engaged in politics.

Rossini, the composer of "William Tell" and "Stabat Mater" was an exceptionally good cook. He also dabbled in farming.

Paganini entered upon a by no means praiseworthy enterprise. Aside from being an excellent violinist, he furnished capital to start an elegant gambling house.

#### MUSIC AND ASTRONOMY COMBINED

The discoverer of the planet Uranus was a professional musician, Sir William Herschel. Saint-Saens, one of our contemporary musical lights, though no discoverer, has written many valuable essays on astronomical subjects. He is also a successful business man, being an active partner in a large musical publishing house in Paris.

A great many musicians have engaged in literary pursuits, when not making music. Wagner not only wrote his own librettos, but also wrote short stories and essays on all sorts of subjects. Lieutenant John P. Sousa, American composer and bandmaster, is not only a champion marksman, but is also author of several good novels. Sidney Lanier, the poet, supported himself as flute player in the Baltimore Symphony Orchestra while James G. Huneker, the brilliant musical critic, is an ex-piano teacher of New York.

#### Life is a Well-Strung Lyre

Life is a well-strung lyre,  
And I a wandering note,  
Struck from its cunning chords, and left alone  
A moment in the quivering air to float;  
Then without echo die,  
And upward from this earthly jarring fly,  
To form a truer note above,  
In the great song of joy and love,  
The neverending, neverjarring song  
Of the immortal throng.—Bonar.

#### The Power of Music

Music the fiercest grief can charm,  
And fate's severest rage disarm.  
Music can soften pain to ease,  
And make despair and madness please;  
Our joys below it can improve,  
And antedate the bliss above.  
—Pope (Saint Cecilia's Day).

#### Music Corrects Juvenile Delinquency

Delinquency and crime were formerly considered evils which had to be beaten out of the miscreant's system. Progressive people the world over are rapidly substituting the removal of the cause and incentive of the wrong deed for the former ineffective punishment of the wrong doer. One of the most potent corrective forces in doing this is music, as pointed out by a prominent sociologist.

Doctor William A. McKeever, one of the best known sociological writers of the country, believes firmly that music can effectively be employed in cases of juvenile delinquency, thus aiding greatly in preventing a young wrongdoer from becoming a hardened criminal. While good forces in human nature should be encouraged and stimulated, the evil ones should be provided with adequate substitutes. And here, ac-

ording to Doctor McKeever, is where music comes in to play a large part in modern corrective work.

#### CORRECTIVE VALUE PROVEN IN SCHOOL

He tells how all the "badness" was taken out of some boys in a school out west, merely by sending them into the class of a happy singing teacher. Their evil tendencies were readily corrected through the influence of music. "In this school four or five of the unruly, truant type of small boy are practically under an agreement to be amenable to the discipline of the school for the privilege of staying with the special music class," said Doctor McKeever. "In this case it is very easy to understand why 'music hath charms to soothe the savage breast'. Her radiance, rhythmic energy and appealing voice as she conducts the singing produce a wonderfully electrifying effect upon the boys and girls."



#### Build Spiritual Foundations

To my mind, there is not room for even a shadow of a doubt, that the errors most fundamentally serious for parents to make, are those of a spiritual nature. The foundations of the character of children must be right, must be solid, or the superstructure is never to be trusted, and it will go down when the storms of life beat upon it. And is not that foundation simply the love of God, shed abroad in the hearts of man? If this love is the foundation upon which the life, or character, of the parent is built, it will permeate the atmosphere in which a child lives and moves from day to day, to such an extent that evil will appear *so evil*, so much to be avoided, so opposed to every element of love, light, and truth, that it will not have power to attract.

Errors or sins committed against the mental or physical nature of the child, are greatly to be regretted and deplored, but, to my mind, they are small indeed, in comparison with errors or sins against his spiritual nature. Understand me, that what I wish to embrace in the term "spiritual" has no reference to doctrines or creeds. I would not by any means, ignore the doctrine of Christ when I say this, for his gospel as he and his apostles taught it, is fundamental. I am referring, however, to one of the eternal verities of that gospel, without which, though we have all the others, we are, as Paul tells us, but "sounding brass or tinkling cymbal." So many of us fail to win the good we seek, because we put so much stress upon having obeyed the "doctrine," as enunciated by Peter on the day of Pentecost in answer to the question: "What must I do to be saved?", and fail to understand without we cultivate the virtues Paul tells us are the attributes of charity, we are failures—are nothing. Are not these attributes of charity, or love, the attributes of God himself? And is not the possession of them, that which is to make us like him?

May God baptize each day anew, the mothers of the church, for the work which he has intrusted to them—so much needed in both church and world to-day.

LAMONI, IOWA.

M. WALKER.

The great are only great because we are on our knees; let us rise up.—Proudhon.

Next to acquiring good friends, the best acquisition is that of good books.—Colton.

## Spiritual Motherhood

Woman's power to nurture the good has been a theme for the poets of all times. Dante saw Beatrice but once, yet it was she who sent him on his way singing the greatest song of Christendom—the anthem of redemption from pride and selfishness. Wagner's Brunhilde suffered her goddess nature to give place to the lowly limitations of human weakness that she might save the heroic Walsungs. Goethe's phrase, "the eternally womanly, leading men upward and on" is familiar to all.

Froebel also not only pointed out the spiritual nature of womanhood, but upon it he builds his world of hope for the advancement of humanity. In the nurture-power of woman he sees the means of solving the moral problems of the race; of strengthening its spiritual life. It is his aim to lift motherhood to its highest plane, to see that chance plays a comparatively small part in the educative processes of humanity—that certainty encompasses the life of the children. He sounds the call to women for a higher unselfishness, courage and insight. Because of their universal love for things weak and helpless, he claims that all women have the right into the fostering care of children, whether their own or others.

"I wish I belonged somewhere," pouted the hotel-bred child of wealth and luxury, yearning for a real home and a real mother. To cure his ennui his physical mother sent him to a kindergarten around the corner. "I'd like to stay here," he said to the kindergartner one day at parting, "all the time—eat and sleep—all day and all night,—I wish you were my mother!" he finished in a climax of aspiration.

No child, however, rich or poor, should be deprived of the spiritual influence of real motherhood, by means of which alone his powers may be developed and without which lives have often been blighted.

What fitter task could Froebel realize for women than for her to follow the path which she has more or less instinctively chosen through the ages? Yet it is with some fear, and much instruction that he urges her on her way. Not lightly does he send her forth, but weighted with the greatest burden of responsibility that woman has ever borne. Why not trust her to do her work uninstructed, unconscious of the part she is playing? Her sympathy is undoubtedly great and spontaneous. But sympathy is not enough to insure wise discipline of the unruly tendencies of the human child. Misguided, sympathy fosters dependence, and encourages weakness and self-indulgence. Untrained, it deals but vaguely with the practical problems of life. Moreover even in woman sympathy is often undeveloped. "Did your father whip you, as I wrote him?" asked a cross-looking teacher of a small, cringing Italian in the second year of public school. The same child came under observation in a fourth-year class some time later. He was listening with rapt attention to the immortal story of the "King's Children," told by a normal school practice student. The comment, "How alive Pedro is to the story," brought out the irritable response from the teacher in charge: "Oh, yes, he'll listen to stories, because he likes them, but he's a *bad boy!*" Feeling that there must be something worth finding behind a face lit with enthusiasm for a tale so noble, the observer visited the home (so-called) of the unfortunate Pedro: a drunken father and mother, a girl of twelve earning the living, the boy hungry for food and comradeship—it was all comprehensible in a moment. Pedro was transferred to an instructor possessing insight and spiritual power. Like a dog he followed her everywhere, until she transformed his love into acts of service, and he became the most useful member of the class.

Even when the intentions are of the best many are the pitfalls that surround the unenlightened experimentalist. "I have to whip him," a father gravely asserted of his sensitive, highly imaginative boy, "because then he stops doing the thing. He does something else, though," he added lamely feeling, but not understanding, that he was not reaching the *cause*, but only the *particular act*. Had the child been less strong and buoyant in temperament he might, no doubt, have crushed him into submission; as it was, he only confused him.—Harriet Frances Carpenter in Government Bulletin.

## What of the Day?

At the close of the day the mother might ask herself questions like the following to make sure that she has taken into account the things to which her attention has been directed:

Did the child take about a quart of milk in one form or another?

Have I taken pains to see that the milk that comes to my house has been handled in a clean way?

If I was obliged to serve skim milk for the sake of cleanliness or economy, did I supply a little extra fat in some other way?

Were the fats which I gave the child of the wholesome kind found in milk, cream, butter, and salad oils, or of the unwholesome kind found in doughnuts and other fried foods?

Did I make good use of all skim milk by using it in the preparation of cereal mushes, puddings, or otherwise?

Were all cereal foods thoroughly cooked?

Was the bread soggy? If so, was it because the loaves were too large, or because they were not cooked long enough?

Did I take pains to get a variety of foods from the cereal group by serving a cereal mush once during the day?

Did I keep in mind that while cereals are good foods in themselves, they do not take the place of meat, milk, eggs, fruit, and vegetables?

Did I keep in mind that children who do not have plenty of fruit and vegetables need whole-wheat bread and whole grains served in other ways?

Did each child have an egg or an equivalent amount of meat, fish, or poultry?

Did any child have more than this of flesh foods or eggs? If so, might the money not have been better spent for fruits or vegetables?

If I was unable to get milk, meat, fish, poultry, or eggs, did I serve dried beans, or other legumes thoroughly cooked and carefully seasoned?

Were vegetables and fruits both on the child's bill of fare once during the day? If not, was it because we have not taken pains to raise them in our home garden?

Did either the fruit or the vegetable disagree with the child? If so, ought I to have cooked it more thoroughly, chopped it more finely, or have removed the skins or seeds?

Was the child given sweets between meals, or anything that tempted him to eat when he was not hungry?

Was he allowed to eat sweets when he should have been drinking milk or eating cereals, meat, eggs, fruit, or vegetables?

Were the sweets given to the child simple, i. e., unmixed with much fat or with hard substances difficult to chew, and not highly flavored?

Was the child made to eat slowly and chew his food properly?

A young child may be considered well fed if he has plenty of milk, bread, and other cereal food; an egg once a day or its equivalent in flesh foods; a small portion each of carefully prepared fruits and vegetables, with a small amount

of sweet food after his appetite for other foods is satisfied. If there is too much or too little of any of these, his diet is one-sided.—Farmers' Bulletin 717, United States Department of Agriculture, Foods for Young Children.

### Teach Them to Pray

How should a child be taught to pray? By having family prayer in the home, in which each member takes part. At one time, our family prayer service was carried on by myself and my two little boys. It came about, just naturally, that when I had finished, the older boy would take his petitions to the Lord, and the younger one follow him.

My husband, coming into the room at one time, was so touched by the appeal of my second boy, then five years old, that he stood at the door and cried. It was several years before he cast his lot with us in that respect. Then there were four of us. Just when little Grace added her childish petition, I do not remember, but it was only the other day that our baby girl sought to pray at the family altar. She had long before learned to ask the Lord, in private, for what she desired.

No, I do not teach my little ones a formal prayer. I have no objection to them learning the little "Now I lay me," for its beauty, after they have first learned to talk to God as they would to anyone else. Too, we consider the offerings of the blessing at the table, too sacred a matter for some child to repeat a few formal words, and be done with it. My husband asks it, when he is present. If he is not here, I usually call upon the eldest child present. Sometimes, if that one happens to be out of harmony with the universe, I call upon a younger one.

The first time I asked my daughter to ask the blessing, she said: "What shall I say, mamma?" I said, "If my little girl has nothing she wishes to ask, or thank, God for, mamma will just ask Him to bless our food." I offered up a very simple little prayer aloud, but a fervent longer petition in my own heart. The other day, at lunch, she prayed such a long prayer the other little girl commented unfavorably upon it, but was answered: "It wasn't any longer than other people have prayed other places, was it, mamma?" I assured her I did not think she had asked anything amiss.

When children arrive in this world, they are, by nature, good. They early show their appreciation of harmony and quiet. They know no evil, and one of the very first instincts of a little child, is to please its mother. It likes to see those about it happy. The first time it discovers it has done something wrong, it is heart-broken,—wrong, meaning, to the child's way of thinking, something its mother does not approve. As soon as it is old enough to learn a little about God, and his Son, Jesus, it is just as anxious to please them as its mother.

Because a little child learns so rapidly, it does not take long for evil to come into its life. Before it is out of long clothes, it hears cross words from one person to another. Did you ever see the wondering, questioning, almost frightened look a little baby will have when it hears its first harsh words? If it were only frightened, it would probably cry. Instead, it is listening, learning, placing those sounds. It has always seemed sad to me, that little ones ever have to come in contact with that which is not good, and that it comes so soon after they enter this world. But it is comforting to know, that while they learn evil so quickly, the good is so naturally a part of them, they must cease to be children before they cease to love good better than evil. Thus it is the most natural thing in the world for a child to

pray. Just give it a chance to take part with you in such service, and it is glad to do it.

Never embarrass a child if you can avoid it. The very desire he has to please, causes him to be easily embarrassed and discouraged. And, too, a child may be wearied by too much prayer about things he knows, and cares, little about. Why not take such petitions to your heavenly Father in your secret closet, and only make, at the family altar, those requests in which the children can unite? Wisdom is ever a jewel, and nowhere is it more needed than in dealing with a child's soul.

CHICAGO.

STELLA THOMAN.

### Are All the Live Wires in Michigan?

We were very much pleased to learn of the good work done by our sisters of the Second Detroit Branch. We too, wish to submit a report of the activities of our relief and service department, of which we are justly proud.

|  |          |
|--|----------|
| Paid to our building fund, Christmas Eve, 1918 ..... | \$109.00 |
| Balance on hand, January 1, 1919 .....               | 7.01     |
| Proceeds, since, .....                               | 413.90   |
| Paid to building fund .....                          | 330.00   |
| Expenses .....                                       | 24.10    |
| Balance on hand, September 1 .....                   | 59.80    |
| Number of members .....                              | 11       |
| Number of meetings .....                             | 23       |
| Average attendance .....                             | 5        |
| Dinners served .....                                 | 22       |
| Aprons sold .....                                    | 21       |
| Caps .....   | 1        |
| Quilts .....   | 3        |
| Cushions .....                                       | 3        |
| Tatting .....  | \$1.50   |
| Socials given .....                                  | 5        |

MRS. WALLACE WINGER, *Secretary.*

PONTIAC, MICHIGAN.

### The Kiss That I Forgot

I'm sorry for the many things  
Unkind that I have done;  
Each day new aches my memory brings  
By starlight and by sun.  
Ah, could I live again my years  
'Twould be the dearest bliss  
From eyes I loved the falling tears  
To wipe, and tell them this.

But, oh, the things I did not do  
That easily I might—  
They haunt me, yes, they haunt me, too,  
From morning until night;  
And, in the dark, wet-eyed, I sigh,  
Yet naught can white the blot—  
I cannot give, until I die,  
The kiss that I forgot.

—By Samuel Minturn Peck in *The Boston Transcript.*

Never suffer youth to be an excuse for inadequacy, nor age and fame to be an excuse for indolence.—Haydon.

The greatest man is he who chooses with the most invincible reason.—Seneca.

## LETTER DEPARTMENT

### Dedication of Church at San Jose, California

The activities of the whole day of Sunday, September 28, at San Jose, California, among the Saints were of an enjoyable nature. It was the occasion of the dedication of their beautiful, commodious church.

This church has been finished and occupied some little time, but until recently there were some unpaid bills or some such encumbrance outstanding. It now stands clear of debt, a monument to the thrift, energy, sacrifice, and good judgment of the noble band of Saints composing the San Jose Branch. Elder C. W. Hawkins, the chairman and principal actor of the building committee, and perhaps the leading spirit of the whole project, was closely followed, however, by the whole willing band.

Many of the members who reside at distances of from twenty to seventy miles, such as the Holts, Waters, Rosses and other families whose names we cannot now recall were present, with visitors from San Francisco, Oakland, Irvington, and Stockton. The interior was tastefully decorated with flowers and plants arranged in a happy combination of color effect.

The Sunday school under the superintendency of Sister Hattie Burgess, gave evidence of wisdom and application. The Religio of long time under the presidency of Sister E. Bates, now presided over by Brother Harris, showed unmistakable signs of life and progressiveness.

The dedication service was in charge of the pastor, Brother Chase. Evangelist Frederick A. Smith preached a fine, instructive, inspirational sermon from the text "Feed my sheep," etc., after which Brother Hawkins of the building committee gave a brief history of the building of the church and turned the key over to Bishop Edward Ingham, who responded with appropriate and well-chosen remarks, presenting the key in turn to the deacon of the church, young Brother Hawkins.

Brother Sheehy preached a much appreciated sermon in the afternoon, upon a subject of light and truth being in Christ, using section 90 of the Doctrine and Covenants. There was also a preaching service in the evening, Brother Cady in charge.

May the good Spirit be continually with the San Jose Saints in all their future endeavors.

H. J. DAVISON.

*The Bishopric Advocate*  
for 1919

**Every Member a Tithe Payer**

#### ADVERTISING—CONVERSION

They say that real advertising is "making people want your goods instead of trying to sell them."

It strikes us that this is a fairly good definition for true conversion.

It makes a fellow want to pay his tithe instead of coaxing him to do so.

#### LEADERSHIP

"Leadership in any field of endeavor is conceded to that organization which has set for itself the highest standards and has maintained them."

Our church as an organization should be the leader in exemplifying the philosophy of the Master.

One of the things he told us to do was to pay our tithe. By so doing we shall be emphasizing one of the things that will make us leaders.

### Northeastern Illinois

To those interested in the doings of this district, I would say, that this has been at least an average year with us thus far, and in some respects above the average. Judging from the financial arm of the work, the Saints of this district are deepening their love of the truth, as the tithes and offerings are gaining from conference to conference; and still there are many who should be on the tithing and offering list who are not, but with the improvement shown from time to time, we are encouraged to believe, that many more will soon be more fully alive to the privilege and duty thus afforded them to assist in the Lord's great work, of pruning his vineyard for the last time.

Selfishness never makes one happy, but the privilege of giving to the Lord's work, especially, where we have such good, earnest, honest men in charge, as are presented in the Presiding Bishopric and Order of Bishops, ought to stimulate all to action. I, as one of the missionary appointees of the Church, wish to say, that as a family, we sincerely appreciate, the substantial increase made in the family allowance. While the high cost of living demanded such an increase, still were it not for the tithes, offerings, and consecrations, of the loyal Saints, laboring in the affairs of men, it could not have been possible.

May great wisdom be given to all the Saints, that we do not make unwise use of that, which the Lord has blessed us with. I love and appreciate the kindly and timely instruction of the Lord as given in Doctrine and Covenants 130:7; "And both in private and public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants." We all ought to remember, that when Jesus blessed the loaves and fishes, as recorded in St. John 6:12; he said: "Gather up the fragments, that remain, that nothing be lost." From the above instruction, how careful we all ought to be to see that nothing is wasted.

Relative to our district reunion, held at Plano, August 29 to September 7, I would say; that not having a reunion for two years, it took some more energy, to get things started. A few had found other ways of spending their vacations, and when the date was changed a week later, on account of the Chautauqua at Plano, it made it hard for some, who had their vacation dates set, but after all we had a good turnout and thirteen were baptized.

Financially we went ahead, with the understanding, that whatever gain we had should go toward a permanent reunion grounds. A committee of five were elected to locate such grounds and report to the December conference to meet in Chicago; committee as follows: W. L. Christy, J. O. Dutton, F. G. Pitt, W. A. McDowell, and J. H. McGuire. We hope the committee will be successful, and that by the time another reunion rolls around, a dining hall will have been erected, where flies will not be permitted to enter!

The committee this year were some of them hindered, Brother C. B. Hartshorn, being one whose vacation was set. The remaining members W. L. Christy, and J. O. Dutton, filled the vacancy by the appointment of Brother J. A. Daer who made the best kind of a committeeman. Brother Christy, responding to a call to attend the Madison, Wisconsin reunion, left but two of us, but several of the local men of Plano did valuable service and some of them not very strong bodily, among them Milo Ewing and L. O. Wildermuth. Brother Wildermuth not being in good health at

the time, Charles Wildermuth, J. M. Blakley, and son Kenneth, also O. T. Hayer and C. Classon of Mission assisted in setting up the tents.

In the work at the close, beside those of Plano we had W. F. and Benjamin Hardy of Buckley, Illinois, Brethren Martin Anderson, Elmer Anderson, C. Classon, Ernest Williamson, and O. T. Hayer of Mission. Ask these last five if there is any work to a reunion, and they will tell you the truth. We began with \$60.00 in the hands of the committee and closed with \$171.85 to the good. This resulted from special donations from several of the branches and individuals, also two very good offerings at the reunion and some profit of the dining tent.

Sister L. O. Wildermuth as head cook did her best, under the conditions in which she had to work, and with her two helpers, Sister John Moore and Mrs. Mollie Warby, should have much credit for the success of the dining tent. The sisters present aside from these, were organized into separate divisions, with one sister in charge, and they came on in rotation to assist with special work at the dining tent. The men also had a "gang" to peel potatoes. (Ask Bishop George Lambert.)

Speakers during the reunion were: L. O. Wildermuth, W. L. Christy, G. T. Griffiths, F. M. Cooper, W. A. McDowell, F. G. Pitt, C. H. Burr, F. F. Wipper, and the writer. We had a very pleasant surprise by the arrival of Bishops Benjamin R. McGuire, George Lambert, and M. H. Siegfried, each one speaking once. Come again brethren.

Brother Oliver A. McDowell, (deacon) oldest son of W. A. McDowell, was called to the office of elder, and following a unanimous vote of the reunion, was presented to the First Presidency and approved, and on the night of September 24, was ordained at Plano, Illinois by Elders J. O. Dutton, W. A. McDowell, F. M. Cooper, and J. M. Blakley.

The Spirit of the Master was present throughout the reunion and we believe much good was done. The auxiliaries were represented by F. F. Wipper; Sister J. A. Gardner arrived in time to assist very much.

By direction of the Presidency of the reunion, G. T. Griffiths, J. O. Dutton, W. L. Christy, and J. A. Daer, Brother Christy was placed in charge of the activities of the young people, and good reports followed. Several young people's prayer meetings were held and much recreation enjoyed.

The order of meetings was as follows: Auxiliary work 8.30 to 10 a. m.; prayer service 10.30 to noon; preaching 2.00 p. m.; song service 7.30; preaching at 8.

One afternoon following the preaching service there followed an hour wherein Gomer T. Griffiths and F. G. Pitt and wife told some of their experiences in travel. One evening following the preaching there was had a "quiet hour" which was much enjoyed by all. Several missionary experiences were related and the audience otherwise entertained. Brother Fred St. John was elected secretary of the reunion and district chorister W. L. Christy chorister of the reunion. Much was added to the reunion by good music and special numbers.

JASPER O. DUTTON.

### **Onset Reunion**

Noticing that others have written their impressions of our various reunions, I feel impressed to do likewise concerning the reunion of the Eastern Mission held at Onset, Massachusetts, July 19 to August 4.

I am certain that all who were permitted to be present there, even if for only a few days, will agree with me in saying that it was one of the most enjoyable and spiritually profitable gatherings ever held by the Saints of the Eastern District.

The Saints of this district are indeed fortunate in the possession of such an excellent location for their camp grounds, some fifty acres, I understand, of shore and grove land on the waters of Cape Cod just inside of Buzzards Bay.

Many of the Massachusetts and Rhode Island Saints have erected permanent cottages there, in which they spend not only the days of the reunion period, but most of the summer months as well.

The weather man was very good to us, sending us weather that was almost ideal; other localities during the same period suffered seven or eight days of continual rain, while we had only a day or two of bad weather.

Camp conditions in general were excellent; everything was clean and orderly, and so far as the writer knows not a case of any kind of sickness developed that could be ascribed to camp conditions. One will realize that this is indeed a blessing when he learns of the unfortunate experiences through which reunions of other denominations have passed during the summer. At the Connecticut Chautauqua held at Plainville on the Methodist camp grounds there developed such an epidemic of typhoid fever that the authorities had to close the grounds. To date eighteen cases have been traced there, one of which is the case of the wife of a friend of the writer. In view of such instances we are led to feel that the Lord truly watched over us.

One of the splendid features of the reunion was the unanimity of purpose which prevailed and the entire absence of those things which often mar our gatherings. Dissension, disorder, faultfinding and adverse criticism were almost entirely absent, everyone accepting things as they were without complaint. Even the mosquitoes we felt inclined to forgive, though they did make their presence known occasionally.

But the outstanding feature of our gathering was undoubtedly the presence of the Spirit in our morning prayer meetings. Words of warning and encouragement were given to the body, as well as individual prophecies concerning the work of various members of the priesthood. Many of us felt the presence of the Holy Spirit to such an extent that it was difficult to retain our composure. We were made often to know that God was with us and that he was pleased with the efforts we made to get closer to him.

Several of the sisters were spoken to; words of comfort were given to those who had suffered the loss of loved ones and words of encouragement and instruction to those who had little ones to bring up. But to the writer the most impressive of these manifestations of the Spirit was the beautiful testimony of Brother Richard Baldwin assuring those who feared otherwise that the laughter of the little tots and the play of the children were not displeasing to our heavenly Father. Brother Baldwin is an earnest, spiritual man, and his testimony was one which will be remembered by all those who had children on the camp grounds.

Our other meetings, too, were very helpful, especially the institute work which was in charge of Sister Lucie Sears and Brother Yerrington. From this source we received a great deal of instructive information pertaining to child-welfare and pedagogy.

Brother Gomer Griffiths usually occupied a part of the time and his illustrated lectures on the priesthood and dealing with the erring were especially good. Brother Griffiths has the happy faculty of presenting his subjects in such a simple and kindly way that there is never the least difficulty in understanding him. His long years of experience in many lands has given him a wealth of anecdote that makes his talks extremely interesting. The writer enjoyed many conversations with this good brother and received consider-

able good advice and encouragement which he prizes highly.

After the institute work and social services were over the balance of the day was given over to recreation such as bathing, boating, crab fishing, ball games, quoit pitching, etc., and it would be difficult to find a spot more suited to such purposes than the camp grounds at Onset. The water for bathing was clean and just the right temperature and nearly everyone on the grounds took advantage of it. The writer cherishes pleasant memories of many happy hours spent there in play with missionaries and Saints from many parts of the country, none of whom were too old or too dignified to take part.

In the evening came preaching service and these were of a very high order, many good speakers being with us. Among these were Brethren Griffiths, Baldwin, Koehler, Sheehy, Hull, Gleazer, and Sinclair. Bishop Bullard held a round table in which matters pertaining to tithing were discussed. Bishop Lewis of Australia gave us some interesting sketches of his experiences in the land of the laughing jackass and the prolific rabbit; of the latter the Bishop solemnly assured us there were "millions of them." Brother Gleazer, our missionary to New York and Philadelphia District, surprised many by his ability in declaring the word; he also preached on the streets to large crowds of interested listeners. Brother Joseph Luff also gave us one of his old-time sermons which was well received and favorably commented on.

One evening Brother Griffiths treated us to a performance somewhat out of the ordinary; he dubbed it a "Missionary experience meeting" and the idea was, briefly, that each missionary present would be allowed fifteen minutes in which to relate some unusually interesting or amusing experience met with in the course of his missionary labors.

Brother Griffiths told of his sojourn in the Holy Land and some of his experiences there were indeed interesting. Brother Hull told of being appointed to one of our large branches and of his chagrin when the Saints thereof refused to receive him. Brother Koehler gave an account of some of his experiences in his Maine field, how he had been obliged to walk twenty-eight miles through ten inches of snow in order to keep an appointment in another town and of the serious results of a cough contracted during the exposure. Brother John Sheehy of the same field told of his experiences during the influenza epidemic at Jonesport, wherein he was called on to minister to the sufferers in various capacities such as minister, undertaker, doctor, nurse, dishwasher, etc., often going for several days at a time without sleep or rest while the scourge raged. Brother Richard Baldwin told of instances wherein he had narrowly escaped from those who sought his life because of the unpopularity of his message. Brother Luff related an instance which occurred during the early days of his ministry in Canada wherein the Lord had supplied him with the necessities of life, when he had reached his extremity. There were other such experiences related which convinced the hearers that the life of a missionary is not always a bed of roses.

Following the evening service the mail was usually distributed by our genial postmaster Doctor Sinclair. Then came the evening games under the leadership of Bishop Lewis and John Sheehy. These were participated in by old and young, and it did one's heart good to see the grown-ups playing childhood's games again and enjoying themselves royally.

After the games came the evening singing in which all took part and to the writer's mind the good old songs of Zion never sounded so good as they did when sung out there under the trees by the Saints of God whose hearts were in earnest accord with the sentiment of the song. In fancy the

writer can hear good old Brother Griffiths asking for his favorite, "The old, old path," which he never failed to do.

Then as a fitting climax came the evening prayer, thanking our heavenly Father for his goodness to us and asking that his protection might continue over us during the night. Like a lot of happy, tired children, we sought our Father with hearts full of gratitude for the blessed privilege of such association with his Saints and people. Some of these evening prayers were indeed beautiful and such that those who heard them will long remember; one of these prayers in particular remains in the memory of the writer which was voiced by Brother Baldwin and which so fittingly expressed the feelings of our hearts that there was many an unspoken amen at its close.

The writer and his companion made many acquaintances among the missionaries and Saints of the Massachusetts and Rhode Island District and their hearts were indeed heavy when it became necessary to say good-by; they desire to thank these good Saints for the many kindnesses shown to them as visitors from outside the district and to assure them that they will enthusiastically boost the Onset reunion whenever the opportunity presents itself.

In gospel bonds,

BRIDGEPORT, CONNECTICUT.

WILLARD I. NEWMAN.

INDEPENDENCE, MISSOURI, September 25, 1919.

*Editors Herald:* Our reunion at Joplin in August was another of the good ones though the attendance of campers was lighter than usual due largely to industrial conditions. Brethren U. W. Greene and J. A. Tanner gave excellent and valuable help in making it a success, and Bishop McGuire came in to help us on the last Sunday and delighted the Saints with his pleasing personality and fine sermon.

The first Sunday of the reunion witnessed the departure of Brother and Sister A. V. Karlstrom for their mission home in Tahiti but not until he had been privileged to baptize his aged father and mother and several nephews and neices, which added joy to the regret of leaving them. The Saints showed their deep interest and love for them and many a prayer followed them on the way.

The always-to-be-depended-upon local missionaries, Brethren Lee Quick, A. C. Silvers, and William Bath did their full share in making the reunion a success, while Brother Sidney N. Gray who was busily preparing to leave for his mission in the West, and Brother A. V. Closson, who ran over from the Southern Missouri District for a few days, gave valuable help, as did many of the local brethren. The Woman's Auxiliary took a leading part also with Sister J. A. Graves president of the district Auxiliary and Sister D. J. Krahl general president in charge. All expenses were met and a balance left to begin next year's reunion.

We note progress at Mulberry, Kansas, where the Saints have secured a nice lot and a suitable building in which to worship. This fills a long felt need. The Saints at Arma, Kansas, have also paid for a desirable lot and have just finished the erection of a church building, having been assisted in their plans by Brother Harry Smith, the church architect. These two branches will be in much better position to carry on their work than before, and the houses of worship will be fully appreciated.

A recent visit to Parsons, Kansas, shows that the Saints there are adapting themselves to their new responsibilities since their organization in June. Brother Daniel Gray is in charge, being loved by the Saints. There are indications of growth. We held meetings for ten days in Nowata, Oklahoma, where Brother A. C. Silvers has been stationed as pastor, and found the Saints work-

ing energetically together to carry on the work. Many rural points were visited in an effort to help the scattered Saints, who do not have the privilege of attending meetings. The membership is increasing at Miami, Oklahoma, and the work developing, so that we are in hopes of organizing a branch there before long. Several rural branches which have long been on the decline will be disorganized this fall.

Since the removal of Brother Karlstrom, the district has been without a Bishop's agent, but we hope the Saints will not let this condition cause them to lessen their faithfulness in paying their tithes and offerings. The solicitors in the branches can receipt you just the same, and where there is no solicitor Saints may send directly to Bishop B. R. McGuire, Box 256, Independence, Missouri, mentioning that you are in the Spring River District. We are in hope that soon one will be found, who can be appointed agent for the district.

There is need for more workers in every line and the field of activity is open to every member for the accomplishing of much good. The opportunity is not far away, but immediately at hand, and is readily revealed to those having willing hearts and ready minds. We are grateful for past blessings and desire to be worthy of the future. CHARLES FRY.

SALT LAKE CITY, UTAH, September 24, 1919.

*Editors Herald:* As it has been some time since I have written anything for the pages of our official church organ I will attempt to tell you some of the happenings that are taking place here in the valleys of the mountains.

There has been several changes in the personnel of the missionary force here and in Idaho, and we think we have some of the best men sent out by the church as our representatives here. The only thing we have to regret is that we do not have as many as the needs of the field requires. In Idaho we have Evangelical Minister Ammon White who is located in Boise. We have also Brother R. C. Chambers who is located in Minidoka. These brethren will labor in different parts of the district in work pertaining to their respective departments. We hope to see them accomplish a good work.

In Utah we have Brother M. A. Etzenhouser who will look after the needs of Salt Lake City. He will be assisted in a very large measure by Sister Etzenhouser. They are starting out with a determination to see the work succeed. From present indications I am sure they will see a fulfillment of their ambitions. During the brief time they have been here they have endeared themselves to all the Saints and we hear many who are very much encouraged by their presence. Brother Etzenhouser has been assisted by Brother S. S. Holm in trying to locate some of our lost members. Brother Holm enters the field as one of our new men and we are sure will make a good record for himself. For some time Brethren Fulk and McKim have been actively engaged in their missionary work among the members of the dominant church. They have succeeded in arousing considerable interest in each place where they have labored. In some of the small towns crowds estimated at three hundred have come out to hear them. In my experience in Utah I do not think I ever saw the time where there has been as good an attendance and interest as there has been in the recent past. We think this is an indication that some are becoming interested in our work and in due time we will reap the result of the sowing of the gospel seed. Some times the fight is a most bitter one as some of the priesthood of the Utah church are very aggressive in their opposition against our work. With such men as Brethren Fulk and McKim representing our cause we have nothing to fear.

It was my privilege to attend the Idaho District reunion and conference. The attendance was fair and in my opinion the reunion was the best ever held in the district. The preaching was by Bishop James Keir, J. F. Garver of the Lamoni Stake Presidency, Evangelist Ammon White, Willard Parkes, R. C. Chambers, A. J. Layland, J. L. Benson, and L. G. Holloway. The sermons were of a high order and all seemed to profit by them.

In the prayer services a good spirit prevailed and the gifts were manifested to the encouragement and instruction of the Saints. The call of the Spirit to come up higher was felt by all present. Many spoke and declared their intention to heed that which was given and make ready for future service in the church. Twenty-two were baptized during the reunion and one ordained; Brother Edward Haas to the office of a priest. By unanimous vote a reunion was provided for next year and we hope it will be even better than the one just past.

I would like to say to the Saints of Utah, Idaho, and Eastern Oregon that I have been selected by the appointing powers as one of the group supervisors in charge of missionary activities. As such I am anxious to do all I can to reach those outside the church. If any desire to have the gospel presented in their respective localities if they will manifest a sufficient interest and let me know of their needs, I will gladly attempt to make provisions so that meetings may be held and the people warned, and the gospel presented to those who are now in darkness. If you desire this, you can address me at 336 South Fourth East Street, Salt Lake City and I will see to it that your wants are supplied.

We are looking forward to the time when the work of the Lord will be carried to the uttermost parts of the earth and a people prepared for the coming of the Lord. To this end I shall labor and pray

In the faith,

L. G. HOLLOWAY.

ROCHESTER, NEW YORK, September 26, 1919.

*Editors Herald:* When last I took up space in your paper I was at Saranac Lake, N. Y. where the beauties of "mountain and dale," are certainly emphasized, and nature does not need to be adorned to be startling. I went from Saranac Lake to Malone, where I was made welcome at Sister McDonald's. Held two services while there and did some visiting, then returned to Saranac Lake for a few more meetings, and then left for Sherrill.

At Sherrill I found our good district president hard at work, not on some abstruse psychological question, but on the substantial, and beautiful little church that the Saints of Sherrill are building. What was I to do with such an example before me? I followed the lead for the time I was there.

I stopped at Brother Whitehead's in East Syracuse for a day, and then went to Buffalo where I preached for the Saints twice on Sunday. Monday Doctor Weeger shipped me on the train for Canada. I got off at Low Banks, and looked around for the city. I found a mail carrier who was going my way and he offered to give me a ride. I thought that beats the U. S. anyway, and when I left him he would not take any pay for the ride, another score for Canada. I was received very kindly by the committee at the reunion, and everything possible was done for my comfort, and better than all that was done, was the spirit back of the kindness shown.

To give a description of the reunion and the things felt would be impossible, one would have to be there on the grounds to fully appreciate it, you might approximate to

the feeling by imagining yourself in jail, with all of its impending horror, and then suddenly being released from that condition. That is about the way the Saints felt at that reunion. Joy was unconfined and the Spirit of God was everywhere and in every service. The camp was beautiful, the lake was beautiful, even the homeliest man in camp was beautiful. May God bless the good Saints of Toronto for their hospitality.

Brother Pew of Lowbanks rather insisted on the writer remaining with them after the reunion closed, so I remained with them for a week, and enjoyed my stay very much. The Saints remembered my temporal wants, and did the best they could in attending the services that we held. From Low Banks I came to Buffalo, and then to the "Falls" preaching in both places.

While in Buffalo I met Brother Baldwin, and through a suggestion given by him came to Rochester. I had a few addresses of people who lived in Rochester, but those that I tried to find had moved, until I found Brother Harry Alden, and through his kindness and a little effort on my part we located the rest of the Saints in the city. Like all cities our people are scattered some, and some of them did not know that there were any others of like faith in the city.

Well, we tried to get them together, and start meetings again, as there had not been any services held in the city for some time. I succeeded in locating twenty members of the church, that live in Rochester. I appointed services in Brother and Sister Alden's house, and then hired a hall near the center of the city for Sunday services.

The first week that I advertised my Sunday services one of the leading papers in the city inserted the advertisement under the heading "Mormon." I interviewed the editor, and he said that he would correct it, which he did in the next issue of the paper. Then he sent a reporter to write up my sermon for Sunday night, and the reporter gave us a very good report. The next week I advertised again, and the same thing happened as the first week, only a little meaner in the way of manipulation. Again the reporter visited me, and another article was the result. I quit advertising in this paper, but continued with the other papers in the city, as they were fair in their way of doing, and put the advertisement in as one gave it to them.

Our Brighamite friends came to hear me the first Sunday night, no doubt thinking that by reason of the notice in the paper that I must be some kind of a Mormon. But they learned some things, at least one of the ladies, who was present, so informed me. Now they have hired a hall two doors from our hall, on the same side of the street. I do not know whether this is by accident or design, and I am sure that it ought not to make any particular difference to us whether it is or not.

I am working against some peculiar things here, but with faith in God, and the help of the Saints, we shall be able to move forward, and accomplish something of a permanent character I trust.

Brother Bishop was with us for a day and gave timely advise to Saints, and friends. Brother George F. Robley was with me for a week, and presented the gospel story on two occasions. It seems to me that the Devil has a special regard for the State of New York, and the nearer we get to the Hill Cumorah the more apparent this becomes. May the day soon come when a greater endowment of divine power may come to the elders, that they may more effectively, and effectually do the work assigned them.

G. WELLINGTON ROBLEY.

"Men, like automobiles, to a great extent are judged by their 'hill-climbing ability.'"

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

SOUTHERN MISSOURI.—At Springfield, August 2, 3, and 4. District President A. V. Closson and Lee Quick, missionary in charge, presiding. Six branches reported as follows: Naylor 34, Millspring 50, Thayer 50, Logan Creek 68, Beaver 99, Ava 114, Springfield 281, a gain of 2 in the district during the quarter. Bishop's agent G. A. Davis of Thayer, reported total collections \$449.39. Ministry reporting, 8 elders, 1 priest. Adjourned to meet at Pleasant Hope Schoolhouse on the Saturday before the full moon in November. Benjamin Pearson, secretary.

### The Presidency

The Presidency and Twelve concurring, Elder D. Amos Yates has been transferred from Northern California District to Southern California District.

Elder J. C. Page has at his request been released from missionary appointment.

Mrs. F. G. Pitt has been appointed as an unordained missionary to the Northeastern Illinois District.

Elder James A. Thomas has been transferred from the Eastern Colorado District to Northeastern Kansas District, where he will labor as missionary.

The appointment of Elder N. T. Chapman Portland District has been changed from missionary to local.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, October 9, 1919.

### Notice of Appointment of District Choristers

[The following appointments were made by Albert N. Hoxie, general chorister, and Arthur H. Mills, general secretary of the choir movement, and are published with the approval of Frederick M. Smith for the Presidency.—EDITORS.]

*To Whom Concerned:* Sister J. L. Parker, of 3326 R Street, Lincoln, Nebraska, has been, by vote of the Southern Nebraska District, recommended to us for appointment as chorister of that district.

We take pleasure in making and publishing this, her appointment to this office, especially recommending her to the attention of the musical forces of the district, praying that they will cooperate with her in every way for the advancement of the musical work of the district, and that her labors will be fruitful in such.

*To Whom Concerned:* The Northeastern Kansas District, by action of its conference, has recommended to us for appointment as chorister of said district, Sister Ethel Dittemore Johnson, of Fanning, Kansas.

We take pleasure in appointing Sister Johnson to this position, recommending her to the kind attention of all the musical forces of that district, praying that they may amply support her in the promotion of all the musical interests of the district.

*To Whom Concerned:* Under authority of the Kansas City Stake, Sister Bernice Griffith, 1042 West Orchard Street, Independence, Missouri, was chosen for recommendation to us for appointment as chorister of this stake.

Knowing Sister Griffith's ability and lively interest in the church's music work, we are glad to make said appointment, and we therefore urge all the many musical forces of the Kansas City Stake to heartily cooperate with her for the advancement of the musical interests of the stake. Sister Griffith is a leader of experience and capability, and with the cooperation of all much good may be accomplished.

### Pastoral

*Saints of the State of Kansas:* Having been appointed by the Quorum of Twelve to take the oversight of the missionary work in the State of Kansas, I wish to get in touch with all the missionary force and also all scattered members and those who desire to have meetings held in their localities. I hope and pray that you will feel free to write to me, as this is the only way I will be able to get in touch with the work in some places. My field address is Alexander, Kansas; home address 308 South Grand Avenue, Independence, Missouri.

T. W. CURTIS.

INDEPENDENCE AND KANSAS CITY STAKES MISSIONARY ARM  
OF THE WORK

In accordance with the appointment made by the Quorum of Twelve, and for the purpose that we may fully discharge our responsibility, we are now asking the cooperation of all, and more especially those holding the priesthood. "Go ye into all the world, and preach the gospel to every creature" is preeminently the work of the church to-day, as much, if not more so, than in past ages.

Are you interested in missionary work, and in warning your neighbor? Have you ever felt that you have done your full quota? We wish to hear from all who feel that they can spare the time to distribute tracts and help in choral work, for there is a great need for this work at the present time. We will greatly appreciate your help. Sister Bernice Griffith is doing a noble work as our Kansas City chorister, and will welcome more singers.

Brethren George Jenkins and William H. Mannering are our collaborators and busy in a series of meetings. The latter is also to open up the work to the Mexicans as there are a number of them in and around Kansas City. There are still other appointments awaiting the coming of some faithful elder. Who will respond? Write the undersigned at 1517 West Maple Avenue, Independence, Missouri.

We shall be pleased to be kept in touch with any opportunity for the opening of new places, and will reach you just as early as possible, as we are reminded the harvest is truly great but the laborers few. Your brother in Christ,

JOSEPH ARBER.

*To the Saints and Missionaries of Toronto and Owen Sound District; Greeting:* By action of the Quorum of Twelve, I have been appointed to supervise the missionary work in the above-named districts, and we solicit your cooperation in this worthy cause.

We will endeavor to get in touch with those under General Conference appointment as soon as possible and trust that we may hear from scattered Saints, branch officers, and district presidents, advising us of the opportunities for holding missionary services throughout the two districts.

We would be glad if the local ministry would reach out from the branches as time and means will permit, and do the missionary work. In so doing, we would advise that you work in harmony with your branch and district officers.

JOSEPH H. YAGER.

TORONTO, ONTARIO, 107 Hillsdale Avenue.

**Conference Notices**

Lamoni Stake, Chariton, Iowa, October 23 to 26. Helen Bootman, acting secretary.

North Dakota, at Dunn Center, November 8 and 9. Business meeting at 10 a. m. on the 8th. J. W. Darling, secretary, Thorne, North Dakota.

Youngstown, at New Castle, Pennsylvania, October 18 and 19. T. U. Thomas, president, 17 East Earl Avenue, Youngstown, Ohio.

Kewanee, at Dahinda, Illinois, October 31, 2 p. m. Sunday School and Religio business Saturday. Devotional exercises Sunday. Statistical reports should close uniformly September 30, and should be sent to district secretary at once. Delegates to General Conference will be selected and such other business as properly comes before the conference. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

Southern Missouri at Depew, at Pleasant Hope Schoolhouse, ten miles east of Sparta and fourteen miles southwest of Seymour, November 1, 10 a. m. Those coming to Sparta notify F. E. Gale, Garrison, Missouri, those coming to Seymour to notify U. G. Swearingen, Depew, Missouri. These brethren will arrange to meet the morning trains on October 31 so as to be in time for the Sunday school convention on Friday evening. Send all reports to the undersigned. Watch papers for a possible change as to date. Benjamin Pearson, secretary, Tigris, Missouri.

**Convention Notices**

North Dakota Sunday school at Dunn Center, November 8 at 2 p. m. Gladys Darling, secretary.

Massachusetts Sunday school and Religio at Somerville, Sewall Street church, 3 p. m. November 15, continuing over the 16th. Rebecca K. Carter, Sunday school secretary, 51 Heath Street, Winter Hill, Massachusetts.

Western Montana Sunday school at Deer Lodge, October 31. Prayer meeting 10.30 a. m. Business meeting in the afternoon. Program in evening. Catherine Murray, secretary.

London, Ontario, Woman's Auxiliary, prior to conference, October 17, 3 p. m., in the church. A good educational program will be rendered October 18. Mrs. Rose Tier, district organizer, 427 Ridout Street, London, Ontario.

Kewanee Religio at Dahinda, Illinois, November 1, 11 a. m. and 2.30 p. m., for unfinished business and round table. There has been a change in the program of the conference. The entertainment will be Friday evening. All district officers' reports to be in hands of secretary by October 25. Ed Jones, president; Thomas R. Willets, secretary, 1119 18½ Avenue, Rock Island, Illinois.

**The Bishopric**

Owing to the death of Brother Charles C. Hoague, who has served the church for a great number of years as Bishop's agent in the Southern Wisconsin District, we are under the necessity of appointing another in his stead. We are glad to commend to the Saints of this district Brother E. J. Smith, Gay Building, Madison, Wisconsin. Brother Smith is a man well qualified to handle this work, being employed as manager in the office of Tanner, Gilman & Ellis, Certified Public Accountants at Madison, and who has a deep and abiding interest in the Lord's work. We feel that the Saints of the Southern Wisconsin District are fortunate in having a man of this type to look after the financial interests of the district. We trust the same loyal support which has been rendered to Brother Hoague during his lifetime may continue under the direction of Brother Smith. This appointment becomes effective from November 1. Branch solicitors and scattered Saints will kindly forward your offerings to Brother Smith after that date. Respectfully,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

## SOUTHWESTERN OREGON DISTRICT

Owing to the removal of Brother William Smith from the above district it has been thought best to amalgamate the financial work of this district with that of the Portland District. Scattered Saints and branch solicitors of the above district will, therefore, in the future kindly send their tithes and offerings to Brother L. B. Shippy, care of Northwestern Steel Company, Portland, Oregon.

B. R. MCGUIRE, *Presiding Bishop.*

**Church Recorder**

We had hoped ere this to have a letter of explanation, detailing our plan for gathering items of information for the general record, in the hands of each missionary, and each district, stake and branch president, but owing to the amount of detail work to which special attention had to be given, we were necessarily delayed in the preparation of such letter of explanation. We therefore take this opportunity of supplementing our former notice in the *HERALD* and *Ensign* with the following:

This department, henceforth to be known as the Department of Statistics, will undertake to provide forms for reporting items desired for record. These forms will be supplied to all church officials, both local and general, and each official will be requested to use same in reporting to this department direct. In order that we may have original information for the purpose of making up the permanent records of the church, we are requesting each ordained man henceforth to report direct to us such items as, when recorded, will give a faithful record of his official acts. This will mean that all certificates of baptism, confirmation and blessing, reports or ordinations, marriages and deaths, and new organizations and disorganizations will hereafter be sent directly and immediately to this office instead of being given or sent to a branch clerk as heretofore. Upon the receipt by this office of a certificate of baptism, the name will be numbered and registered and enrolled with the branch indicated on the certificate. The name and all items will be carried to our complete historical record of members, and the certificate which the minister sends in will be filed. We will then prepare an individual page for each name that is received, carrying identification items for branch use. This, together with a certificate of baptism will be forwarded to the president of the branch concerned, the page to be filed by the clerk in a standard loose-leaf binder provided for use in all branches throughout the church, and the certificate to

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.  
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be handed at the first opportunity to the person baptized. Members without branch enrollment will receive their certificates direct from this office. Thus we hope to largely avoid the delay and frequent errors encountered in the old system in having these items reach us through the branch and district reports, if indeed they ever reached us at all.

Our plan will enable this department to secure the information direct instead of waiting for it to be transcribed by various branch clerks, then to be sent to a district conference, there to be held up for correction by the district secretary.

TRANSFERS. When a transfer of branch enrollment is desired, the clerk of the losing branch shall forward to this department an approved "request," (form to be provided). Upon receipt of same, transfer will be made upon the general church records, individual page be forwarded to the receiving branch for its record, and notice sent to the losing branch that transfer has been completed. This procedure will render unnecessary what is now known as branch statistical reports since the information formerly contained therein will now reach us direct.

For the purpose of assisting ministers and others in supplying us with items sought, we are preparing "information" blanks to be used in reporting items of ordination, marriage, death or expulsion. When these items reach us from sources other than president or clerk of branch concerned, we will notify said branch of changes indicated in this "information" report. This will be necessary in order that the branch clerks may be in possession of the items of value for their record, which they otherwise might not obtain.

District itemized reports as at present constituted, serve small purpose other than causing trouble for the recording department, and it is intended to discontinue the same. In place thereof the district officers will be encouraged to prepare a list of names and addresses of those especially under their jurisdiction and entitled to their direction and help by virtue of living within the district and yet too far from branch meeting places to be in attendance at the various services. Such a list will constitute the district roll. In order that the district conference may be acquainted with the numerical strength of the district, the various branches constituting the district may very properly make a report of the gains and losses to the district conference, but since these items of information would already be had by us, such report need not be sent any farther.

If stake or district officers desire a complete list of names of members of branches in their respective districts or stakes, same can be furnished by the various branch clerks, although we cannot see sufficient value attached thereto to justify the work required. This matter, of course, can be left to local disposition.

While the burden of reporting items for record rest primarily upon the one officiating, yet all should assist by securing and reporting marriage and death items. Even then we fear that many such will never reach us. The records in this department depend largely for their completeness upon the faithfulness, promptness and accuracy upon the part of the ministry of the church in reporting their official acts. In our desire to make the records to be of real service it must be remembered that we can give out only such information as is given in. Every ordained man should feel the responsibility of reporting his official acts instead of leaving it for another. Be especially careful about dates in all information sent, and both first and last, be very certain that your writing and figures are legible. Never send a report without carefully checking your items, for the various forms which you fill out and send to this department enter the permanent records just as they are prepared by you.

In the foregoing we have not attempted to do other than outline our future plans. Many details must be worked out as we proceed, but we feel that sufficient has been set forth to enable the readers to have a general idea of what we are undertaking. The changes are made solely in the interests of just such a record as this church desires and ought to have, the very best obtainable. The methods to be employed in the preparation of such records are necessarily determined by existing circumstances and conditions. Cooperation on the part of all will mean: An up-to-date general record; elimination of multitudines of errors; elimination of unnecessary duplication; development of other essential lines of work in this department; real service records in branches, districts and stakes; and, last but not least, when fully established, a decided saving financially.

The above instructions apply to all branches in the United States and Canada.

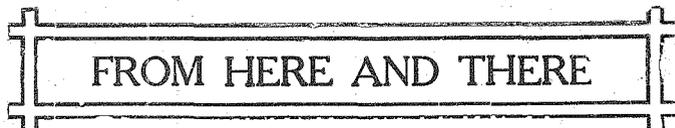
The following is in our hands from the First Presidency:

"The Presidency expects the ministry of the church, general and local, to make consistent and painstaking effort to comply with the request of the Church Statistician, Brother F. A. Russell. The changes in method introduced in that department are with the full approval of the Presidency, and the wisdom of the changes introduced will, it is fully expected, be duly apparent to all. To make our Department of Statistics most useful, each official should do his part carefully in furnishing reliable information. (Signed) Frederick M. Smith."

Respectfully submitted,

FRANK A. RUSSELL.

INDEPENDENCE, MISSOURI, October 10, 1919.



Brother Lonzo Jones, dean of the boys' dormitory at Graceland, seriously injured in an auto accident recently, was for a time thought to have pneumonia from a punctured windpipe, but is now recovering nicely. Those acquainted with the circumstances feel that his escape from death was nothing short of miraculous.

After visiting Omaha in the interests of Sunday school and Religio work, E. D. Moore stopped at Pisgah, Iowa, in the Little Sioux District, where he delivered a lecture under the auspices of the Graceland College Lecture Board on "The growing pains of the church." Calls were made for lectures at near-by branches, but the weather and roads were so bad it was thought best to defer action. From October 2 to 5 he was in attendance at the Gallands Grove conventions

and conference, delivering a number of lectures, conducting institute work, addressing special groups of workers and the priesthood in attendance twice. On the way home he stopped at Perry, in the Des Moines District, and by special request lectured on "The development of leaders."

#### NEW BUILDING FOR GRACELAND BEGUN

On the morning of the 8th occurred a simple ceremony at Graceland College which means much for the institution and the church. As a part of a simple program in which G. R. Wells offered the dedicatory prayer, G. N. Briggs spoke for the college, F. M. McDowell for the instructors, and Ray Whiting for the student body, ground was broken for the first building in the extension of Graceland College. The new building is to be a part of a large quadrangle of modern fireproof construction. This building will be 65 by 105 feet, two stories and full basement. The estimated cost is \$75,000. For a time it will be used as library and for class rooms, but later it is expected to use it for class rooms exclusively. This building is to the south and a little west of the present building. It is hoped it will be completed in time for the opening of college next September, and completed for dedication at Graceland's twenty-fifth anniversary next year. Henry C. Smith, church architect, has drawn the plans and will doubtless maintain general supervision of the construction.

Elders J. W. Davis and G. E. Burt are holding meetings at Marshall, Ohio, and report splendid interest, the whole countryside turning out to hear the gospel.

Mrs. J. D. Collins, of Mapleton, Iowa, desires the prayers of the Saints in her behalf.

#### POULTRYMAN AND GARDENER WANTED

Mr. Floyd T. Lesch, manager of the church institution farms at the Saints' Homes, Children's Home and Graceland College at Lamoni, would like to secure the services of a poultryman and also an experienced gardener to work on the farms. Those in a position to accept positions of this character should write at once to him at Lamoni, Iowa.

#### OPPOSES REED SMOOT ON LEAGUE AND BOOK OF MORMON

An elder writes from Salt Lake City: "President Wilson was here yesterday and Salt Lake certainly gave him a rousing welcome, it was estimated that fifteen thousand heard him in the tabernacle and that twenty thousand were turned away. President Heber J. Grant set the people right on the covenant [league of nations] last Sunday in a tabernacle speech, and unqualifiedly endorsed it so the people knew how they stood by the time Wilson arrived. Mr. Grant stated very emphatically that the covenant was not out of harmony with the books and whoever so stated was in error, and I am wondering how Reed Smoot will extricate himself from a bad situation."

#### AN ERROR

Thomas G. Whipple, of Groton, Connecticut, has called our attention to an error in his letter printed on page 804. As printed it reads: "One letter received by him [John Zahnd] from R. C. Evans contained ten cents." This is an error, as the amount was ten dollars, as Brother Whipple now informs us. The error was probably made in copying the original letter for publication.

A letter from Treasa Nowack, of Pana, Illinois, tells of the recent Central Illinois conference at that place. The conventions were held prior to the conference with appropriate

program. It was decided to hold a ten-day reunion next fall, at Taylorville. It was a successful conference. The speakers were J. W. Paxton, C. E. Harpe, and Walter Daykin.

#### PRIMARY QUARTERLY EDITOR

Superintendent Wells of the Sunday School department wishes it to be known by all who use the Primary Gospel Quarterly that the wrong name has appeared, the last two issues, on the title page. The name should be, Miss Ruby M. Williamson. Please write it in.

Reports from Australia are to the effect that the government authorities have refused to admit other Utah Mormon elders to replace those called home.

## Soaring Prices

We are sorry to be compelled to inform our readers that prices on all of the supplies we handle for their convenience are rapidly advancing. For instance, we just recently received notice from the publishers of Eilers maps that their No. 1 set which has been retailing at \$4 is now \$9.50, and the No. 2 set raised from \$6.25 to \$13.50.

This situation applies to a large number of maps and books that we list in our catalogue. In the near future we shall issue a revised list of prices on our own publications. We will attempt to fill orders sent us for supplies other than our own, and when necessary to protect ourselves, send a debit slip to our customers. We trust this will be fully appreciated by our patrons and that all will observe common business courtesy in remitting the balance due us on such orders.

J. A. Koehler, Manager  
Herald Publishing House  
Lamoni, Iowa

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, October 22, 1919

Number 43

## EDITORIAL DEPARTMENT

### PRESIDENT F. M. SMITH'S VISIT TO THE EAST

As noted in a previous issue, I had occasion on August 28, to leave Kansas City for Washington, District of Columbia, on church business connected with foreign missions, and other matters. Going by way of Chicago, I reached New York in the evening of the 30th.

I had wired some of the brethren to meet me, for I wished, even though I had but a little time there, to learn what I could of the work in New York and Brooklyn.

Brethren Passman and Rich and Sister Passman were at the train, and from them it was learned that most of the Saints of the district were at Scranton, Pennsylvania,

attending the district conference. A telegram had been sent me in care of the train, which failed to reach me, telling me of the conference and suggesting I stop off at Scranton. On discussing the situation with the people named, it was decided it would be well to spend at least part of Sunday with the Brooklyn Saints—the few who had not gone to conference. So, cared for by the hospitality of Brother and Sister W. E. Nichols, I stayed over, and met with the Saints at eleven o'clock, in their chapel on Schenectady Avenue.

Of course, I talked to them about Zion and some of our problems connected therewith, our hopes and aspirations. For one to keep his mind off Zion these days seems impossible, when everywhere are the signs of distress prophetic warnings have pointed forward to, and the need of a place of safety is be-

coming clear. Why shouldn't one talk about Zion? Well, that was the theme, and I left Brooklyn with the conviction that my hearers had a better understanding of what the president of the church is trying to accomplish.

In Washington there is an interesting and interested group of Saints, whose usual meeting place is the home of Brother and Sister William R. Davison, and on Sunday, September 7, I met with the group there. It had been planned to spend the day at the home of Brother and Sister Froyd, at Barcroft, Virginia, near Washington. Before leaving the home of Brother Davison, where the Saints met,

Brother Davison and I blessed two of his grandchildren, children of Brother and Sister Lambert, of Alexandria, Virginia.

With their baskets the Saints went by electric cars to Barcroft, and there were met by Brother Froyd in his motor car and taken to his home in the beautiful Virginia woods. The day was very warm, but it seemed greatly

enjoyed by all—the common meals (lunch and dinner) the prayer meeting, the speaking (at which Zion was again the theme), and the chats on gospel and church themes which continued until well into the night. At the prayer service the son of Brother and Sister Franklin Jones, of Washington, was blessed. The little fellow is the grandson of Sister Fannie Jones, now of Chicago, formerly of Lamoni, well known to many HERALD readers, and of Sister Fike, of Arizona. I felt well in blessing the boy.

On Wednesday evening, the 10th, the Saints met at Brother Davison's home for prayer meeting, which all enjoyed. The Saints in Washington are struggling along under disadvantages, but their earnestness and zeal is apparent and it is to be hoped that such help as they need may at least occasionally be sent them. May God bless and prosper them.

## It Is Written

"The law of the Lord is perfect, converting the soul."

THEREFORE—

For this reason the Bishopric advocate for 1919

EVERY MEMBER A TITHE PAYER

On the 13th, I left Washington temporarily for the purpose of spending Sunday the 14th with the Philadelphia Saints. At North Philadelphia Station, I was met by Bishop Zimmermann and son William, and taken to their home, where I spent the evening talking over church matters with Bishop Zimmermann and Chorister Hoxie.

Sunday was a busy day. Brother William Osler, the recently appointed pastor for the First Philadelphia Church, had arrived shortly before, and partial plans had been made, but such modifications as were apparently necessary to meet conditions were readily made. At the morning hour, I was the speaker, and Brother Osler and I divided time in the evening. Again Zion was the theme, and I found the audiences fully sympathetic. I called a priesthood meeting for the afternoon, which was attended by those holding the priesthood in both branches, and in which were discussed the problems of the work in Philadelphia.

Many of the younger members of the branches at Philadelphia had been absent during the war, giving service to the country. Most of them are now back home, ready to resume work in church and auxiliaries, and with the new pastor installed, there is reason to believe that the work will gather new impetus in Philadelphia. The choir was out in force and followed Brother Hoxie's baton with their old-time zeal. Brother Hoxie, too, is freeing himself from the many phases of war and community work which have demanded so much of his time, and is once more planning a vigorous campaign in the interests of church music. This will be good news to our musicians.

All things considered, when Brother Zimmermann and son Albert took me to the Broad Street Station for the 9.40 p. m. train to Ridley Park where I expected to spend the night at the home of Brother Wayne C. Blair, and wife, I felt that the day had not only been a busy one, but was one which held promise for better things for Philadelphia and our work there.

On Monday, the 15th, I returned to Washington, to finish the work which had taken me there. I left Washington on the afternoon of the 18th, for New York, expecting to go West that evening or the next day; but I yielded to the pleadings of Brother Rich to stay over Sunday for the Brooklyn Rally Day, the 21st, and stayed.

It was another busy day. Church, Sunday school, Religio, Woman's Auxiliary, and choir meetings kept everyone busy, leaving only time for the meals at noon and evening, served in the basement of the church. I was pressed into service for speaking at eleven o'clock a. m., 2.30 p. m., and short addresses to the Woman's Auxiliary and the Religio in the evening. Brother C. E. Miller was the speaker for

the evening. He seems to bear out his reputation for being inimitable. His audience enjoyed him, at any rate. Brother Daniel Joy, of Providence was also in attendance, and he and Brother Miller held meetings Monday and Tuesday evenings.

I greatly enjoyed my sojourn with the Brooklyn Saints, and feel that with such workers as Brethren Rich and Squire with their able helpers, the work there is not likely to lag.

I left New York on Wednesday for home via Chicago. In Chicago I was in touch with Brother C. E. Irwin on matters which will eventually prove of much interest and value to the church, I am sure. I reached Kansas City Saturday morning, the 27th, after an absence of one month, glad indeed once more to be welcomed by loved ones at the haven of rest, home. It is good to be made to feel that you are needed by those who are dear to you.

On Monday, the 29th, I returned to the routine of office work, for it is quite apparent that the church needs its office men, its plodders, as well as its brilliant and zealous missionaries. May God bless and strengthen each for the tasks imposed.

What a pile of mail awaited me, and what a variety of matters demanding decisions and actions—some weighty, some light, some sad, some merry, and some—ridiculous! Let me present an amusing as well as ridiculous one. Among the "personal" letters lying on the desk unopened, I found the following:

"On the night of July 14 last, I had a dream. I realized the presence of a personage. I did not see him. He asked me what D. D. stood for. I answered Doctor of Divinity. He replied it meant Damnable Despotism, and gave the name of Fred M. Smith in connection. I was shocked, and forgot his interpretation. The dream was repeated twice, in all three times the same night, without the slightest variation. I knew it was a spiritual dream. 'Old men shall dream dreams'. Please give the interpretation. What are the facts in the case?"

It is amusing. Evidently the dreamer thought I had the degree of D. D., and the messenger knew no better. He made a bad guess, for of the degrees bestowed upon me, that is not one. If the messenger came to bestow a degree, he should have brought his credentials with him to show what educational institution he represented. He should, too, have made it clear whether he meant the "new" degree for the dreamer or for me. The dream probably reflects the dreamer's attitude toward me. He is to be pitied.

Speaking of degrees: some seem disturbed that I should have them, while others—the majority—value them for what they are. Degrees add nothing to a man's real worth, but are evidences of work accomplished, and have distinct values in circles

where their significance is duly appreciated. At any rate, I have yet to learn of where disadvantage to the church has resulted from the degrees held by me, but, on the other hand, I do know where the church has repeatedly benefited by my right to use the degrees where and when recognition of them was of advantage. And I have rejoiced that the efforts made and work done to secure them has brought reward in benefit to the church in my work as an officer and one of its servants.

FREDERICK M. SMITH.

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### "I AM IN THE LAND BUSINESS—"

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A glowing letter came to us this morning. It was from a brother who wants the Saints to come to his community. He will do all he can to find them good places. He is not a bishop nor a bishop's agent, but frankly closes his letter: "I am in the land selling business and have some good bargains."

We appreciate his frankness. We are not questioning his motives. It is entirely possible for one to make a living buying and selling and yet have the interests of his brother and sister at heart. Good salesmanship involves a transaction which is mutually beneficial. And the mutual part of it should not be overlooked.

But we are not printing the letter. It will go into obscurity as have many of its predecessors. It is different from other letters only in its frankness. Invariably the letters emphasizing special advantages of certain communities are from persons who would in some way be benefited if the Saints generally responded. Sometimes it would be only a matter of having friends of like faith in the community; sometimes they are from an exaggerated idea of the possibilities of missionary work in the locality, but almost invariably one must conclude that it is very easy to become over-enthusiastic about something in which we are personally interested.

The gathering of the Saints is a specific part of our gospel plan. It is plain and insistent. It has not been abrogated but rather, emphasized. The injunction that it "be not in haste nor by flight" is but a warning to prevent disappointment. The further suggestion that we work in harmony with the advice of the brethren chosen to administer in the temporal affairs is a constructive suggestion and not intended to restrict nor curtail.

The aim of this article is to urge the Saints to be wise in their enthusiasm. Things are not always all they may seem. For instance, a certain brother in the East during the war wrote us many letters for the Saints, urging that they move to a certain mushroom city where he was located. Wages were exorbitantly high and help scarce. But when the war

closed, the town collapsed and the brother is now in another city out of work.

Some farming and other projects as well may seem safe beyond question, yet a few years of stressful conditions drive every new settler out.

These are times when the difference between being in favor with God from having observed his commands, and being out of favor with him because of our own folly may mean very much.

It is urged that the bishops of the stakes, for instance, are not as progressive as they ought to be so the Saints might know the various advantages of the central places. Possibly they have not used printers' ink as much as they should. We as editors are going to make it most convenient for them to use that medium for the sake of those who are interested. And in the meanwhile a personal inquiry to any of them will bring you unbiased advice and information which if observed may save many a heartache and possibly prevent severe disappointment later on. None of us can afford to be confused nor help to confuse others in the true purpose of the gathering. When we help to scatter the Saints to distant points we hinder the Zion ideal from being accomplished.

E. D. MOORE.

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### CONDITIONS IN GERMANY

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We are printing in this issue a letter from Sister Kippe, the wife of Brother Alexander Kippe, of Halle, Germany. This letter was written as indicated to Sister Roos-Vollmer, in Switzerland, and has been forwarded to us.

It presents quite a graphic picture of conditions in Germany during the war and now, and some of the hardships through which one family at least has passed.

Elder Kippe has recently been appointed a missionary to Germany and so they will now doubtless receive the necessary support from the church in America. The trials through which they have passed seem to make our troubles here to be indeed small and scarcely worth mentioning. It is no wonder that the faith of this mother was tried, until she was tempted, even to give up her religion, if thereby her children could be fed.

We are also in receipt of a letter from Sister Vollmer stating that the Swiss Government has required the departure of the Germans; and that they have now been asked to leave on the grounds that Elder Roos has no appointment and so has no adequate means of support. Since he has been giving his time devotedly to missionary work, the latter is by no means surprising.

We trust the difficulty may soon be adjusted and they may be able to continue their earnest efforts throughout Switzerland. Their presence there

should prove a considerable help to our missionaries, Elder Halb and wife, Elder Passman and wife, even though the latter remain but the necessary months until they secure passports to Palestine.

### HOW THE HERALD IS PRINTED

If you examine your HERALD closely, you will find that there are twenty-four pages. A printer would have no difficulty in discovering that the inside sixteen pages are printed separately. The editors are all the time reading articles, matters of general interest, and letters, so that they have a supply on hand in the first two classes, though we usually try to publish the letters as soon as possible after they are received.

Each week the early part of the week the manuscript is received for the Woman's Auxiliary columns, and once a month for the Staff. Each Thursday, as a rule, twenty thousand words are turned in under the above headings to furnish material for the inside sixteen pages. It is very rarely that anything is added to these pages after Thursday morning.

If a holiday comes in the following week, beginning from Thursday morning till Wednesday, this material is usually turned in one day earlier. By Saturday composition work has usually been completed and the proof reading done. By Monday morning we are ready for the make-up, and to send the inside sixteen pages to the press.

In the meantime, on Friday afternoon or Saturday morning, the editorials are turned in, and not later than Monday morning various items of miscellany, obituary, and here and there items.

Announcements to be made in the HERALD should reach us by the end of the week, but unless they are in the first mail Monday morning they will probably be excluded unless the conditions are extraordinary.

By Tuesday the make-up for the front four and the back four—the outside eight pages, are made up, and sent to the pressroom, so that by Wednesday the HERALD is ready for mailing and is sent out Wednesday night. Then Thursday morning new material is turned in for the inside sixteen pages of the next week's HERALD.

This is important for our readers, because a letter will very rarely appear until at least a week after it has been received; that is, if it is received on Wednesday, it will be turned in Thursday, and may at the earliest appear the following Wednesday. If it is received any other day it can not appear for over a week.

Announcements of conferences, reunions, and other miscellany must be in our hands not later than Monday morning. It is useless to mail it Monday

and then request that it appear in this week's issue.

If our readers will take this into consideration, it will help both us and those interested in seeing that proper announcements are promptly attended to.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

**WHEELING.**—With Fairview Branch, near Glen Easton, August 30 and 31, District President O. J. Tary, presiding, John Carlisle and Thomas Newton associating. Officers elected: O. J. Tary, president; W. M. Richards and A. H. D. Edwards, vice president; L. A. Serig, treasurer; Jasper N. Dobbs, secretary. Adjourned to meet with Wheeling Branch, on Saturday and Sunday preceding Labor Day, 1920. Jasper N. Dobbs, secretary, Glen Easton, West Virginia.

**POTTAWATTAMIE.**—At Hazel Dell, Iowa, October 4 and 5. B. S. Lambkin's resignation as counselor to the president was received and H. N. Hansen appointed to succeed him. J. A. Hansen was appointed as a member of the reunion committee to confer with the members of the other districts to consider the advisability of purchasing a reunion ground. Preaching on Sunday was by O. Salisbury and W. A. Smith. Sacrament service in the afternoon. At the close of the meeting Vivan Graybill was ordained to the office of priest. Next conference at Council Bluffs, January 30. Elsie Lapworth, clerk.

**FREMONT.**—At Bartlett, Iowa, October 4, 1919. B. S. Lambkin chosen secretary. Branches reporting: Thurman, 185; Tabor, 66; Bartlett, 49; Hamburg, 61; Shenandoah, 116. Eight of the ministry reporting. Motion prevailed that the order on the record requiring that only upon the written request of a branch, can a conference be located, be repealed. The time and place for next conference was left to the presidency to appoint. The retiring member of the tent committee elected to succeed himself. Lester Forney was elected to succeed the retiring member of the board of auditors. The following resolution was adopted: "Resolved that no one who uses tobacco shall be ordained to any grade of priesthood in this district. Be it further resolved that any member of this district now holding priesthood who uses tobacco shall be labored with by district or branch officers or both, patiently and kindly, with a view to the member quitting the use of it. After such labor has been performed and a reasonable time granted for consideration and the member does not quit the use of tobacco, he shall be required to surrender his license." Mark Leeka was elected to succeed the absent member of the board of auditors this year. T. A. Hougas was elected committeeman to locate and purchase permanent reunion ground. The plan for Sunday school work in the paper given by Ward Hougas was approved. B. S. Lambkin, clerk pro tem.

**CENTRAL MICHIGAN.**—At Whittemore, Michigan, September 26, 1919. Superintendent O. J. Hawn chosen to preside, choosing Matthew Umphrey as assistant. Large representation present. A rising vote of thanks was given to O. J. Hawn for past services. Conference convened September 27, W. D. Ellis in the chair with the district presidency assisting. Then delegates from General Conference were heard, some reporting favorably and some reporting unfavorably. It was decided by the members of the district to adopt the favorable report of Joshua and Caleb, (M. Umphrey and E. N. Burt) and that in due time we do thereby go up and possess the land. Reports of 24 out of 31 branches were heard. It was decided to omit the reading of statistical reports in the future, and that secretary is to give only the net gains and losses of each branch. A letter of appreciation to G. W. Burt for past services was read and adopted, a copy was given to him and also one given to the church papers for publication. Otto Sommerville of Bay City Branch, recommended for ordination to office of elder and it was provided for. Next conference at Saginaw, at call of presidency. General Conference delegates elected. Officers elected: Presi-

(Continued on page 1046.)

## ORIGINAL ARTICLES

*It Is Written*

Once upon a time a number of enthusiastic Latter Day Saints were gathered together discussing their attitude toward the church in its various problems, which, of course, included the question of finance, both local and general. One good brother was full of suggestions as to how the church could make money by doing thus and so; one was profuse with advice as to how the local church could raise money to meet its needs; another said he did not fully understand the law which requires the giving of one tenth of his increase to God; a fourth, who considered himself well grounded in the faith, said, "The law of the Lord is perfect converting the soul." I believe in tithing in a general sense, although I have not paid any to the bishopric or their agents. I give for local expenses, to the Sunday school, and for the Christmas offering. I never let a missionary go from our branch without giving him something toward his personal expenses. The missionary is God's servant and has to spend nearly all his life away from home. I always want him to feel at home in my house so I invite him to dine and lodge with me. I think by the time I have done all these things I have about given one tenth of my increase."

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. . . by this you may know my disciples." By thus assisting the missionaries and otherwise contributing to the Lord's work the brother has done well, but his interpretation of the law of tithing has been faulty.

Tithing is a debt due the Lord and should be paid in the manner he has prescribed. All offerings including local expenses, assistance to missionaries, and Christmas offering, should be paid from the nine tenths remaining after the payment of the tithe.

God is a God of order and system. Unless properly authorized so to do, no one can officiate in the ordinance of the sacrament, baptism, laying on of hands, etc. Neither are the membership in general authorized to act as custodians of and expend the Lord's tenth which he claims for assisting the poor and needy and the promulgating of the gospel.

The bishopric are made the custodians of that portion of the increase thus set aside for the special work of the church. "For this cause pay ye your consecrations unto them, for they are God's ministers attending continually unto this very thing." The individual is the steward over the remaining nine

tenths. The law says, "Every man shall be made accountable unto me, a steward over his own property . . . answerable both in time and in eternity." The bishopric are made the stewards over the Lord's storehouse—the funds of the church.

"The law of the Lord is perfect, converting the soul." Its purpose is to perfect the Saints. This can only be accomplished by a full observance of the law in letter and in spirit.

"For if ye will that I give unto you a place in the celestial world ye must prepare yourself by doing the things which I have commanded you and required of you."

" . . . it is my purpose to provide for my Saints . . . but it must needs be done in mine own way; . . ." It is our privilege to set aside one tenth of our increase but it should be done in God's way.

BENJAMIN R. MCGUIRE,  
*Presiding Bishop.*

Box 256, Independence, Missouri.

## THE MEASURE OF A CHRISTIAN

(Summary of sermon by Floyd M. McDowell, Lamoni, Iowa, September 7, 1919.)

It has been my privilege to attend a number of large reunions during the past summer. Ninety-five per cent of the sermons emphasized the need for the redemption of Zion. There is an opportunity for missionary work in the world as never before.

In the near future there must grow up in our midst great industries and social organizations, for Zion young men and women must be trained to do the utmost, then be willing to use that training for the sake of Zion.

There are two aspects. First: The personal salvation, which is individual. Second: The organization of the industrial order which is social. If Zion could have been redeemed without personal salvation it would have been done sometime ago. And to-night I want to take an inventory of the extent to which that personal cleansing has gone. We sing: "Thank the Lord for the plan he has given, which will render us pure as a child."

Are we as pure as a child? As a church we are too prone to boast that we have complied with the gospel law. The gospel plan, though but a means, yet is essential. Are we as pure as children to-night? If not, why not? Are we cleansed of selfishness? If not, why not?

Are we ready to take our individualism, enter into a state of social reconstruction such as the world has never seen?

Our educational institutions are crowded. Is it not a good time at the beginning of our school year to take our inventory? Are we one hundred per cent Latter Day Saints?

A recent writer says, whatever exists, exists in

some amount and can be weighed or measured. Too often we are afraid to measure our religion.

To what extent are we pure? To what extent are we sanctified? We learn that we can measure intellectual attainment, mental capacity, and I wish to submit to-night that we can measure Christianity, and see just how sanctification has had its work. Why wouldn't it be good to take a test to-night? To take an inventory individually to see how far we have progressed?

Doctor Frank Crane wrote a recent article, in the *American Magazine*, "Ten ways to test the fineness of a man." I think these are ten ways to test our Christianity, and wish each one to test himself. But first I am going to read to show you that according to Christ and the Bible, what the right tests are.

[The speaker read 1 Corinthians 13; also Galatians 5:14-25.]

Christ gave us here a test, and said, "by their fruits ye shall know them." We cannot gather figs from thistles. We see men who are outside the church to-day, because of the fruits they saw in the Latter Day Saints. This is not a test for your neighbor; this is a test for you. You can add it up; just ten points; if you get perfect on every point you get ten. If on no point, you get zero. Sometimes it may be a minus quantity.

To what extent are we superior as Latter Day Saints? Have we attained to it?

Test an individual by what he likes. First: Does he love spiritual things over earthly, temporal, or bodily things? Would you be willing to give up bodily comfort, of food or clothes for prayer service? Do you like the halleluiah chorus or a jazz band the more? Do you enjoy mental life—meditation? Do you like mental things? Are you ten on that, or zero?

Second: The superior man loves simplicity, whether it is in architecture or in clothing. The more of real culture a woman has the less she likes fancy clothes; the more she abhors clothes which are flashy and attract attention. If you enjoy those things you are just common.

Third: The superior man loves to serve. He who is not willing to forsake his home, his children, his wife, everything, is not qualified. The common herd likes to be waited upon. The common man likes to have his feet washed. Christ washed the disciples' feet.

We heard the other day of some people who came to town who had to have a lot of negro servants. The superior man is devoted to the service of others.

Fourth: The superior man is bigger than his pleasures, his work, etc. Can you forego a cherished position, forego even life itself for a principle?

The superior person enjoys his pleasures—good

meals, good games. But no matter how keen his enjoyments, none of them is bigger than he is. He uses them to desirable ends, but is not controlled by them.

Fifth: Superior people are never bitter; are not pessimists. They do not feel that the world is going to the bad, and that no man is true; and can smile in the presence of disaster. Friends may betray; authority may oppress.

Sixth: The superior person is clean. He may be dirty but he does not like dirt. He may have to soil his hands in the mine, or get his clothes greased at an engine, but at his first opportunity he cleans up. He loves to be clean, both in mind and body. Dirt does not stick to him.

He does not remember slanders for they offend him. He avoids lying, deceit, profanity. He is free of pettiness, pride, and duplicity. His thoughts are full of sunshine. His passions are honest. His words are wholesome. It makes you feel clean to be with him.

How do you stand on that? Are you clean in body, in mind, and in soul, words, and in deeds?

Seventh: The real superior person does not like to show off. He does not want people to think him better or wiser than he is.

The multitude likes to put forward its best foot, make a good impression, be flattered, and be thought more witty and clever than they really are. We cannot say it is bad. It is common. It is only the hundredth man that wants no such thing. It pains him to be over praised; flattery humiliates him.

He conceals his virtues. If he is discovered in piety he blushes. If elected to high places he feels the responsibility and it sobers him. Neither your praise nor your blame can swerve him.

Eighth: He is gentle. Gentleness is an attribute of strength, not of weakness. The baby screams because its conscious feebleness threatens. The man with defective vocabulary swears. It is "the half-faith that lights the fagot."

The silent sun is mightier than the whirlwind. The noisy loom is so feeble you can stop the shuttle with your fingers, but the huge engine in the basement would crush you like an eggshell were you to get in its way.

That is a true picture of the omnipotent, when the Lord revealed himself to Elijah in the mountains. (1 Kings 19:11, 12, beginning however with the second sentence, "And behold the Lord passed by, and a great and strong wind rent the mountains.")

The superior young lady speaks low. No gentleman blusters. This is a most striking characteristic, the superior one is quiet.

Ninth: They are also humble and humble minded. Pride has its place; the ninety-nine all have it; the Kaiser had it; most potentates have it; the

workhouse idiot has it; all the ignorant and uncouth have it; and when a man gets drunk he has it tremendously.

The less one has to be proud of as a rule, the more pride he has. It is not those who actually achieve that swell with pride. It is the little soul that comes by accident into the reward of achievement that struts. On the stone that marks the last resting place of that mighty man of letters, Thomas Carlyle, there is inscribed one word "Humility." There lies one of the earth's great souls.

Humility is teachable, but pride learns nothing. Pride is a beggar, seeking its alms of praise. Humility is royal, and walks free of fear and favor. He who is childlike at heart has at least some of the makings of superiority.

Tenth: With the superior man, familiarity does not breed contempt. How is it with you? Count over your friends and acquaintances. What proportion of them will stand the test of intimacy? Or with how many would you want to spend thirty consecutive days in summer or winter? With how many would you want to take a trip to Europe? You tire of most people, for with intimacy pettiness appears. But there are a few—you may possibly count them on the fingers of one hand, of whom you think more highly the more closely you associate with them. That is at least one mark of superiority.

Therein does the work of a master differ from the commonality. His work grows upon you. You can hear Beethoven's Ninth Symphony a thousand times, and the thousandth time you will love it the more. But you weary of "Good morning, Mr. Zip, Zip, Zip," when you have heard it a half-dozen times. Once or twice is enough to see the lurid picture on the billboard; while new beauties can be found on the walls of the Boston Library every day. The Parthenon or the Cologne Cathedral become more fascinating with the centuries, while Mr. Newrich's flamboyant house speedily becomes an eyesore. The central element of superiority in man or the works of man is the lasting quality.

How is it with you? Do you wear well? Do your qualities grow with longer acquaintance?

And there we have a possible test of our fitness. It may not be the only one. It is not the only one, as the Apostle Paul has given us one in the fruits of the Spirit, but here is a practical test by which you may gauge yourself. If you have none of them, your mark is zero; if you have all, your mark is one hundred per cent.

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A friend is one with whom we are fond of being when no business is afoot nor any entertainment contemplated. A man may well be silent with a friend.—David Grayson, in *Adventures in Friendship*.

## COLLEGE DAY ADDRESS

[By Roland Kapnick, of Michigan, delivered in Brick Church, Lamoni, Iowa, October 12, 1919. Brother Kapnick is a member of the class organized for the first time this year in religious education, and we are sure his address will be read with special interest.—EDITORS.]

To me this is a great privilege to stand before you in behalf of Graceland College to express a few words of appreciation. I realize keenly my inability to express in words my feelings, as I represent the students, expressing their feelings, sentiments, hopes, and aspirations in respect to Graceland College.

My acquaintance with the college, so far as its activities and opportunities to students are concerned, has been of short duration, but I have always believed in Graceland College and had faith in it, although I have lived in Michigan, and have not had the opportunity to understand Graceland intimately, still I had faith to believe that Graceland College had a mission, and that she was fulfilling that mission just as rapidly as the church could appreciate it, or cooperate with it in working it out.

If I were to tell you of the history of the college, and her accomplishments in the past, I would be but repeating those things you know more intimately than I, but there is one class organized within the last year in which I am especially interested, and that is the class in religious education.

You remember at the late General Conference action was taken by the church, looking toward the organization of such a class, and a short time after this a call was sent out to all the church for young men and women to volunteer. You might think it peculiar that there should be a class organized composed of volunteers, but this class is different from any other class organized. It is different in many ways, and yet very much like every other class, in that this class, like all others, is simply one to be used in preparing the young men and women for the work of the church. This particular class has to do with the preparation of young men and women for the work in foreign missions, the mission of carrying the gospel to those who know it not. If we were asked why such a class, we would simply answer in the words of the Master in his great commission to his apostles, when he told them to go into all the world to preach the gospel to every nation, kindred, tongue, and people. This is the reason why this class has been organized, that there might be young men and women fitted to fulfill that commission, and carry out that command of the Savior that we should go into all the world and preach the gospel.

We might ask, Why not go without this preparation? I can better answer that by telling you what we are doing, or the line of work taken up. We are

studying history, for instance, particularly with the thought in mind of preparing ourselves that we may be acquainted with the nation to which we plan on carrying the gospel. We study the history of those nations that we might understand them better. We know every nation and every people has its traditions and its history. It is not only the written history, but it is expressed in their lives and in their ideals. Their life to-day is just simply the sum total of their history, of their life of the past. So if we understand the history, the traditions, the ideals of a people we are better able to arrive at their religious conceptions and better able to take to them the gospel, and to bring them the thing they need most at this time. I believe we can all see that without further argument.

In teaching this history then, it is made a practicable course. It is not just simply the learning of many dates, and the names of the men and women who stood out above their fellows, nor an account of battles with their heroes, but we deal with history more from an economic, social, and religious standpoint, that we might better understand the people with whom we expect to labor. When we study French or Norse, as those are the languages taught this year, we study French not that we may speak it for the sake of talking nor of writing or for the sake of reading French as a mental accomplishment, but that we might be able to go to the people who speak French and who read French, and worship God in French, and talk to them in French, and tell them the gospel story in French, or Norse, that as we fulfill the mission as commanded by the Savior we may speak to these people in their own language intelligently. We study French or Norse that we might read their literature with them, their religious teachings, and doctrines, and study with them, and on a common ground begin to preach to them the gospel of Jesus Christ. I believe we can see sufficient reason for the study of foreign languages.

We have some women who have volunteered for this work. They are not to preach the gospel as ordained ministers and officiate in its ordinances. Their work will be in the homes, and among the housewives of the nations to whom they may go. Their work is made of a practicable nature also, in order that they may go into the homes of these benighted nations who know not God, and show the mothers and the children the light of the gospel.

Those of us whose forefathers came over in the Mayflower, or who have descended from a long line of American citizens, I believe are not able to comprehend the need of the gospel in these foreign nations as well as those of us who are but a step or two from those countries. I remember hearing my father, who was born in Germany, tell of hearing his mother tell of her having to work in the fields at labor that would have required a strong

man to have done. She was widowed, and in that country where there is so much social and economic injustice, she was forced to work in the field in order to provide the necessities for her little family. There is in those countries darkness in things spiritual as revealed through the gospel. They know not God. They are but a step from the Dark Ages. They know nothing about God as we know him. When I hear my father tell about those things, and see how he sits in darkness and knows not God because of the traditions of his fathers, there is born in me a desire that I might prepare, that I might learn the language of the nations, and that we might as a church send young men and women filled with the spirit of God to those people, to tell them of the restored gospel.

Surely we can see the need, when we read the daily papers, see the unrest, and study the conditions in these countries to-day, and realize that the gospel can bring into the lives of these people rest and joy, of telling them of the ideal of Zion established on Joseph's land, and the gathering here where Zion can be redeemed and where they can live under conditions conducive to the higher life. Surely it is a wonderful ideal for this class. We are only human, as we all are. We shall make mistakes, and no doubt each succeeding class will be better able to carry out its work than the class of this year. But this is the ideal of this class, that we might go into all the world and preach the gospel; not alone faith, repentance, and baptism, not alone the church in its organic form, but the principles of cleanliness, of home economics, and in fact everything of social and economic justice that we understand is made possible through the gospel. What a wonderful thing it would be if they could see these things, even as we see them. Surely the work of this class is worthy of support. I trust you may be interested in it and support it with your finances. Do not support it for the sake of the class as an end but for the sake of the work they are preparing to do. Not for the sake of the student body—that is but the means, but ever keep in mind the ideal of the gospel of Jesus Christ being preached to all nations, kindred, tongues, and peoples, and the ideal of gathering out from all those races those that love God, and of their reign in Zion when Christ shall come.

We are, as young people in the college, ever trying to keep before us the ideal of the gospel. We desire not to become so engrossed with the means that we forget the end.

I might tell of other phases of our work, but for the fear of wearying you will tell you of only this one thing. Each morning before beginning our work we meet in the northeast room on the third floor of the college, that we may have prayer as a class, and ask God to be very near as we meet in the different classes for the day. We pray earnestly for him to

inspire us, that we may see in our lessons those things that will be needful for us in the work of carrying to the world the important message of the gospel of Christ. In this class are twenty men and women, each one having a mind of his own. It is impossible to turn out from Graceland College a class that will all see everything alike in every particular. God has given to each a personality, and that personality is not lost, but is fashioned by the process of study and enlightenment of the Holy Spirit until it can more perfectly express itself as an instrument for good. I say this because some have entertained fear that we would have a sort of theological seminary and as a result the graduate student would have no thought of his own, but reflect the thoughts of others.

I will leave then this thought with you, that we are trying to do what we can in preparing ourselves to carry to the nations of the earth the message of peace. How wonderful it will be for us to go there with a message of peace, for it shall be done, and to teach them the ideal of Zion, something they never have heard of. I trust we shall grasp this opportunity with all the fervor of our souls and subscribe of our means to the limit that the gospel may be carried to these peoples.

## OF GENERAL INTEREST

### IDENTIFIED BY BIBLE

Many a man has found himself through his Bible. A striking instance of the establishment of the identity of a shell shocked soldier by means of his Testament was recently disclosed by a Red Cross worker.

A letter came into the Bureau of Communication at Washington, from an anxious mother in Oklahoma begging for information regarding her son, of whom she could learn nothing except that he was in some hospital in this country. Careful searching of the records of various army hospitals did not reveal the name of the soldier. At length a Red Cross Visitor was dispatched to a hospital where mental cases were treated. A man by the surname of the soldier sought was discovered, and although the first name differed the searcher decided to see him.

Tall, blond, and clean-cut, the youth who was ushered into the receiving room at first appeared quite normal, but upon conversing with him the visitor discovered that his mind wandered perceptibly and he could give little definite information about himself. Collecting his possessions to show his caller, the boy brought forward, among other things, a well-worn Testament. On the flyleaf was a name identical with that of the soldier sought.

The Red Cross worker begged the young man to

loan the Bible to her, and he willingly complied with her request. She immediately dispatched the precious packet to the mother, asking if it belonged to her son. By return mail came a letter full of thanksgiving and praise of the Red Cross. The Testament was one which the Oklahoma boy had treasured from early childhood.

[Be prepared to fight disaster and pestilence. Help the Red Cross to help you. Answer Red Cross Roll Call, November 2-11.]

## FIXING THE STANDARD OF LIVING

Is the average American worker on a basis of the "decent standard of living" mentioned in the United States Department of Labor reports?

The answer will depend somewhat on what is considered a "decent standard." It could not mean less than all the necessities of life—including not only food, clothing, and shelter, but medical attention, educational facilities, amusements, recreations—all that goes to make life worth living.

But it is doubtful if all these things were contemplated. More likely the officials figure the standards on the basis of food, clothing, and shelter.

At the packers' investigation at Chicago a pork millionaire gave it as his opinion that a child would be well provided for if two pairs of shoes were allowed a year; a worker's wife had two dresses a year, and the worker himself one suit of clothes. He thought if the family went to a motion picture show twice a month it would have sufficient amusement. His other estimates were correspondingly generous when he hears a "decent standard of living." He thinks of a lot more of the things needed to make life bearable.

The War Labor Board recently decided that the minimum which an unskilled worker should receive per week in order to provide a decent living was \$34.80 a week.

The United States Department of Labor believes \$1,800 necessary for a decent standard of living.

Doctor Royal H. Meeker, at the head of the Bureau of Statistics of the department, declares the average family falls far below that mark and as a consequence is forced to adopt a standard so low that it threatens the health and the lives of the members of the family.

Time was, and not long ago, when \$1,800 would have kept the average worker's family in comfort. Now it means pitiful skimping, especially if the family is large and there are children to educate.

The difficulty comes because of the increased and constantly increasing cost of living. Wages do not keep pace with this rising cost. Never has and never will keep pace. Cost goes up first and wages slowly

and reluctantly follow, but follow far in the wake. Then, when things reach a point of readjustment and a recession comes, wages start down first and prices slowly and reluctantly follow.

There is an answer. There is a remedy: A system of establishing a wage in every industry that shall be relative to the cost of the necessities of life.—*The Railway Conductor*, April, 1919.

### SEEK PROOF OF LOST CONTINENT IN PACIFIC

Search for evidence supporting the theory of a lost Pacific continent is being prosecuted in the Hawaiian Islands, the South Seas, and along the West coast of South America.

Professor Douglas R. Campbell of the botany department of Stanford University thinks that in certain specimens of ferns found on the island of Hawaii he has established the fact that at some period there was land connection between the Hawaiian group and to the islands to the south and west through to the Malay Peninsula. Professor T. A. Jagger, jr., in charge of the federal observatory at Kilauea Volcano, agrees with Professor Campbell's theory, asserting that there are geological indications that the islands of the Pacific were once connected.—*The Omaha Bee*, October 10, 1919.

### WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5920 California St., Omaha, Nebr.

#### Is the World Ripening in Iniquity?

The rioting which occurred in our city a few weeks ago, while greatly exaggerated in the newspaper reports sent out, was a most disgraceful affair. It has caused many people to indulge in very serious thought, trying to determine, both the causes which led up to such proceedings, and the results which must follow in their wake. It is difficult to arrive at any conclusions which bring, to any degree, peace of mind. If citizens of any commonwealth can wantonly destroy public property,—that particular property which, more than any other, represents the majesty of the government,—in their efforts to punish in their own fashion a supposed criminal, not even stopping in their mad fury, short of attempting the life of the city's chief representative of law and order, we begin to wonder where, oh where, is our boasted freedom and protection? Such madness as possessed that mob spells nothing if not "anarchy and terror," as mentioned in warning in Doctrine and Covenants 112. It is only an outward demonstration of the "enmity" between man and man, which shall cease in the day when "all things shall become new." God tells us, in the same connection, that he is soon to pour out his indignation upon all nations, when "the cup of their iniquity is full." It would seem, in the light of occurrences throughout our own country, as well as in others we have deemed less enlightened, that that hour is almost here.

One of the first statements made by the governor of our

State, when called by the racial trouble, to our city, was that he deemed parents, to a large degree, responsible for the fact that the mob was composed mostly of youths and young men. He says the principles of law and order are not being taught in the homes and the schools of the land, as they should be if peace and loyalty are to prevail against disorder and lawlessness. From the pulpits of the city, too, there has gone up a similar cry. Our pastor says: "Disobedience to parents, insubordination to authority, and lack of proper home training and teaching, is one of the causes of the present wave of crime that is sweeping over the country."

Another said: "Those youths of seventeen and nineteen years, who led the mob into the courthouse and, in the lynching of the negro, have left a black blot upon the fair name of our city which will not be erased during your lifetime or mine, were the product of *un-Christian education*."

Still another preacher declared that "instead of the youths who participated in the rioting being sent to reform schools or pententaries, their parents should be prosecuted for permitting them to be running the streets, and for failing to keep them under control, thus preventing their getting in with the wrong element." Another says: "Youth ran rampant—without moral teachers or good example!"

Does it not cause us to turn our thoughts backward over the past, and ask ourselves, each, the questions: "Am I bringing up my child in 'light and truth'? Am I teaching him to distinguish, unflinchingly, between righteousness and evil? Am I sowing in his heart a true love for all mankind, a charity which forgives, which sympathizes with the wrongdoer while hating the wrong? Am I implanting in his breast a sense of proper loyalty, of regard for authority, of appreciation for those principles of law, order, and tolerance upon which our government is built? Is he patriotic at heart, willing to do his share towards carrying public responsibility, true to high and honorable conceptions of the common good, and determined to defend, with his life, if necessary, the principles of righteousness and integrity as taught by the greatest of all Rulers—Christ, whose 'government shall be without end'?"

In our love for our children, let us not be so lax in our control that we allow them to run about, exposed to dangers and temptations, for which they are, as yet, illy prepared. Let us teach them to "pray" that they may "not faint" in these perilous days when "men's hearts shall fail them for fear."

AUDENTIA ANDERSON.

#### "Come, Let Us Live with Our Children"

When I was a girl, I looked forward to having a real, live baby of my own. I believe all women who are true to their best selves, have the mother-instinct. Some there are, who kill it through some jealous or selfish motive. Some women do not want to give up the good times they are having. Others pretend to be afraid they will lose some of their husbands' love by sharing it with children. This latter is very foolish, as observation has taught that a husband's love is increased when there are children in his home. Sometimes, it happens, that through illness on the part of either the mother or the father, some homes are childless. Usually you will find such men and women very tender and thoughtful towards all children.

To me, it has always seemed a very great and sacred privilege, to be permitted to be a mother, to take a little child from the very beginning of its earthly life, teach it, train it, and see it through to the very end. We should begin this training as soon as we become aware that a little life is to

be intrusted to us. During pregnancy we often pass through very trying times, often discouraged and ill. We should strive earnestly to cultivate a quiet spirit, a mind at rest and confident, happy and contented. We should take care of our bodies, inside and out. We should consult a good, reliable physician, and follow his advice. We should read some good literature, which will inform us about these things. Through clinics, and women's magazines, we may often obtain much of value. Let us try to give our babies the right kind of a start, with red, healthy blood, and strong, beautiful bodies. With these assets, they will come out conquerors in many a battle with disease.

The greatest mistake made by mothers and fathers, in my estimation, comes through what they deem their love for their children. They pet their offspring, giving in to whims and notions and tears. It sometimes seems hard to refuse a child who is coaxing for something, but giving in against our better judgment is a great mistake in training. It weakens our authority, and deprives the child from learning the great lessons of self-denial and self-control.

Another mistake is made in promising a child something, and then failing to keep that promise. A child soon learns that he cannot depend upon us to keep our word, and thus we lose both the child's respect, and his confidence. And if a child cannot trust his parents, how may he be taught to have faith in God, or anyone else? Long before a child can read his Bible, he can be taught faith in his parents, and, as he grows, from this foundation he may be taught faith in God, to whom he may go with his troubles, asking for guidance and help.

We need not lose our child's confidence if we instill in his mind when young, that we are his confidante and loving counselor. As he grows older, he comes to us still, with his worries and troubles. But woe to that mother who betrays a child's confidence! Not long ago, we had supper at the house of a friend, the mother of six happy, healthy children. At the table, a mother spoke up to her husband, saying: "Say, do you know that Freddie has a girl?" The boy only said: "Mother, you said you wouldn't tell!", but oh, the look he gave her! His childish confidence, which should have been sacredly guarded, was thus thoughtlessly betrayed, and it is doubtful if he can ever give it freely again. A child's confidence should be treated with great respect and diplomacy. Otherwise a great mistake is made by the parent, and an injustice to the child.

In my experience in this city, I have found that many children are not properly fed. Many people who are capable of having children are totally unable to take proper care of them. In very good homes we often find a dull child. In almost any school we can find a child lingering along in the lower grades, owing to improper physical care. One child in every three is underweight. A careful physical examination will show some defect—perhaps an abscess at the root of a decayed tooth, adenoids, diseased tonsils, or the beginnings of curvature of the spine. Wax often gathers in the ears, causing the child to appear deaf. When defects are found, the child should be taken to a good doctor, and the best of care taken to correct them? If they cannot always be cured, at least they may be kept from getting worse. Less than this is not justice to the child. Children should have at least one medical examination each year, or, better still, every six months. If there should be bad teeth, have them out or filled; if adenoids or diseased tonsils, have them removed, for these defects are at the bottom of many childish ailments. A child with impure blood is lifeless, cross and dull. He does not make a good playmate, and is usually disliked and avoided.

It would be a very great help to those who are not able

to read and learn what should be done for their children, if our church should have a trained nurse in the different districts, who could visit the sick, or the homes of the needy, and teach and show the people how to care for the unfortunate ones. They could "go about doing good," as our missionaries do. I know of instances where nurses have told mothers what to do, how to prepare food for their children, how they should sterilize all articles in connection with this food, and keep everything entirely free from dirt. They were not able to get this knowledge from reading. They needed some one to show and demonstrate the principles to them, that they might properly feed their young.

I think fathers should have as much responsibility as the mothers in caring for the children. Their love for their children is as great, and their interest should be equally so. Let us have good lectures for both fathers and mothers, and demonstrations to the older girls of how to keep house, and take care of their little brothers and sisters, that when they grow up, they may be better qualified for shouldering the burdens of a home and family, than their mothers have been. Here in Regina we have a "Little Mother's Club," where the foreign girls from six to sixteen, go to learn to do all kinds of housework, prepare the meals for the family, and, best of all, how to wash, dress, and make food for the babies. It is easier for them to learn by seeing a thing done, and doing it themselves, than by reading or hearing about it.

While we are teaching our children to be strong and healthful, we should train them to go to church. If a father and mother gets a child started on the "right and narrow way," the church will assist very materially, in its religious education. But we must, in addition to this live good and useful lives ourselves, if we want our children to be good. Children are great imitators, and if a mother and father are loving and kind, you will see their children showing the same characteristics to their dolls, their dogs, and playmates.

One great help in our public school to-day, is the trained nurse and the service she renders. In our city we have free baby clinics, where children may be examined, and instructions to parents given. I only wish our church could send out similar efficient help to the Latter Day Saints who are isolated or living far from these city advantages.

Mothers, let us have great patience with our little folks. As I close there comes to my mind a poem once read before a mother's meeting. It has a tender and uplifting sentiment:

"A little elbow leans upon your knee—  
Your tired knee that has so much to bear;  
A child's dear eyes are looking lovingly  
From underneath a tatch of tangled hair.  
Perhaps you do not heed the velvet touch  
Of warm, moist fingers holding yours so tight,  
You do not prize this blessing overmuch:  
Almost you are too tired to pray, to-night!

"But it is blessedness! A year ago  
I did not see it as I do to-day;  
We are so dull and thankless, and so slow  
To catch the sunshine 'til it slips away.  
Now it seems surpassing strange to me  
That while I wore the badge of motherhood  
I did not kiss more oft and tenderly  
The little child that brought me only good.

"And if some night, when you sit down to rest  
You miss this elbow from your tired knee,  
This restless, curly head from off your breast,  
This lisping tongue that chatters constantly;

If from your own dimpled hands had slipped,  
And ne'er would nestle in your palm again,  
If the white feet into the grave had tripped,  
I could not blame you for your heartache then!

"If I could mend a broken cart to-day,  
To-morrow make a kite to reach the sky,  
There is no woman in God's world could say  
She was more blissfully content than I.  
But ah, the dainty pillow next my own  
Is never rumped by a shining head;  
My singing birdling from its nest has flown—  
The little boy I used to kiss is dead."

REGINA, SASKATCHEWAN.

ZELLA N. MALDEN.

### Wise Motherhood

A mother who had taken a course in kindergarten work made a call at the school where she had studied.

"I cannot tell you of what value my training has been, but I wish I could have more," she cried wistfully; "the problems a mother has to meet are so many. For instance, my little girl has long, curly hair, and when I take her to the shops, the clerks comment upon it before her. I fear she is becoming very vain. Only the other day she said, as she posed before the mirror: 'I have pretty hair, mamma!'"

"What did you say?" asked the kindergarten trainer.

"I replied as calmly as I could: 'It looks very well when you keep it neatly combed!'"

This answer showed that the mother had grasped the core of Froebel's idea when he wrote: "Mother, let your behavior be such that your child may early learn to realize that your approval is given not to his small, visible person, but to his true self. . . . Whether the child strives for being, or appearance, for what is temporal, or eternal, rests upon the power of the mother to guide his aspiration. . . . That the bond between mother and child may not deteriorate into a purely physical one, she must be a mother not only in feeling, but with the insight, and assured, deliberate deed."

Such a mother finds no drudgery in her task. Rather has she the feeling of the artist, for joy is her ruling motive, not joy in selfish possession, but joy in conquests and achievements. She is ready to pause for a song on the way, is not impatient at the length of the journey and, genially following the long zigzags of the steps hewed by nature's own slowly unfolding methods, she guides the child up the path winding hither and thither, of the mountain of life.

Wise is the patient care of this guide, knowing no fear, even when the child errs; for has not the great Goethe told us that while man has aspiration he cannot but err? Has not the newer poet-dramatist, Ibsen, for all his grave sense of human culpability, shown us Solveig, the mother, waiting at the cross-roads till Peer Gynt learns that he has chosen the wrong path, patient through all the years for him to come to her in his old age to purge his soul of dross and fill it with the truth?

"Where was I?" he asks as he kneels before her, dazed by his sense of failure, the man rich in world's success, but barren in things of the soul. "Where was I as myself, the whole man, the true man?"

"In my faith, in my hope, in my love," answered the eternal woman, undaunted in her belief in the final outcome.

"The boy has been resting on his mother's lap.

They two have been playing all the life day long.

The boy has been lying close to my breast,

All the life day long.

The boy has been lying close to my heart,  
All the life day long.

I will cradle you,

I will watch over you."

"Wife, mother, sister art thou," answered the newly inspired Peer, seeing her for the first time as she was, the woman not of flesh alone, nor of intellect, nor of this world, but the spiritual mother of the race.—Miss Harriet Frances Carpenter, in Government Bulletin.

## LETTER DEPARTMENT

### A Letter from Germany

[The following is a letter written by Sister Kippe, the wife of Elder A. Kippe of Halle, Germany, to Sister RoosVollmer, of Basil, Switzerland. Sister Vollmer has kindly translated the original letter, and has sent it to us for correction and publication.—EDITORS.]

Your letter and Leaves reached me and I feel very thankful for them. You had to struggle hard and to suffer much, and yet you continue straightway your path. As for me, to reach this steadfastness much tribulation was needed, for when I saw that very much had to be given up, I longed to return into the all-forgiving and all-allowing state church. But it did not come to that; severe illness, thanks to the Lord, prevented it.

My whole family is against me, because of my "faith." The more tolerant of them say: "They have totally lost their senses," and my brother, on the occasion of a burial half a year ago, gave me the advice to come back suddenly, not wait till I should have to go begging. He said that we deserve all we have to suffer. We do not deserve more.

Afterwards I heard that I had been disinherited by my mother through the machinations of my brother profiting of the low spirit in which she was. It was a bitter cup to give up all those whom I love and everything I liked. But now it is done and I have ample compensation in the sisters of the church.

When we were last in Einbeck-Hamburg, we enjoyed such beautiful services, winning two young dear members, and from the lips of one of the priests came so heartily the deeply felt words: "After this nothing better can be found on earth." Such experiences compensate richly for much misery.

In Einbeck there is still a grand field of activity, and after Silesia, where my husband is going tomorrow, new work will be undertaken in Einbeck-Hamburg. In Berlin, too, we have some openings. The work will be harder, but will prove a great work and what joy in consequence. In Halle we have little satisfaction. Yesterday the sarcastic invitation was sent to us, that if my husband should like some weeks in an asylum, he had but to apply. What a variety in characters!

The one hundred marks you sent us by the sister of Mr. Roos in Freudenstadt Württemberg reached us. We hope to be able to return them soon. Debts are a terrible thing to me; they disturb my night rest and leave an uncomfortable feeling. A part of these one hundred marks will be necessary for the journey to Silesia; by means of them he can undertake the journey to-morrow. Very often the money for the journey is provided to him, but not always. He cannot require it and that shall not be; he would rather return to Halle walking.

You see that we are compelled to have faith and to believe in wonders; our whole life depends on it. In a fort-

night the house rent is to be paid; in ten days state duties. What would a man of the world do without our outlook in such times? And we want to return these one hundred marks first of all, and therefore prayer, faith, and due economy are needed every day.

Every day's want weakens utterly the body brought so low already by four years' hungering. One herring costs one mark to 1.20 marks, etc. If you add a naught (0) to every former price, you know about the cost of everything to-day.

I do not know if you heard of the dreadful famine in Germany, and if you heard of it, remember that we belong to the *poorest*. To write about it would sound like tales, simply incredible. Only the love of the sisters who helped us in the direst of calamity *without* our asking for it, preserved us from dying from starvation. Many of the brothers and sisters are self-sustaining, possessing more than we, and heard through the newspapers of the famine in the great cities, and of our need.

We never begged, but tears of joy often fell upon the food sent to us, and joy and thankfulness towards our heavenly Father which cannot be described filled our hearts. But it has happened that the children wept from hunger. Our sixteen-year-old daughter has become a skeleton. The children are no more able to go up the stairs, because of a long time spent in bed with constant diarrhea, and one with jaundice, and my husband without income, myself weak so as to be scarcely able to keep myself upright.

To whom can one apply in such circumstances if not to God? One day believing heartily: "To-day all will come right, let us once more pray all together," do you know what came? The executor, announcing that he was sent to sell our furniture for taxes, the gas collector, announcing that he could wait no longer. The director of the poor law was called to decide. He made a speech, that it was imbecility to wait for money from America; that my husband to him was only wind; but finally he said that he would help us, only for the sake of the children and myself, but soon showing bad intentions with regard to me. Oh, all is corrupt here, all is rotten, usury, lying, etc. Vice governs the country.

Now, dear sister, about the Leaves you sent me. I have studied them diligently. They are interesting me very much. I am suffering from great anemia, and am therefore very nervous. Formerly I was always in the hands of the physicians, and so I am poisoned through and through. . . . I will try to live quite according to what you write; that is, as far as it is possible in Germany. Milk, good soap, oil, fruit, wine without alcohol are things quite unknown here, and fruit is too dear for us. . . . Very fortunately we shall get after years' waiting, one hundred grams of oil for each one. The physician who came for my daughter who had jaundice, ordered her also to take crusts of bread, because the bread contained seven parts which he would rather not name, only that they are poison. Nice prospects!

Potatoes have been our chief food, and roasted carrots as coffee [fortunately roasted carrots are an antidote replacing by the grace of God, the poisonous "hot drinks," coffee and tea.—J. R.], and with the said bread a little of margarine and meat; oftentimes oats or macaroni containing meat in the form of worms.

One number of your Leaves was sent by me to a sister in Einbeck, who by confinement was brought near to the grave, and who lost half her blood. She looks quite yellowish, coughs, but obtains milk, eggs, vegetables, fruit, good bread, and toast with her coffee, so she will be better able to overcome her debility.

And now, dear sister, I wish you very good success, and many souls who will devote themselves to help you in this task, for I believe that I understand you already enough to

know that you feel very happy in fulfilling it. I shall rejoice greatly when you write me again, if you find time for it, for this is my recreation and my joy, when I receive news from sisters in the church. I am greeting heartily you and your dear husband.

Your sister in Christ,

ALICE KIPPE.

GERMANY, HALLE a/d. SAALE, Rainstrasse 7.

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### Sanitarium News

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"I am particularly anxious that no young person get a wrong idea of what our profession is, and I am persuaded that some have permitted themselves to be restrained from entering this fruitful and entrancing field of work because they have not sensed its enticements and have overestimated its sacrifices and unpleasant situations."—Florence Nightingale.

One morning recently the nurses of the Sanitarium fasted and had special prayer services for an afflicted one of their number. The service was in charge of Brother Aylor and a good spirit prevailed.

Ina May Cockerton, R. N., leaves on the 16th for Saint Louis, where she enters Washington University for special laboratory work.

There should be no misunderstanding regarding what the training school for nurses is doing and can do for the young women of the church. Those desiring to take up this line of work will find us happily located in our nurses' home, 1215 River Boulevard, with our motherly matron, Sister Dora Griffiths in charge, who gives us every consideration. Indeed, we wonder how she gets to us all, but we always find her a capable mother for our big family of twenty-six.

Our school is an accredited school of the State. The training covers a period of three years, giving a very thorough course in the different departments required. Our graduates are in great demand because of their efficient work, several of them have and are preparing themselves for special work, taking post-graduate courses in some special line of work in different hospitals. A nurse overheard a doctor remark to several other physicians not of our faith: I don't care if this is a Latter Day Saint institution, they have a spirit here that does not exist in other hospitals: the spirit of service."

Our nurses train with the view to being the personification of the verbs *nourish* and *serve*. Nourish suggests tenderness, patience and humility. Service is the keystone of our profession. Even the divine Master could find no better way of describing himself, and his works than to say: "I am among you as he that serveth."

On this subject, let us further quote from Florence Nightingale.

"I give a quarter of a century's European experience when I say that the happiest people, the fondest of their occupation, the most thankful for their lives, are in my opinion engaged in sick nursing. In my opinion, it is a mere abuse of words to represent this life, as is done by some, as a sacrifice; it is engaging in an occupation the happiest of any.

"Nursing is an art; and, if it is to be made an art, it requires a devotion, as hard a preparation, as any painter's or sculptor's work; for what is the having to do with dead canvas or cold marble, compared with having to do with the living body—the temple of God's Spirit? It is one of the fine arts; I had almost said the finest of the fine arts."

The class work for nurses at the Sanitarium began October 1 with a great interest manifested. Our instructors for the first half year's work are as follows:

Tuberculosis: Doctor G. L. Harrington.  
 Surgery and Bandaging: Doctor J. R. Green.  
 Eye, ear, nose, and throat: Doctor Joseph Mather.  
 Anatomy: Doctor E. Braun.  
 Obstetrics: Doctor Charles Keown.  
 Pediatrics: Doctor Charles Nickson.  
 Bacteriology: Doctor Paul Rannie.  
 Chemistry: Mable Elder, Ph. G.  
 Ethics and History of Nursing: Sarah M. Rodgers, R. N.  
 Practical Nursing: Elizabeth Jane Paxton, R. N.  
 Massage: Gela Cook Mormon, R. N.  
 Hygiene and Sanitation: Drusilla Messenger, R. N.  
 SARAH M. RODGERS, R. N., *Superintendent of Nurses.*

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### The Need for the Word of Wisdom

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Occasionally, we see in our church papers articles on the word of Wisdom.

To our mind none of those writings on the subject mention one of the vital points of this valuable and timely revelation to the church.

"In consequence of the evils and designs which do and will exist in the hearts of conspiring men." This is plainly the reason for God giving this Word of Wisdom to the Saints. We are not prohibited from using the things mentioned therein, only insofar as conspiring and wicked men have had a chance to adulterate or otherwise make the things mentioned unfit for use, except those wherein it plainly states they are not for the body or the belly or are not good for man. We believe God gave it to cover all time future from the time he gave it, and that he plainly says which do and will, which means at that time and the future, which covers the present and future and that he knew then what men would do in the future from that time, to render those things unfit for use or at least dangerous to health. Thus if we use good fruit put up by ourselves, or those where it has passed from these evil men, we are not forbidden in the Word of Wisdom to do so. The statements of the latter part of paragraph 3 in reference to health, we do not understand to mean that we can escape sickness entirely, but we will not continue to be sick and afflicted nor that we will not die. God will not permit the destroying angel to take us by destroying our bodies or die before our time. If we die it will be his will and the destroying angel has no hand in our death.

We know from experience, the benefits that may be had by a determined and continuous effort to live for the blessings promised therein. If we fail to get the blessings promised we always find some failure on our part. If we earnestly seek for guidance we will not be misled or deceived as to our duty and the meaning of the revelation.

126 South Kansas Avenue.

C. C. RANDALL.

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### Dedication at Delhi, Ontario

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Sunday, September 28, was a memorable day for the Saints of Delhi Branch, London District when our church was dedicated. The local and many visiting Saints had been diligent (rising early and some riding far) to be at the morning prayer service. Throughout this meeting there was a good spirit. It pleased the Lord to speak in the gift of tongues and interpretation. He expressed pleasure in the efforts the Saints had made but urged his people to humble themselves and to keep the law of tithes and offerings, renewing his ancient promise to Israel of abundant temporal blessings if they would do this. Brother Clarence Weeks was called to

the office of priest. He and Brother John Sommers who had been previously called as a deacon, were ordained at this service.

The dedication sermon was preached by Elder Grice, district president, at eleven o'clock. This was followed by prayer by Elder Burger.

The day was so delightfully bright and warm, and the crowd so large, that the afternoon service was held in Brother Barham's grove beside the church. Elder Burger, Bishop's agent, was the speaker and explained in a clear and forceful manner the law of tithing. A collection was taken at this meeting to aid the London branch in wiping off the debt on their church property.

Dinner was served at noon at tables in the grove, when over a hundred and fifty enjoyed the feast provided by the sisters.

Saints of London under the direction of Brother Ridley were in charge of the music. This is not the first time they have given us such a treat and we hope it may not be the last.

HERBERT COHOE, *President.*

RUTH SOMMERS, *Secretary.*

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EROS, LOUISIANA, October 5, 1919.

*Editors Herald:* I have been afflicted for ten months with a dreadful lung trouble and have been given up by doctors. There is one thing that gives me great consolation that there is a God who can heal all diseases if we will live faithful. I am trying every day to place my trust in him. I ask the prayers of the Saints everywhere as I desire to live for my children. I have three little ones. I have prayed earnestly to God to spare me to raise them but his will must be done. I have suffered more than my tongue can express and still suffering. Saints, pray for me.

We have a good branch of Saints here. Have preaching every Sunday and also Sunday school. All seem to be interested in the Sunday school but on account of my sickness I am not able to attend all the meetings. We had with us last Sunday, Brother Jim Phillips, but bad weather prevented his preaching.

Your poor, afflicted sister,

JESSIE WILLIAMS.

[The above request for prayers is also emphasized in a separate letter by a daughter of Sister Williams.—EDITORS.]

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ARMY OF THE BLACK SEA, September 5, 1919.

*Editors Herald:* I am pleased once again to write you, and am pleased that I have had the *Herald* sent to me, for it has kept me acquainted with the work of the church, which I am proud to see is progressing.

The country I am in has not yet signed the peace terms, but I presume soon will do so.

I am sure the steps taken with regard to foreign missions is a fine one. My experience in these countries has taught me that they are greatly in need of the gospel. What I can see of the so-called religion is mere form, as the majority of the people are far behind in civilization, and are led to follow the ways of their priests.

I am ever thankful to God that I have been brought through this war safely; that in my three years and nine months service I have been blessed with good health. The words of the last sermon I heard have always been with me, especially when I was in the front line trenches, "Though I walk through the valley of the shadow of death, I fear no evil."

I deeply regret to see so much industrial unrest. I feel certain if Christianity existed in the world, it would be im-

possible. It is certainly heartbreaking to see so much sin. Dear Saints I need your prayers.

Trusting God will continue to bless and further the cause,  
I am, Your brother in bonds,

F. C. BEVAN.

Second Garrison Battalion, Kings Liverpool Regiment.

HONOLULU, HAWAII, July 10, 1919.

*Editors Herald:* On the 6th of last month I was seventy-one years old, and I desire to give God the praise, for I am still able to work and earn my living and to do my bit financially towards the redemption of Zion. What a glorious work the Lord has called us into, not only the building of our own characters, but having the privilege of bringing the same precious truths to the notice of those who know not of this work that we are engaged in.

I was about sixty-seven years of age when, through the instrumentality of Elder G. J. Waller, the gospel for this time was brought to my attention, and I never have regretted my acceptance of it, for the Lord has graciously blessed me, and has given me to see the truth of the same. For many years I had been praying to know the way and the truth, for there were such a babel of voices sounding in my ears, "Lo, here, and lo there," therefore, I prayed mentally all the time, "Lord help me and direct me." And sure enough the Lord heard my cry and brought me to these islands, where I met with the Saints and especially with that man of God, Elder Gilbert J. Waller, who instructed me more perfectly in the way of the gospel.

On the 11th of June, Brother Waller arrived here from San Francisco. I had heard of his coming, so was on hand to meet him. How glad I was when he stepped off the ship onto the wharf, where I could grasp his hand once more, and look into his kindly face, for to know Brother Waller is to love him.

All the Saints of the Honolulu Branch send their love to all the Saints elsewhere, and pray God's blessing to be with all the people of God everywhere.

Your brother in the gospel,

THOMAS CLANCY.

RACE TRACK, MONTANA, September 25, 1919.

*Editors Herald:* Having been appointed to take charge of the missionary work in the Spokane, Eastern and Western Montana Districts, and as it is impossible to write all of the people in said districts, I take this method of reaching them.

We earnestly ask the help and cooperation of all the people in the three districts, in disseminating the truth.

I know by experience that many of our people come into Montana, take up a homestead, and sometimes it is months and years before we can locate them. Now to my mind that is hiding our light, and this Jesus said we should not do.

If there is no opportunity to preach, let us hear from you anyway, and if possible we will visit you. We have six missionaries in the three districts, and I know all are anxious to spread the angel's message, and you can be of wonderful help if you will write us and let us know the conditions and opportunities for preaching in your community.

Not in my six years in Montana has the opportunity been for doing a good work like it is at the present time. People in some parts are real anxious to hear, and the Saints generally speaking are waking up more fully to their opportunities which in all is very encouraging.

While it is true that winter is coming on and we may not be able to reach some of you who are a long way from the

railroad, yet we will remember your needs and come the first opportunity.

So let me urge you to write at once for you have the information we need to make our work a success.

GEORGE W. THORBURN.

RACE TRACK, MONTANA, home address.

FISHER, ARKANSAS, October 2, 1919.

*Editors Herald:* We have a real nice branch here at Fisher, with some eighty members, and have our own church building where we can worship at any time. Have just organized a Religio through the help of Brother G. S. Trowbridge, who was with us the second Sunday in September. We had a nice crowd last night. Of course we do not expect so many when the lessons start.

I would like to hear from some of the Saints living in Denver, Colorado, or Seattle, Washington, as we are thinking of changing location this winter. Would like to hear from some who do work around machinery, or in garages.

Hoping to hear from some one, I remain

Your brother in gospel bonds,

A. E. ZIEGENHORN.

BALD KNOB, ARKANSAS, September 28, 1919.

*Editors Herald:* I wish to avail myself of the opportunity to testify in regard to the very successful meetings we have just had, Elder J. F. Riley, being the speaker. He is a fine man and a forceful speaker.

He had the privilege of baptizing eleven souls into the kingdom, for which we are very thankful. He opened a new place with good interest and many expressed themselves, that the services were the best they had ever heard.

At the close of the meetings Brother Riley and wife left for other parts of the field. Hoping the Lord may bless the seed that has been sown and the church continue its progress, I remain your brother,

THOMAS EMDE.

EVANSVILLE, WISCONSIN, September 20, 1919.

*Editors Herald:* I see that my weekly letter to the Presidency containing a report of our recent reunion at Madison found its way into print in the HERALD for September 17. Now that letter was written in a hurry amid the hustle and bustle of dismantling a reunion and was never intended for publication, it was a bare outline without details, and while I am not adverse to its appearance nor have any apologies to offer, yet as it stands, without explanation, it looks rather egotistic for me to say that I did the whole thing, manual labor and all, of course I was speaking of the committee, I was alone on that and did its work.

It goes without saying that I didn't do the cooking and many other things that would be included in the manual part of it. Furthermore, I do not wish to appear ungrateful to Brother P. Muceus who was in Madison at the time and while very busy with his work, rendered assistance that I feel should be recognized, also Sister Pearl Gittins of Milwaukee, who was visiting at our home during the week preceding the reunion and she and Sister Flint came up on Wednesday before the reunion began and they got busy with that pile of dirty dishes that had stood for three years. This also I should have mentioned had I gone into a detailed report of the reunion, also those who had cars at the reunion were very kind to meet trains and run other errands for the reunion when needed.

Now I hope that you will publish this to go with the other, as I certainly do not wish to appear in any light other than that to which I am justly entitled. Anyhow, my main thought in writing that letter was to inform of the splendid

spiritual feast that had been enjoyed at our reunion, and the sequel that I had not had time to arrange at that time is that we have a balance on hand of nearly one hundred dollars to begin next reunion with. This is something that has not happened before in all the years I have been on reunion committees.

Your brother in bonds,

B. C. FLINT.

BEETOWN, WISCONSIN, September 26, 1919.

*Editors Herald:* Beetown is a little town located in one of the small, narrow valleys of southwestern Wisconsin, located originally by the lead miners building their small log homes along the rippling spring brook. Many tons of lead ore were mined in an early day in this part of Wisconsin.

It was here my father's father and mother finally located about the year 1840, after their long journey from near Preston, England. They had heard the great latterday message through Orson Hyde and others, and had been baptized in the land of their childhood. Some few years later they began their long journey to America, coming by way of New Orleans and Saint Louis, up the Mississippi River by steamboat, past the beautiful city of Nauvoo, and on up the river to the little lead mining town of Potosi in southern Wisconsin; thence on by land about fifteen miles up the little valleys to the new mining vicinity called by the miners Beetown.

At Saint Louis they had parted company with some of grandmother's brothers and sisters, some of whom later migrated across the plains to the valleys of the West.

Fifty long years passed by and grandmother had not heard a sermon nor seen a Latter Day Saint. During the time grandfather had passed to the great beyond. Their children had grown and were most of them married.

At this time, about the year 1890, Brethren W. S. Pender and J. W. Peterson came through here in missionary work. Grandmother thus in her old age was glad to again hear the story that had been so dear to her in early life, which she had never lost faith in, and over which she had often meditated during the long years of isolation, trials and discouragement, as she had only heard of the breaking up of the church, and the work in Utah.

It was from grandmother, when a small boy, I first heard the gospel story. How she delighted to tell of the wonderful spiritual meetings experienced by her and the early Saints in that far-off land in the days of her girlhood and in the circle of her father's family and others.

She often tried to describe the joy of the Holy Spirit's presence, when those endowed with its power would speak in prophecy and in unknown tongues, as they often did then.

Twenty-three years ago I left this vicinity and the home of my childhood and began, an inexperienced boy, in missionary work. Since then I have labored in Illinois, Wisconsin, Iowa, Minnesota, North and South Dakota, and by the new appointments made in June, I am now back to the place of my early experience in gospel work.

I have many relatives and old acquaintances here, many of whom in years past had little interest in the faith of the Saints. But I am glad to note that time, with its varied experiences, has brought a change, and many with whom I have been visiting the past two weeks in this vicinity, are looking with favor and interest on our faith. I am hoping and praying the kind Master in heaven will continue his good work till many will be baptized.

After the General Conference, I began work in the Northern Wisconsin District, where I have labored the past five years, and where my home now is. I labored in June for a time in Wyeville, where we have a few Saints and other

good people whom I trust will in time be baptized. Also held meetings in Sparta and Greenwood. In August I began my work in the Southern Wisconsin District, at Soldiers Grove, falling in company for a little time with Brethren B. C. Flint and P. Muceus. I do not know if the Saints there enjoyed having such a supply of missionaries all at once or not, but we enjoyed the event.

The Saints there are striving to keep in line with the progress of the great Master's work, and as their small church, built a number of years ago, has become too small, they are planning on building a new one.

Later I spent a week in the little city of Readstown, where we have a small branch of Saints. I baptized four while there, all earnest good men and women. I have not spent a more pleasant week in mission work for some time than the one spent in Readstown.

Next comes my experience traveling in an automobile from Soldiers Grove to Madison to attend the reunion, in company with Brother and Sister Montgomery, and Brother and Sister Davenport. It took most of the day to make the journey. But we surely enjoyed the ride, and the chicken dinner by the wayside. Also the several other good things in the sisters' lunch baskets.

The reunion was much enjoyed by all. The brethren of the missionary who assisted in the preaching seemed to be greatly blessed in their efforts. The auxiliary services were fine, ably conducted by a small delegation of Chicago Saints. Their work was much appreciated, and we hope they may be able to assist us the coming year.

The prayer services were the most spiritual the writer has attended for several years, the Lord speaking several times by the Spirit to the Saints.

After the reunion, the writer remained in the city of Madison for a week or longer, and was pleased to get more fully acquainted with the Saints there, and to see the earnest, willing efforts of some to help build up the work of the church.

In these strenuous times the Lord is blessing the earnest, diligent ones, preparatory for greater work, while Satan wages his warfare as never before.

Your brother in gospel bonds,

LEONARD HOUGHTON.

CHETEK, WISCONSIN, home address.

DETROIT, MICHIGAN, September 29, 1919.

*Editors Herald:* Having read and received much comfort from the letters from my brothers and sister which were published in the HERALD, I thought that I too would like the Saints to read of the many ways God has blessed me since obeying the fundamental principles of his gospel.

I first left my home in England seven years ago last March. I was only a youth and had not really grasped the seriousness of life. My one desire was to travel to see America. At that time I was a member of the Church of England, and of course thought it was the only true church on earth. I had a desire to pray often as I was always taught the worth of prayer.

My mother died about a year prior to my departure from England, and it seemed that with her life went all my hope and love as a boy. How well I remember the day the steamer left Liverpool docks and how the tears filled my eyes as the folks on the dock sang, "God be with you till we meet again." And, oh, how I prayed that night to God to be with me and help me. But my troubles were only starting.

On arriving in Canada I was classed as a "sparrow." Having arrived from the old country I started work on a farm and suffered very great hardships, as I had never farmed before. But all this time I never forgot to pray. Many, many

times as I would lay my head on the pillow after a hard day's work I would pray God to take me away from it all, but God had a work for me to do, and after three years of hardships I went to Detroit, Michigan, and there, thank God, I met Brother Ingleright (in a factory). We immediately became "chummy" and after a frank introduction on both sides we were friends.

The following Sunday I invited him to church and he came, and on the next Sunday he invited me to church. On entering the church I was disappointed at not seeing a more stylish and larger pipe organ, etc. I was told it was the Latter Day Saint church, and I had never heard of the name before. On leaving the church that evening I felt less lonesome, and I had to admit I enjoyed the meeting, but the sermon was strange to me. (On looking back, how well I can see God's almighty hand leading me.)

As weeks passed by, we made it a habit of attending the Saints' church regularly, and there seemed to be something changing my life. I felt tired of worldly things, and the Church of England doctrine began to look ridiculous in my sight, and many times, much to my surprise, I would find tears in my eyes at the words an elder would be speaking.

Well, after a few months of investigating and reading I was baptized by Brother B— in the basement of the Detroit Number One Branch. I was tempted very sorely shortly afterwards, but God in his tender mercy saved me from falling, and now I am happy. I no longer feel homesick, although I would like to see my people in England, but I have brothers and sisters here who love me and I love them, and above all I have God's spirit to comfort me.

My prayers have been answered repeatedly, and just a few months ago God called me, through Brother P— in Midland, into his priesthood.

Dear Saints, it is impossible for me to tell you what blessings I have received, and what comfort and help I have had from different Saints. My one prayer is that we will never lose faith and always do our part to spread this beautiful gospel among mankind, that they too may share God's blessings and meet with those whom God has chosen to enter the celestial glory.

Let us never forget to pray, especially when we are tempted, and God will help us. My prayers are for you all, and I hope you will remember me that I may be successful with God's help in spreading the gospel to my folks in England.

Your brother in gospel bonds,  
607 Dragoón Avenue.

BERT COOPER.

BURLINGTON, IOWA, September 29, 1919.

*Editors Herald:* Our pastor, Brother D. J. Williams, attended the Eastern Iowa reunion at Muscatine, by invitation, as one of their speakers; hence was absent from Burlington August 10 and 17. The first Sunday, Brother P. R. Burton made an unexpected visit here, and spoke morning and evening, the morning theme being "Perfect love casteth out all fear"—a strong forcible presentation of the subject. In the evening he presented some new and convincing phases of the restoration.

The following Sunday, we were fortunate in having with us Brother Heman Hale Smith who lectured in the morning on "The church and education," in the evening on "The league of nations." Brother Smith's work needs little comment to those who have heard him, his able presentation and masterful delivery recalling something of his father's manner and ability as a speaker. He won a welcome, and we hope for a repetition of the visit.

Some twenty or twenty-five Burlington Saints were among the eighty or more campers at the Montrose reunion August

22 to 31. An enjoyable time was reported by all. We will not trespass on the rights of the press committee by reporting reunion features.

The branch has sustained a very real loss in the death of Brother John Bauer, probably our most aged member; and who had served faithfully as a deacon for many years. The funeral services were held September 6.

Brother C. E. Willey of Lamoni was in Burlington Sunday, September 14, and spoke for us at the evening service.

The purchase of the lot next south of the church has been consummated recently, with a view to larger building later.

The Religio prayer service Sunday evening was one to be long remembered, inasmuch as a message of admonition, council and assurance, with abundant promise attached was given to one of our number, and to the young people collectively.

CORRESPONDENT.

BRIDGEPORT, CONNECTICUT, September 30, 1919.

*Editors Herald:* In order that those who in former years have labored in the Broad River Branch, Norwalk, Connecticut, and who are still interested in its welfare, might know of its present condition, the following brief account is given.

We feel that we can justly say that those who spent months and years here endeavoring to build up the work, did not labor in vain. While it is true that the work here has at times been at a very low ebb and has suffered considerably from the lack of oversight, yet we feel that the past few years have brought us blessings that we can truly feel thankful for.

We have lost some through death, others through removal and desertion, but the Lord has raised up others to take their places and the work moves along unchecked. Since our last report our good Brother Judson Cable, who for years had been priest of this branch, has passed on to his reward; and that that reward will be ample the writer has no doubt for he gave the best that he had to the work and was faithful and diligent as long as he had strength to work. The duties of the priest's office are now being cared for by Brother Charles H. Franke, one of our new members who was baptized about a year ago and called to the priesthood six months later. He is a lifelong resident of Norwalk and so well known there that his conversion has drawn attention to our work in numerous instances.

Another acquisition to our priesthood is Brother Wesley Webbe, of New Canaan who was ordained to the office of deacon under the hands of Elder Edmund C. Gleazer and the writer at our chapel last Sunday. This office has long been unfilled and the work has suffered, but we trust that our brother will take up the work in the spirit of his calling and we know the Lord will bless him in so doing. Brother Webbe is a son-in-law of Elder A. E. Stone, who was for years president of this branch and who is now in charge of the Temple at Kirtland.

The work of the teacher's office is being cared for by Brother Julius Cable, who labors as opportunity offers and who is making preparations to be even more useful in his office.

So we feel to look forward rather than behind and believe that we are now in better condition to work than we have been for years past. Our last report for six months showed a net gain of five and we trust that the work may continue to grow and prosper and that others may be led to see that we have the truth and to accept of it.

In addition to our work in Norwalk we have made a slight opening in New Canaan which we hope will be permanent; we have held preaching services there and have others scheduled for the near future.

During the past six months we have received considerable assistance from outside, all of which we deeply appreciate. Brother Calvin Sears of Brandford, Connecticut, whom we met at our district conference at Brooklyn, New York, six months ago, visits our branch occasionally and preaches for us; his efforts to break the bread of life have been well received and favorably commented on, and we trust that he will continue to visit us as the opportunity may present itself.

Elder Harry Passman and wife, our missionaries to the Holy Land, also were permitted to spend some little time with us while held up awaiting their passports. Elder Passman preached a number of good sermons to interested audiences and expressed himself as quite favorably impressed with the excellent prospects for the future of our work in this place. Brother Passman is an earnest and efficient representative of the work and we trust that his mission in Palestine will be successful.

Elder Edmund C. Gleazer, our young missionary to the New York and Philadelphia District, has done considerable work in this branch during the past year and to his excellent work in preaching the word and visiting the people is due the present condition of the branch. He is at present conducting a two-week series of meetings, the first of which was held in our chapel last Sunday evening. He was greeted by a practically full house and his sermon was listened to attentively by Saint and stranger alike. He has placarded the neighborhood in the locality of the chapel and intends to do considerable visiting and tracting among the nonmembers living there. He has had two notices in the Norwalk papers and we have hopes that they will run a daily synopsis of his sermons also. The press of Norwalk has generally been favorable to our work and we hope that this instance will be no exception.

So the good work moves along, slowly at times, yet surely progressing. Those who have looked over the ground are optimistic that there is a work yet to be done in Norwalk and vicinity and we pray that the Lord will keep us humble and prayerful that we may do our part in this work as it unfolds before us; and that we may become useful and willing servants, doing all we can to advance the interests of the great latter day work which has been intrusted to our care. Praying for the success of the work universally, I am,

Sincerely your brother,

WILLARD I. NEWMAN.

Branch President.

139 Burroughs Street.

#### LEICESTER, ENGLAND.

*Editors Herald:* We are pleased to say the work is moving onward here. Three have been baptized this year so far, and others are near.

Our soldier boys are returning one by one, four out of seven having returned. One, Brother George Wright, may never return. He has been missing three years. He was a bright, promising young man.

Our branch is quite interested in Religio work. They meet every Monday evening and take up the *Quarterly* lesson. Once a month they have a social gathering. The Sunday school also is doing what it can to instruct the young.

We rejoice at the outlook of the work and hope to continue to do all we can to get the gospel before the people. Our minds are turned toward the gathering place, and we hope the way will soon be clear to take the journey.

Your brother in gospel bonds,

WILLIAM ECCLESTONE.

BARTH, FLORIDA, September 31, 1919.

*Editors Herald:* I have long ago felt that I should like to write a few lines to your columns. I can truly say that I am yet striving to enter in at the straight gate, as I feel the time is approaching fast for Jesus to come back to earth again. I long to see the Saints come up higher and for the time when his Spirit shall cover the earth as the waters cover the sea.

But, dear Saints, let us remember that the Spirit of God only abides in purity and cleanliness. If our hearts are filled with wrong desires and evil, the spirit cannot live there. We should have the desire to cleanse out all the wrong and evil from our hearts and build them up into strong, pure, clean temples, where the Spirit can dwell and reign in supreme power.

This gospel is much better than anything this world affords. The cup of pleasure is full to overflowing, but oh, how sad will be the day if we should realize that we had indulged too freely of this world's pleasure and neglected to keep God's commandments and improve the beautiful opportunities that should be improved. May that peace and love abide with this church, and may we "fight the good fight of faith," and each one be loyal to the service of the army that wages war against sin and unrighteousness.

Dear Saints, as I grow older and my experiences are more varied, I see the greater need of thoroughness. How true it is that "no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things." If we would learn to serve as Christ served, how much better condition this world would be in to-day. There is no way open where we may get something for nothing.

I ask all the Saints that read this letter to pray for me, as I feel I stand in need of your prayers. Pray that I may become meek and lowly. I am only fifteen years old, and my health is very poor and has been for four years. I ask the Saints to pray for me that my health may be restored if it be the Lord's will.

Ever praying for the redemption of Zion, and his blessing on his people.

Your sister in the gospel,

IDELLA BOOKER.

SAN BERNARDINO, CALIFORNIA, October 3, 1919.

*Editors Herald:* We are pleased to report through your valuable columns that the work in this district is moving along nicely, considering that we have but few to help push the gospel work; but we are pleased to say that those who are engaged in the good cause are making a good showing. Last year Elder N. T. Chapman labored as a missionary in this district with whom I was closely associated and we regretted very much that he was transferred to another field. He is a very congenial missionary companion and made friends for the cause wherever he labored and his many friends are asking when he will be returned to this field. Come again Brother Chapman; you are welcome.

Our reunion this year was well attended and those who were privileged to meet returned to their homes with renewed courage and confidence. We were greatly favored by the presence and counsel of Brother Frederick A. Smith and his stenographer Elder W. R. Dexter.

We regretted very much that our genial brother, Elder David E. Dowker was ill during our reunion and was not able to assist us as he would have liked. The speakers were: F. A. Smith, J. W. Rushton, W. R. Dexter, A. Carmichael, N. Carmichael, J. B. Carmichael and G. H. Wixom. The following elders made short addresses at the afternoon service: Jesse Simmons, D. E. Dowker, A. E. Jones, F. W. Burton, D. C. White, F. B. Van Fleet and L. Hemenway. We

all enjoyed having Bishop Carmichael with us again and to hear his voice again in behalf of Zion's cause. We were pleased to have Sister Carmichael with us and to note her improvement in health. We are also thankful to our heavenly Father for his kindness in restoring Brother Peter Kaufman to life through the administration of the laying on of hands. The ocean beach is near our reunion grounds, and one morning quite early this brother in company with others went into the ocean for a swim. He was caught in a rip tide which carried him under the big wave and out far away; and after he became unconscious another wave carried him to shore. An effort was made to revive him, but to no avail. A messenger was dispatched to the grounds and I was called to come to his assistance. I called Brother Rushton to assist me and we were soon by his side, and just as soon as we placed our hands upon him he began to revive.

He was carried to his tent and Doctor Mather of Independence, Missouri, was called in and it was thought that pneumonia had developed, but through the Lord's power this trouble was removed and our brother was soon around again. Some of the nonmembers present remarked that this was surely a miracle of God's power.

The Woman's Auxiliary was well represented by Sister Dora Glines. The Woman's Auxiliary of the district had charge of the cafeteria, which department was well conducted. Our good sisters are deserving much credit for their untiring efforts and their self-sacrificing spirit that others might be cared for and made comfortable so they could enjoy the many good meetings of the reunion.

The district conference passed off without a jar. Brethren Rushton and Smith were associated with the district president in presiding. This being the time for the election of officers, Elders N. Carmichael, David E. Dowker and the writer were nominated for district president. The latter was declared elected; after which Elder N. Carmichael was elected vice president, Sister Anna Crum was elected secretary and Brother H. F. Backer, treasurer. The new reunion committee was elected as follows: Mrs. Vada Pankey, Anna Jasper, John Van Fleet, F. B. Van Fleet, and the writer. The conference adjourned to the call of the district presidency, they to set the time and place of the next conference.

The conference approved of the ordination of Brother Will A. Boren of San Bernardino to the office of elder and the matter was referred to the San Bernardino Branch for their approval. The branch gave their hearty approval and on August 30, Brother Boren was ordained by the writer, assisted by Elder A. E. Jones.

Upon invitation I was permitted to attend the Irvington reunion in company with Brethren F. A. Smith, W. R. Dexter, and J. W. Rushton. This reunion was well attended and every detail for the comfort of all present was provided for by the reunion committee under the direction of the district president, C. W. Hawkins.

It was a real treat to meet with this fine crowd of Saints and to meet those whom I had not met for a number of years.

I was asked to assist in the activities of the young Saints on the ground and I can assure you I was kept busy. The early morning prayer meetings were the special feature and I was pleased to note their interest and zeal. At the first early prayer meeting that was held there were forty-eight present, and on the last Sunday morning there were seventy-five present. May God abundantly bless this army of young people and prepare them for service in his great work.

Due to the urgent need of my presence in the home district I did not stop to visit the northern branches as I would have liked.

Our district has been favored by the presence of Brethren F. M. Sheehy, John Garver and Bishop Carmichael, who

have been visiting among us and we have used them to the best advantage possible by keeping them busy. The San Bernardino papers gave us a very favorable notice of the coming of Bishop Carmichael to that place and a synopsis of his sermon appeared in two papers.

We are glad to report that Brother Dowker is much improved in health and is again doing his part and ready to welcome any of the traveling elders who may come his way. We are pleased to welcome Doctor Teel of Glendale, into our midst again, having just returned from the United States Army in overseas service. Doctor Teel is an elder in the church, having been called and ordained just before he went overseas. He reports that he has had a great experience and was able to assist the needy to a greater extent because he was a servant of the Master, and comes back to us with a deep desire in his heart to use his time and talent to the glory of God and the good of His great work.

A reception was given by the Los Angeles Branch in honor of Brother Teel, and a very pleasant time was spent together. A very interesting program was rendered by the young Saints present after which addresses were made by Elders John Garver, D. E. Dowker, Doctor Teel and the writer after which refreshments were served by the sisters of the church.

I was called to Los Angeles yesterday to meet Brother F. A. Smith who had just arrived from the north and has consented to visit through our district before going on his way. Accordingly we have announced him to speak next Sunday in San Bernardino, Tuesday and Wednesday at Long Beach, Thursday and Friday at Ontario, Sunday morning in Santa Ana and Sunday evening in Los Angeles. Thus you can see we do not intend to give him time to rest, but if he will promise to come again we may be more considerate of him next time.

We were pleased to meet Brother Booker in Los Angeles on September 28, who stopped over while on his way to his mission in Alabama in company with his wife, to see his old friend Brother David Dowker; and while there consented to preach, his sermon being much appreciated by all present.

I am anxious to have every member of our district, buckle on the gospel armor and do his best. I can assure these workers that the harder they work and the more they give out and the more they sacrifice in the interest of the cause of Christ and their fellow men, the happier they will be and the Lord will pour out his Spirit upon them in proportion to their needs.

I am happy in the thought that there is no room for jealously in this great work. There is plenty to do so all can keep busy and not get in the other fellow's way. There is always a great demand for men and women with real talent and power. This gives every member an opportunity to make all the development that he is possible of making. If I notice that my brother is making great development by which he is able to go far ahead of me, I shall rejoice because of his success, for his success in this great work means my success; for he is assisting to move on the same work that I am trying to assist. I thank God for the men and women in this church who are making good and who are letting their light shine out to all around them. I love this great latter-day work for it is the hope of the world, for in it is God's wisdom made manifest. The two great forces at work to-day in the industrial world are wasting their time and money in trying to solve their vital problems, while they are both blind to the only plan that will bring lasting and permanent peace.

If there ever was a time when we should lay aside all selfishness and every hindering cause, and become fully alive to the needs of the hour it is now. May we heed the call of the bishop, for every member to become a tithe payer? Are

we willing to get under the load and lift with all our might? Are we willing to consecrate all our surplus property, all our time and all our talents to the furthering of God's great work?

May this be our program in every branch in the district: A job for every member and every member a worker.

In the language of J. G. Holland, let us plead:

"God give us men. The time demands  
Strong minds, great hearts, true faith and willing hands;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking!  
For while the rabble with their thumb-worn creeds,  
Their large professions and their little deeds  
Mingle in selfish strife; lo! Freedom weeps!  
Wrong rules the land, and waiting Justice sleeps!"

Your brother in Christ,

G. H. WIXOM.

PARRIS ISLAND, SOUTH CAROLINA, October 5, 1919.

*Editors Herald:* I enlisted in January, 1919, to serve for a period of four years. That may seem a long time and in fact it is. It may also seem strange to some why I enlisted after peace had practically been declared. All that I can say to that is that nobody on earth knows how I tried to get into the service during the great conflict, and probably no one ever shall. But One does know all things and He knows what was in my heart and how I tried but failed to succeed in getting in the service in time to participate in the conflict. After numerous attempts I succeeded in passing the required physical examination and became a United States marine. I do not regret it as yet and I am proud to be one of the corps as any fellow who endeavored to get into the service with all the earnestness of his heart, as I did, and would say the same thing. I have enjoyed nearly all the time I have spent here although it isn't the finest place on earth by any means. I was unfortunate enough to be taken from my recruit company upon completion of our recruit training and was transferred to the office of the commanding officer and detailed as a clerk. I can say that I have enjoyed my work and I have learned a good deal of the inside of military life and I also have received some very valuable experience. I was rewarded for my work by being granted a fifteen-day furlough just in time for the Kirtland reunion. I am a member of the Wheeling Branch and I certainly am proud of it. We surely did enjoy the Spirit at all meetings and I felt well repaid for the long journey which I had to make to get there. I am certain that everyone present enjoyed the Spirit of the Lord to some extent. We were spoken to on numerous occasions and I was very thankful that I once more had the opportunity of hearing the Lord reveal himself through his servants and handmaidens. I am also thankful for the privilege I had of attending several young people's prayer meetings. One especially was the one that was in charge of Apostle G. T. Griffiths. Although he is not a young man in years he is at heart and anything which he can do for the young people he is willing and ready to do. We had a fine prophecy given us in that special meeting through one of our young sisters. It has given me added strength and courage to face the temptations and trials which befall the young people of the church. I hope that in the future I may look back upon this reunion as being a starting point in my life. I have been deprived of attending the meetings of the Saints but my heart is always

at the meetings which I know are taking place at home. I have not availed myself of the opportunities I had as I should have done, but no one hardly knows the sweet part of life until he has partaken of the bitter. I see now the folly of staying away from the meetings for no reason at all other than having a good time. I have had many good times in my life but none are so dear to my memories as the hours that I have spent in Sunday school or other meetings which I used to attend. It seems as though one does not appreciate home and loved ones until he has been deprived of their presence and the surroundings of home. I have it much better than most men here. I have a good bit of time to myself and I am striving hard to make use of it to the best possible advantage.

There are many more things that I would like to write about but as this is my first attempt at writing your valuable paper I suppose I had better close. I would appreciate hearing from any of the Saints.

So hoping that I may have the prayers of the Saints in my behalf and trusting that I may be favored with a reply, I am

A brother in Christ,

LOUIS C. SERIG.

PARIS ISLAND, Training Camp, Headquarters Detachment.

BEVIER, MISSOURI, October 6, 1919.

*Editors Herald:* Brethren Arch E. McCord, and F. T. Mussell, closed a three-weeks preaching services here Sunday the 5th. Eight persons were led into the waters of baptism by Brother McCord, making a total of fifteen since Brother McCord came into this district; seven at Macon and eight at Bevier.

Brother McCord occupied most of the time with a series of chart sermons. He is a fluent and forceful speaker, and held the attention of the good audiences which greeted him during the series. The meetings were the best attended held here in a number of years, and attracted people who had never been inside our building before.

Brother Mussell is devoting most of his labor among the Saints, especially those who have been inactive for some time. Being acquainted with all the Saints he should accomplish much good.

Sunday the 28th was Rally Day. A heavy rain fell the night before and continued most all morning, which greatly interfered with out-of-town attendance. We expected a good crowd from surrounding towns and country, but the rain made the roads impassable for cars. A few who came in the day before and a few by train with a good local attendance made the day a decided success. In the afternoon prayer, social, and sacrament meetings the Holy Spirit was present in a marked degree, and words of comfort came to some in need of the same. Dinner and supper were served in the basement.

At 6.30 in the evening the service flag demobilization took place with appropriate program.

From here Brother McCord will go to Huntsville, the county seat of Randolph County to open a series of chart sermons and continue as long as interest lasts. A large storeroom has been secured by the few live local members there, the meetings have been well advertised in advance and we expect to hear of good reports from there.

Elder John Davis arrived here on the 5th, and will visit other points in the district in the near future.

Several young men of promise were added to our membership in this series of meetings, some of whom will be heard of later.

We are glad to see in the church papers that the work is "Onward and Upward."

# Change In Prices

## TO TAKE EFFECT AT ONCE

Please mark your catalogue from us with the following changes. The pages and numbers are found in the Temporary Price List issued August, 1919. Those having older price lists will find the numbers the same but the pages may vary a little.

A new descriptive catalogue of all our books and periodicals will be issued by January 1—perhaps much sooner.

All full leather bindings (not the flexible) of books are discontinued and changed to cloth sides with leather backs and corners.

Names on books, printed in gold, 25 cents. Same name on each additional book, 15 cents.

|   |  |  |   |
|---|--|--|---|
| <p><b>Page 1</b></p> <p>No. Price</p> <p>1—\$2.00</p> <p>2— 2.50</p> <p>3— 4.25</p> <p>4— 6.00</p> <p><b>Page 4</b></p> <p>11—\$1.10</p> <p>12— 1.65</p> <p>14— 4.50</p> <p><b>Page 5</b></p> <p>16—\$2.50</p> <p>18— 6.75</p> <p>21— .80</p> | <p>22— 1.25</p> <p>24— 5.00</p> <p>61— .50</p> <p>10 for 4.50</p> <p>62— .65</p> <p>10 for 6.00</p> <p>63— .90</p> <p>65— 3.10</p> <p><b>Page 6</b></p> <p>81—\$ .65</p> <p>10 for 6.00</p> <p>82— 1.00</p> <p>83— 3.10</p> <p>101— 2.85</p> <p>102— 3.25</p> <p>104— 5.20</p> | <p>106— 2.85</p> <p>107— 3.25</p> <p>109— 5.20</p> <p>111— 2.85</p> <p>112— 3.25</p> <p>114— 5.20</p> <p>126— 1.40</p> <p>127— 1.40</p> <p><b>Page 7</b></p> <p>163—\$1.45</p> <p>164— 1.75</p> <p>165— 3.05</p> <p>176— .85</p> <p>178— .10</p> <p>179— .25</p> | <p>185— .15</p> <p>186— .30</p> <p><b>Page 8</b></p> <p>208—\$ 1.50</p> <p>216— 1.40</p> <p>217— 1.70</p> <p>218— 3.05</p> <p>236— 1.05</p> <p>253— 1.35</p> <p>261— 1.45</p> <p>262— 1.00</p> <p>263— 1.50</p> <p><b>Page 9</b></p> <p>291—\$1.75</p> <p>316— 1.10</p> |
|---|--|--|---|

## Herald Publishing House

### LAMONI, IOWA

With the whole world in commotion, we do not know what a day may bring forth. We are surely living in the perilous times, when the hearts of men shall fail them.

J. L. WILLIAMS.

SHERRILL, NEW YORK, October 10, 1919.

*Editors Herald:* We inclose printed matter regarding our Sherrill church opening. Though our branch membership numbers forty, there are but sixteen in this place—the others being at East Syracuse, Malone, and Saranac Lake.

Ground was broken for the church in June. The lot—a good liberal one in a good location—was given us by the company for whom Brother Mesle, our branch president, works. The plans followed were drawn by our church architect, Brother Henry Smith, and have been pleasing.

We hope our friends from near and far will pay us a visit on this occasion. They may not get hotel fare, but we will do our best. We have some good friends here who will help us out. We do not want our little church—and it isn't so little after all—to be known for being the one that "nobody

goes to," so hope to start out with a good crowd. We do not expect to get the crowds later, but to interest further numbers who have already shown an interest. We are located in a splendid community from more than one standpoint, in a beautiful section of country. Brother McGuire made us a flying visit last year and expressed himself as satisfied with our choice of lots. Brother Loveland of Fulton has been the contractor on the job, and has been very free with his extra time after hours which he gives us. Brother Whitehead of Syracuse helped us on the mason work.

We have been pleased to have Brother Bishop with us a number of weeks to help us, he going and coming as necessary to fill appointments in other branches. We need the presence and help of Saints who can come and we hope it will be possible to come together in the Spirit of the Master that we may have a conference long to be remembered. Satan has tried mightily here as elsewhere to overcome the Saints by indifference and other ways. We are delighted to be able to have Brother Luff with us.

Your sister in gospel bonds,

MARY LEWIS MESLE.

## MISCELLANEOUS DEPARTMENT

(Continued from page 1028.)

dent, Matthew Umphrey; secretary Elsie Janson; treasurer and bishop's agent, G. W. Burt; chorister and musical director B. H. Doty; member of gospel literature board, E. Falkner; member library board, Sister Osburn. Preaching by B. H. Doty, William Fligg, O. J. Hawn, Samuel Pendleton. O. J. Hawn, press committee.

**Conference Notices**

Pittsburgh at Pittsburgh, Pennsylvania, November 8 and 9, 1919, nature of same to be educational. First meeting at 3:30 p. m., November 8. Mary McGowan, secretary-treasurer, 626 East End Avenue, Wilkesburg, Pennsylvania.

Southern Wisconsin, with Beloit Branch, November 29 and 30. We solicit as full a report from the branches and officers as possible. B. C. Flint, president, 401 South Second Street, Evansville, Wisconsin.

**Convention Notices**

Alabama Sunday school at Lone Star, near Skinnerton, October 31, 1919. A. C. Cook, secretary.

**One-Day Meetings**

There will be a one-day meeting with church dedication, November 2, 1919, at Minden City, Michigan. All are invited to attend. Bring baskets. Secretary, Minden City Branch.

**The Presidency**

## NOTICE CONCERNING RAILWAY CLERGY RATES FOR WOMEN

By understanding with the clergy bureau at Chicago, all applications for reduced rates to our church men and workers, are sent to the First Presidency for approval or disapproval, before final action is had by the bureau. Under certain conditions women church workers can secure the benefits of reduced rates, but the rules under which they can do so are strict and limited. In all cases, therefore, where any of our women church workers contemplate making application for such rates, we advise and strongly urge that the application be sent to our office first. This will save time and possible embarrassment. FREDERICK M. SMITH.

**The Bishopric**

Owing to the resignation of Brother C. W. Prettyman as Bishop's agent of the Western Nebraska and Black Hills District, we hereby appoint W. A. Teagarden, of Chappell, Nebraska, to serve as his successor. After November 1, the branch solicitors and scattered Saints may send their tithes and offerings to Brother Teagarden.

It is the purpose of our heavenly Father in the operation of his law to perfect his children, and we trust that the Saints may realize the value of the financial law, as, in this respect, nothing will help us to overcome the spirit of selfishness as will the imparting of our substance for the benefit of others.

Respectfully,

B. R. MCGUIRE,

*Presiding Bishop.*

## EASTERN MONTANA DISTRICT.

Having received the resignation of Brother B. D. Stratton we herewith appoint Brother J. W. Vail, Andes, Montana as Bishop's agent of the above-named district. This appointment to become effective November 1. Branch solicitors of the scattered Saints may send their tithes and offerings to Brother Vail after that date.

The response which the Saints of this district have made in the past in complying with the financial law, I trust will be shown to Brother Vail by your consecrated efforts.

Sincerely yours,

BENJAMIN R. MCGUIRE,

*Presiding Bishop.***Pastoral**

*To the Saints and Friends of Eastern Michigan and Detroit Districts; Greeting:* Having been appointed to supervise missionary work in the above districts, I earnestly request your cooperation in this very, very important work.

We are short of laborers and the field is white unto the harvest, therefore it is necessary, that every one who can get outside of the precincts of this branch, without doing injury to the local work, thrust in his sickle and reap.

The call for laborers, in a missionary sense, is greater than we can hope to be able to supply, but shall try and give special attention to the branches which seem most in need.

Will branch presidents report to me early where the services of a missionary are desired, and we will try to supply your needs. We wish to labor to your interest and it is necessary that we have sufficient time to thoroughly advertise the meetings we expect to hold and also to get in touch with the musical talent and arrange for their part of the program. A truly cooperative effort will spell success.

Will the missionaries please keep me posted as to your location, from time to time, that we may make our efforts where the best results can be obtained.

Wishing to be a true colaborer, I am,

Sincerely your brother,

JOHN R. GRICE.

DETROIT, MICHIGAN. Permanent Address 1164 Fourth Avenue.

**Notices of Silence**

*To All Concerned:* This is to serve notice that Brother Daniel E. Hough, high priest of the Kansas City stake, has been placed under silence. He has also been dropped from the personnel of the stake high council. His ministerial licenses have been requested, but to date he has declined to turn them in. He preaches at times at the public market square, but let it be understood he is not representing the Reorganized Church of Jesus Christ of Latter Day Saints.

J. A. TANNER, *Stake President.*

It having lately been brought to my attention that one J. W. DuBoise, who has been silenced for cause, has been preaching, I hereby notify the Saints and friends that he is no longer a representative of the church.

AMOS T. HIGDON,

*President Western Colorado District.*

PAONIA, COLORADO, October 1, 1919.

**Addresses**

Permanent address of Elder T. W. Williams: 42 Castlefield Avenue, Toronto, Ontario, Canada.

**Book Reviews**

**THE UNDYING FIRE.**—By H. G. Wells. Mr. Wells has taken a great spiritual conflict as the theme of his novel. This he has made vivid and compelling through characters drawn with his usual penetration and insight and through incidents of a highly dramatic nature. Job Huss is as commanding a figure as has appeared in any of the author's books. Unreasoned faith and agnosticism alike fail to move him; and in the end, like Job of old, he is rewarded. Man must fight and move forward because there is some God-given thing in his heart that impels him—this is Mr. Well's message back of his story. Published by the Macmillan Company, New York City.

## FROM HERE AND THERE

## BETTER SUNDAY SCHOOL QUARTERLIES

Although the general officers of the Sunday School have said little about it, they have realized the need of more and better illustrations in the Sunday School *Quarterlies*, side-lights on lessons, blackboard helps; also a good teachers' quarterly to raise their efficiency and impart confidence in their work which would react in more real school work and better taught pupils. While the new graded course of lessons was being constructed, the matter could not be delivered far enough ahead to permit of the preparation of these much needed helps. But the course is now nearly all written up, and the executive council at a recent meeting made arrangements for the final revision under one editor, and a consulting board to advise on the various points of revision, this board to take the place of the revising committee. By next convention the superintendent expects to report some real

progress in this direction. It is expected that all *Quarterlies* will be delivered several months in advance before next conference convenes, thus reaching the outlying fields and foreign countries in good time.

**MOVEMENTS OF THE CHURCH LEADERS**

At the stake conference in Independence, on Sunday the 5th, President Frederick M. Smith spoke in the afternoon and President Elbert A. Smith in the evening. Apostle William Aylor was with the Saints of Wichita, Kansas, on that date. The dedication of the church at Colorado Springs, Colorado, occurred on the 12th of this month, with Elbert A. Smith as speaker. Apostles J. F. Curtis and Gomer Griffiths are in the East, and will tour the Southeastern States.

President Frederick M. Smith spent Saturday and Sunday, 18th and 19th, with Elder Hubert Case in a meeting with the Indians at Tekamah, Nebraska.

Apostle J. A. Gillen was in Omaha on Sunday, the 19th, en route to Michigan and Canada where he will labor for a time.

**A HOME COMING DAY**

R. A. Lloyd, the general treasurer of the Religio Association is also superintendent of the Zion's Hope Sunday School of Saint Louis. In this latter capacity, he has had prepared a number of convenient vest pocket folders, inviting everyone to come out to a home coming day of the Sunday school, September 28. These little folders were distributed September 21. The Sunday school workers and teachers each took a supply, and disposed of them among their friends. The result was a record crowd of about double the average attendance. On the back of the vest pocket program folders, there was printed a roll of honor of the young men, who had enlisted for service in the late world war.

There was held at Marion, Michigan, on September 7 a special gathering, beginning with priesthood meeting under the direction of the district presidency at 7:30 a. m., followed with social and sacrament service at 9 o'clock; baptism at 1:30; preaching at 10:45, 2:30, 3:45, 4:45, and 8 o'clock. A time of refreshing is reported.

Bishop C. J. Hunt and wife, of Holden Stake, left recently on an auto trip to Boise, Idaho for a visit with his brother.

Sister May Brumfield, Mahomet, Illinois, Box 135, would like to hear from the Saints in Eldorado Springs, Missouri. They live ten miles west of Champaign, on the Big Four. Any Saints near, please write her.

**WIRELESS RESTRICTIONS REMOVED**

The United States Navy Department has announced the removal of restrictions on amateur radio sending and receiving, effective October 1. The stations of the L. D. S. Radio Service will therefore be reopened shortly and radio communication will be resumed between Independence and Lamoni. When stations were closed down at the entrance of the United States into the world war upwards of twenty messages a day were being handled between the Lamoni and Independence stations.

The future for radio telegraphy has never been brighter than it is to-day. The demand for radio men far exceeds the supply. Exceedingly high salaries are being paid radio trained men. Commercial operators who have just finished training step into positions at \$125 per month, besides having their expenses paid. The necessary training for radio operators can be secured at Graceland College in eighteen weeks' time.

A movement is on foot to organize for effective service

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa. Entered at the post office at Lamoni, Iowa, as second-class mail matter.

PRICE, \$1.75 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words.

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all the radio experimenters and operators within the church. Everyone interested should write Arthur B. Church, Grace-land College, Lamoni, Iowa, for information.

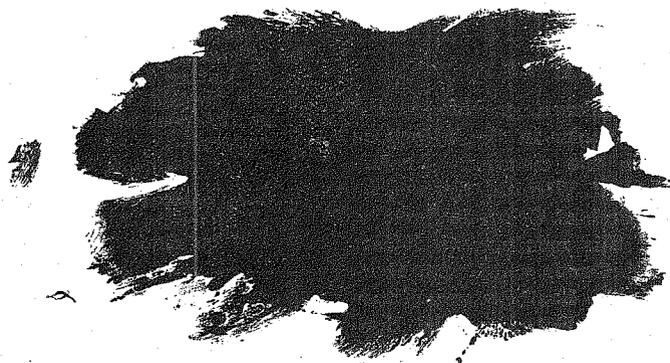
Sister Dorothy, of Alameda, California, requests prayers of the Saints, as she is suffering severely from muscular rheumatism.

On October 3, the Stone Church at Independence had a very interesting opening up of the winter season for the Religio. A goodly number of special classes have been arranged so those who attend may study church doctrine, Book of Mormon normal, Doctrine and Covenants, as well as the regular *Quarterly* lessons. The Independence Religio is recognized as the largest and at least one of the most progressive if not the best, Religio societies in the church. It should be universally patronized by those living in that community.

Following a series of meetings at Woodbine, Iowa, Elder Daniel Macgregor attended the conference at Magnolia (11th to 13th) and began a week's series immediately following at that place.

**CENTRAL MICHIGAN HONORS RETIRING PRESIDENT**

Upon the retirement from office after serving as president of the Central Michigan District for eleven years, the Saints of the district drafted and adopted resolutions of appreciation in honor of Elder George W. Burt, of Beaverton, Michigan. When he took charge of the district, it numbered but 16 branches with 1,093 members, and now has 31 branches and 2,100 members.



## What Does Printer's Ink Mean to You?

How often have you thought, "Oh, if I could only preach, how zealous I would be in telling the good news"?

How often have you prayed, "Oh, Lord, give strength to thy servants and hasten the day of thy coming"?

How often have your souls been wrought with the feeling, "Oh, if people but only knew the gospel of righteousness, how gladly would they forsake their unhappy ways"?

Why need these thoughts and prayers and impulses go up in vain? Do you see no way to give voice to your belief; to give answer to your prayers; to give strength and purpose to your faith?

The means is at your hand. You have a powerful ally. All the powers of publicity are at your command. The *Church* press can give word to your message.

Printer's ink means publicity! Publicity means the power of an idea multiplied!

You ministers, let the church press multiply your effort a thousand fold. You members of eager soul, yet bound tongue, give voice to the message of your brother.

Printer's ink can speak in any tongue. It is tireless, respected, accepted into any home, and read by all the millions. It needs only gold to send it to the ends of the earth.

Think you the Lord cannot bless the printed word?

Make the church press your preacher. Where you cannot go, send it. What you cannot say, let it say for you. What you cannot do, it can accomplish. Give it a chance.

Follow these advertisements if you would know how to help and what to do.

## The Church Press Has a Mission

Its Mission is Publicity. Will You Give Wings to Its Message?

**HERALD PUBLISHING HOUSE**

LAMONI, IOWA

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, October 29, 1919

Number 44

## EDITORIAL DEPARTMENT

### DO YOU READ THE "HERALD"?

Every member of the church should be a reader of the HERALD. For the past few years the editors have had in mind and have discussed with the management the aggressive pushing of the HERALD to secure a larger subscription list, their primary purpose being to reach as many members as is possible.

Unfortunately the conditions existing during the war prevented any extension of our subscription list, and also prevented such plans as the manager of the Herald Publishing House and the editors had in mind for a possible increase of space in order to take in matters of general interest,

book reviews of special interest to our members, current events, or happenings in the world. Fortunately many of the hindrances of the past in this respect are now removed.

We want to make the HERALD distinctly the official organ of the church, making its special appeal to our own members; discussing those matters fairly from every viewpoint in which our members are interested. Especially we desire to take up the immediate problems concerned with Zion and its establishment; and make the HERALD particularly the paper of our church people, as has already been indicated in the issue of September 17. We should have something in the nature of an open forum, in which moot or disputed questions can be discussed.

It must be remembered, however, that what is there written does not purport to be the action of the church, except as such may be directly indicated;

nor necessarily the action of the leading officials of the church. It is for the information of our people, to show the viewpoints held by different men, and also to assist, through our discussion and consideration of these problems, to a better understanding of the details of the work before us. In fact, this statement is true, and has been true of the HERALD as a whole.

It may be said, as an official organ it is necessarily authoritative. As the official organ it should be the primary medium of communication between the general church officers and the church. It should present the ideas being held by the church membership. But we must remember that the church has held continually for independent thought, and has attempted only in the most necessary cases a formal declaration.

We prefer to urge rather independence of thought and the intellectual and spiritual growth which is thereby rendered possible, recognizing at the same time that while there are certain fundamental truths, our understanding of those truths does and should change, in that it comes to a better understanding of their meaning, as time passes.

Some have criticized the signing of our editorials and the lack of an editorial tone. The reason is that the assistant and associate editors do not desire to attempt to commit the editors in chief, or the church, farther than their own view may achieve that result. President Joseph Smith, while editor of the HERALD, though the head of the church, repeatedly stated that he was expressing his own opinion rather than attempting to commit the church or even the eldership of the church as a whole.

Much of the above and more the editors have had

## It Is Written

"Train up a child in the way he should go and when he is old he will not depart from it."—Proverbs 22:6.

For this reason the Bishopric advocate for 1919

**EVERY MEMBER A TITHE PAYER**

in mind for sometime. Conditions existing the past few years prevented these ideals being carried into effect. Fortunately, in the last six months these conditions have been changing, so as to make possible that which we have long had in mind.

It is only fair to say that the recent manager of the Herald Publishing House, Bishop Albert Carmichael, has favored the carrying out of these ideas, as soon as it was practicable.

We are very glad to state that the new manager, J. A. Koehler, comes thoroughly imbued with very much the same ideals that we have had in mind and offers enthusiastic support, so that we move forward with a lively hope of making the HERALD even more responsive to our interests than has been the case in the recent past.

We propose to put this plan in effect as rapidly as possible and will welcome contributions on live topics of interest. We will send out a number of special requests, but we hope our readers and thinkers will not wait for that. The HERALD as your organ should represent you as nearly as possible, and should be an instrument in the hands of the church for self-education and for the advancement of the work intrusted to all.

### ARMY INTELLIGENCE TESTS AT GRACELAND COLLEGE

Last spring Professor Floyd M. McDowell of Graceland College used the army intelligence tests on his various classes, and then extended his investigation to all the students of Graceland College.

He also extended these tests to the various schools in the county, especially the high schools, though we have not the figures for his results with them, nor for any part of the Graceland students except those in the junior college.

This year he tested all of the students in the course of religious education. They came a week before the college opened, and he tested them at the onset of their work.

There were naturally wide individual differences, but after he had compiled the figures it was noted that those who on enrollment stated that they had had collegiate work, made a better average than those who had only high school work; while the high school graduates did better than the grammar school graduates, on the average. Of course there were many individual exceptions, and the tests were not such as to show so much the amount of knowledge, as they were to show the mental activity and ability.

Shortly after the opening of Graceland College he examined the new students in the freshman class.

It is interesting to note, as Professor McDowell points out, that one large university is using these

tests for admission to the undergraduate department, while others are using them in part to supplement the former examinations.

We have requested these figures several times, thinking that they would be of interest to our readers, and submit them as compiled by Professor McDowell.

The highest average made by the new students this year was by a young man in the department of religious education; a young man who has been devoting much time recently to church work and auxiliary work. The average of the men taking the course in religious education is above the minimum for "A," as is also the average of the college men for 1918, and the new college men in the freshman class of 1919.

Much interest is being shown at present in the possible use of the standard intelligence test used by the United States Government in the various training camps of the country during the recent war. One of the leading universities has adopted this test as a basis of determining college entrance in lieu of the usual entrance examinations. Many other institutions are finding the test at least an administrative agent when used to furnish a basis for advice to students. These tests have been in use in Graceland College during the last year. The following is a general summary of the results showing how that institution ranks with other institutions of the country. The score given represents the median or average score of each institution. The total possible score is 212 points. No one is expected to make this amount however.

#### COMPARATIVE SCORE

| School  | Class                  | Score |
|---|------------------------|-------|
| University of Illinois                                      | Post Graduates         | 156   |
| Dickinson College   | Sophomores             | 156   |
| University of Illinois                                      | Freshmen               | 147   |
| University of Illinois                                      | Sophomores             | 145   |
| Dickinson College   | Freshmen               | 141   |
| Graceland College   | Freshmen (Men 1919)    | 143   |
| Graceland College   | All men 1918           | 140   |
| Sioux City High School                                      | Seniors                | 140   |
| Graceland College   | Religious Educ. (Men.) | 139   |
| Hamline University  | Women                  | 133   |
| Madison High School   | Senior Boys            | 130   |
| Rockford High School  | Senior Boys            | 129   |
| Hamline University  | Men                    | 129   |
| Graceland College   | All women (1918)       | 125   |
| Sioux City High School                                      | All students           | 121   |
| Graceland College   | Freshmen women (1919)  | 116   |
| Sioux City High School                                      | All Freshmen           | 107   |
| Madison High School   | All Freshmen           | 96    |
| Rockford High School  | All Freshmen           | 94    |
| Highest Score Made Graceland 1919                           |                        | 181   |
| Lowest Score Made Graceland 1919                            |                        | 49    |
| All students Graceland Junior College in 1918-1919          |                        | 128   |
| All Freshmen Students Graceland Junior College<br>Fall 1919 |                        | 128   |

#### Government Ratings

Any score above 45 up to 74 is rated as average intelligence, or "C".

Any score above 114 up to 134 is rated as superior intelligence, or "B".

Any score above 135 is rated as very superior intelligence, or "A".

All "A" and "B" men are expected to make good officers.

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### ILLITERACY IN THE UNITED STATES

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One of the surprising developments of the late war was the high percentage of illiteracy found among men of army age, in some States of the South especially.

Illiteracy took two forms. First: the inability to read or write English. Second, the inability to read or write at all. It is quite right that we should consider the necessity that the citizens of this country should be able to read and write English. But this form of illiteracy may be met with comparatively little effort, because it represents those who are able to read and write in their own tongue, and so represents only a partial illiteracy. In many instances it is coupled with brilliant ability. Unfortunately it means in many other instances a rather high degree of ignorance, which includes a number from Europe who can read or write any language only poorly. It should be corrected.

Second, the even more serious illiteracy is of those, some of whom were born and raised in this country who cannot read or write at all. Some jump to the conclusion that it is because of the commercial organization. But the highest percentage of such illiteracy is to be found where men are freer in the mountains.

It was natural that the Government should at once set to work to correct this defect, in those drafted to the army. But we should recognize the fact that this is not simply one central government, but that our Government is a federation of States, and that all powers not specifically given to the Federal Government nor prohibited to the States are reserved to the several States, and the people. (United States Constitution, Amendment 10.) Among these are such local provisions as schools.

It is a well recognized fact that some States have made entirely inadequate provision for education. There is a wide diversity between such States as Massachusetts and South Carolina, and in the amount per capita expended for educational purposes.

Hence it naturally follows that there is a wide discrepancy in literacy and illiteracy. Yet primarily it is a question for the States, and not for the Federal Government.

But we have awakened to the fact that illiteracy in our midst means greater danger to all, in times of peace or of war.

Hence in pursuit of the common welfare the Federal Government is making a decided effort to correct this lack. (United States Constitution, article 1, section 8, clause 1.) The school system still re-

mains primarily a matter of State organization and State provision; and is such under our constitution. We mention this because some are losing sight of the vital fact.

Congress provides schools in the District of Columbia, in the territories of the United States, in Alaska, the Philippines, and Congress has done so in past years in territories not yet made into States. But in times of peace its authority is limited in the various States of the Union. S. A. B.

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### PHYSICIANS ON ALCOHOLIC DRINKS

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A great deal of attention has been paid in the newspapers to a resolution adopted by the Allied Medical Association with regard to beer and wine. But it seems only a few papers, comparatively, have published the fact that a few days later the association rescinded its early action.

However, we should remember that the American Medical Association, with over 80,000 members who represented the ablest physicians of the country, has gone on record decidedly against the use of alcoholic beverages. In 1917, in their session in New York City, Doctor Frank Billings, Chairman of the Council of Health and Public Instruction of the American Medical Association, introduced the following resolution, which represented the unanimous sentiment of that council:

It is the unanimous sense of the council that alcohol is wholly without drug value either as a tonic or stimulant or in any other therapeutic way, that it has no food value and no value in the treatment of disease, that its only permissible use in medicine is as a preservative or in the preparation of pharmaceutical products.

At the same session Doctor Charles H. Mayo, of Rochester, Minnesota, when he was installed as president, made a strong appeal for prohibition.

We must aid in all that will elevate the general standard of and conserve the American citizen. Prohibition is a war measure, the value of which is beyond discussion. Medicine has reached a period when alcohol is rarely employed as a drug but is displaced by better remedies. Alcohol's only place now is in the arts and sciences. National prohibition would be welcomed by the medical profession.

Also the house of delegates, which is the authoritative body of the American Medical Association adopted the following resolutions:

We believe that the use of alcohol as a beverage is detrimental to the human economy, and its use in therapeutics as a tonic or a stimulant, or as a food, has no scientific basis. Therefore, be it,

Resolved, That the American Medical Association opposes the use of alcohol as a beverage; and be it further,

Resolved, That the use of alcohol as a therapeutic agent should be discouraged.

But as early as July 14, 1914, the alienists and neurologists who are the specialists in nervous and

mental diseases, including insanity, in their convention in Chicago, adopted the following:

Whereas, In the opinion of the alienists and neurologists of the United States, in convention assembled, it has been definitely established that alcohol when taken into the system acts as a definite poison to the brain and other tissue; and

Whereas, the effects of this poison are directly or indirectly responsible for a large proportion of the insane, epileptic, feeble-minded and other forms of mental, moral and physical degeneracy; and,

Whereas, The laws of many States make alcohol freely available for drinking purposes, and therefore cater to the physical, mental, and moral degeneration of the people; and,

Whereas, Many hospitals for the insane and other public institutions are now compelled to admit and care for a multitude of inebriates; and,

Whereas, Many States have already established separate colonies for the treatment and reeducation of such inebriates, with great benefit to the individuals and to the commonwealths; therefore be it

Resolved, That we unqualifiedly condemn the use of alcoholic beverages and recommend that the various State legislatures take steps to eliminate such use; and be it further

Resolved, That we recommend the general establishment by all States and territories of special colonies of hospitals for the care of inebriates; and

Resolved, That organized medicine should initiate and carry on a systematic, persistent propaganda for the education of the public regarding the deleterious effects of alcohol; and be it further

Resolved, That the medical profession should take the lead in securing adequate legislation to the ends herein specified.

Doctor A. M. Corwin, Secretary, Chicago.  
 Doctor Charles F. Read, Chairman, Chicago.  
 Doctor W. S. Lindsay, Topeka, Kansas.  
 Doctor Tom B. Throckmorton, Des Moines, Iowa.  
 Doctor Theodore Diller, Pittsburg, Pennsylvania.

This action of the American Medical Association was again affirmed in June, 1918, with 7,000 doctors in attendance.

The above is taken from *The American Issue* for June 28. It is probably a well-known fact that leading scientists and physicians all over the world recognize that alcoholic beverage is not a good beverage, and has very little, if any therapeutic value. In leading hospitals its use has very greatly decreased in recent years.

### EDITORIAL SELECTION

O Thou, the contrite sinner's Friend  
 Who loving, lov'st then to the end;  
 On this alone my hopes depend,  
 That thou wilt plead for me!

When I have erred and gone astray  
 Afar from thee and wisdom's way,  
 And see no guiding, glimmering ray,  
 Still, Savior, plead for me!

When the full light of heavenly day  
 Reveals my sins in dread array,

Say, Thou hast washed them all away—  
 Oh, say, Thou plead'st for me!

—C. Elliott.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

**SOUTHEASTERN ILLINOIS.**—At Springerton, with the Bellair Saints under unfavorable weather conditions. Attendance small. District President, R. H. Henson and Henry Sparling presided. Charles H. Wesner, secretary pro tem. Some excellent ministerial reports read. Reports showed a number baptized and two branches organized. As the branches were organized at the suggestion of the Presidency and Twelve, conference indorsed the action. Bellair Branch gave an entertainment Friday evening. Praching by Charles H. Wesner, R. H. Henson. Next conference at Centralia, on Friday, 10 a. m. for departmental work near the middle of February, 1920. Charles H. Wesner, secretary pro tem.

**LONDON.**—At London, Ontario, October 18 and 19. District President William M. Grice and Vice President James Winegarden in chair, with John Shields and John L. Burger as associates. The twelve branches of the district all reported, with a membership of 1,086, net gain of 36; 93 members of the ministry. Bishop's agent's report showed receipts amounting to \$6,274.76. The following officers were elected for coming year: President, William M. Grice; first vice president, James Winegarden; second vice president, Percy Yerks; secretary, Lucy Yerkes; Bishop's agent and treasurer, John L. Burger; chorister, T. B. Richardson; organist, Pearl Harnden; member library board, Clarence L. Duesling; member gospel literature board, Lewis Burnard. Conference of 1920 to be held October 2 and 4. Lucy Yerks, secretary.

**BIRMINGHAM.**—At Leicester, April 19, 20, and 21, 1919. J. Schofield, district president, chosen to preside, together with R. May. Branches reporting: Priestly Road, Summerfield, Leicester, and Stafford. The reports of 9 elders and 2 priests were also received, showing that progressive work is now being done throughout the district. Increase of 7 by baptism had been reduced by death and other causes to a net increase of one. Treasurer's report showed an increased balance over that of last year of £3 15s (\$19), present total being £9 9s 2½d (\$47). Recommendations for ordination of J. H. Goggan to priest, J. R. Etheridge to teacher, Frederick Swan to teacher, and E. Bates to deacon, were approved, and the ordinations provided for. At the testimony meeting, the gifts of the Spirit were manifested. Priesthood meeting was held under direction of J. Schofield, and a model normal lesson was given by normal superintendent, Blanche Edwards. Preaching by R. May and J. Schofield. Officers chosen for year: District president, J. Schofield; vice president, J. E. Meredith and A. Kendrick; secretary, W. B. Arrowsmith; treasurer; H. Smith; chorister, E. Norton; historian, F. Henry Edwards; auditors, P. Walton, F. C. Schofield, and F. Henry Edwards. Place of next conference left in hands of district presidency. F. Henry Edwards.

**GALLANDS GROVE.**—At Denison, Iowa, October 4 and 5, in charge of District President J. B. Barrett, assisted by E. R. Butterworth and Daniel Macgregor. Reports were read from Harlan, Deloit, Cherokee, Mallard, Auburn, Dow City, Dennison, and Coalville. Report of the district priesthood, as presented by the presidency, shows membership of 63, including one apostle, one patriarch, one high priest, 22 elders, 14 priests, 17 teachers, and 7 deacons, (9 nonresidents). Total sermons preached during the quarter 186, number baptized 7, children blessed 13, administered to sick 165, pastoral visits 171. (Seven per cent of priesthood reported.) Financial report, on hand June 1, \$1,232.37, receipts \$2,442.48, expended \$2,805.57. The budget system was adopted for financing the district treasury and the district presidency and secretary were appointed as a committee to carry the system into effect. By action of the conference, the Lanesboro Branch was formally disorganized. The conference ratified the work done by the reunion committee and passed a resolution in favor of conducting the reunion conjointly with the Little Sioux District. Brother Barrett presented a brief talk to the conference, outlining the work as accomplished and advis-

(Continued on page 1069)

## The Times, the Church, the "Herald," and the World

That these are troublesome times, no one will deny. The world is passing through a crisis. The outcome of all this turning and overturning, no one knows who has not the prophetic eye, or who has not been enlightened by prophetic utterance. This much we do know, the world has cause for great concern; small and great, rich and poor, saint and sinner—all are compelled to take some part in a terrible conflict of opposing interests that is wasting the resources and throwing out of adjustment the organizations, national and constituent, of the nations of the world.

Is this the prelude to the day "that shall burn as an oven," when "all the proud and all who do wickedly shall burn as stubble"? Is it?

The "church" is in the world even if it is not of the world. If the material well-being, and, in some measure, the spiritual well-being of the Saints (if we may separate the two) is measured by conditions in society at large, of which Saints are a part, then we, too, have cause for concern. Beyond question saintly interests have been and are affected by conditions in general. It would be foolhardy to lull ourselves to sleep with that delusive and sometimes intoxicating hallucination that we need only to wait and see the salvation of the Lord. "Work out your salvation" is the message of the hour to this people.

The latter-day "work" has a mission. This church was brought into existence for the express purpose of saving mankind. We have a *trust*; we are under a *responsibility*; it is our *business* by individual and collective conduct to effect our own salvation and in this way make clear to the understanding of the world its only possible hope of redemption. Will we do it?

or shall we betray our trust? Will we save ourselves as we try to save others, or shall we waste our opportunity and share with the world the fruits of its folly? These questions await *your* answer.

The HERALD is the official organ of the church. This statement is not intended to in any way or manner minimize the importance of our other publications. What we want to do is to emphasize the fact that no person can be up to date in this church who does not get the message of this very excellent magazine. The HERALD is a means especially provided for the special work of conveying to the membership at large the questions of importance that arise in our work from time to time. How *can* a person be alive to the work of the church and at the same time out of touch with what the church is doing?

### A BIGGER AND BETTER HERALD

I may now confide to you a matter concerning which the editors, from modesty, may not speak. Here it is: The HERALD is to be a bigger and better magazine than ever. An elaborate program is now in process of evolution which will make it the most powerful means of internal development that the church has at its command. The editors have set themselves to the accomplishment of this task; there is no question about it, it is being done.

But we must broaden the field of usefulness of our publications; we must increase the size of our subscription list; we must interest a wider circle of peoples. And right here is where *you may call to your service* the most powerful ally available just now for giving expression—effectual expression—of your devotion to the cause of Christ.

(Continued on page 1061.)

## ORIGINAL ARTICLES

### *It Is Written*

"Should children pay tithing?" has frequently been asked. It is an important question and worthy of careful analysis in the light of God's word.

In Doctrine and Covenants 68: 4, parents are admonished that they should teach their children to understand the principles of the gospel, to pray, and to walk uprightly before the Lord, and if they fail to so teach, "The sin be upon the head of the parents." It has been said that this applies only to Zion and her organized stakes, to whom the revelation is directed, so that outside thereof the law does not apply.

Immediately following the foregoing admonition, we read in the same paragraph, "And the inhabitants of Zion shall also observe the Sabbath Day to keep it holy." The same method of reasoning would free the Saints outside of Zion and her stakes from observing the Sabbath Day and keeping it holy. Obviously such reasoning is fallacious.

Parents throughout the church should therefore teach their children to understand and obey the gospel of Christ in its fullness. The principle of tithing is a part of Christ's gospel. It is one of the means designed of God to enable the church to carry on its missionary work and to assist the poor and needy. In the observance of this duty is developed the qualities of soul that fits us for celestial environment.

Children are not barred from complying with the other principles of the gospel, provided their parents do not object, so why should an exception be made in tithing paying?

Teach children to honor the Lord by observing the financial system revealed in the Scriptures, "and when they are old they will not depart from it."

To give one tenth of what we possess to the Lord does not work a hardship upon anyone—young or old. Those who possess much can well afford to give the tithe, while those who possess little have proportionately less to give, and all have nine tenths left with the joy of having paid their debt to the Lord and the promise of his added blessings.

Let the children know that when they pay their tithing, they are carrying the gospel to the nations as does the missionary who goes forth with the message because tithing makes it possible for the missionary to go. A lifelong interest and devotion are thus awakened to the cause of Christ.

If we want the children to be interested in the work of preaching the everlasting gospel to every nation, kindred, tongue, and people, together with the working out of the economic program connected therewith unto the blessing of mankind, surely we should not deny them the happy privilege of taking part and contributing to its success.

BENJAMIN R. MCGUIRE,

*Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

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### IS THE CHURCH A SUCCESS?

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Aristotle says in his philosophy: "To fulfill the purpose for which a thing is made is a success." That life, and only that life, which fulfills the purpose of its divine creation is a success. This is a truth conceded by every Christian scholar, no matter what his creed or shade of belief. The primary teaching of all Latter Day Saint doctrine is "Holiness unto the Lord." Now, holiness must be a success, for God is holy. A life hidden in Christ is holy, because it is Godlike. But is the Latter Day Saint movement, and are the Latter Day Saints of the Reorganized Church, as a people, a success? There are two places, it seems to me, where this test may be put. First, as to character, and second, as to influence.

We ask first, Has our church produced characters such as are pleasing to God? Are the lives of the members of our church a fulfillment of the divine purpose of human life upon earth? As a convert to the church, and as one who has observed closely, I answer boldly in the affirmative. If this is not true then there is no movement and there are no people on earth who are a success. In all my experience, with Christians of various denominations, I feel I can truthfully say, take them as a whole, there is no group of people who are cleaner, purer, truer, more honest and sincere, or try harder to live just right than our people. I have studied them in the various branches and sometimes under sore trials and grievous temptations, and while there are some who are far from what they ought to be, all who make sincere profession of the gospel will stand any test, that is using Christ and his doctrine as the rule of judgment.

I acknowledge that this is a strong statement. Had I been born and reared in the church, a fitting modesty would forbid me making it. But being as I am, I feel I can do so without violating any sense of propriety. The statement may require an explanation when made to those outside the church, but the explanation will not change the conclusion. The Reorganized Church has received many a thrust, has been subjected to many a reproach, but continues in its work, and where given a chance continues to

produce excellency of character. I have been laboring for eight weeks in two of the leading and most prosperous towns of Montana. In both of them I found a Latter Day Saint honored and esteemed and ranked high among the leading citizens because of integrity of character.

I do not for a moment, close my eyes to the fact that we have many in the church, who either through downright indifference or wrong living reflect no credit upon us. We have many who have been convicted of the truth, but have not been converted to it. "By their fruits ye shall know them." There are many who have been born in the gospel, some who have embraced it by conviction, and who continue in it, and have never experienced its blessings in their lives, because they have not surrendered to it. I have found a few, only a few, thank God, hypocritically professing its blessing. But again: "By their fruits ye shall know them."

There are some in the gospel rejecting its teaching in their lives and resisting its power to build character. They are failures, but their failure is in no way chargeable to the gospel. Then there are those who have been in the church for a time with a real experience of the blessings of the gospel, and have built true character, but have been overtaken and have stepped aside into more or less grievous sin and have brought reproach upon the cause. Sometimes the injury they have done the church is far-reaching.

Imagine my surprise when one of the professors of the Missmea University, Montana, from which place I am writing this article, confronted me with the scurrilous book of R. C. Evans. The professor, though broad in his convictions, had based his opinion of our church upon that book, and because of it, held out in his prejudice against me. Let me say, to his credit that before I got through with him, I saw him tear that book to shreds, and in disgust throw it into the wastebasket.

The sad downfall of men like the author of that book cannot be charged to the gospel. Such a downfall can only occur by a neglect and rejection of the teachings of the gospel, and the exaltation of the ego. Again it cannot be charged to any teaching of the church. Such apostasies—thank God, they are very few—are in spite of rather than the result of the teaching of the church.

Some have turned aside because of sin and not because of heresy. The church, like a true mother, has according to their own statements to me, dealt leniently with them as soon as they showed a humble, penitent spirit, and brought forth fruits worthy of repentance. I have the privilege of knowing a few of them and I know, by their lives that whatever their sin may have been, they have been recovered

by the gospel, and have developed characters that are beautiful and strong.

In dealing with such the church does not exact more of them than God does. David stepped aside grivously but when righteous was a man after God's own heart. I know of no church, in all Christendom, that offers to poor, suffering, erring humanity greater and grander redemption, recovery, and character building than does our church. In one town in Montana I found a member of our church who is universally regarded as a miracle of grace. He had been reckoned among the vile, had served a term in jail, but is to-day on his feet, a model husband and father, a good citizen. All this came about by his joining our church, and rendering himself to the blessed influence of the gospel. Those outside the church, in that town, have said to me, "There certainly must be something in your Latter Day Saint gospel to do what it did for that man. It is almost incredible. I could hardly believe it unless I had witnessed it."

When I was leaving the town there was talk, in the branch, of making that brother president. I hope it will be carried out. If I were a member of the branch I would vote for him. In his degradation he was not despised as was Levi, the hated publican, yet Jesus called him to high office, and he wrote the beautiful gospel according to Saint Matthew, one of the most precious documents upon earth. What can stay the zeal of a truly converted man? No power of earth or of hell, or both combined.

I confess there is that which needs explanation in connection with the outward lives of many in our ranks. All of us fall short of the ideal the gospel holds up to us, so frail are we. But no outward action can be correctly tested aside from the inward motive and spiritual light. While men look and largely judge from the outward appearance, God looketh upon the heart. If there are other religious bodies that produce more ideal outward lives, it is because of their intellectual advantage rather than superior goodness. Goodness is the real test of character, and the seat of this is in the heart.

In spite of the many faults of the Saints, owing perhaps to what the world would call lack of culture and education, I venture to say, no religious organization in the world produces greater goodness. When I read and hear of the saintly characters and the heroism of some of our early missionaries I cannot help expressing a doubt as to whether we are now producing such characters. It is hard to resist what is in the atmosphere everywhere about us. It is hard to avoid being affected by it in some way. There is among us, as among all other religious bodies, an over-yielding of the rigidness of outward life to the styles and methods of the world and to the commercial and secular spirit of the age, to the neglect of

spiritual culture. While this is greatly to be deplored, yet as we look at other religious organizations we feel we have no reason to change our conclusion as given above.

I am perfectly honest when I say that I believe after three years of the closest observation, that no religious body in modern times has produced a cleaner, purer, and better motived people than the Reorganized Church of Jesus Christ. In this, I say, emphatically the church has been a success and is a success, and the Latter Day Saints, as a people, have been a success and are a success.

But it grieves me to say neither the church nor the people have been the success they should be in producing strength of character, holiness, and refinement, and the finest adaptation to the true affairs and the proper niceties of life. There has not been among the members—and this is most evident—the development of brotherly love, kindness, mercy, consideration, charity, thankfulness, appreciation, meekness, gentleness, patience, radical honesty and truthfulness, and loyalty to conviction, that there should be. When I say loyalty to conviction, I don't mean stubbornness of personal opinion.

Further, I ask, is the church a success in its influence upon others in winning them to the truth of the gospel? Personally, I must say, I cannot answer this question with the bold assurance I did the former! I fear we have not impressed the world about us, our neighbors and our friends, as we should, and that we are not now doing so, even to as great an extent as we should. We must be up and doing, even on the alert, to counteract the injury some who have gone out from us are doing the church to-day.

Influence, we must remember, does not depend solely upon the character. Character does exercise a sure, silent influence, but probably words and actions are the most telling here. The heart conditions may be much better than the example we set. Our Savior's words are searching. Figs do not grow on thistles, and by the fruit we shall know the character. But poor apples—according to the words of a farmer here in Montana—will indicate an apple tree, but will not make that tree very desirable.

Have we borne the fruit in our mingling with others in the everyday life of business and society such as to make the tree desirable and create in others a desire to know our interpretation of the gospel, or, at least, reflect credit and honor upon it? Are our lives the reproof of sin, the producers of conviction and the example of the believer they should be? Do we give confidence to what we profess to believe and draw others to it? Are we succeeding in impressing the world as the Master admonished us to do? We can never expect the gospel to become popular in this age. It is the antithesis to the worldliness of the age. For it to become popular in this

sense, and lose its reproach, would be for it to cease to be the gospel. Nevertheless, it should be our supreme passion to clothe it with honor by our lives, and remove from it the stigma with which false teachers have branded it.

Now let us look for a moment to our Latter Day Saints homes. This, I admit, is a sensitive subject. I feel I would be false to the spirit that prompted me to write this article, were I to omit some reference to the home. Where are our children? Are they following in the latter-day work or are they ashamed of it? Do they evade it when question of social standing is at stake? We confess, with very great alarm, basing our knowledge upon our own observation, that hundreds of them are not what they ought to be. I know cases where they professed ignorance of the church, and signed themselves as belonging to some sectarian denomination. So long as the present stigma rests upon the church, so long will Satan use this sharp weapon in his assaults against the faith living in the hearts of our young people.

It seems to me, Latter Day Saint parents should be the best parents and have the best united homes in all the land. But too often we see even leaders in the church failing to win their own children. I do not mean to say there is ground for censoriousness here, but there is good ground for some deep thinking and earnest praying. May it not be well for our parents in the church to search their hearts as with a lighted candle and ask themselves the question: Are we a success in home influence as home influence? In many of our homes, I am told, there is no family altar, and but little respect for grace at the table. There is no government as to the company kept, places frequented, style of clothing or literature read. At other times there is an over-strictness, such as makes no provision for social life and recreation.

In this way the church is made to appear undesirable and our young people go out from it. Some of our parents have an abnormal desire that their children should be popular. They are willing to compromise with the world to gain this end. They do not regard the children in their local branch, up to the world's standard, therefore they will not allow their children to associate with them.

We thank God for our successes, let us pray him to teach us our failures and help us to apply the remedy.

AUGUSTINE DWYER.

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So many men in the world are going nowhere in particular that when one comes along—even though he be amusing and insignificant—who is really (and passionately) going somewhere, what a stir he communicates to the dull world! We catch sparks of electricity from the very friction of his passage.—David Grayson, in *The Friendly Road*.

## CROSSED LINES

Much has been written of late on the topic of "Education and the church" and the inference seems to be held that the membership largely are opposed to the principle of education. Surely, this cannot be. Why, all around and about us and on every hand we hear from every conceivable type and class a lament for their lack of education above and beyond what they have.

This at least is my opinion and seems to be warranted by my experience. Whether it is probably right or undoubtedly wrong an expression of it may at any rate serve to strengthen the true and weaken the false.

When I was soliciting students for a well-known correspondence school I found among the workers in the great industrial establishments a majority, it seemed to me, who readily acknowledged the value and importance of education, whether technical, commercial, or academic. And whilst only a small percentage could be induced actively to begin courses of instruction it was not that the others were in any sense opposed to the principle involved but rather, if my observation was approximately accurate, because of habits of carelessness and procrastination, or because the pressure of economic conditions, from their point of view, was such as to make it difficult, in some cases, to assume the added cost and, in others, to give the necessary time and strength.

I feel assured that the percentage of active response to the call of education is higher within the membership and appreciation of its value perhaps more extensive.

It is quite true there are the inevitable exceptions to the rule, but it seems to me nevertheless that opposition to education, in these days, is confined to a very meager minority, even in the "Knobs o' Tennessee" (where once there lived a class that had no use "Fer larnin") or even among those who go down into the bowels of the earth for coal; or those who "Sail out into the western sea as the sun goes down," for fish. Certainly I think there can be little or no opposition to the principles of education among the church members.

May I not suggest that the nature of the question—if indeed there be a question—to some extent has been confused by misunderstanding and a failure to comprehend each other's thought.

It is not probable that what appears to some as opposition to the fostering, by the church, of education is after all but an instinctive resistance to what seems, in the vision of some members, a substitution of the rostrum for the pulpit, of the philosopher for the preacher? Here I think is food for thought, because if this indeed is true, then no extensive argument is needed to convince them of the value of edu-

cation and attempts along this line for the most part are in the nature of charging windmills.

The men of discernment within the church no less than the men of foresight without the church have come to realize as never before the paramount importance of education, but is it not possible that some of the ministry, in their laudable zeal and enthusiasm for the cause of education, have contributed in a measure to the crossing of lines of vision by falling into a common error peculiar to the times—the error of unscientific specialization?

The past two decades have been years of strenuous campaigns, smashing drives and stimulated enthusiasms and the inclination in all these has been to extremes. This inclination has made itself felt in business and politics, in education, and religion, and affairs of state until there has appeared a very prevalent tendency to specialize, largely, by exclusion rather than to specialize and exclude. I mean by that there is a tendency to concentrate on a given purpose or doctrine of the hour by excluding other considerations and the fitness of things, whereas one ought more properly to concentrate on a selected subject or activity, or cause, or doctrine by increased intensity and more frequent recurrence of application together with discriminate exclusion of only certain other considerations, and at the same time have due regard for the fitness of things.

This error seems to have had its foundation in the questionable precept, "The end justifies the means," which in fact is neither more nor less than the ugly thing which compassed the undoing of a recent strong empire, that for many years has unscientifically (in the broader sense) specialized in militarism by excluding other finer considerations of national interest. Also it was this same undesirable thing, on the brighter side of the fence, which all but wrought the downfall of altruistic civilization because certain nations for years had unscientifically (in the broader sense) specialized in optimism to the exclusion of other vital considerations of national interest.

This "not-wisely-but-too-well" inclination just as surely will tend to the undoing of any organization that has a diversity of interests.

Now it is possible for a preacher to grow so enthusiastic in the dissemination of educational propaganda that he will come to exclude that interpreting of the gospel, that expounding of the scriptures and that exhorting to spiritual endeavor which, after all, is more intimately associated with his calling. And if he does this, he is falling into the error of unscientific specialization.

This is not to say that the preacher may not properly take live interest and part in educational, social, or other activities which have points of contact with the welfare of his flock any more than to say

that the teacher may not properly take interest and part in other activities which have points of contact with the welfare of those intrusted to his care for a definite purpose. But, upon reflection, it will appear that spiritual culture is the consummation towards which the preacher's efforts should tend.

Whilst it no doubt is correct to say that all true education is spiritual culture yet, in the general notion, there is a finer though less definable spiritual culture which comes only in the communion of saints and the inspired or at least inspirational exhortation of one who is "sent."

Being conscious of the exquisite glory and enlightenment of this finer exaltation, the God-desiring mind no doubt would feel loss if, for instance, the expected sermon on the Lord's Day prove to be instead a lecture or dissertation on a topic more or less distinctively related to the activities of every day. And this even though the speaker be exceedingly brilliant and well qualified to handle his subject, and notwithstanding the very obvious fact that true religion must and will effect one's conduct in all circumstances and on all days.

Now right here perhaps is where the lines of vision would be crossed and the vapors of misunderstanding arise, because an ambiguous expression by the membership of this sense of loss would lead some to suppose they were in opposition to the movement for the extension of education, when as a matter of fact they may have a very lively appreciation of its value.

May I suggest that those set aside to minister to the flocks strive to untangle the crossed lines of vision and discern the true thought of the membership; that they avoid the error of the times referred to above and that the members for their part clearly express themselves and thus brush aside the vapors of misunderstanding.

Finally may I venture thus to express my thought in the matter. By all means let us foster education; by all means let us have a school of preparation, where the men called to the ministry may thoroughly learn the science of the gospel and acquire the art of presenting it gracefully; by all means let us encourage the pursuit of learning, especially among those who show a willingness and a desire to study the books of the church, for such will make the better use of added knowledge. By all means let us do all this but—let us have "church" on Sunday!

When the minister undertakes to preach repentance and to feed the flock with that spiritual food which cometh down from God, he has a goodly task upon him and he can ill afford to assume in addition the work of encouraging and supervising educational activities, except in a strictly subsidiary sense.

It would seem that the time is at hand when we might have a department definitely set aside for this

work. Surely we have enough thoroughly qualified men who might travel according to their gifts and callings, maintaining contact with the membership by a series of lectures and demonstrations and also by personal consultation with parents and students. In this way they could be of great assistance in advising and helping in the selection of studies. There is need for this because we have known some to choose certain branches who had no more natural qualifications for their selected callings than barbers with cold hands. It is dangerous to make of zeal a thing by itself.

We still have faith in the "foolishness of preaching" and a lively hope for the full and complete consummation of "Zion, the perfection of beauty," out of which God will shine, though many may fall away.

N. E. MILLIGAN.

## OF GENERAL INTEREST

### LOVE, NOT REVOLUTION, IS CURE

After an exhaustive study of social conditions in the United States, extending over months and in which more than 100 church leaders collaborated, the Council Churches of Christ of America issued a report of New York City to-day finding that "profound suffering and unrest" exist throughout the civilized world.

The report takes up a variety of subjects, dealing principally, however, with the social and industrial unrest in the working classes, and deplors the tendencies to violence but concludes with the significant warning that if conditions are not bettered then the people themselves with indignation and bitterness will take their destiny and that of the world into their own hands.

"The Church," says the report, "finds itself in the midst of profound unrest and suffering. The entire social fabric of some of the most advanced nations is in chaos and their people menaced by starvation, while other powerful nations, of which the United States is one, have experienced loss of life, material and capital in the great war, and serious industrial disorganization and unemployment. It is, moreover, a world suffering from overstrain, agitated by conflicting programs of reorganization.

"Surely this hour which puts supreme obligations upon every social institution is one which calls to the church to give its utmost both of the ministries of personal religion and of unselfish public and social service.

"In some respects the most urgent question before the world at the present time is the method of social reconstruction; shall it be by constitutional and peaceable methods or by class struggle and violence?"

"The supreme teachings of Christ are of love and brotherhood. These express themselves in a democracy in the cooperation of every citizen for the good of each and all. The doctrine of the class conscious struggle is opposed to this ideal. It is reversion of earlier forms of competitive struggle. The dictatorship of the proletariat in practice is now absolutism in the hands of a few men, and is as abhorrent as any other dictatorship. The hope of the world is in the cooperation of individuals and classes in the brotherhood of a Christian society.

#### TENDENCIES TO VIOLENCE

"Class consciousness and the use of violence are not confined to revolutionary groups. The possession of health and education tends to the formation of classes and industrial ownership and management by a class conscious ruling group. We observe also with regret and deep concern numerous resorts to mob action in which returned soldiers and workmen have sometimes participated, frequently without police restraint; the continuing incitement to riot by certain public officials and periodicals, especially the partisan press, with its misrepresentation and inflaming spirit, and the unfortunate and dangerous tendency of many State and municipal officers to deny fair hearings to radical offenders, and to use unnecessary and provocative brutality during strikes.

#### LABOR'S SHARE IN MANAGEMENT

"A deep cause of unrest in industry is the denial to labor of a share in the industrial management. Controversies over wages and hours never go to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of a nation and as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much consideration as employers and their rights must be equally safeguarded.

#### INDUSTRY AND SERVICE

"The Christian and modern conception of industry makes it a public service. The parties of interest are not only labor and capital, but also the community, whose interest transcends that of either labor or capital. The State, as the governmental agency of the community, with the cooperation of all involved, should attempt to secure to the worker an income sufficient to maintain his family at a standard of living which the community can approve. This living wage should be made the first charge upon industry before dividends are considered. As to excess profits, after a just wage and fair salaries, interest upon capital and sinking funds have been provided, we commend the spirit and the conclusion of the

twenty British Quaker employers in awarding the larger part of the excess profit to the community, to be devoted voluntarily to public use or returned by taxation.

"Unemployment is one of the tragedies of the present industrial order, which the war has demonstrated can be controlled, or at least effectively reduced, by the government and cooperative voluntary agencies.

#### DEMOCRATIC RIGHTS OF WOMEN

"The importance of the democratic rights of women is not as yet comprehended by public opinion. Their freedom, their right to political and economic equality with men are fundamental to democracy and to the safety of the future. The church stands also for adequate safeguards to industrial living for a living wage, the eight-hour day as a maximum requirement, prohibition of night work, equal pay for equal work, and other standard requirements of industry.

#### A NEW SOCIAL MORALITY

"The church has also certain manifest functions and duties in the cooperative effort which is being organized for the public health service for sex morality and the control of venereal diseases. Its most important function is the instruction of children and young people in the spiritual ideals of love and the relations of the sexes; the training of the young men to be good husbands and fathers as well as young women to be good wives and mothers; personal watchfulness by pastors, teachers, and leaders of clubs over young people, especially over those who manifest tendencies to indiscretion, *educational assistance to parents in the training of their children.*

#### SUBSTITUTES FOR THE SALOON

Following the discussion of such questions as "Paying for the war," "Justice to the Negro," "Housing," "Menacing social facts," "Americanization," and "A new social morality," the statement deals with "Substitutes for the saloon" as follows:

"Prohibition has now become a part of our basic law. That it should fail of enforcement through apathy or in consequence of the influence of special interests, is inconceivable in a democratic country. Whatever vigilance is necessary to make the law effective will surely not be lacking.

"The passing of the saloon, which, with all its pernicious influences, was yet a social center to a multitude of men, creates a new obligation to replace it with wholesome equivalents. Community centers, the church as a social center, fraternal orders and private clubs, public recreation, education in the leisure time, all these should be developed rapidly and with great power and attractiveness.

#### THE CHURCH IN THE SOCIAL MOVEMENT

The concluding section on "The church in the social movement," deals in detail with the part the church is to play in bringing about the needed reforms indicated in the earlier part of the document. The recognition of the church as a new social force is called for, as the fact is pointed out there are "in the United States 135,000 ministers, priests, and rabbis in charge of congregations who minister to 42,000,000 actual communicants. In the Protestant churches there are 115,000 ministers in charge of congregations, 28,000,000 communicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies such as hospitals and child-caring foundations."

#### CONCLUSION

The conclusion of the statement follows:

"It must not be forgotten that in social reconstruction we are dealing with matters that vitally effect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political, and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually. People who are born with unusual ability, of whatever kind, or who receive special advantages, are given them for unselfish service. Large holdings of property can be justified only by devotion to the common good. We are entering upon an era in which the absorbing concern of the world will be for the social justice and the greatest well-being of the greatest number. This will animate the religious spirit of the future—a spirit which has found its supreme expression and example in Jesus Christ.—*Omaha Bee*, October 10, 1919.

#### SUMMER COURSE AMONG THE CLIFF DWELLERS

Professor Byron Cummings, Dean of the College of Letters, Arts, and Sciences and Director of the State Museum, University of Arizona (Tucson), left Flagstaff July 1, with a large party of students on what is believed to be the first field course in American archæology ever undertaken by a western university. The class visited the prehistoric cliff ruins of Sagie and Nitsie Canyons in northern Arizona, studied old pueblo groups on the mesas and in the

numerous canyons of the region, and excavated an ancient pueblo known as the "Red House," near Navaho Mountain. The academic work consisted of mapping sections of the country, drawing plans of pueblos, studying excavations and identifying and classifying the materials uncovered. Each student will submit a report of some particular phase of the summer's work; collegiate credit for the course will vary from two to six university units, in proportion to the amount of work completed by each individual.

The summer course continued six weeks and upon its conclusion the party made side trips from the main camp to the top of Navaho Mountain, to the famous Rainbow National Bridge, to Sagie Canyon, Kayenta, and Monument Valley. Many of the students also visited Oraibi and other Hopi villages to see the Snake Dance and corn festivals.

In view of the increased interest in archæology among students of the university and even citizens from distant parts of the State, Professor Cummings expects to repeat this summer's course next year. At that time an effort will be made to accommodate a limited number of non resident students interested in Southwestern archæology. During the past two years Dean Cummings' classes in anthropology have taxed the capacity of the museum lecture halls, and there is already a movement on foot to build a larger museum at the State institution.—Editorial in *Art and Archaeology*, October, 1919.

#### PERIL IN "RACE SUICIDE"

Within the last half century it has become known that the birth rate could be kept down by artificial means, and, as in the ancient allegory, woman once more has eaten forbidden fruit from the tree of knowledge. But this time, also, it was the fruit of death.

In short, what is called "race suicide" has begun. At first this practice was confined to the upper classes, but now it seems to be spreading gradually throughout the whole community in every western nation and in one of them—France—it is in full operation with the result that the death rate exceeds the birth rate, which continues to fall.

It is not right and it was never so intended that civilized women should be a mere breeding machine. But I believe if she is able to do so without injury to her health and in advance of other special circumstances, a married woman, in the course of her life, should enrich the world by four or five children.

The average in the classes mentioned is now only two and one third, although among miners it is slightly higher.

Great Britain would be a more comfortable place in which to live were the population about four

million. But what would happen to them in the event of war?

The indications are that in the homeland the population will continue to decrease while in the dominions overseas, without the aid of immigration, it will not at the present rate increase greatly, at least from accretion of British stock.

With the exception of Russia and perhaps Germany, the prospects also are disquieting throughout the Western world, while in America there is anxiety at least as far as the original stock is concerned.—*Kansas City Star*, quoting Sir Rider Haggard, October 21, 1919.

## THE TIMES, THE CHURCH, THE "HERALD," AND THE WORLD

(Continued from page 1053)

### HOW ABOUT YOUR BROTHER? HOW ABOUT YOUR NEIGHBOR?

Is their poverty, or is their lack of appreciation to stand between them and the message your soul delights to hear? Are you interested in these to the amount of the price of the *HERALD* or some other good church publication? Can you afford to spend a small portion of your time or resources or both in placing the literature of the church in other hands? Do you care about spreading the "glad tidings of great joy" to all peoples?

COME NOW, if you are, here is your one best opportunity. Locate some who have strayed away from the fold and inform us of their whereabouts and put us in a way to send them matter that may cause the gospel fires to burn anew in their lives.

Again: Do you not know some one to whom you can afford to send one or more of our publications?

IS A MAN'S SOUL WORTH RISKING A FEW DOLLARS TO SAVE? If you can't find the man, send us the money and we will find the man and make the money do double service. Of course *our* publishing interests must have *our* support; it is *our* doing and *our* giving that will win the day. *Are YOU with US?*

### ATTENTION, PRIESTHOOD

*You men of God everywhere;* in the field, in the office, in the branches; *are you ready to work with us in this publicity campaign?* Do you care about multiplying the effectiveness of your labors an hundred or a thousand times? Is it of any consequence to you whether you have an audience of ten or a hundred, or of tens of thousands? If you are you will answer the call that we are sending you by personal letter in a short time.

### WATCH THE HERALD FOR ANNOUNCEMENTS

Don't let us miss you; we need you, you need us; the whole world needs our combined efforts. We

must make good. Come now, time is short; demands are many; laborers are few; but such as there are we hope will set themselves diligently at the task of developing the work intrusted to us.

Yours for the work's sake, and in behalf of the Herald Publishing House,

J. A. KOEHLER,  
*Business Manager.*

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5620 California St., Omaha, Nebr.

### "Liberate the Forces of Good"

We Omaha Saints were favored this week by the ministry among us, of two prominent church officials. Apostle Gillen delivered one of his forceful sermons in the morning, and President Frederick M. Smith paralleled the effort in the evening. These brethren left decided joy in their wake, and the encouragement and spiritual vision they gave, will be of influence and power among us for many days.

Among the many splendid thoughts expressed, one which impressed itself strongly was the plea to line ourselves up with the positive forces of good, to "liberate the forces of encouragement and spiritual life" which are all about us if we will but recognize and utilize them. There is so much to be done, before we can understand at all clearly the meanings of life. We are but gropers, all of us; some have found peace along with their groping—have found that Source of all strength and life, and are thus feeling that their feet are upon the royal pathway. From them we do well to accept the torch of spiritual light, and attempt to ascertain our immediate position, our goal, and the path which must be traversed between.

"Let us liberate the powers of good which are among us." Can we have a greater or more blessed mission? Faultfinding cannot do that; destructive criticism cannot do that. Discouragement follows in the wake of harsh rebuke, if not, indeed, positive rebellion. With our children it is much better to show the light and the right, than to chastise for wrong and stumbling. Poor strugglers, how else can they pass through life, except as we all do, stumbling, and getting up again, mistaking and correcting, displeasing and craving pardon? But, with all the correcting, the pardoning, and the guiding that is ours to do with these young unfolding lives about us, shall we not try to keep our great love in the foreground? Is it not the most beautiful and wonderful thing in life, anyway, and does it not deserve the center of the picture? If we but love enough, it will be impossible to judge harshly, impossible to dishearten where we should build up and strengthen.

Brother Elbert, in a recent sermon to us, reminded us of the great power of God, which enables him, through his great wisdom and his great yearning for the good of man, to put into operation those stimuli which will touch people's hearts, and turn them unto him. The task of "winning the world for Christ" often seems such a big job to us that we stagger under the very thought of it, and the great burden and responsibility well-nigh weigh us to the earth. In our worry, however, we forget that the task is dearer to the heart of the Father than it can possibly be to ours, and He will find ways and means for its accomplishment. He touched a multitude on the day of Pentecost and he can bring to the church, through the ministry of ever so humble instruments—howbeit they are consecrated and valiant—those great in-

telleets and influential personalities which will plead our cause with victory before the world.

If we all could realize the wonderful power contained in thought, and the possibilities which lie in right thinking, none of us would be content to go jogging along without following some definite and conscious line of constructive thinking. Whenever we give expression to an unlovely thought, to an ugly mood, to a harmful suspicion, or a hasty judgment, we are adding to the sum total of evil in the world—increasing the mass of handicaps with which mortals struggle, and hamper, not only others in their race, but materially retard ourselves in our progress towards Eternal Light. On the other hand, every time we give expression to a loving thought, to thoughts of peace and harmony, of trust in God, and confidence in our fellow men—every time we center our thoughts upon good, upon the things of the Spirit, by just so much are we bringing ourselves nearer to a complete understanding of the Divine Love which governs the universe. How can we seek to understand that which is transcendently lovely and loving, when we harbor unlovely thoughts, resentment, or “ruffled” feelings?

Let us set free the great power for good which is within us. Let us try never to discourage others, nor be discouraged ourselves. Discouragement opens the door to the spirits of “don’t care,” “no use trying,” “nobody cares, anyway,” which spirits will be our undoing. Hope and confidence, and above all, *love*, are the magic keys which unlock closed doors, untangle seemingly hopeless difficulties, and bring us to the feet of the blessed Elder Brother, who trod the path before us, in order to smooth away its roughness for us.

We are thankful for the good which comes to us, when precious seeds of immortal truth are dropped upon our common table. We are grateful for the rains and the sunshine, both of which are meant for the nurturing of the noble seed, and we are grateful that opportunity is given every one to assist in the harvesting of that which God has planted in these latter days. Let us not be found inefficient or unwilling. If we make mistakes, let them be those due to human limitations, rather than those of indifference or lukewarmness, a condition which caused even the Master to despair. Energy, even if formerly misused, can be turned to God’s glory; slothfulness, never.

AUDENTIA ANDERSON.

### Are Our Brothers Interested, Too?

[We are glad to give our readers the following little contribution from a brother, who, for obvious reasons, wishes his name withheld. Because of the little lesson which may be drawn from his experiences we feel sure the article will be of influence for good.—A. A.]

From my experiences and observations, I believe the most vital error made in training children is in not keeping their confidence. After you lose a child’s confidence, you have also, in most cases, lost his respect for you. He may still obey, but respect is gone.

I once knew a father of boys. I worked for him, several years. He was quick-tempered, and very worldly. He expected and demanded instant obedience, and would never reason with his boys. He doubted their veracity, never permitting them to explain, or defend themselves when taken to task. Thus he lost their respect and confidence at the very time when they had most need of his counsel. In dealing with outsiders he was known to be a man whose honor and integrity was never questioned, but because of his injustice, his own children found he was not to be relied upon. He was not consistent in his demands. While using profane language himself, sometimes bordering upon the obscene, he still ex-

pected his children to be modest, virtuous, and self-controlled.

Another error often made (and I have met Latter Day Saints who have made this mistake) is in failing to explain to children the vital facts of life, of sex relation, and the pitfalls which are especially open to the feet of youth. Parents leave their sons and daughters to the mercy of their associates, to older playmates, or to evil minded servants. This is most fatal to spiritual life, and no parent who wishes to fulfill his divinely appointed duties, should be guilty of neglect in these important matters.

From a father who has been a neglected son.

### Wide Awake

Reading your query, “Have your eyes been shut,” prompts me to tell you what we of the Central Michigan Auxiliary did with those questions you submitted. We held our annual meeting in connection with our district conference, at Whittemore, Michigan, September 27, 28. One Sunday, at 7 a. m., while the priesthood was in session in the church, and the young people’s prayer meeting in the hall, the Woman’s Auxiliary went to a private house, where, by previous arrangement, a number of the sisters had come prepared to discuss some of those important questions.

The discussion was led by the question: “What, in your experience, is the most common error made by mothers in caring for their children?” The general discussion was very lively, and a most spiritual meeting was the result.

At eleven o’clock, the conference having granted us the hour, five of the brethren gave talks on others of those questions touching upon the work of the Auxiliary. These talks were led by the question: “Are the majority of mothers capable of properly caring for the bodies, minds, and souls of their offspring?” When those brethren were through with their spirited talks, if there were any present whose eyes had been shut, truly they must have been opened. None of these talks was reported for publication, yet with that audience of nearly four hundred, we feel much good was done, and valuable interest stimulated in the words of our Auxiliary.

McIVOR, MICHIGAN.

MRS. E. L. PRINGLE.

### The Child Is Not a Possession

Many parents fail to realize that the child born to them is not a possession, is not a thing to mold according to their own desires, their own personal ambitions, or their own social aspirations. We must rid ourselves from the very start of this sense of ownership and begin from the cradle to look upon the child as an individual being, whose sacred right it is to unfold his own self with the help, care, nurture and love due him.

What definite means can the home adopt for the best development of the child in the first six years of his life? First, with regard to the things which surround the child—furniture, pictures, books, toys, clothes, and ornaments. In how far may these lend themselves to his development?

In the room in which the child spends most of his time indoors, the furniture ought to be plain enough so that he can do no great harm in playing freely about. A small kindergarten chair and table to work on are almost indispensable in the child’s room. Kindergarten materials can be obtained from Milton Bradley Co., Springfield, Massachusetts, or E. Steiger & Co., 49 Murray Street, New York. Both companies send free catalogues upon request. A good blackboard should be hung securely on the wall, for from the hour

he can toddle, the child will delight in chalk markings, and these even then will have value because of the muscle development afforded the arm and hand.

The pictures on the wall in the child's room ought to be distinctly for him, and hung low enough so that he may take them down and handle them whenever he chooses. Every child likes color and delights in the "story picture," the picture which has a story connected with it.

The child may be taught to discriminate between his own things and those belonging to others by being allowed to visit the family living room where mother's and father's books and their pictures and furniture are used with care and caution. In this way it will also be possible to lead him gradually into an appreciation of the adult's standard of art in pictures, music and literature.

The value of good music in the home cannot be overestimated. Fortunate the child whose ear is accustomed from the cradle to beautiful sound and melody. And yet even more fortunate the child who is accustomed to hearing the singing voice of those about him. Children love to hear songs, children's songs, big people's songs, and folk songs. They love to hear the songs of long ago when mother was a child, and the lullaby grandmother used to sing. The child loves especially a bed-time song, sung at the crib before the final "good-night."

As to books, there are the standard ones, the Mother Goose Nursery Rhymes, the simple animal story books, and the fairy tales in simple form. A helpful list of modern books, picture and story books, has been carefully reviewed and listed by the Federation for Child Study and may be had upon application to the secretary, Mrs. Thomas Seltzer, 219 West 100th Street, New York City, for 30 cents. The Bureau of Education also has suitable lists of children's books.

Story-telling is a great art, and the mother or father who has this gift can give their children unbounded joy and fill them with fond memories of the story-hour that will never be forgotten.

As for moral influences in the home, it is the words the child hears us speak, the things he sees us do which will have the greatest effect on his nature, such as respectful care and tender affection toward the grandmother, the grandfather, the aunt, the uncle; our attitude toward those in our employ, etc. Family festivals will make ever glorious impressions on the child's mind.

The spirit of charity should permeate the home. The little child is too young to know how to help the less fortunate, but he will imbibe the home spirit and with his growing understanding adopt the ideals by which he is surrounded.

Above all other influences the most telling is that which the parents create by means of their relationship to each other. If peace reigns supreme and father and mother live as one having a deep, true, earnest affection for each other, facing together the joys and sorrows, and supplementing each other's strength at every turn, there is no greater legacy parents can leave their children than the influence and memory of such a home.—Mrs. Bertha Goodkind.

### *Some More Michigan Activities*

Sister Emma Volz, of Minden City, Michigan, in sending in a report of the Auxiliary work done at their late district convention says:

"I know that this department of God's work has an important niche to fill in the redemption of Zion. I had always loved this much-needed work, but never saw its breadth and depth as it dawned upon me when reading our auxiliary Year Book for the first time. I was thrilled with the spirit

of inspiration, and realized as never before that the pioneer workers among our women, as well as those who have taken a leading part in re-forming and planning the work in the late past, were moved upon by the Spirit of God. I felt thankful that there were those among our number who could be so used.

"We can see that this work is moving, step by step, forward, and we realize that the possibilities for service in the Master's cause, are not yet all discovered. They will gradually be unfolded to the minds of those who are humble and faithful in the discharge of known duty and willing to move onward and upward. The fields of knowledge are truly broad and inviting.

I have greatly enjoyed the editorials and articles in our church papers, and wish continued and increased success to all engaged in writing for the papers in the interest of this work."

#### REPORT OF WOMAN'S AUXILIARY OF EASTERN MICHIGAN DISTRICT

Annual meeting was held at Crosswell, Michigan, October 4, in connection with the district conference. Mrs. E. Plato Whitford, district organizer, presided. Mrs. Gilbert Booth, of McGregor, was elected secretary. Mrs. R. Brown of Port Huron, treasurer, and Miss Emma Volz, correspondent. Mrs. Whitford announced her resignation as organizer, to take effect after next general convention, her time being demanded for other lines of church duties. By vote, Mrs. Oscar Ingel, 810 Tenth Street, Port Huron, was recommended as her successor.

After the business session a short heart-to-heart talk was given by Sister Pringle, organizer of Central Michigan District. She emphasized the great need of women's work in connection with the redemption of Zion, and the fact that, without the assistance of the women, it could never be fully carried out. "Woman's important work in this department, lies in the home," she said, "with the family, and in the community. She can also assist the branch much in financial work, relieving the brethren, that they may give more time for other lines of church work. The priesthood can assist materially in helping the women perform their work in this department Brother Joseph Smith assisted in the first women's organization in the church."

We cannot hope to convey the personal touch and influence which was with the sister in her speech, that rendered it so impressive. We are thankful to report that the interest in the Woman's Auxiliary is slowly growing in the district, and we hope and pray for continued success,

Your sister in Christ,

EMMA VOLZ.

### *Resolutions Adopted at the Indiana State Convention of the Farmer's Union*

Whereas, In 1918 the farmers were appealed to in the name of patriotism to do their utmost to increase the production of food, that the war might be speedily won—

And again in 1919 they were appealed to, to produce a still greater supply of food, that the world might not starve—

They responded to these appeals nobly—

Adding hours of labor to hours that were already too long—

With the women and children working side by side with them, toiling long hours, often at work too heavy for their strength—

And any class of people working until work becomes a drudgery—

Denying themselves time for recreation and self-improvement, and a day for a Sabbath—

Will soon become inferior to other peoples around them—  
And whereas we know the need for leisure that we may  
secure the better things of life—

Therefore, be it resolved—That we favor a one fourth  
decrease in the acreage to be planted in 1920.

Furthermore, be it resolved—That always and under all  
circumstances we will discourage the idea of women working  
in the fields, as the peasant women of Europe are compelled  
to work.

## LETTER DEPARTMENT

### President Smith Visits the Omahas

The Walthill conference (of the Northeastern Nebraska District) was held recently on the Omaha reservation. A large attendance greeted the missionaries, part of them the Indian Saints. The writer continued the meetings one week, driving each day over the hills among the Omahas and Winnebagoes, visiting and talking the gospel to them. Two meetings were arranged for. Friday and Saturday nights among the Indians, the one on the south end of the reservation and the other at the north end.

Having received a letter from President F. M. Smith regarding important work he wished to do for them due to his recent trip to Washington, we wired him of the meetings, and he came up. His message was well received. He made many friends to our cause. The Indians responded with the usual "Aho! Aho!" They did it very enthusiastically, too. They feel that they need a friend who can and will help them at the present time. Brethren E. E. Long and Jay Leeka were with us and enjoyed the meetings very much, as they may say later, in the church papers.

During Saturday night the meeting lasted all night, and at intervals they pray, after a number of songs. They would call on one of us to pray and speak. President Smith spoke two or three times and so did some of the other brethren. We will have more to say of this later.

Your coworker,  
HUBERT CASE.

### Dedication at Colorado Springs

The Saints living in Colorado Springs, Colorado, wish every member of the church, especially those who have occasion to pass through our city, to know that we have a little chapel dedicated to the worship of God. It is located at 513 North Prospect Street.

Sunday, October 13, was a day enjoyed by every local member. At 10.45, after a few well-chosen words in prayer by our aged Brother W. T. Bozarth, Brother Elbert A. Smith gave us a real feast. In his mild but forceful way he showed how much more desirable even one truly dedicated life would be than any building we might erect.

Following this was an exposition of the Christ, and so visible was the picture it seemed as though it had been our first glimpse of our divine Savior. All who beheld must surely bow down in adoration to such a character.

The dedicatory prayer by Brother Elbert A. Clark was an impassioned appeal to the Saints, that they be able to sense the bigness of our gospel, without narrow prejudicial interpretations, and that our eyes might be opened to see how many avenues God uses to try to bring his creatures into a nearness with himself.

There was a brief history of the branch, by the branch

clerk. Brother Smith again addressed us in the evening, with a sermon instructive and uplifting.

MRS. E. E. CONWAY,  
Branch Clerk.

### Cultivate the Gift of Music

#### ANNOUNCING A PRIZE CONTEST

The Independence Stake Religio is making extensive preparations to entertain the young people of the church who will attend General Conference next April and also to establish more firmly than ever before the necessity of other districts and branches taking advance steps to look after the interests of their young people. Programs are now being prepared to accomplish this purpose.

Attention is now called to music writers.

The Independence Stake Religio will give for the best original musical composition in one of the following forms:

- A. Vocal solo and piano accompaniment.
- B. Piano solo.
- C. Full Orchestra selection.
- D. Violin solo with piano accompaniment,

the choice of the following prizes:

- Inspired Translation of the Bible.
- Doctrine and Covenants.
- Book of Mormon.
- First Volume of Church History,

to be the best binding flexible morocco cover.

Compositions must be in by February 1, 1920. Judges: Albert N. Hoxie, Arthur H. Mills, Audentia Anderson, Paul N. Craig, and Robert T. Cooper.

The winning compositions will be performed at some suitable occasion during General Conference by either the authors if present or as directed by the judges. The four prize-winning compositions are to become the property of the Religio, the titles of which are to be named by the judges and dedicated to the Religio.

We sincerely trust that a hearty response will be made by all music writers. We want to circulate copies of the winning numbers throughout every local in the church so that all may know that the Religio is on the "Onward and Upward" march.

For additional information address John M. Lloyd, 619 North River Boulevard, Independence, Missouri, president of the stake.

### Toronto Conference

The Toronto District conference convened in Toronto, October 10 to 12. It was a success in every way. The attendance was much larger than anticipated. All parts of the district were represented. Quite a number of people were present from the Owen Sound District, also from the Western New York District.

The general good will was contagious. The discussion on questions before the conference was amicable and respectful although the widest latitude of expression was granted speakers on the floor. Legislation having far-reaching consequences was passed with almost unanimous assent.

The conference was called to order at ten o'clock on Friday. After preliminary organization the Religio department was allotted the remainder of the morning hour for business, and the Sunday school department occupied the afternoon session. The evening session was devoted to a combined program under supervision of Religio and Sunday school. J. T. Thompson gave an address on "Teaching;"

G. E. Harrington conducted a round table on "Coordination"; and T. W. Williams gave an address on "Recreation." The district choir rendered several numbers which elicited universal praise. Some time prior to the conference the Toronto branch chorister, Brother Samuel Clark, generously asked the district chorister to take the lead of the choir in order to practice for conference. Brother Thomas Seaton, the district chorister, has demonstrated his ability and fitness for the position. The execution and technique was of an exceptionally high order. Some of the girls in the Sunday school classes displayed exceptional talent.

The three sessions on Saturday were given over to conference business. The last session continued until eleven o'clock p. m. The important legislation embraced the following:

District secretary to notify every official of the district of his election; district president to see that each officer so elected discharge the duties of his office; in case of failure or refusal he was directed to call for the resignation of said official. The right to fill vacancies thus incurred to inure with the district president. Provision was made for two vice presidents. G. E. Harrington was elected president; James Wilson first vice president and Fred Long second vice president. J. T. Thompson of Hamilton was selected as superintendent of the Sunday school department and Floralice Miller as president of the Religio department.

A permanent budget system was inaugurated and a permanent budget committee elected. This was a marked departure from past procedure and elicited spirited discussion. The budget committee canvassed the needs of each official of the district and recommended the amount and character of expenditures. Herewith the salient points:

- (a) The adoption of the budget system.
- (b) Election of a permanent budget committee to pass upon the expenditures of all district officials as well as that of the district.
- (c) District officials debarred from expending money in excess of the budget adopted by the conference except by the consent of a majority of the budget committee.
- (d) No funds to be expended by district officials not provided for in the budget.
- (e) A per capita collection to be taken up by the various branches to cover the amount of the budget.

The budget committee made the following recommendations:

For district president \$490, as follows: Traveling expenses, \$200; personal expenses, \$200; typewriter, \$75; letter file and stationery, \$15.

For district secretary \$73.50 as follows: Records, \$5; stationery, \$2.50; postage, \$3; blanks, \$3; personal, \$25; typewriter, \$35.

For district chorister \$10.

For gospel literature board \$50.

An excellent prayer meeting Sunday morning. At eleven a. m. the district officers were in charge. A. F. McLean occupied most of the time and gave a very lucid and illuminating address on church finances. Elder Harrington followed with a general statement as to the function and work of the district and its officers. At 3 p. m. J. T. Thompson gave a very fine sermon on the theme, "God is love." In the evening T. W. Williams spoke on the "Law of Christ." One critic commenting on the two efforts said the afternoon sermon was an appeal to the heart—the evening sermon an appeal to the head. However, heart and head were pretty well combined throughout the entire conference.

Brother Lockyear's Sunday school class conducted a lunch counter throughout the conference and netted \$92 to swell the Christmas offering. The collections throughout the con-

ference were large, totaling \$160. The Sunday morning oblation was \$28.47.

On Monday morning the Toronto Saints generously donated their cars, and a sightseeing trip was made around town for the benefit of visiting Saints. In the afternoon the young people inaugurated a "ramble." About a hundred took advantage of this and walked until all were ready to take a car for the return trip to the church, where a generous supper was provided. Thus ended one of the very best conferences ever held in the Toronto District.

Sincerely,

T. W. WILLIAMS.

TORONTO, ONTARIO, 42 Castlefield Avenue.

### Reasons Why I Am for Graceland College

First: That at no educational institution in the world is Bible doctrine taught so correctly as at Graceland.

Second: That for spiritual development it cannot be excelled. Some years ago my work brought me in contact with colleges and universities of two different States, and to me, it seemed that their religious efforts seemed too much like a farce and mockery.

A young lady, a cousin of mine, who had graduated from one of the largest and best State universities said to me years ago, "I surely wouldn't want my sister next year to spend the first year of her schooling career at this university for it would be bound to be her ruin." These two ladies were two of about four children in this family, who, thanks to a liberal and farsighted father were graduating from high school and each in their turn were permitted to graduate from State universities or colleges. This young lady saw the undermining moral influences at work in the university life.

If fathers and mothers who are not members of our church realize Graceland's advantage in these respects, and send their children to our college, we surely ought to be equally loyal ourselves.

Third: It ranks well as an educator. I am only a high school graduate myself, with an additional eight months at a Bible school, but if I were to live life over again, I would add on at least four more years of schooling. Many children stop school when they get through the eighth grade; they start to work, and almost invariably it means small wages for a lifetime, with the majority.

Statistics show that the best educated men and women have captured the highest salaried positions, and have gained the most prominence in the world. With the majority, the schooling acquired in youth is the bulk of the education used in a lifetime.

Most of us, I hope, appreciate the hard, earnest, faithful efforts of Frederick M. Smith, the president of our church, in acquiring an education. I hope he is the best educated man in the church; and I will go further. I wish he could receive the distinction of being the best educated person in this whole world.

We would all love to see him the most spiritual man in the world, and if we all offer many a prayer for him, that will help wonderfully towards such a result.

If we had reason to feel proud of Graceland College in the past, we can gratify ourselves all the more now with a president who is not only well educated himself, but whose work with the government on educational matters have peculiarly fitted him for his present duties.

Fourth: I am for Graceland because I am positive that the Lord is pleased with the results of the college as a whole. Never did I feel God's spirit more forcibly than a few years ago at the General Conference at Independence, when Apostle

Wight and Elder John Garver advanced arguments in behalf of Graceland College.

Many a father and mother have said, "I'd give everything in the world to save my boy or girl." With proper educational and spiritual advantages they will not need any saving. They will nearly all make good and you will be proud of them.

H. L. RUSHFELT.

PORT HURON, MICHIGAN, October 8, 1919.

*Editors Herald:* There will be some who will be glad to read some news from dear old Michigan, especially Eastern Michigan District. We have just had our first annual conference as we have always had semiannual heretofore. It surely was a large gathering held at Croswell. The branch there secured the opera house, a fine large hall. A good crowd gathered for prayer meeting Saturday morning before business session. We were driven from the hall by a terrible noise caused by men repairing the roof. We repaired to another place but were deprived of a spiritual feast, for by the time we became settled again it was time to start the business session. All went along fairly well. We had a good prayer meeting Sunday morning. Four or five gifts of the Spirit were given. Some in the way of rebuke and others for encouragement. One of the important things said was that there were some withholding their tithing but were told to keep it if they wished although it would be the means of eating their soul like a canker, and in the day of judgment they would be found wanting.

Elder O. J. Hawn, an Eastern Michigan product, recently appointed to Ohio, was the speaker Sunday afternoon. The hall could not begin to hold the crowd. He was wonderfully blessed with a powerful message from God. Our quorum was in session at that time but we heard of it. Some of the men of our quorum were ordained elders, one at the conference, so we are made to realize God is marshaling his army for the rescue of his truth.

We moved here from dear old Cash Branch not knowing what the outcome would be but we have been wonderfully blessed by coming here. We had a missionary experience last winter and were blessed in our efforts. We had two or three places of appointments in the city where we called at private homes and talked to outsiders. We felt some seed had been sown that will eventually bear fruit. Port Huron Branch is growing as we have ten or eleven elders, also a number of priests, teachers and deacons, there being seven or eight of each. We have recently opened a little mission in North End which bids fair. We felt loath to leave dear old Cash Branch where we first heard and obeyed the gospel and spent our boyhood days which were very enjoyable ones. Those bygone days were not all sunshine. While there we seemingly had our hardest trials passing through deep troubled waters and were made to realize the expression of Paul, that he had been in perils of wild beasts, in perils of false brethren and in perils of the sea, he being shipwrecked. I passed through like experiences, which almost shipwrecked my faith and confidence in some but never did I lose faith in God and his work for I had fully learned the law of the Lord is perfect and if there is any flaw in the church, my dear brothers and sisters, it is the wrong administration of it. Paul said, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as I also am known."

The church is undergoing a test and it is affecting you and me individually. Shall we stand the test or will we be

weighed in the balances and be found wanting? Big men are falling who were once considered strong, stalwarts of this work. This is only an evidence of the nearness of the end. This is not all for many things will transpire in the next few years that will try our faith. Every man's work, no matter of what sort, will be tried. If it be wood or stubble it will burn. That is to say, if there is anything in our lives that is not the pure love of God, it will have to go. We are told no one can assist in this work unless he is humble and full of love. It would be well to read the 13th chapter of First Corinthians, only say love instead of charity. While we are passing through the trials of life, may our hope of eternal life grow brighter and brighter that there may not be a shadow of doubt or fear in our hearts and that we shall be able to say, "I know my Redeemer lives and I know by the evidence God has given me that if I am faithful when the archangel shall sound the trumpet that time shall be no more and the dead in Christ shall rise, that I shall accept my place in the kingdom of our God."

What a joy it will be when we will stand side by side with that blood-washed throng who have come up through many tribulations and have washed their robes in the blood of the Lamb. From the supreme heights of those celestial hills we shall be permitted to look back over the valley where our feet once bled. Then in the clearer light of divine interpretation, see that the rocks of human extremity which once seemed so barren, cold and cruel, were the spots where God stood closer than at other times. The soul from thence took on immortal fatness while fed on manna fresh from heaven. Those times and places will then challenge higher glimpses and we can scan the map of our mundane pilgrimage. I believe that whenever the eye shall fall upon those Gethsemanes we shall dwell more lovingly and praise our God more fervently. Each day and year brings its new experiences. Shall we abide the hour or shall we yield and fall by the wayside? Nay, verily nay, let us keep the old camp fire blazing in our soul. This can only be done by constant, earnest praying (don't say your prayers) but pray a prayer which will unlock heaven's door everytime and bring down each day the blessings of God. This makes me realize more fully the scriptural injunction, to pray without ceasing, for yourself, the church and the men of God whom he has chosen to lead latter-day Israel in the land of promise.

May God abundantly bless all. I hope to prove true to the end so whether in this life or beyond the tomb I can come forth singing this grand coronation hymn, "All hail the power of Jesus name let angels prostrate fall, bring forth the royal diadem and crown him Lord of all."

I am your brother and colaborer in the one true church of Christ.

FRED W. CADOW.

WELLSVILLE, NEW YORK, October 15, 1919.

*Editors Herald:* To-night I thought I would spend a little time in writing a few lines to your valuable paper, and send in renewal of subscription again.

I have been a reader of the HERALD two years and feel well blessed with it. As we do not have church privileges, I would be lost without this splendid paper, because it always comes to us full of spiritual good, and we look forth to it each week, that we may have the true word of God, even if it does come through a silent preacher, and trust that we will live nearer to our dear Lord and Master, and I pray that our lives may be such as will meet his approval at all times.

We have a small Sunday school, but do not have church privileges as we would like. We are coming fine in our Christmas offering and hope to have a nice sum to send in by Christmas.

We are taking the Church History and reading it Sunday evenings and find it very interesting.

The last of September we had the pleasure of having Brother George F. Robley here with us about two weeks, and held some meetings in our home which we enjoyed very much. On October 5 we took him up to Greenwood, where he is holding meetings at the present time. We spent the day there at Greenwood and attended Sunday school and also enjoyed a good, spiritual prayer and testimony service.

We desire the prayers of the Saints that we may be faithful and do much good in helping to build up the kingdom of God.

Your sister in gospel bonds,

NETTIE E. POTTER.

LONDON, ONTARIO, October 21, 1919.

*Editors Herald:* Leaving my field for the first time this summer, I arranged to motor to the central Michigan District conference to be held at Whittemore. Brother Fred Newsom, of Ubyly, met me and with his wife, we started early in the morning of September 26, reaching the conference in time for part of the afternoon session, Friday. I met quite a number of Michigan Saints. Was kindly cared for at the home of a Mr. and Mrs. Leslie. I enjoyed the business sessions, and by Sunday fully five hundred Saints had gathered in that little town. Many were looking for our President, F. M. Smith.

Sunday afternoon at two o'clock all the seats were arranged on the lawn and the host of cars were parked behind them and the writer occupied and spoke from the church steps. For the first time, we heard Elder O. J. Hawn and enjoyed his masterful address. At 3.30 Brother Ellis was the speaker, giving timely and wise counsel to the Saints. It was a busy day, nine sessions in all. The meals were splendidly arranged for in the basement of the church. We were pleased to meet Brother Doty again, who has been so helpful to our London District. Monday we started for Bay City and were in time to take in some of the sights of that pretty place. Spoke for the Saints at night in their cozy, clean and well located building. I was the guest of Brother Hawn.

Tuesday we started for Ubyly and the ride was all one could wish for through the great farming country of Michigan and with one of nature's noblemen at the wheel, Fred Newsom.

The work of our Eastern Michigan conference loomed up before us so we started for Croswell to prepare, knowing we would have a large crowd and in hopes our president would make his appearance. Friday night, I had charge of the program, a number from the different parts of the district, taking part. Saturday morning and afternoons we had business sessions, which showed the need of a lawyer, well trained, to thrash out some business measures brought before the conference.

Saturday night, Brother Matthew Liston gave us a wonderful discourse on the future of our faith and its demonstration to the world. Sunday morning at 7.30, the young people's prayer meeting was held, with about 80 in attendance. From 8.30 until 11.45 we enjoyed as grand a prayer meeting as I ever attended. It proved to be a very enjoyable one, as several manifestations of the Spirit were given. Two were called to the ministry. We were told that angel bands were in our midst although we saw them not. About seven hundred were in attendance, which reminded us of a General Conference. At 2 o'clock, Elder O. J. Hawn was the speaker, his name being a household word throughout Eastern Michigan. The opera house was packed, and as Brother Hawn was leaving for his field in Ohio, it was somewhat of

a farewell sermon. Elder Leverton occupied at 3.45. During the afternoon, Elder J. R. Grice gave the priesthood in attendance, some valuable counsel on local and missionary efforts. There were about 70 in attendance. At night Brother J. R. gave us a very forceful discourse in the thought of Paul, "To the unknown God." After this we closed what was said to be the best conference held in Eastern Michigan.

Monday morning a carload bound for Port Huron sang the songs of Zion under the leadership of Matthew Liston. We stayed in Port Huron a day or two, then to Brown City to dedicate their church. Saturday, the crowd was somewhat small, but held two preaching services and Sunday school session. Sunday was bright and clear and a large crowd in attendance. Brother Clark Russell was advertised as being the speaker of the dedicatory sermon, but Walter Bennett of Pontiac, filled his place, Brother Russell being detained at Independence. The house was crowded to the full. At night we spoke on "Mormonism, what is it?" We were again greeted with a full house. So ended another busy day in the interests of the work and the encouragement of the Saints.

Now, comes the event of all. I was going home to do forty jobs my better half had been writing about, and attend the London District conference. We enjoyed the conference that has just passed. Brother George Harrington was one of the speakers, and our old-time Saints of the 75 and 80's were all glad to see him. We are hoping some day to have an old boys' reunion when the Luffs, Cornishes and Harringtons can meet and have a jubilee. Brother William Grice, our district president, was again sustained and is accomplishing splendid work among our Canadian Saints.

Two were called during our prayer service, Sunday morning. Four elders and one priest were ordained. The gift of singing in tongues and interpretation was enjoyed. At the close of the meeting two babies were blessed.

Now comes the news that the Tories of the Ontario house have been buried by the election returns of yesterday. Wednesday and Thursday, London is going to entertain the Prince of Wales, so when will I get my many home chores finished?

Faithfully yours,

WILLIAM FLIGG.

TORRINGTON, WYOMING, October 15, 1919.

*Editors Herald:* Following my return home from General Conference last spring I acquired American citizenship and made final proof on our homestead of three hundred twenty acres. Would have naturalized long ago except for the fact that I was subject to almost annual mission changes whereas two consecutive years residence in the State of application ere citizenship is granted.

On July 5, after a quiet Fourth at home with Margaret and Lorne, I started out into the new and unknown, particularly of Wyoming, determining to look up the scattered Saints and doing what I could for them, become better acquainted with my field, and, by the way, take in Yellowstone National Driving Park, which comprises thousands of square miles.

Our car runs on clear kerosene, which reduced somewhat the expense of travel, but not so much as might be expected, for in the north kerosene was not far behind gasoline in price at some places. But, having a one ton capacity we were able to hold our own by provisioning for some weeks in advance, for which we had ample room.

Wyoming is largely rough, much of the land being yet unentered and untaken, the only compensating feature being the minerals and the oil and gas which exist in unimaginable abundance—the rich things of the ancient mountains and the

precious things of the lasting hills. It is noteworthy that some of the most rugged surfaces and tracts are redeemed by their rich deposits beneath. So some of the ugliest faces are redeemed and even made pretty by an exceptional brain behind them.

En route on the long Yellowstone Highway we passed Hell's Half Acre. We paused to view this most striking and singular gash in the breast of nature. In the bottom of that scary hollow which has taken ages to fashion and to fathom is to be found, so it is said, no form of life, not even an insect—an empty, deathly and lonesome still. When we had driven on for possibly forty miles we pulled up beside an old-fashioned covered wagon occupied by a man, wife and child on their way to Oregon. I asked if they had seen Hell's Half Acre. Promptly responded the lady: "We haven't seen anything else so far."

The commercial club is perfecting a work which makes it very convenient for people abroad as we were by setting aside some park or location in the different towns and cities where motorists can enjoy free camping sites, sometimes furnishing gas and water. Cody, the home of Buffalo Bill, provided good facilities. While there I called on and had a very pleasant interview with Mrs. Cody, the surviving widow of the old scout. She showed me many interesting relics and pictures including the scalp of Yellow Hand which Cody when a young man took from the big chief when he had fallen him in the duel to which the chief had challenged him. I did not withhold from her my church affiliation, nor yet some literature in presentation of our faith. Her appearance is quite in her favor. She has an article of romance running through the *Ladies' Home Journal*.

Thus far on our journey I had baptized four and preached a number of times. While in Yellowstone the tourists took up my challenge, built a big fire, surrounded it in the cool eventide and I told them many things about God and his plan which might—who knows?—set their wheels a-buzzing. "Something to do for the Master each day." If we see nothing to do in our common pathway "Let us find something to do."

Journeying through southern Montana we passed through the Crow Reservation. The long drouth had crippled them for pasture and feed, so I understood that the Indian agents had ordered many of the Indians to kill their horses in order to conserve feed for cattle much more needed than horses. The drouth was general this year in the plateau west, many in the unirrigated regions finding it necessary to dispose of their stock, sometimes at a pitiable sacrifice, rather than starve them the coming winter. Still, land values ascend. Many are coming from the east where land is out of their reach to buy the twenty and thirty dollar land here. There are many cases where the Saints abroad would do well to accept the booming prices, for they will not always soar. Who knows but what a few years may witness the nationalization of the land, believe it or not? When we are swept with revolution the most unlikely things happen.

But to return. We visited the Montana side of the historic Custer battlefield, where General Custer made his last stand and fell with his two hundred fifty or more men. There is a marker where each soldier was found, sometimes giving his name. It was a *massacre* because the Indians were victorious! When the whites had the best of it it was always a *battle!*

On the Wyoming side, close to the line, is the Mormon town of Lovell. Mormons homestead and settle in companies. They go ahead and get the best. Lovell has a sugar factory and a carbon plant where they turn the gas from the strongest well in the world (was) into lampblack. Gas is 25c per

1000 feet, so that wood and coal—their room is more than their company.

To cut my story off without another page which would take more time than is now at my command and possibly more space than you have at my service, let me say that we motored on over mountain and through valley until about September 26 when we reached our prairie cottage once more, glad to arrive, but not tired nor wearied, for we were snug and comfortable and took our time because we were out to do good. I baptized four in a watering tank, one in an irrigation ditch and two in Donkey Creek near Gillette.

Three nights following our return home we took a dash down to Fort Collins, Colorado, and got our winter supply of apples and met with the Saints there in their midweek prayer session. Cheyenne is on the way where we now have several members who are claiming attention. We returned in time to spend Sunday with the Albin, Wyoming Saints from whom we had been absent for about a year. They are a good, generous band, waiting for the promise of the fathers. They are looking toward the southeast, many of them, and some of them will probably soon come, but not by haste nor by flight.

We will probably return to Independence this fall or in the spring. I say *return*, but I dare say that if life and health permits I will be a globe-trotter for twenty years yet and comparatively little of that time in Independence. My time and talent is for God and his people. ALVIN KNISLEY.

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SWANTON, VERMONT, October 18, 1919.

*Editors Herald:* I ask the prayers of the Saints on behalf of Brother Archie Watson of Peterboro, Ontario, Canada who has been crippled for many years and now is unable to leave his bed and cannot even read the church papers or write. Lately he has grown very weak and is unable to talk much while he suffers terribly from pains in his limbs and head. This brother knows his time of departure is not far distant when he will enter into a work beyond the vale and he prays his passing will be painless and soon. Please remember him, dear Saints.

Sincerely, in gospel bonds,

MOLLY BLANEY.

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LANGLEY FIELD, HAMPTON, VIRGINIA, October 17, 1919.

*Editors Herald:* I am again in the service of Uncle Sam, and in the part of the United States where I am not acquainted.

My motive for writing you these few lines is to get the names and addresses of Saints living in the Eastern States; those living in this vicinity especially. Washington and Baltimore are not far from here.

There are great revivals in progress in and around here in the Protestant churches at Hampton and Newport News. The people are very religious, or at least appear to be. Perhaps it is like when our church had its beginning; I have thought of that several times. However, I do not believe the gospel has ever been preached here. There is no place of meeting advertised either in the city directories, or in the papers. And there is where I look when I go to a new place. I think the Saints should at least think enough of the work to see that it is advertised both in the papers, and their city's directory.

If any of the Saints near here read this, I would be pleased to hear from them, because I am alone. Other meetings do not satisfy.

Hoping to hear from you, and as many of my brothers and sisters that care to write.

Your brother in bonds,

Detachment A. S. F. S.

ANDREW F. FLANDERS.

(Continued from page 1052)

ing as to the future development of the work throughout the district. Preaching during conference by Daniel Macgregor, J. B. Barrett, and C. E. Butterworth. The conference adjourned to meet the first Saturday and Sunday in February, 1920, at Dow City, Iowa. Wave Cross, secretary, 1811 Eighth Avenue North, Fort Dodge, Iowa.

TORONTO.—At Toronto, Ontario, October 10, 11, and 12, 1919. Conference organized Friday at one a. m. G. E. Harrington and J. A. Wilson, the district presidency, were elected to preside; Floralice Miller, James Pycock, and A. F. McLean, acted as secretaries. In accordance with the coordinating system, time was given the Religio and Sunday school for their conventions, on Friday. At the business session of conference, Saturday at 10 a. m., reports were received from president, vice president, treasurer, bishop's agent, secretary, and chorister. Auditors found all financial reports correct. Secretary's summarized report of 12 branches in district showed a membership of 2213. Nine branches were represented by delegates. A budget of \$635 was adopted to defray expenses of officers for ensuing term. Election of officers: G. E. Harrington, president; J. A. Wilson and F. G. Long, vice presidents; Mrs. Floralice Miller, secretary; S. G. Clark, member library board; M. J. Crowley, member of gospel literature board; A. F. McLean sustained as Bishop's agent and treasurer; T. R. Seaton recommended for chorister. M. J. Crowley, Ernest Rawett and E. A. McMullen, elected auditors. A. F. McLean, T. W. Williams, G. E. Harrington, J. T. Thompson and Floralice Miller, budget committee. General Conference delegates: G. E. Harrington, T. W. Williams, P. Pement, Sister P. Pement, J. T. Whitehead, S. G. Clark, Mary Clark, Frank Clifton, Sadie Clifton, J. A. Wilson, Hazel Lottridge, Addie Whitehead, James Pycock, Minetta Pycock, Sister E. G. Law. Alternates: May E. Hathway, Joseph Yager, A. P. Mortimer, F. G. Long, A. J. Leslie, Sister A. J. Leslie, Mary Whitehead, Leslie Prentice, Lulu Prentice, E. G. Law, Mary Wilson, E. A. McMullen, Eva Milligan, Joseph Osborne, Harry Alexander. At the Sunday services, the speakers were A. F. McLean, J. T. Thompson, and T. W. Williams, their addresses were of a superior order and in them respectively, was an appealingness to purse, heart and mind. Time and place of next conference left with the district presidency. Total collections \$160. Floralice Miller, secretary, 1526 King Street West, Toronto, Ontario.

### Conference Notices

Northeastern Missouri at Higbee, November 15, 10 a. m. Send all reports to William C. Chapman, secretary Higbee, Missouri, R. F. D. 3.

### Convention Notices

Northeastern Missouri Sunday school and Religio, at Higbee, November 14. E. Harris, secretary.

### The Presidency

By action of the Presidency, Twelve and Bishopric, Elder Frederick J. L. Roos has been appointed to Switzerland, as missionary.

Elder Thomas L. Clark has resigned his missionary appointment. THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, October 24, 1919.

### Quorum Notices

*Pacific Coast Quorum of Elders:* The following amendment to Article 2 of the rules and by-laws will be acted upon at the meeting held with the spring conference: "That officers of the quorum shall be elected or sustained at the meeting of the quorum which shall be held at the time of reunion, provided by the district each year."

CECIL HAWLEY, Secretary.

BERKLEY, CALIFORNIA, 1955 Napa Avenue.

### Pastoral

We are now settled at Davenport, Iowa, 1706 Iowa Street. And to ye wondering missionary, Come and see the place prepared for you to rest; our home is your home. And to the Saints of Eastern Iowa District, I am now prepared to render such assistance as lies within my power if you will inform me of your needs, I will do my best to reach you as soon as possible. AMOS BERVE.

To the Saints of the Florida District; Greeting: If there ever was a time when we should give heed to the commands of God, it is now.

Living as we do in "the dispensation of the fullness of times," (Ephesians 1:10) and in the last days when perilous times shall come. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." (2 Timothy 3:1,2.)

It is very necessary that we learn our duty and act in the office in which we are appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows not himself approved shall not be counted worthy to stand."—Doctrine and Covenants 104:44.

"Again, all are called according to the gift of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119:8.

The elders are instructed by Paul (Acts 20:28) to feed the church of God. The elders shall see that the law is kept.—Doctrine and Covenants 4:2.

The priests are to visit the home of each member.

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness . . . nor evil speaking; and see that the church meets together often, and also see that all the members do their duty. . . . And is to be assisted always, in all his duties in the church, by the deacons, if occasion requires.—Doctrine and Covenants 17.

Peter instructs the elders to "feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre but of a ready mind." These commands and all others bearing on our duty as ministers teach us to be active workers in the church, and there is so much to be done and the laborers are so few I hope that the presidents of the branches will see to it that the officers in the branches do their duty and that all elders and priests living away from the branches will report to me—giving me their addresses and let me know of the chance for labor where they reside. Let members who live away from branches feel free to write me concerning the work where they live.

May the Lord bless you in all your labors with his Spirit in my prayer.

My mission address is Jay, Florida, care W. West rural route. M. M. TURPEN, District President.

### Book Reviews

MAKING THE FARM PAY.—By C. C. Bowsfield; 311 pages, \$1.25. Forbes and Company, Chicago. This book was first published in 1914, but has been so thoroughly revised and rewritten to meet conditions since the war that it is practically a new book. It is well-written, in a way to interest the average reader, and makes its especial appeal to the farmer, and the city man who is interested in a return to the land. Every phase of agriculture is considered; the raising of vegetables, fruits, poultry, and stock, intensive farming, and diversified farming, the care of the soil, treatment of farm diseases, the use of by-products. Yet it is not a dry book, as each subject is taken up in an interesting way to show how farming can be made profitable. The use of lime, the value of different farm interests, how to interest the young people, bigger egg production, the dates for planting vegetables, fertilizers to be used, sugar beets, and ducks, are among the many topics discussed, a few pages to each one. Recommended by many leading authorities as the best book on the subject.

JESUS AND THE YOUNG MAN OF TO-DAY.—By John M. Holmes. Macmillan Company, New York. \$1. Written by a young man who for a number of years has been in close touch with boys and young men in Y. M. C. A. work. Introducing the work, the author says: "The logical way, then, to study the acts and teachings of Jesus, is not to try to harmonize the three gospels but to use Mark as a basis, and study in Matthew and Luke the material which Mark does not contain. This plan is followed in this book." There is much helpful matter in the book. It is divided into studies of seven days each, the seventh reviewing the other six. The type is small enough so considerable material is used. Those accustomed to reading the Bible in the light of latter-day revelations, which means acceptance rather than a tedious explaining away, will study the book with reservations and amendments. For instance, on the miracles of Jesus: "The writer does not believe, however, that Jesus actually walked on the water, that five thousand people were physically fed

with only five loaves and two small fishes, that the tempest was quieted by a word; but he does believe that the lame walked, the deaf heard, in some cases the blind saw, and 'demons' were cast out, just as such cures are effected by natural psychological causes to-day. But we can appreciate the difficulties the writer had in treating such subjects, in the light of the restrictive ecclesiastical traditions which evidently have tied him hand and foot.

**CHILD'S GARDEN OF VERSES.**—By Robert Louis Stevenson. J. B. Lippincott Company, Philadelphia. \$1.50. One of the "Stories all children love" series, so popular with the juveniles. This book of poems in its bright colored jacket and pretty red-and-white cloth cover, all profusely illustrated in color, furnishes many a delight for childish hearts. There is a rhythm and movement to Stevenson's poems that children appreciate almost as much as Mother Goose, and they are vastly more humane and inspirational. We are glad to see Lippincott's put these juvenile classics in such attractive form, for it means much to a child—and more to us older folks than we like to admit.

**TALES FROM HANS ANDERSEN.**—One of the Children's Classics series put out by the J. B. Lippincott Co., Philadelphia, and selling for 60 cents net. Six full-page illustrations, some in color, by Maria L. Kirk and Helen Stratton. Contains "The snow queen" (in seven stories), "The darning needle," "Little Ida's flowers," "The ugly duckling," "The shepherdess and the chimney sweep," "A tale in the teapot." If the editors had their way, everyone deficient in imagination would be required to take a course in fairy stories and other highly imaginative fiction to develop it. Children able to live in the Land of Imagination invariably make better writers and more effective speakers than those who are taught to be practical only. Such books as these present some of the best stories in attractive form, and large type which enhances ownership on the part of the children.

### Our Departed Ones

**DUTHRIDGE.**—William D. was born at Bald Knob, Arkansas, February 15, 1877. Married Maggie Harden, March 18, 1900, and six years later both united with the church, J. W. Jackson officiating. The March following he was ordained a teacher, which position he has faithfully filled according to his physical ability. He was a patient sufferer for years, but passed peacefully to rest, September 21, 1919, leaving a wife, 4 children, and one sister to mourn. Funeral at Saints Church, Douglas, Arizona, E. R. Davis in charge. Sermon by S. D. Condit.

**HUFF.**—Laura Ellen Driskell Huff, born near Burlington, Iowa, June 3, 1849, came to Nebraska with her parents when five years old, married James Huff, at Council Bluffs, April 6, 1869. Baptized June 21, 1881. Died September 24, 1919, in Omaha, Nebraska. She leaves to mourn husband, Elder James Huff, two sons and three daughters; Lee Huff, May Hardesty, and Lilia Huff of Omaha, Dennis B. Huff of Ord, Nebraska, and Mrs. Cora Congrove, Cario, Nebraska, a brother, L. W. Driskell, and sister Mrs. E. J. Saling. Several grand and great grandchildren. Funeral services in charge of Carl T. Self, interment in Graceland Park Cemetery.

## FROM HERE AND THERE

The fall conference of the Southern Michigan and Northern Indiana District was held at Grand Rapids, Michigan, October 17 to 19. The district presidency and most of the other officers were sustained, priesthood quorums were organized and a reunion was provided for next year. It is reported to be the best and largest conference in the history of this district.

### A BARGAIN IN GOOD READING

Thirty-five volumes of the best reading—in weekly installments—for less than five cents a week. That is just what *The Youth's Companion* offer for 1920 really means. The contents of the new volume, which will include 8 serial stor-

ies, over 200 short stories, fifty or more articles by men of great attainment, sketches, special departments, and so forth, would make 35 good volumes (at \$1.65 each) if published in book form.

Not a line is waste reading. You get something always worth remembering, worth using as a guide to your thoughts and actions.

If you subscribe as soon as you see this notice you will receive all the extras mentioned in the following offer, including the opening chapters of "Harry's herd," a fascinating, 10-chapter story of life on a cattle ranch.

New subscribers for 1920 will receive:

1. *The Youth's Companion*—52 issues in 1920.
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All the above for \$2.50.

4. *McCall's Magazine* for 1920, \$1.00—the monthly fashion authority. Both publications for only \$2.95.

### THE YOUTH'S COMPANION

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New Subscriptions Received at this Office.

### OCTOBER JOURNAL OF HISTORY

The October *Journal of History* just issuing from the press contains a continuation of the "Official statements of Joseph Smith." This article deals with that period of church history between the years of 1873 and 1890. It will be interesting to those who have followed the history of our relationship with the Utah Church at the time of its trouble with the Government and the history of the church during the attempts made, place it on record in favor of a creed. The *Journal* contains also a continuation of the article by Mr. Britton on "Early days on Grand River," and excellent discussion of the Mormon trouble there now being run in the *Missouri Historical Review*, and contains five cuts of scenes familiar to Latter Day Saints history readers, as well as the beginning of a series of articles on "Memories of Elder John Shields of Canada" and an "Autobiographical sketch of Elder J. C. Crabb." In this issue begins a new department entitled "With the exchanges" which is a review of articles published in other journals of interest to Latter Day Saints, as well as the opening editorials of the two editors, Walter W. Smith and Heman Hale Smith. We believe this number is of interest to a great many Latter Day Saints who are not now subscribers of the *Journal*. Until December 1 the price is \$1 a year—after that \$1.50.

### OCTOBER AUTUMN LEAVES

The current number of our magazine for the youth of the church has an exceptionally pleasing aspect. It is surprising to note the array of talent from our own church writers. "Jerusalem the golden" is the leading article, by Augustine Dwyer, and accompanying it is a new, full-page picture of the author as he looks to-day. "That expanse of blue" is a pretty little essay inspired by the scene at Lowbanks, Ontario. G. Wellington Robley is the author. "The power of prayer" is a missionary experience by Ernest N. Burt. "The red scourge of the Rockies" is a description of the devastation wrought by forest fires in the West, written by D. R. Baldwin. "The wandering Jew" is the title of a Graceland College oration by May Hunter. The two serials, "Book of Mormon evidences" and "The call at evening" are exceptionally interesting, the former concluding with this issue. In the three departments devoted to Temple Builders and Orioles, Religio, and Sunday school, some most vital information is given. In fact we cannot understand how any of our members may hope to be really progressive and not read

these valuable contributions written especially for those interested in those organizations. We appreciate each visit of *Autumn Leaves* to our desk.

**OMAHA TO HAVE NEW CHURCH BUILDING**

For some time the Saints in Omaha have had trouble over the gradual moving in of colored population in the immediate neighborhood of their church building. In fact the center of the Negro population of the city is now invariably spoken of as Twenty-fourth and Lake, which corner is just one block from the church building. Rather recently the Saints sold their church building to the colored people and are to give possession May 1, 1920. They have bought two excellent lots at Thirty-sixth and Burt Streets, on which they expect to build a modern, commodious building. The plans submitted by the church architect, Henry C. Smith, and which are now being considered, call for the erection of a main part of the building at a cost of about \$50,000 and a final addition to complete the plan, at about \$30,000 more. The new location is well situated, with excellent car service on three convenient lines.

**INDEPENDENCE RELIGIO OFFERS PRIZES**

In our letter department this week is a notice of a prize contest of special interest to our musicians. It should be given serious consideration. We are informed that the Independence Religio is also featuring a class in church doctrine at the Stone Church. Brother Walter Smith will conduct a course covering practically the same ground as is covered under that same heading by the class in Graceland College, as may be seen in THE SAINTS' HERALD for July 2, page 633. This particular course at Graceland is accompanied by lectures by a number of different individuals. We are not yet informed whether the same persons will lecture before this class in Independence, or whether Brother Walter Smith will conduct the whole course.

**ASSISTANT CHURCH HISTORIAN BUSY**

On October 11, Heman Hale Smith, assistant church historian, attended the centennial of the first white settlement in Nebraska Territory, held at Fort Calhoun, north of Omaha. He represented our church in the gathering. Among the speakers were Albert Watkins, historian of Nebraska and Colonel Atkinson, grandson of the original commander of the fort. On Friday evening Brother Smith lectured on "The league of nations," at Woodbine, Iowa, and on Sunday afternoon on "The new Zion" at the Little Sioux District conference at Magnolia, where there was a large attendance. On the 23d Brother Smith lectured at the conference at Chariton, Iowa, then on Friday and Sunday evenings following lectured at Saint Joseph, Missouri.

The Conference and conventions of the Lamoni Stake were held at Chariton, Iowa, October 23 to 26. Thursday evening the assistant church historian, Heman Hale Smith, spoke on "The league of nations." Friday morning, social service and woman's auxiliary programs. In the afternoon general superintendent G. R. Wells spoke on "The little Sunday school," and conducted a round table. In the evening, Professor F. M. McDowell lectured on "The problem of the ages." Saturday morning was taken up with social service and conference business. The afternoon was devoted to the scout movement, in the home, the school, and the church, followed by a young people's get-together meeting. Elder C. E. Wight spoke in the evening, and Sunday evening, Elder J. F. Garver. The other Sunday services were Sunday school, communion service, priesthood meetings, and a musical concert for thirty minutes in the evening. Co-

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words.

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ordination has been developed fully in the stake work, and the result is highly satisfactory.

**"A COLLEGE FOR EVERYONE"**

When you read the above heading you immediately thought of Graceland. But have you considered *how* Graceland can be "a college for everyone"? With the organization of the extension department this slogan has come to have a deeper and more significant meaning, for now truly Graceland is open to *everyone*. Even when the goal of two thousand resident students is reached, the great majority of the church membership will not be able to be in attendance, but *everyone who desires can be a Graceland student!* The home study courses offered by the extension department are thorough, practical, and give the training necessary for advancement.

Are you one of the number preparing for more efficient service? Are you taking advantage of your opportunities for advancement? Have you written for information concerning the subjects you desire to master? If you have not, write to-day, addressing The President, Graceland College, Lamoni, Iowa.

**SPALDING ROMANCE**

On the question of the Solomon Spalding manuscript we may refer our readers again to the address delivered by President Fairchild of Oberlin College before the Western Reserve Historical Society in 1886. This was printed in the SAINTS' HERALD for October 21, 1918, volume 64, page 818, from the original printed report.

Up  
Goes  
Goods  
of  
Price  
The

Our Printing Problem:  
Advance in Material, 50%  
— plus —  
Advance in Labor, 33%  
What can we do  
except add?

The  
Value  
of  
Money  
Comes  
Down

## Who Would You Have Pay the Bill?

The church publishing house has but one possible source of income. That is from you, its subscribers.

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workers must live. You would not shift your obligations to other shoulders. We know you are willing to pay for what you get.

If we carried commercial advertising we could make it pay the increased expense, but even newspapers have doubled in subscription rates—not having any advertisers we can only advance our subscription

HENCE

*Beginning December 1, prices will be advanced on all church publications.*

This is a matter of necessity only and if possible it is hoped conditions may permit returning to the old prices without great delay.

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| Journal of History, 128 pp. quarterly, | .....\$1.50  |
| Ensign, 16 pp. weekly,                 | .....\$1.50  |

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, November 5, 1919

Number 45

## EDITORIAL DEPARTMENT

### WHAT JESUS CHRIST THOUGHT OF HIMSELF

(Sermon by Elbert A. Smith, at the Stone Church, Independence, Missouri, October 5, 1919. Reported by Howard W. Harder.)

#### I. ON THE HUMAN SIDE

This address may be more of a lecture or a study, perhaps, than a sermon, as it will be necessary to review a number of texts.

My mind was first directed to this theme while reading a book bearing the same title and written by Anson Phelps Stokes, Secretary of Yale University, in 1916. I found his outline so interesting that I will follow a part of it, but will use my own line of argument and some of our own peculiar ideas.

Jesus evidently felt a degree of curiosity concerning what others thought about him. At least he was interested in knowing what others thought of him, for on a certain occasion he said to his disciples, "Whom do men say that I, the Son of Man, am?" And when they answered, Jesus pressed the question a little further and asked them, "But whom say ye that I am?" (Matthew 16:13-15.)

If it was of interest to Jesus to know what others thought of him, certainly it is more interesting to us to know what he thought of himself, because thus we get a self revelation that will be more authentic than any revelation of his character made by some other individual, even though this might not apply with equal force in another case. Paul wrote very voluminously concerning what he thought about Jesus; others of the apostles wrote less. Hun-

dreds and thousands of preachers and writers of all classes have expressed their ideas about Jesus, but the question to-night is not what Paul thought about him, but, What did he think about himself?

A consideration of his life and character naturally comes into two divisions, the human and the divine, and I shall take these up in the order mentioned, considering the human side first.

#### 1. HE PERCEIVED HIS OWN LIMITATIONS

Jesus sought to identify himself in every way possible with humanity, and in order to do so he took on himself flesh and the attributes of humanity. In doing so, apparently he limited himself and circumscribed the realm of his knowledge and his power. There used to be an old theological doctrine, I believe, called the doctrine of Kenosis, the word meaning an emptying out, and the idea being that Jesus, when he took on humanity, divested himself of some of his power and attributes, or

## It Is Written

"... he that is tithed shall not be burned at his coming."

For this reason the Bishopric advocate for 1919

EVERY MEMBER A TITHE PAYER

emptied them out.

So we note first of all that Jesus thought about himself as having limitations on the human side of his nature. One or two illustrations will prove this.

You will remember how when the sons of Zebedee came to him and, being prompted by their mother, desired that when he should come into his kingdom they should be permitted to sit with him, one on the right and the other on the left. Jesus replied, "That is not mine to give, but it shall be given them for whom it is prepared of my Father." (Matthew 20:13.)

This indicates that there were some things that it was not his province to determine—there was a limit to his power and his jurisdiction, even in such intimate matters as concerning who should sit next to him in his kingdom.

And again in regard to that well-known statement of his concerning the time of his second coming, he says, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark 13: 32.)

There was one thing at least that intimately concerned him and which was beyond the range of his knowledge. He frankly said, It is not known to me nor to the angels in heaven; that knowledge is reserved in the bosom of the Father.

Jesus was more restrained in his claims than are some individuals. I heard a preacher on the streets on one occasion say, "You may ask me any question under heaven and I will answer it," but here was one question that Jesus Christ himself said he could not answer, because he did not know.

In John 14: 28, he said, "My Father is *greater* than I." In his memorable prayer in the Garden of Gethsemane he prayed that the cup might pass from him, but he concluded, "Not as I will, but as *thou* wilt." (Matthew 26: 39.)

He recognized two distinct wills, his own will and the Father's will. The Father's will was superior and, realizing his own limitations, Christ dared not oppose his will against the will of the Father. He desired that they might be one in their wills.

I mention this, among other things, because from a reading of certain passages in the Book of Mormon, particularly in the 8th chapter of Mosiah, it might be possible to form a wrong conclusion, from the statements made to the effect that God, the Eternal Father, came down and suffered on the cross, and a number of kindred statements, which might lead to the conclusion that the Father and the Son are one, in the sense that they are one individual.

I believe that the oneness of Christ and his Father consisted in oneness of spirit and purpose; but not in unity of personality. Jesus said, "I and my Father are one." (John 10: 30.) They were two individuals, but one in spirit and purpose. I think that Jesus revealed the secret of that in his prayer when he prayed for his followers and said, "Father . . . that they may be one, *as we are one*."—John 17: 11. No one would contend that the entire church be merged into one personality. Each man and woman maintains an individual entity, but they may become one in spirit and in purpose; and in that sense God and Christ are one, for the Master in his prayer said, "even as we are one."

And I submit that in forming our conclusions about the Christ, what he thought about himself along those lines, is of much more importance than anything that Mosiah or anybody else may have thought. Also those Book of Mormon passages must be interpreted in harmony with the great body of scripture.

As I have already quoted, Jesus distinctly said, "My Father is greater than I," and "not as I will, but as thou wilt."

The same thought is carried out also in the Book of Mormon, Nephi 5: 12, where Christ appeared to the Nephites and said to them, ". . . I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning."

So we might set down, then, as one of our conclusions that Jesus recognized and thought of himself as a separate and distinct entity, circumscribed and limited by the humanity that he had taken on himself; and he thought of God the Father as one entity and himself as another, and to the will of the superior being he always wanted to bow in submission.

## 2. CONSCIOUS OF DRAWING ALL FROM GOD

In the second place, it is evident that Jesus was conscious of receiving all that he had from God. That was in harmony with the statement of John, that God so loved the world that he gave his only begotten Son. The one who gives the gift must be greater than the gift, otherwise it would not be within his province to bestow the gift. Jesus was a voluntary gift; nevertheless, God gave him. Right in harmony with that, the Master, in Luke 10: 25, says, "All things are delivered unto me of my Father."

He also said, "My doctrine is not mine, but his that sent me." (John 7: 16.) He did not even claim to formulate or devise the doctrine that he promulgated, though we have reason to believe that he did have part in formulating that doctrine.

On another occasion, he said, "I am not come of myself." (John 7: 28.)

His habitual use of the word "*Father*" is one thing that reveals his mental attitude toward God. He was the one who introduced the term "*father*" into religious terminology. He used the word in his first recorded utterance: "I must be about my Father's business"; he used it in his last recorded utterance: "Father, into thy hands I commend my spirit." He used that term, it is said, one hundred fifty times, at least we have it that many times on record. And about the significance of this—we must remember that Jesus grew up in a Jewish household. The Father in the Jewish home was very much more than the head of the house in everything than he is today in the modern American home. The will of the father was supreme; his commandments were law, even when the children had grown to years of maturity. And so when Jesus used the term "*father*" he used it realizing its significance—he was the Son, and God on high was his Father.

## 3. CONSCIOUS OF SUBORDINATION IN PRAYER

In the third place, we find that in his mental attitude he was always subordinate to God in prayer. Jesus approached every crisis in his life with prayer. He was praying on the occasion of his baptism (Luke 3:21); the statement is made that following his baptism while he prayed the heavens were opened and the Spirit descended on him in the form of a dove. He was praying at the time of his transfiguration (Luke 9:29.) He prayed all night before he called the Twelve (Luke 6:12, 13), the first and perhaps one of the greatest of his acts in building his church; he prayed in the Garden of Gethsemane, as we have already noticed; and he prayed upon the cross.

As we read these prayers, we are compelled to conclude that Jesus Christ was not praying to himself or in any mysterious sense to some "better self." He was distinctly praying as you would pray or I would pray to the great eternal God on high. He prayed to a supreme will, "Not my will, but thine be done." He agonized in prayer in the garden until he sweat drops of blood, as it were, that he might come into accord with God.

## II. ON HIS DIVINE SIDE

Perhaps that is enough for the first division of the theme, so we will pass to the second division, that of the divine side of Christ and his conception of that part of his mission and his being. Jesus said, "For this cause come I into the world that I should bear witness unto the truth." (John 18:37.) Pilate answered this with the query, "What is truth?" Our definition of truth as we have it in modern revelation is of interest along this line. Truth, we are told, "is knowledge of things as they are, as they were, and as they are to come." (Doctrine and Covenants 90:4.)

That is, when we have knowledge of things as they are, as they were, and as they are to be, we have a complete circle of facts—we have the truth. If we have simply a knowledge of things as they are in the world, there is so much confusion, so much inexplicable suffering, so much that is indefinite and uncertain that we cannot form any correct conclusion. When we have a knowledge of the past and use it in connection with our knowledge of the present, we may form a guess as to the future, and if we guess correctly we will have the truth; however, we are, as a rule, very poor guessers. But Jesus came to bear witness of the truth and he therefore in his being came in contact with the past, with the present, and with the future, and his range of knowledge, such as was vouchsafed to him on the divine side of his nature, embraced all of these.

## 1. CONSCIOUS OF FULFILLING THE LAW AND THE PROPHETS

We shall consider him first as Lord of the past, fulfilling all of the glorious promises and prophecies that had preceded him, and we find that he thought of himself exactly along that line, for he told the Jews when they were talking about Moses, "Had ye believed Moses, ye would have believed me, for he wrote of me." (John 5:46.)

He told them also, "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

In the lesson that we read at the beginning of the discourse you will remember that he came into the synagogue of Nazareth, his home town, and was invited into the pulpit. Turning to the book of Isaiah, he read that beautiful language, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted," and so on, and closing the book he said to them, "This day is this scripture fulfilled in your ears." (Luke 4:14-21.)

He then thought of himself as fulfilling the law and the prophets. Not only that, he thought of himself, in a certain sense as superseding the law and the prophets; he came not only fulfilling, but doing away with the law that had preceded him. He felt that in his own person the old law and the old covenant came to an end in his person the new law and new covenant and the new order of things had their beginning.

One of his statements is significant as betraying that attitude of mind. Repeatedly he is quoted as saying, "Ye have heard it said by them of old time" so and so, "but I say unto you" so and so.

Also you might notice his attitude toward the many ceremonies and traditions that had become a part of the Jewish law as he found it. He seemed to feel in himself that he was superior to the law, that he did not have to observe those things unless he wished to; so we find that the Jews complained that he did not fast as John had done, and that he did not wash his hands just according to the law.

He found them with thirty pages of "Mishna" devoted to the single topic of the purification of vessels; yet when he dined with the Pharisee he said unto them, "Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Cleanse first that which is within the cup and platter, that the outside of them may be clean also."

He found them observing all the minutia of their law governing the Sabbath Day, but he and his disciples, when they were hungry, went out and plucked corn on the Sabbath Day; and when the Jews questioned him about it, he said, "The Sabbath was made for man, and not man for the Sabbath."

(Mark 2: 27.) They had come to think, apparently, that man lived for the soul purpose of magnifying the Sabbath, but Jesus thought the Sabbath existed that it might help man to live. And then he added this significant language, "The Son of Man is Lord also of the Sabbath." (Mark 2: 28.)

He felt that he, as the Son of Man, was greater than the Sabbath—greater than the law that controlled the Sabbath, and defined how it should be observed.

We note also that in relation to the past he thought of himself as the Messiah of the Old Testament—he was conscious that he had come as the Son of God. On six different occasions he directly or indirectly confessed himself to be the Son of God, the Messiah for whom the Jews had looked so long.

Perhaps the most notable of these occasions was that already referred to when he said, "Whom say ye that I am?" And Peter said unto him, "Thou art the Christ, the Son of the living God." Jesus answered him and said, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Here was a direct and explicit confession that he was indeed the Son of God.

On the occasion when he was arraigned before the ecclesiastical council and the high priest acted as his inquisitor, the high priest evidently desiring to have an explicit and direct answer on which to base a decision (the decision already having been made in his own mind, evidently), said to Jesus, "Art thou the Christ, the Son of the Blessed?" And he got the definite answer that he wanted, "I am." (Mark 14: 61, 62.)

Also when he stood before Pilate, and Pilate said to him, "Art thou the king of the Jews?" Christ said to him, "Thou sayest," which is generally accepted as a tacit confession that he was the king of the Jews.

## 2. AS MASTER OF THE PRESENT

Taking up next his thought of himself in relation to this present life, we note first of all that Jesus Christ was conscious of complete righteousness in himself. In that regard, he was quite different from the Apostle Paul, for instance, who complained bitterly on many occasions that he was not worthy to be an apostle, who lamented his weakness, his past errors, who complained that whenever he wanted to do good, evil was always present, and that he was conscious of a continual warfare in his members. Jesus was different from Paul, and from all other men, apparently, in that regard; because the best of men, realizing how far short they came of complete righteousness are frequently led to lament their mistakes and their shortcomings. Like John Wesley when he said that he had converted others and now had need that some one should convert him.

Jesus was perhaps the first and the last man grown to maturity conscious that he had never done wrong. He was not egotistical, but he had the perfectly natural, normal attitude of an individual who had never done anything sinful. In that, perhaps he was absolutely unique, and the only individual who could say, as he did on one occasion, "Which of you convicteth me of sin?" (John 8: 46.) Certainly the Jews could not give out any such challenge, because when he told them, "Let him that is without sin cast the first stone," there was not a single individual who had within himself this consciousness of absolute purity, so they all went away and left him alone with the accused woman.

He was conscious, also, evidently, of the absolute right of leadership. His familiar invitation was, "Come, follow me!" Apparently it was more of a commandment than an invitation. "Take up thy cross and come and follow me!" It was the language of an individual who felt within himself that it was his right to lead humanity, and who thought of himself as being "a leader, a witness, and a commander," as Isaiah said. And he did not think this particular leadership should be shared with any other individual, because he said on one occasion that no man could serve two masters; he realized that the human mind could not entertain two dominant passions at the same moment. The magnet cannot respond to two lodestones at the same instant. Christ thought of himself as being the supreme leader that would draw all men unto him. As a revelation of that attitude of mind, he said, "One is your master, even Christ."

He is quoted as saying, "Ye call me master and lord and ye say well; for so I am." (John 13: 13.)

Evidently Jesus also was conscious of authority, and his hearers noticed this early in his ministry. They said that he did not talk like the scribes, but he spake as one having authority. To a certain extent this authority proceeded from the consciousness within his heart that he was absolutely without sin and so entitled to be a leader—this in connection with the commission that he had received from his heavenly Father.

He was conscious also of power over nature and nature's laws. He moved out serenely to help lepers, restore sight to the blind, turn water into wine, and even raise the dead, through the consciousness that the same power that he exercised over men was also his to exercise over the material things and over the common laws of nature.

Perhaps most striking of all, he thought of himself as having the right and the authority to forgive sin. You remember the occasion when the woman come with the alabaster box of ointment, how she washed the Savior's feet with her tears and dried them with her hair. The Jews knew that this woman

had been a bad woman, she was notorious, but Christ said to her, "Thy sins are forgiven." And the people marveled and said, "He forgiveth sin also?"

Much the same appears in the case of the woman taken in adultery, "Neither do I condemn thee; go thy way and sin no more." This was equivalent to a forgiveness of transgression, without a trial, without the sitting of a court, and without the hearing of evidence—it was the Son of God sitting in judgment and pronouncing forgiveness on a human soul.

Perhaps most important of all, he was conscious of his unique sonship. Jesus was conscious that in a unique sense he was different from all other men who had ever lived, or ever will live, in that he was the Son of God. Other men may become sons of God, in one sense, but in some unique and special sense he was the one begotten of the Father. This is revealed in his frequent use of such titles as "The Son of God," and the very frequently used title, "The Son of Man," and also, of course, in his response to Peter when Peter said to him, "Thou art the Christ, the Son of the living God."

It is also revealed in a striking manner in his parable of the vineyard, recorded in Mark 12: 6. You remember the nobleman had sent his servants one after another to collect the fruits of the vineyard. One had been killed and another had been stoned and all of them had been maltreated; finally and last of all the nobleman sent his "one son, his well beloved" and they slew him also (Mark 12: 6). If human language can reveal thought it is evident that Jesus thought of himself in this parable as being the "one" son—the one "dearly beloved" Son of God. Others had preceded him; the prophets had been killed and maltreated; now he came, the "one dearly beloved son" of God, sent in the person of Jesus Christ.

### 3. AS LORD OF THE FUTURE

Coming last of all to his thought about himself as pertaining to the future, it is quite evident that he never thought his work would end on the cross or in the tomb. He thought of himself, indeed, as being the Lord of the resurrection. You will remember that on one occasion he said to the Jews, "Destroy this temple, and in three days I will raise it up." (John 2: 19.)

The disciples said he referred to the destruction of his body and his resurrection.

More definitely he stated concerning his own life, "I have power to lay it down, and I have power to take it again." (John 10: 18.) And quite definitely to Martha, when he was approaching the tomb of Lazarus, he said, "I am the resurrection, and the life; he that believeth on me, though he were dead, yet shall he live." (John 11: 25.) He thought of himself as having in his own person power over

death and being the Lord of the resurrection and the Lord of life, thus connecting himself with God, for with God "are the issues of life and death." Jesus was conscious of having on his divine side power over both life and death, and he demonstrated it almost immediately in the resurrection of Lazarus.

He thought of himself in regard to the future as coming again to reign over this earth. He told the disciples, "If I go away, I will come again;" and on several occasions he is quoted as saying that the Son of Man should come in clouds of glory with his angels.

But perhaps the most illuminating are the conversations recorded in Matthew 24 and Luke 21 when the disciples came and asked him concerning the sign of his coming. He took it as a matter of course. Without doubt, they had been taught that he would come again, and he proceeded to give them the signs that would mark the approach of his second coming. He thought then of himself as coming to reign over the earth where once he had been rejected.

He thought of himself, also, and his mission, not as being limited to the Jews or to three years of ministry. He thought of his mission as extending to all nations and continuing through all time. This is rather remarkable when we consider his upbringing from a human standpoint. Many of the current traditions and teachings, as well as his environment, tended to make him a narrow-minded Jew, limiting his mission and his teachings to Jewry. But we do not find any traces of the effects of these traditions, teachings, or environment in his work.

Read the Sermon on the Mount and the Lord's Prayer. They are universal. Anyone, any time, any place, can understand them; and I have often said that when the prophets get to talking in riddles, like Daniel and John, I immediately secure a transfer and take the straightest line to the Mount of Olives, because I can understand the Sermon on the Mount.

Finally, when he came to give his last great commission to the disciples, he revealed in it his own concept and his own thought about his own mission and work in the world. "Go ye, therefore, and teach *all* nations," as Matthew has it; or as Mark has it, "Go ye into *all* the world, and preach the gospel to *every* creature." This was not to the Jews alone; indeed, on one occasion, he said, "Other sheep I have, which are not of this fold," and the Book of Mormon tells us that he came to the western world to fulfill this purpose, "Them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd." (John 10: 16.) So he came to this land, and told the Nephites that he would also visit the lost tribes.

(Continued on page 1094)

## ORIGINAL ARTICLES

### JUST WAIT A MINUTE—LET'S SEE

Some of the authorities of the Brighamite church (the so-called Mormon church with its headquarters in Utah) have evidently become boastful, and seem to smile in their supposed, and almost apparent, security from legal prosecution or physical persecution.

For the latter safety, the freedom from physical persecution, we are glad for the Mormon people, for only bigotry of the vilest form manifests itself in the use of unlawful means to bring about desired ends. But we do not rejoice in the fact, that the strong arm of the law did not fall heavily on its violators, at such times as when Joseph Fielding Smith and others of the Utah institution were living in adultery under the more euphonious term, to them, of plurality of wives.

We lament the fact that our Government, which would send officers over the entire United States to bring to trial men guilty of bigamy, did not even turn out of its tracks to convict a double bigamist in the person of a Utah Mormon church president, who confessed before the United States Senate that he was living in sexual relation with five women he called "wives." In the sight of the law of his country only one of these living women could be his wife, and in the sight of the law of God to live in such relation with more than one woman was to be a committer of abomination.

Let us cite the proof, before going further into the discussion.

Before me is a Government document entitled, "Protest in the matter of Reed Smoot, senator-elect from the State of Utah." The investigation took place in the Senate of the United States. Joseph Fielding Smith is the star witness. Listen to a few of his answers. Questions by Senator Burrows:

"Why is it necessary to continue to have issue by five wives in order to support and educate the children already in existence? Why is it necessary?"

Mr. Smith commits himself in these words: "It is only to the peace and harmony and good will of myself and my wives; that is all." (Page 334.)

But let us read further concerning this self-confessed transgressor of God's holy law.

The chairman: "Then you could educate your children and clothe them and feed them without having new issue?" Mr. Smith: "Well, yes; I possibly could, but that is just exactly the kernel in the nut."

The chairman: "Yes."

The witness: "I have chosen not to do that, Mr. Chairman."

"You have chosen not to do that?" queried Mr. Burrows.

"That is it," said Smith, "I am responsible before the law for my action."

"And in not doing it, you are violating the law?" questioned the Senator. "Yes," answered this culprit.

Senator Overman then queried: "Is there not a revelation published in the Book of Covenants here that you shall abide by the law of the State?"

J. F. Smith answers: "Yes, sir." (Page 334.)

And the iron is pressed home when the legal and justified inquisitor, Senator Overman, asks: "If that is a revelation, are you not violating the laws of God?"

And this wonderful example to the flock in Utah, who claimed he was not preaching the doctrine of polygamy, but admitted that he was living and cohabiting with five women, to his eternal shame and the confusion of his followers replied: "I have admitted that [his violation of the laws of God and the State] a great many times here." (Page 335.)

We read of the same fatal admission made by Francis Lyman, apostle in the Mormon congregation, when on the witness stand at the Smoot investigation. Senator Hoar submits to him the following question: "So that you say that you, an apostle of your church, expecting to succeed, if you survive Mr. Smith, to the office of which you will be the person to be the medium of divine revelations, are living and are known to your people to live in disobedience of the law of the land and of the law of God?" And the man said, "Yes." (Page 430.)

After this terrific grilling—a grilling which, in many respects has no parallel in the world's history—Joseph Fielding Smith returns to Utah, to the bosom of his families, and receives the sympathy and flattery of his people. But no amount of sophisticated effort could erase the confession of sin and crime which stood recorded in public records of the best-known Government on earth—the United States of America. The sins committed in secret were being shouted from the housetops.

The word of God given through the Prophet in Ohio, November 1, 1831, received a literal fulfillment: "The rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed." (Doctrine and Covenants 1:1.) Thus did these pseudo-apostles fulfill the words of the Prophet they claimed to uphold.

One of the most marvelous things which has occurred in this age is that investigation at Washington called forth by the Smoot incident. In the great capital, toward which to-day the eyes of the whole

world are directed; the place where Webster successfully upheld the Constitution; where Clay pleaded for justice and where Abraham Lincoln smiled from a broken heart, the Book of Mormon was allowed to speak for itself and reveal the purity of its teachings. Here, also, was read in its entirety, section seventy-six of the Book of Covenants, giving an account of the vision received by Joseph Smith and Sidney Rigdon concerning the state of the dead, the great plan of God touching the future of man. (A Methodist minister stated in confidence to a friend of the writer that this document was the greatest exposition of the wisdom and justice of God ever given to the world.)

But we are almost leaving the main theme of the story. Joseph Fielding Smith returned home and in due season died, and was gathered to the bosom of his fathers. Where the place may be, does not concern us, so far as the facts of this article are concerned. In an overflow meeting held in Assembly Hall, in Utah, they assembled to eulogize his name. Hyrum Smith, patriarch, speaks:

"Years pass [after the Smoot investigation] and then President Smith went back to Washington. The vice president of the United States greeted him that time with these words, 'Mr. President, I am delighted to see you. May I take you to the football game this afternoon?'" (*Deseret News*, June 2, 1919.)

Here the Brighamites are led to rejoice at this change in sentiment on the part of the politicians. But what brought it about? Surely no good works on the part of the Utah institution, for it still believes in the doctrine of plurality of wives, and must continue to do so till it denounces the teachings of its leaders, who, from Brigham Young down, have sustained one another in practicing the abomination which God thundered against through the Prophet Jacob in his sermon in the temple. (See Book of Mormon, Jacob 2.)

Listen to the wail which came from the mouth of the president of the Utah church, on the day the manifesto was read: "I thank God that I have seen with my eyes this day, that this people have been ready to vote to sustain me in an action that I know, in one sense, has pained their hearts." (Proceedings at the semiannual conference of the Brighamite church, October 6, 1890.)

It pains my heart to read of the idea of a God so inconsistent that he would reveal "a new and everlasting covenant" to bless a handful of people, and then allowed it suddenly to be annulled by a constitution which he (God) had raised up men to create. (See Doctrine and Covenants.)

Listen while we quote from that document which came suddenly from the secret drawer of Brigham

Young—the notorious "revelation" on plural marriages, paragraph 4: "For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory."

Then, in less than forty years, that same Lord (?) speaks through another prophet of the Utah church and commands the children of the "new and everlasting covenant" to cease from observing it.

What is the secret of this hodge-podge of Utah ecclesiasticism? Is it that the god of politics is stronger than their God of heaven? Or did the Brighamite god reveal that convenient doctrine of polygamy simply for the blessing of Brigham and his immediate followers? Or was the Lord mistaken when he inspired the framers of the Constitution in not making above question a phrase protecting a man in his practice in polygamy? Truly, this is a perplexing matter, for the church so vitally concerned to clear up.

I think it is a case of the "cat coming out of the bag," a revelation of the "nigger in the woodpile." The thing can be briefly summed up in this sentence: The Brighamite church tried to foist on the world a teaching, in the name of God, and of God's prophet, Joseph Smith, jr., which was abominable to God, and it tumbled to the earth, just as every other abominable teaching, in the name of God, is falling or will soon fall to earth.

You can fool some of the people all of the time, you can fool all of the people some of the time, but you can't fool all the people all of the time.

I made use of the word "boastful," and applied it to some of the Utah elders. It is well to submit evidence to justify the charge I make. Coming from the East, where the "Mormons" (as the world calls them) make many protracted efforts to reach the people with Mormonism, I have the right to speak from the viewpoint of personal contact.

I have visited their meetings, and have heard them many times as they preached on the streets. Therefore, when I take up their mission paper, *Liahona*, and read of their glowing reports of success in the eastern country I know that they have overstated facts. In Boston, Providence, and even in Saint Louis, where the workers for the Utah faith have been busy many years, the membership is so small in numbers that the visitor looks twice to determine whether he has entered the right hall. And as for interest—well, there is interest and interest. What kind of interest does the scribe of these glowing accounts refer to?—and interest in what?

Surely no decent person can be interested in the fact that Abraham had a concubine and that Solomon had many more. Surely if the Utah elders are honest they would not baptize a convert without let-

ting him or her know where the church stands on belief of polygamy. It is not a question, to the convert, necessarily, as to whether or not the church teaches the plurality of wives doctrine; the real issue is, does the Utah church still believe that doctrine? A sincere convert must ask, What is the belief that I must give my allegiance to?

This being the case, we ask again, What is meant by "a good interest is manifested by the people here?" It seems to me that the *Liahona* editor must constantly use two pencils, when fixing up these mission reports for publication; one pencil is the blue and the other is the "camouflage."

On the other hand, though I have stated facts, such of themselves do not prove that the church is not increasing rapidly in membership. Small audiences in a hall or church do not indicate that the cause represented there is false.

But let us quote again, from the *Deseret News* of June 2, 1919. The report to the general conference of the Utah church, furnishes us with the following information: During the year 14,761 members entered the Brighamite church through baptism; but, there were 15,963 children blessed that year, and this statement helps us to see where many members of the church come from, for when a child is eight he is eligible for baptism.

In the same paper we read that Joseph F. Smith was "clean, pure, and wholesome." And that he "was a great success in life although he was not a wealthy man."

It is with a sigh of relief and pleasure unspeakable that we turn for a moment to consider the life of a really great man, who was the legal successor to the prophet Joseph Smith, jr. I refer to the late Joseph Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints, who died at Independence, Missouri, in December, 1914. This man spent his life upholding the banner of the true God, and with voice and pen opposed the evil doctrines of the Brighamite church. He, too, died and was gathered to his fathers, and the church he had served so long and faithfully, was not obliged to eulogize his name with sugared discourses based on falsehood. Men outside the faith volunteered their tribute of praise, and the Associated Press scattered the encomium to the far corners of the earth. As a sample I quote an editorial printed in the *Kansas City Journal*, for December 12, 1914:

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

Those who ignorantly confounded the Reorganized Church

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

But all who ever came in contact with Joseph Smith could readily appreciate the broad charity of his tenets, the untarnished private life he lived, the unswerving devotion to duty which he always displayed and the simple modesty of his relations toward his church and the world at large. To his church he was the prophet whom all its communicants revered, but he was also the unostentatious leader who constantly practiced the virtues which he enjoined upon his followers. To the world he was the blameless citizen who walked before all men as an example and whose interest in the movements that made for the welfare of the community always had his heartiest support.

Perhaps nothing could give a clearer insight into the character of Joseph Smith than the directions which he issued shortly before his death in respect to his funeral. Disliking nothing so much, next to sham, as ostentation, he directed that his funeral should be conducted with the utmost simplicity, without any of the elaborateness which his followers would otherwise have provided in order to testify to the honor in which they held him.

He was the prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived, as such he died, as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than his appraisal of the people among whom he lived and labored so many years.

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

In the foregoing we have a difference with a striking distinction, and were we disposed to go into comparisons, there might be unfolded a tale which the church in the salt land would not care to hear. But more important matters confront us, just now.

One is a statement made by James E. Talmage, in an address delivered at the eighty-ninth semiannual conference of the church in Utah, and published in the *Liahona* for March 18, 1919. He thinks doubtless that he forever settles the matter, for the "Mormons" at least, when he makes this remark concerning the Reorganized Church:

A reorganized church of Christ impossible . . . the concept of a reorganized Church of Jesus Christ is unthinkable. . . . Such a thing cannot be. It would mean that the Lord had changed his word, and that when he said this, the restored church or kingdom of God should never more be thrown down, He spoke falsely; that after all these are not the last days; that this is not the dispensation of the fullness of times; that this is to be another restoration. Such contradictions in terms my mind is altogether too feeble to comprehend. This church will never be reorganized. There never will be a reorganized Church of Jesus Christ upon the earth. There can be none such, except as man misuses names.

Of course this *ipse dixit* of Apostle Talmage settles the matter for time and eternity. But in his attempt he forgets one great and vital thing; that is, God's Word. He also commits the very offense he accuses others of—the misuse of names.

To *reorganize* the restored church, under certain circumstances, is thinkable, is possible, is plausible. But to re-create, to renovate (in the sense of make new) is open to question. Mr. Talmage cannot be ignorant of the meaning of the term *reorganize*. The simple definition given by the Century Dictionary will suffice: "To organize anew; to bring back into an organized state; as, to reorganize a society or an army." This term *reorganize* in no sense carries with it the meaning that the things with which a reorganization is effected were destroyed or annihilated. The army reorganized was an army organized before. A certain army in France might have lost its general, captains, and many other officers, and thus become disorganized, but the power that organized the army, in the first place, can take of the remnant, big or small as the case may be, and reorganize that army. In the interim it did not cease to be, it existed in a disorganized condition. And this is true of the Church of Jesus Christ.

I presume that Mr. Talmage referred to the words of Daniel, the prophet. We are glad to have *this* Daniel come to judgment. Let him speak: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (2: 44.)

What are the facts in the case when this statement of Daniel is analyzed in the light of events which transpired after the death of Joseph Smith, jr., as well as before? They are these:

The perfectly organized kingdom of God, or Church of Jesus Christ, is composed of three things—laws, subjects, officers. It cannot exist in a complete sense without the proper relationship of the three, and in case of disorder, or partial disorganization, by the interruption of this perfect relationship, decay sets in and in time, if not stopped by a restoration of order, or by a reorganization, death would result to the body itself.

However, to argue that because certain members, or parts of a body, cease to function, that the body as a whole is destroyed, is to argue fallaciously; and to argue that this depleted body could not be reorganized by a restoration of those paralyzed parts and still remain the same body, is also to argue fallaciously. Yet the Utah church makes use of a position which is not logical and crumbles when touched by truth.

The Reorganized Church does not claim that di-

vine authority departed from the earth when the death of Joseph Smith, jr., took place. Neither does it claim that the members of the church ceased to exist. With these existing, including the laws of the kingdom, one could hardly claim that the kingdom was destroyed; but with the death of the members of the first presidency and the transgression of over two thirds of the members of the second presidency, these quorums ceased to function and were disorganized, if not destroyed. Though God suffered thus far the work of the enemy, he would not allow the kingdom to be destroyed or given to another people, and the body was saved from ultimate death by the reorganizing of such parts of the kingdom as had undergone disorganization. The Quorum of Twelve Apostles was reorganized, or restored to organic form, in that a new president and members were chosen to occupy; the first presidency, likewise, was reorganized. Other adjustments took place. Thus the church was reorganized.

This reorganization was effected by the faithful members of the kingdom, or church, established in the days of Joseph Smith, jr.; the kingdom was "never given to another people"; it was never destroyed; and "it shall stand forever." The "rebellious" cast off into the "salt land" (Jeremiah 17: 5) and other places, had no hand in the work of preserving the church, which was "bleeding Zion" from 1844 to 1860. William Marks never broke his gospel covenant by embracing that "new and everlasting"-ly abominable covenant of plural marriages. Neither did Young Joseph, who was twelve years old at the time of his father's death, forfeit his right to the direction of God.

It might be well to state here that of the direct descendants of Joseph Smith, jr., which number over two hundred, only one ever affiliated with the Utah church, and she left it and united with the Reorganized Church. The sons of the Martyr, Joseph, Alexander and David, in public and private life, denounced the doctrine of polygamy, even writing tracts against the abomination. They died holding full membership with the church which had been proved before two courts of the land and before thousands of intelligent listeners, to be the true church in succession.

Our friend Talmage positively states that such a thing as a reorganization could not be. Evidently the Lord did not agree with this idea, for he said: "I grant unto you a sufficient time to build a house unto me. . . . and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord of hosts." (Section 107.) As to the possibility of this tragedy occurring we have the statement of the Lord against that of Mr. Talmage. Allowing that this thing, this

particular rejection, did occur, what would be the step necessary to preserve the kingdom which was not to be destroyed or given to another people? Simply a reorganization by the people who held authority in the first organization. This took place.

To prove that those people, to whom the Lord spoke at that time, did not build the house (temple) and consequently were rejected as a church with their dead, we have only to quote from Utah history itself. One Hundred Years of Mormonism, by John Henry Evans, edition of 1909, page 310, contains this significant statement: "It [the temple] was not finished till after the prophet's death." Ah! Light breaks! Let another Utah publication speak: *The Millennial Star*, December 1, 1845 (volume 6, pages 195, 196) informs us that on October 5, 1845, a conference of the members met in the Nauvoo Temple. The account states that there were "temporary floors, pulpits and seats." And on the next day, October 6, it was "unanimously resolved to move en masse to the west."

It is almost unnecessary to proceed. A closing comment may not be out of place. The building was not completed, the work commanded was not finished in the time proscribed. I do not see how any sane man can consistently deny this fact. Those people who were guilty of neglect of duty were "rejected as a church with their dead." Baptisms for the dead ceased. That temple was never completed. Since that day no temple has been built, by command of God.

It is true that they found time to erect a large and expensive Masonic Temple (the travesty of it!) which was dedicated just three months before the death of the Prophet. It is true that to-day there are members of the church who are paying their money into secret order rather than into the Church of Jesus Christ, and are wasting; yea, worse than wasting their time loafing around lodge rooms and never attending their church services as they should.

We have learned, then, that certain elders of the Brighamite church are wont to boast; that they write glowing reports to their mission papers, but that in all cases these reports are not well-founded. That their one-time president, Joseph Fielding Smith, acknowledged, before one of the highest tribunals on earth, that he was guilty of breaking the law of the land and the law of God. That some of the splendid truths of the latter-day work were also emphasized and sent broadcast to the whole world.

We have learned that a patriarch of the Brighamite church said that Joseph Fielding Smith was "clean, pure, wholesome, and not a wealthy man." We learned that judging from our code of morals, none of the above terms could be truthfully applied to that man.

We have learned that a reorganization was possible and that it took place; that God's word was fulfilled; that mistakes have been made, but that the greatest one is the persistent attitude on the part of the Brighamite church to refuse to recognize the true Church of the Lord, which is known among men as the Reorganized Church of Jesus Christ of Latter Day Saints.

RALPH W. FARRELL.

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## It Is Written

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In the development of man he passes through several stages.

First, that of pleasure and pain, when the child does that which gives him pleasure and refrains from that which causes suffering.

Second, that of reward and punishment when his activities are determined by the benefits to be gained or the penalty which shall attach.

Third, that of praise and derision when he is actuated by a desire for the encomiums of his companions and fears the contempt that would follow failure.

*Man's highest development*, however, is reached when he does things *because they are right*, regardless of the consequences.

To be actuated by fear of impending punishment in the payment of our tithing would be to acknowledge that we occupied a low stage of development and would drag our service to God down to the level of that of the heathen who thinks that the wrath of his god may be appeased by his offering.

Love, nor fear, should be the dynamic which moves us in the payment of our tithing. The payment of tithes alone will not save us from future punishment. It is only when we have kept this commandment in connection with every other one that we shall be secure.

The true spirit of giving is manifested in the following letter which we have just received from a crippled brother who states that after coming into the church he began paying one tenth of his increase. It had not occurred to him that he should have paid a tenth of his net worth to begin with. He says:

"Brother — and Brother — came here to organize a branch, and they explained the law of tithing to us. This was the first time that I fully understood it. I felt badly. My situation was like this: I am a cripple; I had about \$6,200 capital and twenty acres of timber land. I intended to make this timber land my home if the world did not use me right. My living and church expenses required nearly all my income. I prayed for a way to pay my tithing and for the right nature that would make me happy in paying it. It was hard to think of parting with this land at

(Continued on page 1088)

## OF GENERAL INTEREST

### ARE WE ANTI-CHRIST?

The bishop of Oxford did some plain talking at a church conference at Leicester, England, the other day. He is thus reported in a London dispatch:

The bishop said it is not only that those who positively hold the Christian faith are in the minority, but there is a widespread revolt against the principles of Christian morality. Except in the vaguest sense Britain cannot be called a Christian country.

And the bishop goes on to say it would not astonish him to witness a real reign of anti-Christ, so many anti-Christians are there in this modern world. The bishop of Peterborough followed and offered an alternative to the 2,000 delegates: "The choice before us now is between hell and Utopia." These two church magnates no doubt weighed their words in these two expressions regarding the state of Christianity.

And can America be termed vaguely Christian as England is? Is it anti-Christ, too? Well, it is not so bad, wicked, and corrupt as one might infer from being anti-christ, but it is very far from what it ought to be, and there is a great deal of anti-Christ visible in all its varied life. This is seen in the lack of spirituality everywhere evident, and the dissension, unrest, enmities, corruption, and arrogance that permeate all of its society.

### MAY BRING ROCHDALE PLAN TO AMERICA

[The following press dispatch emanating from the Detroit, where the Protestant Episcopal Church is in general convention, is of special interest to our readers. The establishment of cooperative societies and their successful operation is a crucial point in our church work.—EDITORS.]

If the Protestant Episcopal Church introduces into America the Rochdale Cooperative societies of England it will have started a movement which has a following of more than 2,500,000 over there now.

The church has taken up the problem of the high cost of living, and investigation of the Rochdale movement by the house of deputies is a result.

There are about 350 cooperative stores in the United States. The customers receive an equal share of the profits. That originally, was the plan of Robert Owen, the English woolen merchant of the early nineteenth century, which later developed into the famous Rochdale movement.

#### FLANNEL WEAVERS ORGANIZE

This movement began with the organization of flannel weavers of Rochdale, England, in 1844, for

cooperative buying for their own consumption. From twenty-eight members with a capitalization of \$140, the society grew in twenty-five years to a membership of 5,560 and a stock of \$406,160. The small store expanded into numerous shops and factories, a hospital, reading rooms, a library, and classes in arts and sciences.

Now there are more than 1,500 of these societies in England with a membership of 2,500,000. The value of cooperation came home to them especially during the war, when prices were kept down to their lowest possible limit, and the profits of profiteers were practically eliminated.

At first members served in the stores without salaries, but later officials were employed. After paying all expenses, part of the balance was allotted to the educational fund and the rest equally apportioned among the members.

The New England Association of Farmers and Mechanics in 1831 is the earliest known cooperative movement in America. But this and many others were short-lived.

The first large cooperative society was the Workmen's Protective Union of America, which disappeared with the coming of the Civil War. Farmer's alliances sprang up after the war, but it was not until late in the nineties that the system of cooperative stores spread among other than farmers.

### OFFICIAL ESTIMATE OF LIVING COSTS

Official estimate for a "health and decency" budget for Government clerks place the minimum annual expenses of a family of five at \$2,262, an unmarried woman at \$1,083, and a single man at \$1,000.

These figures were made public to-day by Doctor Royal Meeker, chief of the bureau of labor statistics, in connection with the investigation of federal salaries by a congressional committee.

The food item in the family budget amounts to \$778.93. The clothing bill for the year is \$513.72, of which the husband is allotted \$121.16, the wife \$166.46, 11-year-old boy \$96.60, the 5-year-old girl \$82.50, and the baby (2 years) \$47. Housing, fuel, and light are placed at \$428 and miscellaneous expenses at \$546.82. A total of \$2,262.47.

If the wife was especially competent in the art of shopping, did her own sewing, and practiced all household economies, the budget might be reduced, it was explained, to "rock bottom minimum" of \$2,025.56.

The bureau, in compiling these estimates, makes a hat allowance for the wife of one and a half hats a year, \$10 for a winter hat and \$5 for a summer one, the winter hat to be worn two years. An item

of \$9.40 is allowed for a newspaper, held by Doctor Meeker to be a necessity. The family amusement appropriation is set at \$40, which also includes magazines, although in general such luxuries as the latter, it was pointed out, are to be enjoyed at the public library.—*Kansas City Star*.

### EDUCATION AND ATHLETICS

It is better that the American idea of a well-educated man should be a robust athlete than a pallid grind. There is more hope for an ideal based on vigor than on pedantry. But it is not necessary to choose an unbalanced type as an ideal in order to avoid another still more unbalanced. On this, as on so many other points, Theodore Roosevelt has left a clear expression of wisdom. It is recorded in the recently published volume, Theodore Roosevelt's Letters to his Children, in a letter to his eldest son, then at school, he wrote:

"I am delighted to have you play football. I believe in rough, manly sports. But I do not believe in them if they degenerate into the sole end of anyone's existence. I don't want you to sacrifice standing well in your studies to any over-athleticism, and I need not tell you that character counts for a great deal more than either intellect or body in winning success in life. Athletic proficiency is a mighty good servant, and, like so many other good servants, a mighty bad master. Did you ever read Pliny's letter to Trajan in which he speaks of its being advisable to keep the Greeks absorbed in athletics because it distracted their minds from all serious pursuits, including soldiering, and prevented their ever being dangerous to the Romans? I have not a doubt that the British officers in the Boer War had their efficiency partly reduced because they had sacrificed their legitimate duties to an inordinate and ridiculous love of sports. A man must develop his physical prowess up to a certain point; but after he has reached that point there are other things that count more. In my regiment nine tenths of the men were better horsemen than I was, and probably two thirds of them better shots than I was, while on the average they were certainly hardier and more enduring. Yet after I had had them a very short while they all knew, and I knew too, that nobody else could command them as I could. I am glad you should play football; I am glad that you should box; I am glad that you should ride and shoot and walk and row as well as you do. I should be very sorry if you did not do these things. But don't ever get into the frame of mind which regards these things as constituting the end to which all your energies must be devoted, or even the major portion of your energies."

—*The Outlook*, October 4, 1919.

## THE FORUM

The Forum is intended as a department of free discussion of most questions. It does not purport to represent the decision of the church or of its leading officials, except as their names may appear to signed articles. It represents the view of the writer.

In fact, articles and even editorials published in other departments of the HERALD, either now or in the past, have represented as a rule simply the position of the writer. There is no intention to commit the church to a position which it has not taken.

The HERALD is the official organ of the church. As such it should have departments of general interest, and should receive the communications of the general church officers which are authoritative. It should have the regular reports, as of the Bishop, and all official information. It should also have the movements and activity of the general church officials. Even the general officials may desire to write at times without committing the church, that is, presenting their own views for what they may be worth, conceding the same right to others.

There is hope that this department may be a means of education to all of us, and inform us what others are thinking of, and that it will prepare us better to meet the problems lying before the church. This is indeed the purpose of all of the HERALD.

No personal articles will be accepted, nor any whose primary purpose is to attack the position of some preceding writer. Each one should present his views affirmatively. We are governed in this by the action of General Conference, as follows:

"The committee to which was referred the resolution . . . relative to the adoption of certain measures which shall govern in the publication of articles through THE SAINTS' HERALD, submit the following:

"1. That in its opinion, the enforcement of ironclad rules and arbitrary decisions by persons who were not governed in their work by broad and liberal principles of toleration, as is shown by the history and societies in the past, has had such a tendency to subvert the liberties and retard the progress of the race as to make the enactment of any set of rules to be followed under all circumstances of doubtful propriety and final good.

"2. That in our opinion there is a just and proper line to be drawn between the positions of permitting a fair hearing of the views of any and all through the church paper, and the abuse of the sacred principle of toleration and freedom adhered to by the church by using to excess the columns of the church paper, in making a series of attack upon the life of the body, or an undue effort to enforce personal views upon the people, when they are clearly in part antagonistic to the accepted faith of the body; and that the responsibility is upon the editor and Board of Publication to see that this line is truly made in their discrimination, the improper exercise or abuse of such discretion, or agency, to be remedied by the selection of such persons for these positions as will fill them in wisdom and fairness to all.

"3. That where radical differences of opinion occur between leading representatives of the body, the discussion of them should take place in quorum capacity, and not through the columns of the HERALD.

"4. That in our opinion in the acceptance of articles for publication through the HERALD, the parties doing the same

should exclude all such as make special attack upon the supposed private views and character of the dead, or that impugn motives and question the integrity of the living; there being neither sound argument nor wisdom attained by such methods.

"5. The committee has not deemed it within its duty to pass judgment upon the right or abuse of the exercise of privileges in the extended controversy of the past few months, but to point out the proper steps to be taken in case the rights of the body are left unguarded in the future:

"E. L. KELLEY.

"J. T. KINNAMAN.

"J. W. GILLEN.

"C. SCOTT.

"G. T. GRIFFITHS."

"6. Resolved, That it is the sense of this body, that any man who accepts appointment and ordination as a representative of the church is under obligations to teach, sustain, and seek to establish the faith of the church; and no one, be he whosoever he may be, has any right to attack the divinity of the faith in part, or as a whole, as said faith is set forth in the Bible, Book of Mormon, and Doctrine and Covenants.—Conference Resolution 298.

It is our desire to make the HERALD and this department of the forum, the immediate field for the discussion of the questions before us.

### A United Consecration

(Synopsis of a sermon by S. A. Burgess, at the Lamoni, Stake Reunion, August 9, 1919.)

[We realize in discussing the subject involved in the following sermon that our remarks may possibly be misconstrued, though that does not seem to us to be sufficient reason for refraining from discussing matters of importance to the church. We have very recently been informed that some did consider the original sermon based primarily on personal matters.

We trust that our readers will be wiser than that, and will see that the personal element is purely incidental. The principles involved are vital, persons can be eliminated or disregarded. There are broad principles involved in our work; a necessity of unity in our efforts; a necessity that we recognize the law of the church, and that to all it become a matter of consecration and sacrifice. But sacrifice after all means practically the same things as consecration as it literally means "to make sacred." If we dedicate our service to God, in a primary sense we offer our bodies a living sacrifice. The law of the Lord is very clear, and cannot be built on the basis of selfishness or of greed for money.

But the principles involved apply to all and not simply to a limited class. We firmly believe that our ministry and men of the church should labor on the basis of personal sacrifice and of economy, eliminating all unnecessary wants, and consecrating their service and means for the benefit of the household of God. It is the withholding more than is meet that leads to poverty.—S. A. B.]

#### THE KEYNOTE OF OUR WORK

If one were seeking, as we are, for the keynote of the divine plan, he can find it in that wonderful prayer of the Master, just before his great sacrifice, when he prayed with his disciples before entering the Garden of Gethsemane. It is found in the 17th chapter of John. It would be well to read all of it, but tonight we will only read from the 9th to the 24th verses:

"I pray for them; I pray not for the world, but for them

which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, *that they may be one, as we are.* While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they *all may be one*; as thou, Father, are in me, and I in thee, that they also *may be one in us*; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; *that they may be one, even as we are one*; I in them, and thou in me, *that they may be made perfect in one*; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."—John 17: 9-24.

From this part, applying it to the church, we gather: first, He is praying not alone for those who are with him, but for all who may believe on their word. It is a continuous prayer for the benefit of the children of God.

#### BE ONE

Second, he does not pray that they shall be taken out of the world, but that they may be kept from the evil. "They are not of the world, even as I am not of the world." Now in what are they not of the world? The thought that is emphasized over and over again, is his earnest pleading and desire that they may be one. We find this in the 11th verse, in the 21st verse, and again in the 22d verse, and yet again in the 23d verse.

After they had partaken of the sacrament, his last great prayer with them and for them, is that they may be one, even as God and Christ are one. According to Doctrine and Covenants 64: 2, they were not always united, but they were like people in other ages of the world. There arose jealousy and friction, and they forgave not one another in their hearts.

We might here emphasize the fact that we may be one as he and the Father are one. Evidently this does not mean a fusion of identity; it does mean a unity of purpose. Nor does it imply a fusion of identity of the Father and Son, but rather a unity of purpose. It does mean to prefer one another in righteousness. (John 4.) It does mean that we should not only love God, but also love our brother as ourselves. The commandment he gives us anew, though it is from the beginning, is, that we love one another. (John 13: 34, 35.)

Nor is it even narrowed to a limited Zion of a few, as we are told by the great apostle to the Gentiles, that we should do good to all mankind, but especially to those of the household of faith.

## THE PRIMITIVE GROUP

Students inform us that primitive man and children project themselves into all nature and feel themselves one with all their surroundings. The fact that a man was a member of the tribe was more important than his individual existence. The needs of the tribe prevailed over the wants and rights of the individual; man was part of a glorious whole in the tribe and in the universe. But not only did he feel himself one of that primitive group in a sense that we scarcely realize to-day, but he also projected himself into the universe and felt himself one with all nature, and with the very heavens.

This, which was only partly apperceived, undeveloped thought, having passed through a cognative period, comes in a better sense to apprehension of the more fully developed man, so that the great students of to-day recognize that the superman is not the individual, who crushes others in order to rise himself. But he is rather the one who lives in the most complete sense for humanity and his group, to bring about the redemption of humanity.

## THE MODERN GROUP

The air is full of this theme of service, of cooperation, the group, the unity of effort. But with the added thought that it is not the merging of the individual into the group, that is desired, so much as it is the widest possible individual or personal development, and that development turned back again to be used for the common good.

Yet these seemingly modern themes in the regions of sociology and social problems which are coming to be so clearly recognized, as the truth concerning the coming man and race, is declared in the gospel of the Lord Jesus Christ, and was among the first of the modern revelations given to the church, as early as 1831.

It was not until 1844 or 1845 that the Rochdale weavers first formed an organization which has so wonderfully developed in Great Britain into a chain of retail and wholesale stores, together with farms and factories.

Prior to the time that the world recognized its need, these principles were laid down by divine revelation for the guidance of humanity. The church should lead in practical demonstrations. Zion for safety, not only from war, but also from industrial strife; an example to the world of economic unity and of justice.

Somehow as the years pass the speaker is coming to doubt the idea of everything being turned over to the one organization and no man owning anything. It is clearly contrary to the law of the land, and as we understand it is also contrary to the law of God. We are stewards indeed, under God. It takes a higher spiritual development to recognize our moral obligations and year by year do our duty, than it does to make the one supreme sacrifice, give everything, and henceforth have nothing. We are told that there shall be no poor in Zion. Such a plan, suggested by some would make all poor in Zion.

## A JUST REMUNERATION

Then that splendid passage in Doctrine and Covenants 81:4 that every man shall receive "according to his wants and his needs, inasmuch as his wants are just," should be associated with Doctrine and Covenants 42:19, that every man should receive "a just remuneration for all his services." *Just* means in accordance with the law, and is related to justice. It is not the adverb *merely* or *barely*. It means giving to every man his dues; it means righteousness between man and man; that which is equitable.

We have had at different times emphasized the spirit of sacrifice as shown by our ministers. That is right. We have a ministry who do not preach for money. That is right.

The man whose ideal is what he can get out of it, will fail in the work of God.

But the declaration of the law is wider than the ministry. It is wider than the men of the church. The passage is, "The laborer in Zion." The laborer, the person who works. "The laborer in Zion who labors for money shall perish." (2 Nephi 11:109.) You will note that that is broad enough to include the farmer, the merchant, the manufacturer, the banker, the doctor, the lawyer.

The spirit of sacrifice is a splendid thing, but it is only right that the church should consider the justice of the law, and also what we can afford to leave undone. It is a curious thing that you will search the books in vain to find the passage that states that the minister's family shall make or do all the sacrificing; that the minister's family shall be the poorest of the poor. That is only an erroneous assumption that we have made. The teaching of our heavenly Father applies to the whole church; to all of us.

After all, it is not the minister who goes out who has had the hardest time in the past. It is the family that has had to stay at home. Because of our neglect, because of our failure to support the church financially with our tithes and our offerings, there are women and children lying in quiet cemeteries, whose lives have been cut short because of our neglect. If there is any law for it, we do not know where it is to be found.

## WITHOUT PURSE OR SCRIP

Those passages sometimes referred to that the minister should go out without purse or scrip do not uphold this old idea. We have to remember that they were laboring in a country that a good walker could walk across in a day or two. It has been done; from Jaffa to Jericho in one space of twenty-four hours, that is, starting in the morning, and reaching Jericho the evening of the same day. It is but a few days' walk from north to south, and a warm country in which excessive clothing was not needed, and near a warm sea, and hence not as liable to the sudden changes we have in the center of this land.

But above all, note the fact, that teaching, why should they not take with them purse and scrip? Because the laborer is worthy of his hire. They should work and should work energetically; they should be willing and very willing to do their part. There is no provision to give support to the idle in Zion, or on behalf of Zion. There are many texts to the contrary. But when he labors, he should receive support. He should not be required to provide his own purse and scrip, but should be provided for. This is found not only in the gospel, but also in the Corinthian letter by Paul. (Matthew 10:9, 10; Mark 6:8; Luke 10:4-7, 22:35, 36; 1 Corinthians 9:1-14.)

A careful examination shows that in each of these passages is the idea in force that the workman shall be provided for. It seems astonishing that from these passages people have inferred that he should starve.

## THE VOW OF POVERTY

Thought it is true that therein resides a splendid ideal, when one takes the oath of poverty and thus states clearly that he is not seeking a material reward, whether we take Saint Francis, whether we take the founder of the Benedictine order, or such a one as Buddha, we seem in every instance to find a throwing off of family ties and responsibility, then an absence of bodily movement and meditation. There is something to be learned there. Meditation at proper times and under proper circumstances is good for the soul and intellect of man.

We can see in our own past history that the result of

the policy pursued produced men who willingly gave their all. It may be there were some men who were slow of movement. This is a reasonable consequence. It is quite logical that tie and even collar were sometimes omitted, and that the growth of hair supplied the deficiency. You cannot expect men to wear clean linen collars when a celluloid collar or none permits their family to eat. All honor to these men who denied themselves everything possible for the sake of the work. We have no criticism to make of them. But we have of that policy of the church that required and produced such conditions.

This spirit of self-sacrifice and self-denial is a wonderful thing; the great idea that a man gives up all material reward and devotes himself to a purpose. Logically it will mean a slowing up of his activity. It was so with the beggars of the east. It gives time for meditation, but it also develops some wonderful truths for our consideration.

A man has the right to make such self-denial himself, but it is a query in our mind, How far has he the right to make that self-denial for his family, and require them to starve for him? Especially when the brunt of the burden falls upon them, and not upon him. It is not without meaning, that we see in every instance those who have taken such a vow have deserted their family and left them to shift as they can.

Surely the benefits of meditation can be secured without demanding such a sacrifice on the part of those who should be near and dear, and who should receive our first protection.

It is true that a man worth while has interests that are bigger to him than life itself, or than the fear of death, and that mean more to him than his personal pleasure, great as it is to be with his family. "He who loveth father or mother, wife or child, more than me is not worthy of me." Yet we find this wonderful fact that in loving him, it is not necessary to love our loved ones less, and the very law that requires this devotion requires also that consideration for others, and especially those who are nearest and dearest. "But if any provides not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." (1 Timothy 5:8.)

The spirit of sacrifice is good, and is right, and is well expressed in insistence upon service and working for the common good. But it does not show wisdom when we permit these men to go out and make the sacrifice and leave women and children to give up even life itself. We need them to live and work for the good of that work entrusted to all.

#### WORKERS TOGETHER

Doctrine and Covenants emphasizes the same thought, both in the 42d section and again in 119:8: We are workers together; we should work as one. When we set up the ideal that the minister and his family should do all of the sacrificing; that the minister and the minister's family should have nothing, are we willing to accept the necessary corollary to that, that before the Great Judge we shall say to them, "We shall give to them the reward of their work and their sacrifice, while we, who have made less of effort, so much less of sacrifice shall receive a lower state"? Logically, reasonably, we must expect it. If they alone are to bear the burden, if they alone are to set the example, if they alone are to do the sacrificing, if they are to receive just barely enough to keep body and soul together, in the Great Day that is yet to come, they alone should receive the reward.

The plan of the Master is much broader. We are workers together. Each man, each woman, has the like duty and the

like responsibility to labor according to the gifts and callings of God unto them, and to make the like sacrifice.

The trouble is that we have confused that spirit of devotion, and have attempted to adopt it as a working basis for a small part of our membership. We hear on every hand of such stories, as a woman expressed surprise that a minister had a base burner in his home. "Why, have you a base burner?"

"Why not?"

"I supposed that the minister was to sacrifice."

The brother in that instance pointed out that he was sacrificing, that he was not at home with his family, while her husband was granted that privilege. But we should not lose sight of the fact that the minister had a warm base burner to sit beside. He was there in another's home. It was his wife and children who would have gone cold if he had not seen that a base burner was provided in his own home.

#### EVERY MEMBER A TITHE PAYER

Every issue of the HERALD for several months past has included the heading "The Bishop Advocates for 1919 Every Member a Tithe Payer." Have you read that? It is good advice. "Every member" includes the minister and his family. If they are to be kept on the basis of extreme poverty, as some have thought, we may well ask the question: Tithing on what? They should be taught to sacrifice, to deny themselves and assist in the work, and so should every member, and work for the one common ideal.

The tenth belongs to the Lord. Every man, every woman and child should pay his or her tithing. But when it comes to that, we are bought with a price. All that we have is his and we are but stewards. Then being such, he asks that we may be one. We should on right principles work together to the common end, to accomplish the work intrusted to all.

These are matters concerning which we should think, and think most seriously for the result depends upon us, upon the members of the church as to how the law shall be administered. What will we uphold with our faith and prayers, and with the fruit of the work of our hands? There are men who are particular about paying their ordinary debts to a man; how about our debts to our heavenly Father?

Always and invariably the ideal of our administration should be but one—the kingdom of heaven and to establish its righteousness. Our aim should be alone the carrying on of the work of God.

#### FREEDOM FOR SERVICE

We are coming to see the necessity and value of preparation. A mowing machine is better than a hand scythe; a threshing machine than a flail. Depending on the work and its character, there are times when powerful machinery is still more economical.

We are seeing the necessity of education, which is after all in its right analysis, but the development of the natural abilities of the individuals in order that he may devote his ability to the service of the common cause. We are living in an age when the trained man is a necessity. And our effort should be to secure that training for more effective work.

But while we have done much in this line, we still have failed to see the need of using these men and women who have been called of God and who have been trained, and utilizing their training. Very much of our work is still in the status it should be if we attempted to harvest with a hand sickle alone, and then to thresh with a flail. It is useless to prepare men for efficient service and then to give them such archaic instruments.

We are in the same stage in much of our work we should be if the Presiding Bishop attempted to carry the finances of the church in his head, and went back to a pine table. We are very glad to see that the bishopric are providing for their work with modern office furniture and with clerical help, in order that their efficiency may be increased, and that they may be able to do more for the cause of our heavenly Father, day by day, and month by month.

But a few years back you might note this much of preparation being made. We see now further preparations in providing more efficient equipment for other departments of work. It makes us very hopeful that as a church we may yet come to see the value of utilizing so far as is possible, the ability of those who have made and are making special preparation for service, that they be not forever hindered and prevented.

Much remains yet to be done. Much remains to be arranged with a clearer and better understanding, on the part of one another and of the church as a whole.

#### NOT FOR PERSONS BUT FOR THE CHURCH

We make no plea for personal privilege; we do, however, plead for that breadth of view that will permit without jealousy each man to do his most effective work for the common cause intrusted to us by our heavenly Father.

It is not for the sake of individuals that we make our plea, but on behalf of the church itself. That the preparation made for service shall not be lost or thrown away.

We hold strongly for the ideal of personal sacrifice, a consecration, a dedication to God. But it is a principle which should apply to every member of the church. We do not plead that our ministry should be paid what they are worth. But if they are to give their best service, there must be at least reasonably adequate provision for these men and for their families. And added to that, reasonable assurance that there will be provision for old age and protection for the loved ones when the man himself is no longer living.

If the remuneration is to be such as will at the best, meet living expenses, (if it will do even that), allowing no possibility for a family saving, then there should be the care of the aged who have devoted their time to the service of the church, and of their loved ones when they are left bereaved, as a matter of right and justice; not of humiliating charity.

When young men see old men who have given their time and best work through a dark and trying time, not only laid on the shelf, but given alms, and when they see young men who have laid down their lives in the service of the church, leaving their families illy provided for, and the aid given their families presented as alms, it is then difficult to give their time whole-heartedly to the work we all love.

It is the problem of the church. It belongs to each one of us, that we shall be laborers together to accomplish the work intrusted to all, none receiving undue recompense, none seeking for a material reward, but all adequately protected.

To our mind there is an effective ideal of a ministry whose hands are free for the service of our Lord, and who consider themselves honor bound to devote their time and energy, not one day a week, but every day in the week to the work before them, and that they be an example of thrift and care in the use of the funds they receive. Yet we may concede to them, as well as him who engages in the affairs of business or of work, the right to one day of rest each week. The test is that we should have the highest efficiency, using it to secure the greatest and best results for the common cause and good, taking into our consideration our means, and our personal ability to utilize. We should be workers together, with God, and with one another.

In Proverbs 11:24, 25 we read: "There is that which

scattereth and yet increaseth, and there is that which holdeth more than is meet, but it leadeth to poverty. The liberal soul shall be made fat. He that watereth shall be watered also himself." There is a great truth in that, and it applies to the church as well as to individuals. There is that which scattereth and yet increaseth; there is that which holdeth more than is meet, and it tendeth to poverty.

#### CHURCH, STATE, AND PROPERTY

The Roman Catholic Church taught many of its followers the vow of poverty. But the church itself waxed rich. It was for that reason the statute of Mortmain was passed in England. It is because of that, France has been accused of being irreligious, because she broke the concordant between the church and state. It is because of that our law forbids the church to hold more than a limited amount of property.

But we respectfully submit that idea is based upon a wrong construction of the Savior's plan. The divine plan from the very beginning was one of free agency, not of compulsion, as we can see from the third chapter of Genesis in the Inspired Version.

It is against the direct declaration: "There shall be no poor in Zion." With this passage from Proverbs, we may well associate 2 Corinthians 9:6, 7:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

#### A UNITED SERVICE

Also 2 Corinthians 8:11-15:

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."

To this end his spirit pleads with us that we be one, and each in his every service, work to the common end, to accomplish the common purpose. Each man according to his several talents, and ability; each one according to the gifts and calling of God unto him, each with love for his brethren, bearing his share of the common burden, that we may be one, even as the Father and the Son are one. Being one with each other, we then become one with them and lo, Zion at last will be in our midst.

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"Many a man complains that things are not coming his way when it is really the fault of his way."

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#### IT IS WRITTEN

(Continued from page 1082)

first, but after much prayer and thinking about it, the right nature gradually came until it has become a pleasure to pay it, and now it is one of the greatest satisfactions I have. When I paid my tithing I paid a great debt to God."

Surely such a life need have no fear.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5920 California St., Omaha, Nebr.

### Industrial Zion

How do those words affect us? What images are called up in our minds? Do we have definite and clear delineations of what industrial Zion will be—the place of brick and stone, of whirring machinery, of soil and harvest? Or do we just lazily tuck the words away in some dark hazy, mazy, corner of our consciousness, dismissing them with the thought that somehow, some way, by some one, some time, some place, it will all be worked out? If you will analyze carefully, however, you will find that, while we are apparently willing that it shall all be worked out by some one else, we always figure ourselves in, as the beneficiaries of the scheme! “When we get to Zion”; “when Zion is established, we will do so and so”! Always the “we” then, but let us stop a moment to ask, *why not the “we” right here and now?*

Following the inspirational discourse our church president, Frederick M. Smith, delivered recently in our city, upon this topic, we heard an elderly church member say: “Some way, President Smith’s sermon didn’t mean very much to me. I am getting too old to take any active part in the things he talked of, and I have little or no money to spare to help, and so I felt it did not apply to me and I had little interest in it.” This sister was frank, to say the least. If we could see revealed, as through a glass clearly, the thoughts which flitted through their minds as they listened to the same sermon, perhaps they would be running something like this: “This is fine, and I hope *they* (notice the third person!) will work it out!” “A splendid plan, and some day, when I make a little more money for myself and family, I may send a five or a ten to the bishop to help buy lands in Jackson County!” Or, “If I felt sure they would give me a job as soft and well-paid as the one I have here, I *might* consider coming down to Independence and showing them how to run things, in order to redeem Zion right away!” Or perhaps, “I feel the touch of inspirational enthusiasm; I feel sure that our church has the right solution to the world’s great problem, but, I don’t feel as if I could do anything YET. Some day I will be able to do it, and come to Zion with a big bank account to my credit, and be able to do something which will be worth while, which will make everybody ‘sit up and take notice.’ Until then I will just plug along here, and let the other fellows work it out.”

How hard it is to be honest with ourselves! Honesty in our dealings with the world and each other is immeasurably simpler and easier than honesty with ourselves. Perfect truth with its imperishable and unclouded light, turned in upon our souls, might reveal some startling things. For instance, some of us would have to admit that we are selfish to the core, willing to keep to paths of ease while others struggle with the ax to blaze and clear the way. Some of us are vain, and hug to ourselves the present positions of power or renown rather than to relinquish them, and take a humble place in the active work of “industrial Zion.” Some of us are indolent, and do not take kindly to the thought of the downright hard work, mental and physical, which is before the pioneers of “industrial Zion.” Some of us are only mentally lazy, and prefer to jog along in the old ruts, than to make the effort to study out our opportunities, our niche to fill in the redemption plan. We are too lazy to welcome a new thought, to look it squarely in the face, examine it thoroughly, tabulate it, and store it away in our mental consciousness where it may be available for use—for external

application to practical things. Industrial Zion will have to become something more tangible than many of us have viewed it, something more material, more like our common, everyday life, if we are to bring it to a successful demonstration.

In no wise is this material aspect, this common, close-to-us aspect, to detract from its spirituality. On the other hand, it will take the most spiritual of us to sense constantly that it is only in outward form, and to the casual observer, that it is *material* at all! God himself has said, “Never at any time have I given you a law which was temporal. . . . My commandments are spiritual.” If we sense this great fact, everyday things and happenings become glorified and clothed upon with meanings new and eternal.

A mother, toiling from early day to late night for the ones she loves, sometimes, in the stress of the burden, becomes dulled to the spiritual meaning of her life and its privileges. She grovels along on the low plane of complaint, of discontent, keeping her eyes fixed upon her sacrifices, her hard toil, her aches, and self-denials. She is in darkness, with eyes hidden from the real beauty and triumphs of her existences.

Another mother, toiling just as many hours a day, with just as many trials and discouragements, refuses to let them blind her to the real joy of her service. She goes about her daily work with a prayer in her heart, a song of thankfulness on her lips. She realizes that nothing else life has to offer can compare in richness and beauty with the blessings of love which crown her lot—love of a noble man who toils at her side, love of children—gifts from the very Eternal, from whom she learns more than she could ever teach others, whose very presence in her home spells sunshine, and who bring her closer to her God than can any other influence life has to offer. She finds beauty in everything; service is illumined by the light of love, intelligent loving. She turns her back upon discontent, envy, and the long train of unlovely thoughts, and dedicates her mind to those life-giving forces, thoughts of health, of joy, and of usefulness.

This is the kind of women who will build up the industrial Zion, because they are the “pure in heart.” “None can assist in this work except they be humble and full of love.” This kind of women will work in an obscure corner with as great joy as if in the “public eye”; she will realize the value of efficient service, knowing that, whether the work assigned to her be great or small, brilliant or humble, in the eyes of the Father it only matters that it shall be “well done,” that she be counted a “good and faithful servant.”

Time was when anyone feeling burning within his breast that spark of divine desire urging him to place himself at the service of the church was allowed expression of that desire in only one avenue. He was duly ordained, and sent out to preach. Perhaps that was the vital thing then, in order that the way might be blazed for the definite work now immediately before the church. But now, (and how we all should rejoice in that fact,) none is exempt from service. No matter what our talents may be, no matter along what line expressed in the past, the time has come, the hour is at hand, when God asks that that talent be expended in his service! Industrial Zion has need of all the variety of experts we, as a people, can muster! Industrial Zion not only needs us, but we need it, in order that what efforts we spend in the workaday world shall be placed where *results are eternal in their nature*. That will happen in Zion, for there we shall be imbued with the knowledge that it is not the thing itself which counts most, but the thought behind the thing. The manner in which and the purpose for which work is done, as much as the work itself, are things which will determine its spiritual and eternal values.

A common workman, toiling as a drudge for weary hours

daily, weekly, yearly, with no thought above the petty necessities of his labor, no vision of its relation to the universal need, no yearning for it as an expression of himself and his progress towards God, is not a good illustration of the workers this latter-day industrial Zion must have to reach the heights designed for it; but a workman, no matter how small or obscure his assigned part, who vitalizes it with a thought of consecration to a great and divine idea, visualizes in his labor a well-designed and well-executed corner of a great common fabric, who feels that he is a necessary and integral part of a great unit, who wills that however humble, his work shall be a work of beauty through its perfection and finish—such a workman is typical of the corps of “laborers together with God” who shall “redeem Zion.”

Is the picture far-fetched? Is it vain imagining? Not so! God is preparing the soil, all over this splendid church of ours! Hither and yon, in ways not always anticipated, but all evidencing the continual workings of God's will, there are being found those qualified and consecrated men and women who will carry this plan through to glorious culmination. They will have learned the lessons of service, of efficiency, and, above all, of that humility and love, without which, “none can assist in” this great task. The elimination of self, the placing of individual power to the God-appointed task of demonstrating to the world the precepts of the Master, the learning to live in love and peace and harmony with each other when all the world is in turmoil and at enmity, to hold thoughts of loyalty and service when every man's hand shall be against his neighbor, and to feel running through it all the sustaining Spirit of God, which holds and binds together in unity and with central thought and purpose—this is the ideal for “industrial Zion,” and the time for its expression is right here and now—“not to-morrow, or next week, or next decade” as our young president so forcefully urged, but *at once*, and to the extreme extent of our powers and possibilities.

To illustrate how God is working in strange and diverse ways, may we repeat one remark overheard at the close of President Smith's discourse? A young man trained as a youth in the mills with his father, as a maker of tin plate, grasped the speaker's hand, and said, “When you are ready to start up that tin plate mill, to make cans for your canning factory, you can *count on me for all I'm worth*.” He meant his special knowledge value as well as financial, and it is heartening to know that the church is rich in the possession of many such young, qualified men and women.

Just *how*, by the way, do the words “industrial Zion” affect you? AUDENTIA ANDERSON.

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### From Within or Without?

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The questions that especially gripped my attention among those which our editor lately submitted, were: “Are children, by nature's endowment, good or bad?” and “Do morals have to be taught and practiced to become ingrained in character?”

A perfect seed planted in soil perfectly prepared, and given perfect conditions under which to grow, would undoubtedly develop into a perfect plant, bearing a perfect blossom, and subsequently, perfect fruit. But of how large a percentage of all the seed sown annually in the earth, can this be said to be true? Surely much good seed is sown, but how much of the soil is in the right condition to receive and nourish the seed? Given well-tended soil, there would still be the element of imperfect conditions of sun and rain, with which to contend. The result is a yield of seed a large percentage

of which is imperfect, and which would require special nursing and care to bring forth fruit up to standard, even though given well-tilled soil and proper sunshine and rain.

The same logic holds good with the child. Given parents of perfect mental and physical condition, and perfect environment in which to develop, a child would, without doubt, contain the germ that would generate spontaneously into virtues. But we must all admit that a large percentage of the men and women who become fathers and mothers, would fall considerably below par in both a physical and a mental examination; and surely every one must concede that the social conditions of the world to-day have departed far, far from the standards of perfection. Herein lies the fallacy of the system of Marie Montessori and others who advocate the theory of children unfolding “from within, from the impulses of nature which cannot err.” This is indeed a beautiful dream, a fantasy, or, let me say in terms that only a Latter Day Saint can fully appreciate, a vision of Zion conditions.

According to this theory, a seed containing a germ of life would develop into a perfect plant, regardless of whether that germ be strong or weak, whether or not the soil be properly tended, or whether there be sufficient sunshine and rain. (I may say right here, that the homesteaders of Montana absolutely disagree with such a theory, and with just reason, too!) As life is fundamentally the same in all its phases, the above theory would of necessity hold good with the child. We hear a great deal for and against hereditary transmission of good and evil tendencies. How far this can truthfully be carried, I do not pretend to know; but this I do know, being a mother, that the mental and physical condition of the mother during pregnancy, as well as the nature of her surroundings, does have a great influence upon the nature of the child. This statement is based upon personal experience, and all the squabbles of scientists upon the question cannot alter the facts as I know them to exist.

Take a babe containing within him the germ that would develop into a perfect man, and place him not only under adverse circumstances but under evil influences, and it is a safe conclusion that he will fall short of what he would have become had he developed under favorable conditions. Likewise, it is unreasonable to expect that a child containing an imperfect germ of development, even though placed in the best of environments, would attain a standard of excellence unless wisely directed, guided, and controlled in such a way as to overcome the weaknesses latent within him.

By this I do not mean that the child of a drunkard would naturally become a drunkard unless the appetite for liquor be overcome. On the contrary he may in fact have an absolute distaste for spirits of any kind. But I do mean that the drunken father would not be in a condition of mind, nerve or body to give to his child the vitality, the resistance, that is his due. Neither would the wife of the drunkard be living under conditions that would be conducive to the mental peace and quiet necessary to give her child his rightful share of nerve and mental force. Perhaps she has not even had enough wholesome food, that her own body and subsequently, that of her child, be properly nourished. Would it be reasonable to suppose that her offspring would “unfold from within, from the impulses of nature,” without error? And if the mother, in her love, sees the weaknesses of her child resulting from no fault of his, surely it would be her duty to try to counteract these, and in their stead, plant seeds that might, by careful tending, germinate and develop into strength and virtue!

Is it possible that in the midst of the polluted social conditions of to-day, parents can question the necessity of teaching morals to their children, of doing their utmost to implant such firmly in their characters while young, that the

dangers of contamination and of being overcome by evil shall be at a minimum? Even as I write this, footsteps sound on the walk but a few steps from our door—the footsteps of a little girl of thirteen years of age. A slim, dark-haired, dark-eyed little maiden she is, whose soul shines forth in her face, pure, innocent, and wholesome. She is on her way to the dance hall, to take part in that amusement which to-day has become so vulgar, so rotten, that it is a pollution to the very eye to look thereon! And yet this little girl, in but the sixth grade at school, is on her way thither, with others no older than herself, to indulge in this unholy pastime, probably with a man much older, but much less pure and innocent, as her partner in the giddy whirl!

Suppose that other forces of nature begin to unfold within her—forces she hardly understands, much less knows how to control, would she need to have been taught, warned, to have had, firmly ingrained in her character purity, virtue, modesty? Yea, verily, and even then, the chances are great that her virtue would be at stake.

A little boy, clean, pure, innocent, is playing with his train of cars on the kitchen floor. A caller comes, and as the little fellow gazes at the stranger, he may well wonder, judging by the transparency of waist and hose, if this woman was going back to the first habiliments of "Mother Eve"! Our older boys are meeting girls similarly attired, on the street, in the office, the store, the street car, everywhere, light of manner and of speech as they are of dress! Surely it behooves us, as parents, to teach, to train, to drill into the characters of our boys, purity, virtue, and honor, that they, at no time, shall forget that they are gentlemen.

Perhaps this is taking the question in its extreme meaning, but the same theory holds good in any case. Because our son has within the last year or so developed a desire to sulk and becomes surly when things do not quite meet his approval, should we allow this habit to continue to "unfold from within," until he becomes a veritable grouch? Whatever the cause of this habit, it is our duty, as his parents, to see that it is overcome, and a cheery disposition developed instead. Because another boy from very babyhood would stop and argue whenever asked to do anything, should we allow this trait to "unfold from within" until it would become a struggle to get the child to do what he should? No, it is our duty to overcome this trait, which, in all probability, is but the misuse of a power which, properly directed, will be of great value and service to him.

Many seemingly undesirable traits in children are but a lack of wisdom in the use of some gift or talent, which must be wisely developed and directed, in order to be a blessing and not a curse. For example, a child may become addicted to telling falsehoods. While a child should not be punished severely for this habit, he certainly should be taught where, how, and when to use his imaginative abilities. For the average child it would most likely be sufficient to show him the annoyance, trouble, and grief which his falsehoods cause others. While not an immediate cure, this will, in most cases, bring about the desired results.

Another common error into which children fall is that of taking small articles, often pieces of money, which do not belong to them. Hardly would I call this stealing. It comes, more likely, from a desire of possession, a lack of ability to resist temptation, and how would such a child fare, if this were allowed to "unfold from within" for very long? Here again, the child should not be punished as a culprit, unless such punishment becomes a last resort. Rather teach him that he can only possess when he has given in return equal value, either of work or money, impressing on his mind that money merely represents labor value.

(Continued on page 1094)

## LETTER DEPARTMENT

### The Episcopal Assembly

There are several things taking place at the Protestant Episcopal Triennial Convention, now being held at Detroit, Michigan, that should be of great interest to Latter Day Saints.

Prominent among these things are following three:

First: The cooperative system.

Second: The gift of healing.

Third: The divorce question.

In the first of these, the convention considered the advisability of adopting the cooperative system on the same successful plan that the workers of England have.

In the second, as a result of a visit of J. M. Hickson, of England, on a mission of healing, the Reverend Doctor William F. Manning, rector of Trinity Church, New York, introduced a resolution for the appointment of a joint commission to "consider the fuller recognition of the ministry of healing in the church, and the need of its revival under proper sanctions and safeguards." This commission to consist of three bishops, three presbyters, and three laymen. The commission was appointed and requested to report "as soon as practicable."

The third of these questions produced a long and bitter fight. Under Canon 40, an Episcopal clergyman can marry the innocent party in a divorce, after the expiration of one year. The amendment to said canon provided that "no marriage shall be solemnized in this church between parties either of whom have a husband or wife still living, who has been divorced for any cause arising after marriage." It was this amendment that was the sorely contested point.

The Reverend Doctor Edwin A. White, of Newark, New Jersey, chairman of the commission on canons, reported that the commission "deemed it inexpedient" to make the amendment to the canon.

Foremost among the champions of the amended canon was Judge Vernon M. Davis, of New York Supreme Court. He said, "As it now stands the canon of the Protestant Episcopal Church is a recognition and an encouragement of divorce, even an invitation to it.

"The present conditions of divorce in this country are a rotten spot on the national life, a menace to the national life. The action of our church in granting the right of remarriage to so-called innocent parties in divorces obtained on the grounds of adultery, is founded on the flimsiest sort of evidence."

He further said:

"The one ground on which we permit remarriage is the evidence of the divorce court. All who have been associated with these courts know that nothing can be depended upon with less assurance. They are filled with perjury and collusion. We have reached an alarming condition of affairs regarding the spread of the divorce evil. It is a rotten spot in the national life—a national menace."

Here are his statistics:

"In every decade since 1867, the number of divorces have increased at an average of seventy per cent, reaching the tremendous total in ten years from 1896 to 1906, of 942,848. In the same period, the increase in population was less than twenty-five per cent."

Another champion was the Reverend Doctor William F. Manning, rector of Trinity Church, New York:

"We have arrived at the point where marriage is no

longer regarded as a permanent relation, but one terminable at will. Our position is an open scandal before the world. No other country, except Japan, has such a record as has the United States where one marriage in every nine is dissolved; and in one State, one in every four. Let us take our stand squarely on the proposition, 'once married, married till death.'"

The Reverend C. Malcolm Douglas, of Newark, in defending the present canon, said that if the church passed a rigid law against remarriage, the church would lose many of its members; while Doctor Randolph McKim, a leading low churchman, said that the proposed change was "contrary to Holy Scripture and to the eternal principle of justice."

The amendment lost, leaving the old canon as it stood.

It is perhaps well to notice that at the last convention held at Saint Louis, this same proposed change was defeated by two and one half votes, the laymen being responsible for its defeat. In this convention, the clergy vote against the change was forty-one, in favor, twenty-six and three fourths, with five dioceses divided. The lay vote against, forty-two and three fourths; in favor, thirteen and three fourths, with seven dioceses divided, showing that the opposition to the proposed change is on the increase among the clergy.

Yours in the gospel,

FRANK P. SWEETMAN.

DETROIT, MICHIGAN, 363 Commonwealth Avenue.

### Moving Pictures

At the joint meeting of the executives of the Religio and Sunday school departments of church work, I was appointed to supervise the department of moving picture development. I am therefore issuing the following suggestions.

1. The moving picture has come to stay. Its utility and versatility is conceded. Its educational power has only just commenced. Introduced primarily for amusement and entertainment, it is now becoming one of the greatest instruments for disseminating information and unifying the activities of the people.

It is only the matter of a short time when the moving picture machine will become a permanent feature in religious and educational institutions. This is inevitable. It may meet with opposition. It may have to combat prejudice, but it will win.

Many churches throughout the country have already adopted this means of reaching the people. In every instance it is proving a success. Representatives of the Methodist Episcopal Church of the United States have adopted resolutions recommending the use of the moving picture in general church work.

The church of the future will avail itself of this excellent opportunity for propaganda. The church which does not possess this wonderful asset will fall behind. It will make its appeal to the ear of the public, while the successful church will appeal to eye as well as ear.

2. I do not see one reasonable objection to the use of the moving picture machine as an auxiliary in all of our general

church work. What tangible objection can there possibly be to the moving picture as a prelude to a Sunday evening service or for a week night meeting, provided the picture deals with matter, which will conserve the spirit and purpose of the occasion—what? Any argument used against the moving picture machine can, with equal propriety, be used against the organ or piano or any other reed or string instrument.

I can see no harm in the rightful use of such an agency in the promulgation of the gospel. If we could have a concerted and general movement to this end all over the church, it would be possible for us to develop our own pictures, or to secure the preparation of pictures suitable to our work. We could, and should, have a board comprising representative men and women of the church to pass upon all such pictures.

3. I therefore suggest that each branch with its coordinate departments, that each district or stake with its coordinate departments, give this matter serious, deliberate, and prayerful consideration; that an endeavor be made to secure all the available information which will throw light on this question.

Where there is general agreement, I suggest that a trial be given with a view of determining whether this is a good thing or not; that when either the branch or district has acted, that all the membership unite to make the effort a successful one.

It is much better for the local church, Sunday school, Religio, and women's departments to unite in this work. In the ordinary church or district the machine will serve the purpose of all.

4. The very best and simplest machine for portable and semiportable use, either in motion pictures or for slides, or when using the combined machine, is the Victor make. There are quite a number of these machines in use now throughout the church. One is being used in Graceland College to very good advantage. There is one in use in Canada. The Victor machine has stood the most rigid test in comparison with other machines and has maintained its reputation.

Inasmuch as Brother A. W. Smith, 2903 Sullivan Avenue, Saint Louis, Missouri, is in a position to supply these machines at considerable discount, I recommend that all those desiring to purchase machines correspond with him before purchasing.

I am also asking all those now having any kind of a machine (moving picture or slide) to report the fact to me, with a statement as to your experience with same.

The Model 2 Victor Animatograph, complete, with lantern slide attachment, lamp, one set of lenses, hand drive is \$225. With the discount this can be secured for \$175 or less.

I would like to hear from everyone who may be interested in this subject, both for and against, with a view to collaborating these answers for future use. We have no desire to force this matter on the people. We do not wish to do so, if wrong will ensue, but it is a matter which should be decided *and that soon*. Other churches will adopt and make use of the machine. If it is a good thing, is it not better for

### BIBLE PRICES INCREASED

We have received notice from the Oxford University press that all prices on Oxford Bibles have been increased about thirty-three and one third per cent, to take effect immediately. In accordance with this notice, we will be compelled to raise our prices accordingly, as we keep a very limited stock on hand.

HERALD PUBLISHING HOUSE  
Lamoni, Iowa

us to take up the matter now rather than come in at the rearward and ape the others?

I am asking the workers everywhere thoroughly to discuss this phase of church work. If you desire information write me; I will try to supply. We cannot ignore this matter. If this is a good thing we cannot move too quickly. If it is a harmful departure (?) then the sooner we know this the better. We cannot ignore it. It is up to us to become informed, and then, with the assistance which the Spirit of God can give, decide upon a course of action, and follow it with vigor and concerted purpose.

I may say in conclusion that I am unreservedly in favor of the use of the machine as an aid to the dissemination of the gospel. I am not in favor of its use for mere pastime or entertainment. It is our province to make our worship and propaganda pleasing and entertaining. What is your opinion in the matter? Write and let me know what that opinion is, and why.

In the meantime let me urge that the matter be not dismissed without action. Take the matter up in your respective organizations and come to one or the other decision. I await your action.

T. W. WILLIAMS.

TORONTO, ONTARIO, 42 Castlefield Avenue.

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### One Way of Enjoying a Vacation

---

I would like to let some of my old friends know how I spent my vacation. I had fourteen days due me, and as I had to go alone, thought I would try a little missionary work, so I made up a bundle of tracts and took volume 3, Church History, Instructor, Doctrine and Covenants, Book of Mormon and Hymnal. My first stop was near Palm Beach, I came to a fishing camp. They were about to make a haul, so I helped them and they landed two thousand pounds, mostly bluefish. They wanted me to spend the night with them and have a fish fry. I stayed and enjoyed it very much.

During the evening, I told the old story to them and left a collection of tracts. They urged me to spend more time on my return, which I did. To finish up, they told me they could secure a union church if one of our elders came that way. Later, I was thinking some of our people might not fancy being with those rough men, then the words came to me, Who did Jesus visit and work with?

My next stop was at Stewart. I have a small grove there and did a little work, but stayed with a neighbor. None of these people had heard of the Reorganized Church, but they have now.

I had the *Ensigns*, containing articles by Brother I. M. Smith. At noon or evening would read one of those sermons or explain our doctrine and they would argue, but at the finish would always say, "That was fine."

I left them a good collection, including A Marvelous Work and a Wonder. They said at my parting, they had a home for one of our preachers any time and would like very much to hear one.

I expected to find some Mormons, so was ready for them. There was one lady, I think, wanted to call me one, but I told her that if anyone did, they had a job on their hands right then, for I wouldn't stand for it. She said my tracts were just like theirs and she had seen lots of them. I had Angel Message number 9 and read most of it to her and asked her if they had anything like that. She had to own up then, but didn't want to do so. Then I got volume 3 of Church History and showed Brigham up, that he stole the name "Latter Day Saint" and that he organized his church, not Christ's church.

I have ordered the *Ensign* for one family and think they will enjoy it. I passed out over fifty tracts.

I enjoyed every minute I was gone and came home ready for the coming year feeling my vacation was well spent and thought if a few of our people could do the same, I know they would enjoy it. The Father would bless them I am sure. We do not know how much good it would do. The seed sown may take root and after many days come forth. Our reward is sure anyway, if we do the best and all we can. If I get into a tight place I cannot call on brethren of much experience to help me out, and I come in contact with many different faiths. I always try to keep the good will, then always have the second chat or at least am invited back. I thank all who have assisted me and those I have not answered, keep letters on file and will when I want help.

To-day I saw the man who *was* a Mormon and he is so grateful that we met him and had the chance to see his mistake before it was too late.

Brother E. C. Shelley was with us a few weeks. We tried to assist him all we could, but it seemed hard to get many out. We were in Miami a short time, but had to have meetings on the street. With so much noise, it was hard work.

We visited the Indians and were invited to hold meetings but the tribe was mostly out. I think there will be an opening there.

Mrs. Smith is much better than when we left Michigan but is not very strong.

The Spirit is with me much and the Father is blessing me and has given me promises if I am faithful, which are very dear to me. I ask to be remembered by all that I may withstand the powers of Satan and reap my reward.

In gospel bonds,

FORT LAUDERDALE, FLORIDA.

HERMAN D. SMITH.

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BLACKGUM, OKLAHOMA, October 18, 1919.

*Editors Herald:* We have no branch here, but we have our Sunday school and prayer meeting. We have no preacher here to teach us the gospel. Brother J. C. Chrestensen was here in July, stayed a week and preached some good sermons. He organized our Sunday school. If any elders can come and assist us, we surely would be glad to have them do so. We need some assistance for old Satan is working on every side.

LILA POCK.

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### A NEW SERIAL IN "STEPPING STONES"

In an early issue of *Stepping Stones*, the popular Sunday school weekly, will begin a new serial by Fred W. Smith, entitled "Nipmuk."

This is an Indian story and brings the reader into a closer personal sympathy with the Lamanites. The theme is so typically Latter Day Saint in its uniqueness, and the development so pleasingly rapid that one's interest will not lag a minute.

**WHAT JESUS CHRIST THOUGHT OF HIMSELF**

(Continued from page 1077.)

Continuing, he said to the disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded: and, lo, I am with you always, even unto the end of the world." (Matthew 18: 19, 20.)

We have here a revelation in the language of Jesus himself of what he thought about the extent of his mission as it pertained to the future, reaching every creature of all nations and continuing until the end of the world; and even to the new era, the new world, because there shall be no end to his dominion and the increase of his government.

Let us try to sum up that which we have attempted to cover under some difficulties. Of course, we have only touched upon a few of the many lines of thought that could be traced out, and that you may follow out if you care to continue this study independently yourselves.

We have noticed that on his human side Jesus recognized that he had limitations as to his knowledge and his power. He recognized his separate entity as one cooperating with God under his direction. On his divine side, he believed, as touching the past, that he fulfilled all the glorious hopes of all the prophets that had spoken, from Adam down. As touching this present life, he believed that he was the Lord of the resurrection, and the leader of men. He would not tolerate a divided allegiance. As concerning the future, he thought that he was destined to come forth in the resurrection and that presently he would reign over his people and his message would go to every quarter of the globe and to every creature of every nation, continuing through all time. Peter even tells us that he went down and preached to the spirits in prison, but that, of course, is a little foreign to our line of thought which has been limited strictly to Jesus' opinion of himself as manifested in his own conversations and actions.

In a word, evidently he thought of himself as being in all things the Christ, the Son of God, the Savior of the world, the only hope of humanity, and we will make no mistake, if we accept him at his own evaluation.

**FROM WITHIN OR WITHOUT?**

(Continued from page 1091.)

My article is getting more lengthy than intended, so shall conclude by saying that the conditions existing in the world to-day are hardly favorable for allowing our children to just "unfold" without constant supervision, direction, and prayerful attention to the special needs of each child.

LOST LAKE, MONTANA.

ENNA JONES.

**MISCELLANEOUS DEPARTMENT****Conference Notices**

Kansas City Stake, November 15 and 16, at Central Church, Ninth and Lydia Avenue, Kansas City, Missouri. Business session 2.30, 15th. A final summing up of all branch statistical reports will be had. In connection therewith, all branch records should be turned over to the stake officers. The Sunday session will be as the order heretofore. Preaching at 11 o'clock; social meeting 2.30 p. m.; Woman's Auxiliary and priesthood meeting at 4.30 with a Sunday school and Religio institute beginning about 6.15, to be followed by the night preaching service at 8 p. m. As light luncheon is usually served by the ladies' class for dinner and supper, we trust all the Saints will make it a special point to come prepared to spend the entire day. In this connection, we mention, it is not a time of feasting, making merry by eating and drinking, but a time of looking forward to the more wholesome spiritual uplift that comes through devotion and sacred consecration, seeking to do the Lord's will and have his spiritual blessings as a result. Our conferences have been improving and the spirituality of the people has been greatly on the increase. We delight in this, and as your stake officers, trust all will avail themselves of this opportunity, coming prepared in heart and mind, also in faith and prayer. Kansas City stake presidency, T. J. Elliott, secretary.

**The Presidency**

It has been deemed advisable to transfer Elder W. P. Bootman from the Saskatchewan District to Idaho and Eastern Oregon for the balance of the conference year.

FREDERICK M. SMITH, *President*.**Quorum Notices**

Will every brother in the Eastern Michigan District who holds office of priest and is not a member of a quorum, please write me, giving name and address of any priest that you know who does not belong to any quorum. The First Quorum of Eastern Michigan District is now full and we are desirous of having another quorum organized. One of the apostles will make a tour of these parts and we wish to be prepared to have a new quorum organized. Please write me at once. Fred W. Cadow, 418 Huron Street, Port Huron, Michigan.

**FROM HERE AND THERE****WINTER INSTITUTES**

We are pleased to announce that the Winter Institutes of last season will be repeated this winter. The plan is to select three team workers in each district or stake who shall prepare themselves to hold three-day institutes in every locality calling for it, the traveling expenses to be prorated. The main phases of the work of Woman's Auxiliary, College, Religio and Sunday school will be presented thoroughly.

Our aim is to inform, enthuse, and train more workers in every branch—everyone is welcome to these institutes. By linking up a chain of appointments much can be done in a short time at a minimum of expense because it is shared by many. Come along and help practice cooperation; we talk enough about it.

The director of this work this year is Brother A. W. Smith, 2903 Sullivan Avenue, Saint Louis, Missouri. Write him. By his assistance, your team will be selected and trained for service by outlines prepared by each auxiliary

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words.

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and by special instructions. They will then be routed for you to the best advantage—if district officers and others interested locally will cooperate and be prompt. After their appointment, team workers must be given several weeks to prepare for this voluntary service of love. Brother Smith's time was already fully occupied. He is straining a point—sacrificing, to serve you. When he writes, respond promptly. You need not wait, write him now if you want this special opportunity to come to your branch or district. Those who had it last year want it again. And so will you once you try it out.

In behalf of the auxiliaries,

GOMER R. WELLS.

We are glad to note that Elder A. J. Yarrington, acting member of the Lamoni Bishopric, is released from a quarantine of about six weeks and able to resume his duties. He contracted smallpox from some unknown source, and since his wife was taken sick soon after his recovery it lengthened the period of their seclusion. There have been no other cases of the disease in town that we know of.

At the homecoming day of the Toledo Branch, November 9, a full day is planned, beginning with a priesthood meeting at 8 a. m. The work of the various auxiliaries will be presented.

WANTED

A boy scout in each branch to sell Religio pins. Good profit. In applying please inclose a signed indorsement from the president of the branch in which you expect to work. This will be a good way for one to earn Christmas offering, or get extra funds to support the Boy Movement.

Address F. M. McDowell, Lamoni, Iowa.

THE GRAPHIC ARTS BUREAU

A "YOUR PICTURE" NIGHT AT THE RELIGIO

If your branch has a stereopticon you can occasionally

have a very interesting program at Religio which will get a crowd.

Solicit negatives of personal and "human" interest from camera owners in the branch. Get negatives of the branch officers, the young people, babies, anybody in the branch.

Anyone who can do their own developing and printing can make a lantern slide. Instead of printing on paper you print on a piece of glass.

Here are some simplified directions: Have the room entirely free from white light. Use a safe ruby light to work with. A 4x5 printing frame with glass front for holding the negative is best, but a 3¼x4¼ will do. Purchase the lantern plates at any supply house. Use Eastman's Hydrochinon developer which will give black tones. An acid fixing bath is put in half-pound boxes.

Place the negative in the printing frame, lay a lantern plate with the dull side next to the negative, close the frame and lay on a shelf or against a wall. Light a match and hold it about a foot away from the frame. The average negative requires three or four matches for the proper exposure. Take out the plate and develop in the solution. Bring out the image good and black, rinse and place in the fixing bath until free from all yellow appearance. Wash in running water if possible for half an hour. A cover glass can be placed over the plate when dry, but where the slide is only to be used a few times it is not necessary. You can make slides at a cost of from six to ten cents each, so an evening's "Your picture" entertainment can be produced at very little expense.

For information regarding photography, lantern slide making, etc., write to the secretary of the Graphic Arts Bureau, Albert Knowlton, 622 South Chrysler Street, Independence, Missouri.

C. EDWARD MILLER.

PROVIDENCE, RHODE ISLAND, 742 Broad Street.

An elder with business ability who wishes to move into a good territory near the central places would do well to correspond with Elder H. H. Hand, Perry, Iowa, president of the Des Moines District. Brother Hand says there are abundant opportunities for a combination of branch work and remunerative employment.

In the article by Roderick May, in the HERALD of August 27, page 841, the words "network of revelations" should read, "network of relations."

THRIFT LEAFLETS

We are in receipt of Thrift Leaflets, number 9 to 20, issued by the United States Department of Agriculture and Treasury Department for free distribution. They are all four-page leaflets devoted to special forms of thrift, with the definite object of saving money to invest in War Savings Stamps. The information contained in them is boiled down, carefully stated, and should be of value to any family. It would be well to order those you are especially interested in, from the following list:

- No. 9. Thrift in Lighting.
- No. 10. Thrift in the Choice, Use, and Care of Kitchen Utensils.
- No. 11. Thrift in the Use of Fuel for Cooking.
- No. 12. Saving Fuel in Heating.
- No. 13. Saving Food by Proper Care.
- No. 14. Inexpensive Ways of Keeping Food Cool.
- No. 15. How Shall We Choose Our Food?
- No. 16. The Weekly Market Basket.
- No. 17. Thrift on the Farm.
- No. 18. Business Methods for the Home.
- No. 19. Teaching Thrift to Your Children.
- No. 20. Thrift Standards for Boys and Girls.

Up  
Goes  
Goods  
of  
Price  
The

*Our Printing Problem:  
Advance in Material, 50%  
— plus —  
Advance in Labor, 33%  
What can we do  
except add?*

The  
Value  
of  
Money  
Comes  
Down

## Who Would You Have Pay the Bill?

The church publishing house has but one possible source of income. That is from you, its subscribers.

As you know, all too well, everything has gone up: Food, clothing, books, magazines, wages, and commodities, all have advanced from fifty per cent to one hundred per cent.

Now for years the church publications have been kept at a low price, partly because not meant to sell at a profit, but mostly because our printers, as their sacrifice, devoted their services away below scale.

It is impossible to keep going at the old rate any longer. Bills must be paid; our

workers must live. You would not shift your obligations to other shoulders. We know you are willing to pay for what you get.

If we carried commercial advertising we could make it pay the increased expense, but even newspapers have doubled in subscription rates—not having any advertisers we can only advance our subscription

HENCE

*Beginning December 1, prices will be advanced on all church publications.*

This is a matter of necessity only and if possible it is hoped conditions may permit returning to the old prices without great delay.

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Herald, 24 to 32 pp weekly, \$1.75  
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quarterly, .....\$1.50  
Ensign, 16 pp. weekly, .....\$1.50

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, November 12, 1919

Number 46

## EDITORIAL DEPARTMENT

### LOVING AND LEARNING

*"I have loved to learn; and I have learned to love."*

These words we caught from the lips of an aged man during his last illness. We refer to President Joseph Smith. As he uttered them they were riveted upon our attention.

Many could repeat the first article of this simple confession: "I have loved to learn." A passion for learning burns deep in the human heart. This passion is the incentive back of all exploration, physical, mental, spiritual.

This passion led Columbus to cross the stormy and unchartered Atlantic. It led Balboa through the wilderness to the Pacific; Magellan into the far northwest; Nansen and Peary into the frozen north, and Scott and Shackleton into the frozen south. This passion leads the mathematician through the labyrinths of the higher calculus. It fires the heart of the astronomer, as with telescope he penetrates far stellar spaces, weighs planets, catches star dust in his hands and analyzes it.

It is godlike to know. Given other necessary qualities, we become godlike as we learn. To love to learn must meet with divine approval, for we are commanded to "seek learning even by study, and also by faith."

Jesus himself voiced the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." And it was said of the disciples that men

took notice of them that they had been with Jesus and *learned* of him.

Our people should be intellectually active. It is perfectly proper for them to "love to learn." Our young people are justified in their ambitions along that line, and will be blessed in their studies, providing they retain a consecrated purpose and fail not to learn of Jesus, with all their learning. President Joseph Smith himself set a splendid example as one who loved to learn.

A brother who was about to enter upon pastoral work asked us, "Do you not think it especially necessary that a pastor should study all the time?"

We replied, "Yes, he must study all the time or move all the time." And we added, perhaps crudely, "It is a case of dig in or dig out." But how about the people? As is it with the pastor, so should it be with the people. There should be a high level of intelligence. That level is not attained without labor. As Longfellow says:

## It Is Written

*"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."*

*For this reason the Bishopric advocate for 1919*

**EVERY MEMBER A TITHE PAYER**

The heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

Yes, there are many who can say, "I have loved to learn." How many can add, "And I have learned to love?"

John was the apostle of love. He who at one time leaned on the bosom of the Master caught the very heart throbs of the man of Galilee. And it is said of John that when he became very old, so that he could no longer preach, the Saints at Ephesus used to carry him into the church in a big chair and place him before the altar. Lifting his trembling hands above the audience he delivered himself ever of this one exhortation, "Little children, love one another."

As he grew old and approached death, or his

change, whatever it was that awaited him, all other philosophies faded away into the dim background. This one philosophy of love endured: "Little children, love one another."

So with this aged apostle of love and charity of these last days. On his deathbed his confession was, "I have loved to learn; and I have learned to love."

This is a compound sentence. Neither part is complete in itself, so far as the Christian philosophy is concerned. There must be a dual development—that of brain and of heart. Neither alone is sufficient.

Scholasticism is prone to become cold, exclusive, select, bookish. Little feet must track the study floor. Little fingers must disarrange the books and tangle themselves among the heart strings. The love of some good woman must paint rosy dream pictures before the printed page to the confusion of habitually well-ordered mental processes. True friendship must light the altar fires of the soul. Pity for the poor, the sick, the distressed must break up the fountain of tears. Possibly personal bereavement must break the heart.

Perfect love casts out all fear, declares John. It also casts out mean selfishness. It is true, as Tennyson says:

Love took up the harp of life, and smote on all the chords  
with might;  
Smote the chord of self, that, trembling, passed in music out  
of sight.

Not until love take up the harp of life can we make divine melody. And at the first stroke the chord of self vanishes. For those whom we truly love we willingly die; more sublime sacrifice, for them we daily expend our lives in service, forgetting self.

In this church we have at times perhaps become contemptuous of sentiment. We have been disgusted with the cheap appeals of false evangelism to morbid emotions. We have sounded forth a gospel that appeals to the brain. That is as it should be; but we must not go to the other extreme.

Without true sentiment life would be barren and arid. We must stir the hearts of men. Appealing to their intelligence, we must not forget their emotions.

We can defeat men in argument on the first principles, using scripture texts as a bludgeon. But it is better to win them with acts of love, courtesy, service, simultaneously with the appeal to their brains. Logic and love are a strong team.

In all of our church work this principle should prevail. The pastor must love his people. The priest must go from house to house in pursuit of his priestly vocation with love in his heart. The teacher must feel the same Christlike impulse when he goes forth as a peacemaker to settle difficulties—"no one

can assist in this work except he shall be humble and full of love, having faith, hope, and charity."

The fellowship, love, and confidence of the Saints is one of the most valuable and blessed inheritances that we can cherish here below. It should not be lightly forfeited.

To some, like the writer, the good Lord did not see fit to give brothers and sisters. Others know what it is to gather about them a large family circle of brothers and sisters. That sweet privilege is denied us. But there is a remedy. They have not been given us, so we must go out and seek for them. This course is open to all. Thus Jesus found John, and Lazarus, and Mary.

Doing this we can eventually complete the circle of development and come to say with our departed president: "I have loved to learn; and I have learned to love."

ELBERT A. SMITH.

Reprinted from SAINTS' HERALD, December 30, 1914.

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### THE HEALING OF THE SICK

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We have published a few items from time to time concerning the healing of the sick, by the different organizations. The Episcopalian Church, in the Emmanuel movement was one of the first of the so-called orthodox churches to observe even in part the commandment of James 5: 14, 15, and they do not even yet consecrate the oil.

Some other churches have followed their lead, because they are coming to recognize the value and validity of that blessing, and that it is a divine promise.

There are organizations founded almost entirely, if not entirely, on this one principle; for instance, Christian Science. At least it is this part which makes its appeal to most people, as they do not inform themselves with regard to the real meaning of its philosophy.

Modern students attempt to explain it in terms of suggestion.

As we read the word of God, we note in the Old Testament that the prophets of the Lord healed many, and even raised some from the dead; as for instance, the healings by Elisha. It would seem from a careful study that this method was practiced for the healing of the sick; that they prayed over them, and that the prophets of the Lord had the power to heal. A variety of methods were used, as, for instance, when Naaman was commanded to go and dip seven times in the River Jordan.

Also with the coming of the Master, we note that he healed many sick people, according to their faith, and that his disciples returned, declaring, "Master, even the devils are subject unto us." (Luke 10: 17.)

We note in Habakkuk 3:3, 4, "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hands; and there was the hiding of his power."

Also, Jesus laid on hands, as may be seen in Mark 8:23-25; Luke 5:12-13; Luke 4:40; Luke 13:11-13; Mark 6:5.

We also note that the apostles laid on hands for the healing of the sick. (Acts 5:12; 14:3; 19:11; 28:8.)

And the elders were commanded to do the same. (James 5:14, 15; Acts 9:17; Mark 16:17, 18.)

After the church had gone into apostasy we still find this healing of the sick, as is shown in the Catholic Encyclopedia. But little by little the rite was lost, and what little remained was closely allied to superstition, the touching of relics and the visiting of certain places. Then the Reformation had tended to undermine even this small amount, that was left of a once glorious rite.

When the gospel was restored in 1830, we find emphasis at once placed upon these passages of Holy Scripture, especially James 5:14, 15, and Mark 16:17, 18. This ordinance was at once restored. We find several messages in the commandments to the church concerning the healing of the sick.

For many years this church stood alone in its emphasis on faith as a therapeutic power, and that the commandment of God was also the declaration of a law of healing. "The prayer of faith shall heal the sick; the Lord shall raise them up."

For many years the church was attacked for presenting this doctrine, but in the passage of time this doctrine has been more than vindicated.

After some years of practice on the part of the church, we discover certain other organizations taking it up, as the Spiritualists. There also appeared other so-called divine healers. The theosophists organized in this country, about 1875, brought out about ten years later, a book in which they declared that the healing of the sick was possible by the spirit of a man, and that when certain ones healed the sick they did it by placing their own spirit on the afflicted; that it was a dangerous practice on this account, because it was an exercise of human force which was by no means clean; so that while the body was cleansed, the soul was injured.

Still later the Church of Christ, Scientist was formed, and based its healing on the idea that there is no matter, but only mind. But this same theme has been covered in several books, including medical books, the value of suggestion, the value of faith as a healing power. That is, medical books inferred, at least faith or confidence in the doctor. Certainly

Christian Science cannot claim originality for any of the ideas put forth, but it is based largely on one branch of new thought and represented an aspect of this emphasis of the control of mind over matter.

Undoubtedly there is a great deal in this theme of mind over matter. Certainly these two are closely related, and our mind controls our body, but the conditions of the body also affects the condition of our powers of thought. At present, at least, there is an interaction, not a parallelism, and each is mutually affected by the other.

Again, inside of the last fifteen years the Emmanuel movement has developed and grown, and has affected several others of the Christian churches.

But we should remember that this church was the first in modern times to teach a return to the promises of Holy Scripture, the anointing with oil, and the laying on of hands for the healing of the sick. And for nearly the first half of the first ninety years, this church was alone in its insistence upon these promises. Even though they existed in the Middle Ages and later incidental cases of faith healing.

We have also to remember that while men have studied critically the power of mind over matter; while they have studied and have put into practice, as far as they can ascertain its laws, the power of one mind by suggestion to bring healing to the body, still there is a radical difference of methods.

There is a similarity of mechanism, for the human body and the human mind is the same in every case. No doubt similar laws come into effect in the influence of mind and faith in the healing. Yet one rests upon laws so far discovered by man; the other rests upon a divine promise as well as a divine declaration.

Then we have also to remember that it is undoubtedly true, that one can impress his will by suggestion or by silent force upon the mind of another, and may to that extent affect another more or less. But in the divine plan, there is no exertion of the human force. There is an earnest seeking on the part of the administrator to place himself in communion with his heavenly Father. His desires reach upward, not downward; and his prayer is to his heavenly Father that his Spirit may be present, that faith may be manifested and increased, and thus healing brought about through the Spirit of God. "Not by our wisdom, not by our strength, but by thine."

Whatever question there may be of the influence of the spirits of any other man over us in any such attempted healing, there can be no question but that the Spirit of God not only heals the body, but also cleanses the soul. There is no evil aftermath and no possibility of an evil aftermath and of defection. Hence we read in James that significant statement so often overlooked, "And if he has committed sins

they shall be forgiven him." The Spirit of God cleanses and heals the body at the same time it cleanses and heals the afflicted soul. S. A. B.

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### PALESTINE

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Our readers may be confused by the daily newspapers as to the situation near Palestine. They have learned that something is amiss, but have not discovered just what. There has been emphasized the agreement of England to permit a return of the Jews to Palestine, and to permit them to establish their own government.

We have also noted the agreement of the other allies for Great Britain to assume in general a protectorate over that land for the present, assisting them, as she has with other colonies, to become fully established.

But we have not had so clearly emphasized the agreement of Great Britain on behalf of the allies with the Arabs early in the war, to secure for them independence and a right to their own government. They have heretofore been under the dominion of Turkey.

Great Britain, with the assistance of the Arabs, has released the Holy Land from the dominion of the Turks, and also Arabia, Syria and Mesopotamia. But in the meantime in 1916, the Sykes-Picot agreement was made between Great Britain and France, which agreed that the Syrian coast from Tyre to Alexandretta, Cilicia, and most of southern Armenia should be under the control of the French. A later agreement was to the effect that they would "encourage native Governments in Syria and Mesopotamia, and, without imposition, to assure the normal working of such government as the people shall themselves have adopted.

The Arabs quite naturally desire outlets to the sea, and there has arisen some misunderstanding between France and Great Britain, which has caused confusion; especially as Great Britain has made itself responsible to the Arabs for the carrying out of engagements entered into by them on behalf of all the allies. Diplomatic honesty requires that she carry out these agreements.

The middle of September, Lloyd George and Mr. Clemenceau came to a provisional understanding, and straightened up most of the difficulty, and through this the British will turn over or vacate the territory situated to the north of Syria-Palestine frontier. The French will not occupy Damascus or other cities specified. Of course the final determination will rest with the peace conference.

These factors are incidental. The fundamental facts still remain that Palestine has been freed from the Turks and plans are being made for the estab-

lishment of a Jewish state. But the Arabs have also been granted independence, and a kingdom of their own. It is probable that both Syria and Mesopotamia will be organized as their people choose.

One serious element of the problem is the desire that the United States should accept a mandate for Armenia and for Turkey. It is because of these minor differences and because it is well known that the United States has no ambition to secure or hold territory in the near East that it would seem that the allies are willing to trust to her this most difficult part of the problem. And it would seem that among enlightened thinkers there is quite a disposition to urge and hope that the United States will not be found wanting, but will assume this responsibility in the interest of the peace and good of the world.

S. A. B.

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### THE COAL STRIKE

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After the declaration of the coal strike, the Government took a hand in the department of justice, securing an injunction against the leaders of the coal miner's union, placing eighty-four of them under restraint. It is doubtful if an injunction will help the situation, as it will naturally tend to arouse opposition on the part of the miners.

The strike is a very grievous thing at the opening of winter. Many think that the Government will be justified in intervening to see that the coal is mined and is distributed to the people; and also to see that a just agreement is entered into and protect the real interest of the miners.

These two things should be accomplished, the needed coal supplied, and neither industry nor the people unnecessarily suffer.

Second: That a just provision be made to care for the interests of the miners and to remove the causes of the strike, considering the rights and interests of each party.

The arrangement to prevent profiteering and fixing of maximum prices would seem to be an excellent one. People should not only have coal, but should receive it at a fair price.

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We are so confoundedly infallible in our judgments, so sure of what is good for our neighbor, so eager to force upon him our particular doctors or our particular remedies; we are so willing to put our childish fingers into the machinery of creation—and we howl so lustily when we get them pinched!

"Why!" I exclaimed, for it came to me like a new discovery, "it's exactly the same here as it is in the country! I haven't got to make over the universe: I've only got to do my own small job, and to look up often at the trees and the hills and the sky and be friendly with all men."—David Grayson.

## ORIGINAL ARTICLES

### **BE PERFECT: KEEP THE LAW**

(Sermon by Bishop J. A. Becker, delivered at Walnut Park, Independence, Missouri, May 18, 1919. Reported by Mrs. A. Morgan.)

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep his commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up; what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful, for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again verily I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto him, Behold, we have forsaken all, and have followed thee; what shall we have therefore? And Jesus saith unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be the first.

The statement made by the Master to the young man, and his answer, or rather, his answer of the question of the Savior, is what I want to call your attention to this morning. You will notice that the record states that it was a good young man who came to Jesus. We want to bear that thought in mind in the examination of the conversation that took place between the Master and the young man.

#### THE LAW OF THE LORD IS PERFECT

He wanted to know what he should do to have eternal life. The Savior answered him; enumerated some of the things he was not to do, as well as some things that he should do, and after patiently hearing the Master present these statements to him, the young man said, All these things have I kept from my youth up. What lack I yet? And Jesus said unto him, If thou wilt be perfect—that's the thought

I want to impress upon your minds—if thou wilt be perfect. In connection with that, read the statement found in the 19th Psalm, 7th verse: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Let us repeat it: The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

The thought of perfection is held out here to the children of men. It is a question that has demanded the consideration of the children of God in all ages. Back in the days of the Psalmist he saw it was necessary to tell them what the law of the Lord would do; that it would convert the soul, and make wise the simple, it being a perfect law.

Some years ago, only just previous to my leaving this country for a foreign field in the interests of the church work, I stored my household goods in the town where my wife's people lived. The freight agent, knowing the nature of the work I was engaged in, wanted to know something of our doctrine. He was a very religious young man himself. After I had conversed with him some little time he very appropriately asked:

"Do you believe in perfection?"

I answered, "Yes, sir; I do."

Then he came back with this question. "Well, can you point me to some individuals now alive, with whom you have been acquainted, or with whom you are acquainted, whom you think are perfect?"

Of course he didn't want me to go back to the life of Christ. He was willing to admit that Christ's life was perfect, but any other individual I had ever known about; could I tell him of a man with whom I had come in personal contact, any individual whom I thought was perfect. Now I could not, but I could tell him this: that I knew people that were better than other people. I knew some people that were more nearly perfect than other people were, and if Brother A was more nearly perfect than Brother B, it was just possible that Brother C might be more nearly perfect than Brother A, would it not? The same logic would hold.

So it reveals unto us that there is a possibility of progression toward perfection, and if that progression is continued it is bound to bring the desired result. So we find every evidence surrounding us that this admonition that was given by the Savior and which has so often been repeated in the word of God can be realized. We can become perfect in service, and there never has been given to the children of men any work, but what God would make it possible for them to comply with that requirement.

This morning I do not desire to make an individual application of this thought of perfection. In connection with that, of course it would be necessary for us to make a personal examination of our-

selves, and in doing so, we would naturally try to determine wherein we were still short of having fully complied with the word of God, which would bring perfection.

But I desire more especially to make an application of it in a general way to the whole church, and yet even in that application we must realize that the church is composed of individuals. That unless you and I and every other individual who has placed his name upon the church record as a member of the church of God, unless we would admit that requirement there would be no church; so in the final analysis we must remember that after all it is an individual work, and the work of the Lord, the success of the work of the Lord depends upon the effort you put forth to become perfect in service.

#### LOVE THY NEIGHBOR AS THYSELF

It is true that the Lord can get along without any single individual of us, but we cannot get along without the Lord, but after all, the Lord must have human agencies through which he is going to work, and for that reason he has given unto us laws, a detailed law, so that each might make an application of it, and become perfect in service.

This young man no doubt felt just like a great many of us feel to-day. There are those here this morning who have, ever since their early childhood, been trying to serve the Lord, while others of us, probably, were not so religious in our younger days; were not so fortunate as to have come in contact with this work until more mature years, but I am confident of this one thing, that there is not a person here this morning who feels fully satisfied with the position he is occupying to-day; that is fully satisfied with the degree of development already made. Such are just like this young man, thinking that they have kept these commandments; have been baptized for the remission of their sins; have had hands laid upon them, which entitled them to the reception of the Holy Spirit as an abiding Comforter; yet like the young man you feel like asking yourselves, What lack I yet? There's still room for godliness; still room for development, just as there was in the life of this young man, to whom the Savior said, "If thou wilt be perfect, go sell that thou hast."

He didn't tell him to sell all he had and give it to the poor, did he? He didn't tell him to do that, but he did realize that there was one point in the law of God, which this young man had not yet fully understood. When the Savior said unto him, Thou shalt love thy neighbor as thyself, the young man said, I have kept that commandment from my youth up, according to his understanding. Yet, he hadn't. He hadn't loved his neighbor as himself, because there were poor among them. There were flaws in his

theology, and if we rightly interpret that conversation that took place there, this young man had not comprehended the part that he had in that line, and the result of that was, denying himself; now notice, denying himself of the possibility of becoming perfect in service. I want you to look at it in that light this morning. Not that this young man made somebody else suffer. That's not the light in which I want you to look at it this morning. Of course that's essential; that's really the spirit that man should give is because of the desire he has to give the lift he has for mankind, and to see that every man shall have equal opportunity with him; yet we must also consider this thought, that by his failing to realize his opportunity along that line he has simply placed himself outside of the avenue through which he must pass to go on to perfection.

There is a possibility that as children of God that we may get just so far and then stand still. Or apparently we stand still, but in reality there is no such thing as standing still in the service of the Lord, for this reason, that the work of the Lord is a work of progression. The church is growing, developing, and going onward and upward, and if you stand still, what will be the result? The church will move on ahead of you, and after awhile you really have fallen behind. You are cast out and fallen back so that you cannot possibly keep up with the work of the Lord unless you continue to make progress with it.

Now the Lord saw the necessity of emphasizing that principle upon the mind of this young man in the day when he labored among the children of men. When we go back into the Old Testament days we discover that the Lord back there realized the necessity of giving unto the children of men a mind which would cause them to be interested in the welfare of their brothers and sisters. Thou shalt love thy neighbor as thyself.

Have you ever analyzed that statement? Have you ever tried to really grasp the meaning of the statement, Thou shalt love thy neighbor as thyself? To what extent do you love yourself? To that extent, at least, that you want to be comfortable; you want to enjoy a healthy body and sound mind, and you want to enjoy the comforts of life, so that there may be some pleasure coming to you; some satisfaction in living here, and I think that's a God-given desire. I don't believe that the Lord intends that as his children they shall so deny themselves of everything that be pleasing. No. If we are to enjoy that which has been given unto us, then the earth is the Lord's and the fullness thereof; the cattle upon a thousand hills are the Lord's and he has created these things for the use and the benefit of man; for his enjoyment; for his comfort, and that as a result

of the using of that which God has placed in his hands and under his control, he may develop, and become a perfect man.

Not only did the Lord see the necessity of teaching the children of men in the early day, but when we take up that which has been given unto us we find him directing the church, telling us just how we should observe these commandments that the Lord gave to the children of men in the early day; and we discover that in the inspiration of the gospel we learn that the Lord told them, If thou lovest me, thou shalt serve me and keep all my commandments, and thou shalt remember the poor and consecrate of thy abundance to their support. In Doctrine and Covenants, 70 we find this law given to us as a people in this day.

Wherefore a commandment I give unto them, that they shall not give these things unto the church, neither unto the world; nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom. Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God, yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

Now what did he mean by that? That which you give for the support of those who had been less fortunate than you should be given freely and willingly, and not with a string tied to it, that you can come back to the church and say, Here, I have paid so much tithing to the church; I have paid so much in offerings for the church, and I have paid this and that, and I think I am entitled to a little better consideration; that there is more coming to me. Do you suppose you gave it in the right spirit if you gave it in that way? There's a spirit of selfishness underlying that individual's act. That's the very object of this law, is to remove selfishness from the hearts of the people, and we have made the statement many times, and I am satisfied it is true, that the children of God cannot become perfect, cannot be entirely free from the spirit of selfishness, until they have completely complied with the law of God according to temporal things.

#### WE EASILY DELUDE OURSELVES

The individual who says to himself, Well, I owe the Lord something, but just at the present time I

feel that I would like to use it here; I have a splendid opportunity here, and I would like to use that money for right now, for I can buy a lot right next to me, or a little land next to me, to my farm, and after awhile when I get that paid off I will pay tithing, the whole thing, to the Lord. That's a good ambition, isn't it, but isn't there really just a little selfishness there, in the heart of that individual after all? Why does he want to buy that piece of land? Because it is a bargain: The bargain is for him, not for the Lord, and his desire to get and to hold is what prompts him to do that, and it is also dangerous. My experience among the children of men has proven that there is danger in that.

I remember one case in southeastern Ohio. We were just a small congregation; very few Saints lived there, but there seemed to be an earnest desire on the part of the membership to try to live by every word proceeding out of the mouth of God, to observe every commandment, and we were taught in that way that the law of tithing, the command of God, meant one tenth of our income, and I paid ten cents on every dollar I made. Every two weeks when I drew my pay, I took out ten cents of every dollar and laid it aside as tithing.

#### PAY THE LORD WITH OTHER CREDITORS

A young man, ordained as teacher the same day I was, observed it the same way I did, but one brother, a priest, said, "That's not the law. The law of the Lord is one tenth of your increase, not your income," and he was right in that, but here's where he made his mistake; he said, "The Lord doesn't ask me to pay my tithing until I have paid my neighbors. He has said, I should owe no man anything." He did say that, but he didn't tell you to contract the debt, either, did he? That's the trouble. That's where the mistake was made, in contracting the debt to start with, and of course he said, I must pay my neighbor what I owe him. He had bought a house and lot, and he thought he must pay for them first, and then, he said, when I get all of that paid off I am going to pay tithing; and so he followed that rule, and was very successful. He was within a few hundred dollars of having cleared his place, when a man who owned the lots next to him said, "I have to raise some money and I will sell these lots to you for so much"—and it was a bargain. The brother said, "I believe I will take them;" so he increased his indebtedness again. He would have nothing to pay to the Lord until he met this new debt, and his tithing was put off again. Do you see what the result would be? He would keep up that policy and never owe the Lord a cent. Never a dollar's tithe to pay. Do you know what happened? That's where the danger comes in. This man's health broke down before the lots were paid

for. He was working with all his might and strength to lift that indebtedness, but before he could accomplish it his health failed him completely, and just a short time after that I was called to preach his funeral sermon. He hadn't fully completed his obligation to his neighbor, and his obligation to the Lord was unmet. He contracted pneumonia and died.

Do you see the danger of taking such a position as that? All that the Lord asks of us is that we shall pay ten cents of our increase. That much belongs to him as a debt you owe, and you should pay it just as readily and willingly as the debt to your neighbor, and I believe that if you follow that course, you will get along much better than this brother did who pursued the other course.

#### THE LORD WILL REWARD IN HIS WAY

I will give you an example that came under my observation. It was in northwestern Pennsylvania. I was talking to the Saints there along the line of their duty in temporal things, and I told them they ought to pay their tithing. One young sister who had been working as a domestic said, "I never paid tithing, but I feel that I should. I am just making \$2.50 a week. Of course I have my board and practically all my expenses, so virtually this \$2.50 is an increase to me."

"Well," I said, "if you believe that it is, then you owe the Lord twenty-five cents tithing." So after that, each week when they paid her \$2.50 she took out twenty-five cents, and paid it as tithing. It was only two or three weeks after that that the people with whom she had been working for several years for \$2.50, said, "Agnes, we will just pay you \$3 a week for your services after this. You have been faithful and we will increase your wages to \$3. What was the result? She took out thirty cents, and still had twenty cents more than when she made up her mind to pay tithing to the Lord.

#### A GRADUAL DEVELOPMENT

I think that's the way the Lord wants us to work. He has said the heavens were filled with blessings, which he wished to pour out upon the children of men greater than they were able to bear, almost, and yet we should realize that we should not pay our tithes with the thought in mind that we are going to receive more in return. That's still selfishness—the very thing we must eradicate from our lives if we are going to be successful in accomplishing the thing desired. You must do it, because you feel it a pleasure to give to the work of the Lord *because of the good you will be able to do some one else.*

Take it in your own family. You watch your children to see the little one as he first starts to

walk; what a joy and comfort to see that child take its first step. How you watched it, as it moves around from one chair to another. It is gradually developing, and some of these days will be a young lady or young man. What a satisfaction to view that child because of the development you see in it. Just take into consideration that the family of God, as we are all one family of God, that that interest would be in the unfoldment of its members the same as in your own family, and then you begin to realize the opportunity that is held out to the children of God.

Now when the work was first established the Lord emphasized this thought in the first revelation given to the church after Joseph Smith, our late president, accepted the leadership of the church. It says that the church should observe the law of tithing, in order to place the church in position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve were to work in connection with the Bishopric to see that the law of tithing was kept. Why were the Twelve appointed to help to see that the law of tithing was observed? The Lord told us some years after that, that the reason he made this obligatory on the Twelve was that the one who had been called, chosen as a leader, had not yet qualified himself. Young Joseph had not yet prepared himself before the body or the membership, and the Lord told the Twelve to assist in this work, so the means that came into the hands of the Bishopric could be rightly expended as the law directs; and so, through the revelations that came through the late president you will notice that thought there, that we should prepare for Zion conditions by observing this law in connection with the other commandments the Lord has given. Why? For the purchase of lands; for the redemption of Zion, and this is necessary for the redemption of Zion. If Zion could be redeemed, if perfect conditions could obtain without that principle, that law, the Lord would never have given it, but it is absolutely essential, just as necessary as baptism for the remission of sins.

#### THE GATHERING A POTENTIAL DANGER

But there's another thought in connection with this that it brings before us, and that is the question of the gathering of the children of God, and you may think it is rather foolish for me to talk to you who are here in the central place, the central stake, about the gathering, and yet I will tell you why before I will go away, and probably you will notice why I want to mention it to you who are here now. The Lord has told us just what should obtain before we should move to the regions round about. It is stated that we should have all things prepared ahead. Having made an inventory of your posses-

sions and placed this in the hands of the Bishopric, so they may know just what you are worth and the condition you are in, then it says also that these should carry a certificate from three elders or the bishop where you reside, to the bishop in Zion, so it may be known just what your standing is, and that he may not only know what kind of a life you have lived where you have formerly resided, but that as a result of your inventory, filed with him, he may know just how successful you have been in life, and with the Questionnaire, will not only know how much tithing you have paid and how successful you have been as a farmer, a clerk or mechanic or whatever you have been, but he will know the success that has attended the efforts you have made.

Now, the gathering is on and that's why I want to talk to you this morning about the law. During the short time I have been here, I have been alarmed over some conditions. The minds of the children of God are directed toward Independence and the stakes, and they are longing to locate in the regions round about. During the few months I have been here I have found quite a number of families coming here, having made no preparation. If there is any family here that came that way—I am not telling you this to scold you this morning, but for some other purpose—they have not complied with the law I have mentioned. They came; they located, and as a result some of them are discouraged. One brother and his wife came into the office one day this winter, having no more than landed until they took the influenza. Then one little girl had double pneumonia afterwards. At the present time the man is so sick he cannot work, and the doctor says that unless some unforeseen thing transpire, he will have but a short time to live. He is very much discouraged as a result. Why? He came here without making any preparation whatever. He was successful where he had been, at least so successful that he was enabled to provide for his family. He had the necessary means to sustain life. He hasn't been able to do so well here. Would it not have been better for him to remain where he was for the present, until we had so far developed our Zion idea that when the time should have come, that we would have been able to say to him. Here, brother, is a place where we can use you, and enable you to gain a livelihood for yourself and family. We are trying to arrange for this, but it takes time and means to do it.

That's not the only family that has come in this way, but many others, and I have been compelled to notice that there were so many coming from one district, and that worried me. I wondered why it was that so many were coming from the one district. I made inquiry and thought surely the missionary in charge must be an unwise man, going out

there and preaching the gathering to those people, and they came in here and have no preparation made. When he came to Independence, I spoke to him. I said: "What do you mean preaching the gathering to these people and getting them to rush in here without any preparation beforehand?" He denied having done this. He said he had mentioned it of course; had talked about it to them, but nothing more than that. He had tried to emphasize the fact that they remain there until they had all things prepared beforehand, so that they could know what was going to happen to them when they got to Zion. I was perplexed again. I wondered, why is it that these people, so many of them, are coming in this way. Just recently a sister called me up over the telephone. She said, "Brother Becker, I have a cousin here, staying with me. I would like her to have work as a domestic. She is only sixteen or seventeen years old." I asked: "What's her name?" She gave me her name. Then I made up my mind.

"You call this girl Smith?" (Smith doesn't mean anything in Independence.)

"Yes."

"Sister Smith, did you all come from the same district?"

"Why, yes, sir."

They were all related too to this other family, and then I found out why these families had moved to Independence. This good sister was telling in glowing terms of the wonderful meetings we were having at the Stone Church, and the glorious opportunities; what a wonderful thing it was to be in Zion, and of course they all wanted to be in Zion. So they came; they gathered to their sorrow.

The only reason why I tell you this is this. You may have relatives living throughout the world whose eyes are turned towards Zion but I want to emphasize the fact in your correspondence with them, don't make this break without having all things arranged and prepared beforehand—having paid their tithing and offerings, and filed their inventory and made all this ready. The result of this promiscuous gathering would be a condition that would be deplorable. Consider that one third of the amount of money spent for the whole church last year in the way of aid was spent for the membership of the Independence Stake—\$8,000 spent in Independence alone as aid to the Independence membership, it is just about one third of what was spent for the entire church. Why? Not because these people who were compelled to receive it were entirely dependent. No, but because conditions existed that made it impossible for them to take care of all their needs. Numbers of them just moved in here without consulting anybody. Now if too many were to do this what would be the result? Starve,

wouldn't they? We want to provide something for them to be able to do when they come, some means of livelihood; we are working toward that end, and we want your help along this line. So in order to do this rightly we must observe the law that the Lord has given to have all things prepared beforehand.

#### EVERY MEMBER A TITHE PAYER

The church has set a slogan this year, Every member to become a tithe payer. I remember some years ago when Bishop Kelley was visiting us in the Ohio mission. He made this statement at one of our meetings, that the majority of the membership were with him in observing the law of tithing. That is, he meant the membership of the church believed in the law of tithing. He was very optimistic as to the result. Well, now, to-day, we don't need to emphasize that fact at all. The entire membership believes in the principle of tithing. They may not all be observing it, but that's a slogan for this year. Every member of the church pay their tithing.

You may think it is impossible for every member of the church to be a tithe payer. What does tithing mean? One tenth of your increase above your needs for your living. You may say, I have nothing above my actual needs. Well, now, if you think that we want you to do something this year, just simply procure a family record book, and set down your purchases, and I am satisfied you will be surprised how many things you buy that you do not need. In this connection the bishopric is preparing a little book, a record book for the membership. They will put it in your hands for a small amount. You cannot procure one elsewhere for less than fifty cents, and in some places they are even two dollars. Each day of the week, each week of the month, each month of the year write down just what you are spending. How much you are going to spend to-morrow; how much you spent yesterday: groceries; light; clothing; shoes and everything you spent yesterday, record it. Keep up that record for a month and if you have never tried this, just try it for one month alone, and you will be so astonished at the end of the month, and will say, Is it possible I have spent that much money during this last month? I am ashamed of the amount of money, and then you will find you will have some tithing to pay before the end of the

year, because if you have saved up a dollar at the end of the year ten cents of that belongs to the Lord.

I have had people come to me and say, "Here's a dollar for offering. I have no tithing."

"Where did you get this dollar?"

"Oh, I saved it out of my salary."

"If you have saved a dollar out of your salary, one tenth of that is tithing. You ought to pay ten cents tithing, and ninety cents as offering."

Some people have said to me, "If in your report it shows I have paid \$90 tithing they will say to me, Where are your \$900 assets?"

Now that doesn't mean that you have to save that amount, and have it on hand to pay a tenth in as tithing. If you have \$900 on hand you are still selfish. The Lord says in Malachi, pay in your tithes and offerings, and in the doing of this you are blessed. Of course your grocer would be very glad to have you pay your bill, but if after you have paid him, you say, Brother Smith, you have taken such good care of me I will make you a present of another dollar, he would feel doubly good toward you, wouldn't he? That dollar would be an offering. The bill belongs to him anyway, but the offering is an expression of good will on your part.

Now these blessings only come to the children of God when they observe the laws, purge their hearts of the spirit of selfishness, which must be banished from the hearts of God's children before they can make good servants. I want you to carry home this thought this morning, this slogan, that during 1919 the church, every member of the church, shall be come a tithe payer, so that when the end of the year comes, every individual who holds membership in the Independence Stake, at least, has paid his tithing.

I have given receipts for one cent tithing, and the time it took me to write the receipt cost the church five times as much as that, but the thought is here, that when you are observing the law to the best of your ability, whatever that is, big or little, you have become a more valuable member of the church, more unselfish and more a child of God. A child who is taught in his childhood to pay in his pennies as tithing, grows up to manhood or womanhood grounded in the law, being obedient to it. When we all do this Zionie conditions will obtain. May God help us.

## BIRDS OF A FEATHER

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## It Is Written

It is apparent to observing people who have been students of the Bible that we are living in the last days. As predicted, the gospel has been restored by an angel; the priesthood has again been committed to men, and they are authorized to act in the name of God in performing the ordinances of the gospel.

The command given in Christ's time to his apostles, "Go ye into all the world and preach the gospel to every creature," has been renewed and the part that every Saint shall play in making this possible, is clearly marked out: "In order to place the church in a position to carry on the promulgation of the gospel and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop to execute the law of tithing. . . ." From this obligation none shall be exempt in the day of judgment. "If any man will take of the abundance of the things which I have made and impart not his portion according to my gospel unto the poor and needy, he shall with the wicked lift up his eyes in hell, being in torment." Caring for the poor is a concomitant of the gospel work.

This language is not used to frighten any into paying their tithing, for such an offering would not be acceptable to God; but to impress us with the thought that unless we are willing to keep the financial law, it may indicate that there is in our lives either selfishness or covetousness or greed for filthy lucre and these conditions would unfit us for celestial glory.

The stupendous work of carrying this gospel to all the world will require not only the consecrated lives of the missionaries, but we who follow the plow, who hammer at the anvil and work in the office, will have to make the kingdom of God the thing of chief concern in our lives. This is what Jesus meant when he said "Seek ye first to build up and establish the kingdom of God."

This can be done in two ways; by personal righteousness and by paying your tithing, thus making it possible for the ambassadors for Christ to go.

Doors of opportunity are opening everywhere. The world is demanding a practical religion, they are not satisfied with the promise of future reward. We have, by the grace of God, that which will satisfy their hungry souls and as a servant for Christ, I plead with you to heed this call to duty, and if you know of any who are not giving one tenth of their increase to the God who so richly blesses us, see to it that you acquit yourself before God by talking the matter over with them.

A brother came into the office recently to pay his

(Continued on page 1118.)

## OF GENERAL INTEREST

### Two Notable Lectures

As previously announced, Heman Hale Smith, assistant historian, and professor of history at Graceland College, and Doctor F. M. McDowell, dean of the college of liberal arts, and vice president of the General Religio and leader of the boy movement were among the speakers at the Lamoni stake conference.

Their addresses were different in being lectures instead of sermons, and evidently were very well received.

Both of the Chariton, Iowa, papers, the *Leader* and the *Herald-Patriot*, took note of the conference, and expresses in excellent tone the endorsement of the league of nations passed unanimously by the conference and these two lecturers. The following is an extract from the *Leader*:

"On Thursday evening there was a lecture by Professor H. Hale Smith, on the league of nations, and he did not hesitate to come out strongly in behalf of the covenant. He is connected with Graceland College, and has a most wonderful knowledge of history in all the ages of time and aptly drew upon the past and found lessons from the annals of time. He was forcible in his manner, strong in voice and passed from climax to climax with the ease of the habitual public speaker and became oratorical only when word painting would not obscure the general thought, finishing his sentences roundly and putting up his gaps well, so that no misapprehensions might occur. It is not often that a Chariton audience has the privilege of hearing a like scholarly and instructive address. On Friday Doctor F. M. McDowell lectured on "The problem of the ages," and well did he portray them. We are living in an age of strife and contest. Two radical extremes are confronting each other and neither is willing to make concessions. The benevolent side of humanity is obscured and all struggle is for advantage. The refinements and equities of life for the time being are obscured and the great majority of people would not be satisfied in a veritable heaven, so warped is the public conscience. Right is on neither side, though there may be a mistaken ardor. What the world needs is reformation, a soul renovating, a change of desire, and more brotherly love. This was the trend of thought, though we would not pretend to imitate the words of the speaker. He talked understandingly and was comprehensive. It was meat for the thinker, a revelation to the student, and an admonition to all. The church is doing a great service to society when it sends men like these out in the universal pulpit, for, after all, we must take an optimistic view of situations, for they will grow better by and by. And right thinking men do their part in bringing the better conditions about."

### ENCOURAGING STUDY OF CHURCH HISTORY

Brother Edward Rannie, president of the Central Oklahoma District, is sending out a circular to the members of the district, suggesting an hour a week for four months be devoted to the study of our own church history. As texts he suggests one of the following: Church History, volume 1, price \$2; Young People's History, volume 1, price \$1; or the tract "The latter-day glory" (a brief history of the church) price 10 for 35 cents. He urges that in using the latter, the other nine copies purchased be given to friends. At the end of four months he desires a letter as to the amount of good received.

## THE FORUM

### Contributions for the Forum

Some of the immediate questions which we expect to have discussed in this department are those concerning Zion and its establishment, such as tithing, consecration, stewardship, inheritance, the storehouse, the Order of Enoch, and their relations to the spiritual activity of the church.

This will also involve a consideration of such problems as the economic conditions and social relations of the world; the problems of capital and labor, and what we can learn from researches made in sociology and economics; such movements as that of the Non-Partisan League, and of the co-operative society of Great Britain.

This does not mean that the editors are expressing personal approval of any of these movements, let alone trying to commit the church. It does mean that we should consider what has been done, and what is being done, and what is proposed by others, in order that we may the better understand our own procedure. It may even include a review of the development of the law governing churches, including the law of Missouri, which is important for our understanding of our own problems.

But it is not planned that our consideration shall be limited to financial questions or the temporal law; such questions as who shall preside, the rights of various officers, moot questions of procedure, or of the interpretation of the law, questions of live interest concerning the family and social life may also be discussed.

In some instances, when possible, articles will be secured on the opposite side of a question, and published simultaneously, without either writer making reference to or knowing what the other writes, but each presenting his views affirmatively for the consideration of our readers.

### Hell, Pit, Prison

These terms are used in scripture, meaning the same thing; and in this sense they will be used in this article.

When I say scripture, I mean Bible, Book of Mormon, and Doctrine and Covenants.

That one may suffer the "pains of hell" while yet in the flesh, is true, but to argue from that that there is no other place called hell is not true. (See Psalm 116:3.) "The sorrows of death compassed me, and the pains of hell got hold upon me; I found trouble and sorrow." Note, "trouble and sorrow."

"And his soul began to be harrowed up, under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell."—Alma 10:41.

But to argue from the above that the place hell is upon the earth; we could as well argue that heaven is on earth. "And thou Capernaum, which art exalted unto heaven, shall be brought down to hell."—Matthew 11:23.

We learn from the above that the "pains" of hell are largely a condition of mind; yet there is a place located, called hell. "The wicked shall be turned into hell, and all the nations that forget God."—Psalm 9:17. Note, "into hell."

"And it came to pass, that Adam being tempted of the Devil, for, behold, the Devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were

thrust down, and thus became the Devil and his angels; and, behold, there is a place prepared for them from the beginning; which place is hell."—Doctrine and Covenants 28:10.

#### PLACE

Inside the earth, not on the outside. Read Ezekial 32, the whole chapter, in which are these sayings; "Unto the nether parts of the earth . . . with them that go down to the pit." "The strong . . . shall speak to him out of the midst of hell . . . whose graves are set in the sides of the pit, and her company is round about her grave—gone down into nether parts of the earth."—plainly, the inner parts of the earth.

The above statements are plain as to location, and need no comments.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."—Revelation 20:1-3.

"Place prepared," (Doctrine and Covenants 28:10.) "Bottomless pit." Could we grasp the idea of *bottomless* in any other way, than to think of it as being in the interior of the earth? The earth is continuous in its revolutions, and thus being on the inside to they who are there, it is indeed a "bottomless pit."

#### PIT

Is anything called a pit that does not go into the earth?

Is there more than one condition in hell? Deuteronomy 32:22 says: "Lowest hell."

"Delivered my soul from the lowest hell."—Psalm 86:13.

"Ye shall receive the greater damnation. . . . How can you escape the damnation of hell?"—Matthew 23:14, 33.

#### WHO GOES TO HELL?

"The Devil and his angels; and, behold there is a place prepared for them from the beginning, which place is hell."—Doctrine and Covenants 29:10.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized; shall be saved but he that believeth not shall be damned."—Mark 16:15, 16. Psalm 9:17.

"And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth that are upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isaiah 24:21, 22.

"For Christ also hath once suffered for sins, the just, for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also, he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long suffering of God waited in the days of Noah."

It is the spirit, or inner man, that goes to hell. Because, while in the flesh, he rejects the gospel.

The spirit of man was created out of the Spirit of God; and existed before it entered the body, and can, and does exist when leaving the body. (Matthew 2:15; Genesis 1:27, 28; 2:1-7.)

"Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, until the time of their resurrection."—Alma 19:47.

Thus we see that those who rejected the gospel in the

days of Noah went to prison. Those who rejected the gospel, from Noah to Christ, no doubt received the same fate. While those referred to by Isaiah, will in point of time come in from the first, to the second coming of Christ; and they will receive the same fate, for the same reason. For "they have transgressed the laws, changed the ordinances, broken the everlasting covenant." (Isaiah 24: 5.)

Thus they brought about the necessity for the restoration of the gospel, through Joseph Smith and others. Which said gospel has been and seems likely to be largely rejected. And those who do so, will receive the same fate, as God is no respecter of persons.

In summing up, note that it is the spirit of man that goes to hell; that hell is somewhere in the interior of the earth, and if we take it for granted that the earth's crust is only forty-five miles in thickness, there will be plenty of room for those to occupy who reject the gospel.

J. C. CRABB.

### Where Is Hell, and Who Occupies It?

I suppose nothing better can be offered as a definition (and it also answers three of the questions), than an answer to the above question given in the *Ensign* Round Table for January 1, 1914:

"Answer.—Hell is a condition and also place; any being who is altogether out of correspondence with God is in that condition, and his place to him is hell."

By that we see the ones out of correspondence with God, occupy; and they are the ones in the condition; and where they are at the time is the place.

In the elucidation of the subject, two planes must be considered: the spiritual and the material; two laws; the spiritual law and the law of physics. The mundane does not behold the things of the extramundane system. There is the spiritual man and the natural man; the mind of the spirit and mind of the flesh. (See Romans 7: 8; Corinthians 15: 44.)

I will first take the question:

#### WHAT ARE ITS METES AND BOUNDS?

To confine it to the surface of the earth would certainly be incorrect, though all have seen conditions obtain on this mundane sphere to justify the application of all the name signifies. We learn from the laws of mechanics that all things in the universe are controlled by temperature and pressure, and four thousand miles below the surface of the earth is a place of statics. No doubt all element, either spiritual or temporal, is controlled by gravitation, and its metes and bounds are the limits of gravity. But the spirit, the intelligence, is independent of, and controlled by another law than the law of element. (See Doctrine and Covenants 85: 9, 10.)

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth her course, and claimeth its own."

There is a poem something like this:

"Our thoughts are things, and their very wings  
Are swifter than carrier doves;  
They follow the laws of the universe,  
Each kind must create its kind;  
They are swift on their track to bring us back  
Whatever goes out from our mind."

I do not think that the surface of the earth stands for the bottomless pit. Jesus said:

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the *heart* of the earth." (Matthew 12: 34.) This is a similitude. (See Jonah 2.) Jonah called it hell, and the belly is centrally located, not a desirable place to be, and very suggestive of a prison. And the fish went down deep.

Paul said, Christ descended into the lower parts of the earth. (Ephesians 4: 9.) Peter said he went and preached unto the spirits in prison. (Peter 3: 19.) Jesus said, those who were dead would hear his voice, and come forth. (John 5: 25; 28: 29.) David prophesying of Christ said: "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." (Psalm 16: 10.) Peter, in recounting it, said: "Because thou wilt not leave my soul in prison, neither wilt thou suffer thine Holy One to see corruption." (Acts 2: 27.) And in the 31st verse, he said: "His soul was not left in hell." Ezekiel said the pit and hell are in the nether parts of the earth. (Ezekiel 31: 14-18; 32: 18, 21, 24, 27.)

We have the history of the rich man and Lazarus, which shows of a place other than the surface of the earth, which is hell and a prison. Lazarus and the rich man were not able to go to each other, suggestive of prison. The one is a place of rest and comfort; the other of torment, away from the surface of the earth, as the rich man wanted to send to warn his brothers that they did not come to that place. (See Luke 16: 24-36.)

That the wicked who die, having had a chance of the gospel, also the Devil and his angels have a prison away from the face of the earth, is evident from Revelation 20. A chain is put upon Satan; he is locked in a prison, in the bottomless pit, and a seal set upon him for a thousand years.

I will give a passage of Scripture which would be conclusive to me, if none other, that there is a place below the surface of the earth where the wicked go and are confined. (See Numbers 16: 30-33.) Verse 30 says:

### WE WANT TO HEAR FROM OUR YOUNGER WRITERS, TOO

*The bulwark of strength in the church is the fine body of devoted and consecrated men and women who have given their lives in its service. They have known of the standing invitation of the HERALD to become contributors to its pages.*

*But the younger element among us—those who but yesterday were lads and lassies among us—we want to hear from them as well. The church is full of people with ideas and ideals, some new and untried, some tested and reliable. Let us hear from all—a short, crisp article, comment, letter, or poem—and it will help very much in inspiring the rest of us.*

*Record your impressions now, while they are fresh; to-morrow you will have a new crop. Send them to EDITORS HERALD, Lamoni, Iowa. We thank you.*

"But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord."

#### ARE WE RESPONSIBLE FOR BEING HERE?

I understand all spirits are anxious to take a body, and that spirit and element are eternal, and separated they cannot receive a fullness of joy, and the work and glory of God is to bring to pass the immortality and eternal life of man. And the fifth principle of the gospel (the resurrection of the dead), comprehends the uniting of the spirit and body, and quickens that union into life which changes the mortal to immortal. Every perfect work must have a perfect reward, and the only ones who are not benefited are those who sin against the Holy Ghost (deny the Son after the Father has revealed him, to deny and defy the power of God, after having received the knowledge).

J. H. JOHNSTON.

### The Earth Is Not Hell

With all due respect to the author of an article in October 15, HERALD, entitled "Terrestrial hell—who occupies?" I wish to say that "hell" is not another name for earth; the terms *earth* and *hell* are not identical in meaning, and we, the denizens of earth, are not actual residents of hell.

Numbers 14: 21 says the earth is to be filled with the glory of the Lord. Psalm 37: 9 says, Those that wait on the Lord shall inherit the earth. Isaiah 66: 1 calls earth the footstool of the Lord. Matthew 5: 35 says the earth is the Lord's footstool. Matthew 5: 5 says the meek shall inherit the earth. Revelation 5: 10 says we shall reign on earth. In Doctrine and Covenants 85: 6 we read that the earth abideth the law of the celestial kingdom, for it filleth the measure of its creation and transgresseth not the law; wherefore it shall be sanctified. In 94: 3; "Kingdom of God is on earth." The above citations shows the mission of the earth.

Queries: If earth and hell are identical, what reward will it be for the faithful to inherit hell? How could the Lord use hell as a footstool with any advantage? Will it profit the meek to inherit hell? Will we enjoy reigning in hell, after we become righteous? How can hell possibly abide the law of the celestial kingdom? Above all, is it not unreasonable to say that God's kingdom is hell?

Now, then, a few quotations, locating where hell really is: Psalm 63: 9: "Those that seek my soul to destroy it shall go into the lower parts of the earth." Notice, it says *lower* parts of the earth, not on top. Psalm 71: 20: "Shalt bring me up again from the depths of the earth." Ezekiel 31: 16: "I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit, and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth." Matthew 12: 40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." The heart of the earth would hardly be on top of it.

The brother uses as proof that earth and hell are the same in the following: "Thou did debase thyself even unto hell." (Isaiah 57: 9) The sorrows of hell encompassed me about." (2 Samuel 2: 5, 6) and "The pains of hell got hold upon me." (Psalm 116: 3.)

These quotations may be, and in fact are, answered in this quotation from the Book of Mormon, Mosiah 1: 83-85:

(Continued on page 1118.)

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### A Mother's Ideals

(We commend to the reader's attention, the following truthful article. The writer has had the experience of being the eldest of six children in the home of her parents, and the further valuable opportunity of six years work as school-teacher. Now, with a home and child of her own, she has very practical and exalted ideas of the heights she wishes to reach in the development of their possibilities. Would that all mothers had as definite and carefully-planned methods as Sister Davis. Fewer children would come to maturity like the proverbial Topsy—having "just growned!"—A. A.)

I read over the first list of questions given by our editor and thought out the answers but I didn't send the result for publication because I thought others would write who had wider experience and were more accustomed to committing their thoughts to paper. The second appeal, however, seemed to be a personal invitation to me to "do my bit."

In my experience, the most common mistake of mothers, and fathers too, is that of teaching by precept rather than example. A father may severely punish his son for swearing, but if he swears in that boy's hearing his son will do likewise. I could give other instances, but you can recall many from your own observations. Let us be careful of our actions, parents, remembering always, that children are born imitators.

The most vital error is to regard children as a piece of personal property rather than one of God's children entrusted to us for early care and training. We cannot command a child's respect and trust as we can manipulate a piece of machinery. We must merit it and train the child to that attitude. Just the other day I heard a woman say that her husband had quit college because his father insisted upon his taking a course in agriculture instead of engineering. God sent each child into the world with talents for some particular work, and we as parents should only train and guide, not try to make that life. Read the account of Christ in the temple, at the age of twelve, his mother's question, his answer, then ponder over it and see if you can find any suggestion in it for you.

The spiritual training of the child is most neglected. We only need to look around our own community to see that the majority of mothers have not made themselves capable of properly caring for the bodies, minds, and souls of their children. To often they stress the care of one to the hurt of the others.

The Woman's Auxiliary is the proper department of the church to give the needed instruction. I fear a trained social worker could not reach the ones who most need her help unless she were a woman of rare tact and winning personality. Perhaps the best way would be to make the Oriole and Temple Builder organizations so helpful to the girls that, as they grow up and go into homes of their own, they will naturally look to the church for instruction. The ladies' aid could devote a part of each meeting to the study courses of the Auxiliary.

Fathers should be equally responsible with the mothers, for the welfare of their children. A sermon devoted to the problems of child training would be a good thing occasionally. I agree with Sister Thoman, that fathers could with profit arrange classes to study these problems.

The parents are the custodians of the child's physical, mental, and spiritual welfare, but the church, state, and community must assist in the work or a great deal of our

training will be nullified. No matter how careful you have been, if some one sends her child to school with the measles, or a worse disease, your child will probably contract it. And there are countless other dangers that one mother or father, alone, cannot combat.

I am thoroughly in favor of social medical oversight, a school nurse, frequent examinations by experts, and community recreational centers.

Children born of defective parents are naturally more susceptible to evil and we read that Charles Guiteau, assassin of President Garfield, was always an unbalanced, criminally disposed boy because of prenatal influences. But children born of normal parents are by natural endowment neither good nor bad. Their future life depends greatly on their environment, as can be seen by observing a family, separated while the children are small.

Morals, do indeed, have to be taught and practiced thoroughly to become ingrained in the character. If you want a child to be unselfish, see that he shares his toys, candy, etc. with his playmates. If you want him to be courteous, have him practice the forms of politeness and be courteous to him. I use *him* in the generic sense.

Parents must wage a campaign against evil in order to safeguard our children, for no man lives unto himself. They must come into contact with people and conditions around them. A positive teaching of virtue is not sufficient. Suppose you wanted a child to go some place by a certain path but there was a deep hole in it. You would tell him to follow the path but watch out for that hole. There are some pitfalls along life's highway, of which children must be warned or they won't know the danger until too late to avoid it.

A child may be taught that if he feels he wouldn't want his father, mother, or teacher to know a thing he does that that particular act is wrong. As he grows older he may be taught those things of which he feels God would approve are good.

I think the easiest way to teach children to love right for right's sake is by the use of ethical stories and poems. But don't tack on the moral. The children will do that for themselves.

I think children should be taught to regard God as a kind, loving Father and then allowed to pray spontaneously and naturally. Of course the wee ones will learn "Now I lay me down to sleep" and the older ones, the Lord's Prayer.

The punishment of children should be the natural result of the act, and should be administered while the deed is still fresh in memory. Anyone who has the child in charge at that particular moment should correct him. But this should never be done in anger. When my little girl takes a tantrum, I go away and leave her until the worst of the storm is over. Then I pick her up and rock her until she is in a good humor or falls asleep. Isolation is an effective punishment in many cases. But first of all, make sure the child needs punishing.

I think children should attend Sunday school from infancy, and from the age of four or five they should occasionally stay for the morning sermon during the next two years. Of course, some mothers must take their children to all the services or miss the meetings themselves. It would be a splendid thing if each branch could provide two good storytellers to keep the children interested during the preachnig service, one for those under five years, and one for those older. Several might take up that work so the work would not fall too heavily on anyone. The rest of the day should be spent in quiet study or pastimes. I think Brother Wells gave a list of books and games in a late *HERALD*. Ex-President Roosevelt's practice of taking his family for a Sunday afternoon walk seems to me an excellent one.

I think one must sometimes say "Don't," especially to a child too young to reason. We must say "No, no," to them when they reach for some things or when they begin to climb or go places they should not.

My aim for my baby is to have her become a Christian woman with a healthy body, a well trained mind, skilled hands, and a heart attuned to the Master's touch. She is only twenty-one months old so I haven't met and overcome many difficulties yet. I have trained her to regular hours of sleep and I am careful of her food. She almost lives outdoors when the weather is fit.

And I shall begin her religious instruction as soon as she can comprehend a story. My mother so thoroughly taught all of her six children that we were each baptized into the church before we were eleven years old and we were isolated from church privileges most of the time. Father did not join the church until the fifth one of us was baptized.

O Mothers! We may wield a mighty influence for good in our children's lives if we will. But we must study, read, and work out these problems, then go and *live* with our children. If you, a Christian mother, consecrated to your task, are your son's chum, your daughter's confidante, that boy or girl will not go far astray.

MAY DAVIS.

MAPLETON, IOWA.

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### What of the Comic Supplement?

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In response to our invitation, to let the readers of the Auxiliary column have the benefit of anything we have learned of value about the spiritual care of our children, I wish to contribute a few words.

Our little boys, aged seven and ten (like many other children of Latter Day Saints, I regret to believe), had been accustomed to reading the comic supplement of the Sunday paper. Not often, I am glad to say, did they find it in their own home, but a good-natured neighbor always called them to the fence and gave it to them.

I noticed them becoming very rough in their talk, fond of using such words as "ding-busted," etc., but days went by without any serious remonstrance on my part. When I did gently check them in their language, I did not stop to consider the source from which they learned such words, but just supposed they picked them up from playmates.

One day an old and valued friend of mine, who belongs to the Methodist Church, and who knew me when I was a girl and a member of that same church, was having a visit with me, the first one in six years. She was admiring my little boy, then six and a half years old. She said: "And what are you going to be when you grow up, little man?" He said: "A loafer." After the general laugh which followed she said: "What's a loafer?"

"Oh," he returned, "a man that plays cards, and bets, and never has to work!"

In the night which followed, I slept very little. I knew in an instant where he had gotten his ideas—my little boy, whom we still called "the baby"!

The next day I laid the case before my husband, saying: We take our boys to Sunday school and among other things they are taught truthfulness, obedience to parents, respect for age, etc. Then they are allowed to read the "funny paper," and there see just the opposite of these virtues, sees those pictures so attractively and so comically that they are impressed, and the result must be that they think these things are smart and desirable. How shall their unformed minds understand why father and mother and grown-up friends laugh when they see the pictures of other children doing such things, and yet punish their own for imitating them? If, as those who have studied the child mind tell us,

anything that appeals to the eye has such a quick and lasting effect upon the childish mind, how shall we measure the far-reaching effect on the ideals of a little child when he looks at these pictured atrocities? His little mind is fast becoming familiar with many kinds of vice: drinking, gambling, card-playing, dishonesty, trickery, husband and wife lying to each other, children deceiving their parents, etc.

That evening we had a talk with our boys. Their father took the "funny paper" and laying it out before them, read each page, mercilessly exposing the wrongdoing or absolute silliness of each page in turn, saying, "Now, I don't see anything smart or anything nice about that, do you?" When they agreed with him, he said, "Now, boys, let us just cut all this out, and not bother with the silly, vulgar stuff any more! You have each your Sunday school papers and the beginning of a good library and Harry can join the public library, and get to read children's books that are really worth reading."

They agreed, and I felt better satisfied every day, that we took the course we did. If there be others among the mothers who read this column who have permitted the comic supplement in their homes where there are little children under their care, I pray that they may weigh what I have here said and see if they do not think I am right!

E. M. DAVIS.

STRATFORD, ONTARIO.

### Working at the Roots

"Nearly all the criminals of the future, the thieves, burglars, incendiaries, and murderers, are now in our public schools, and with them the greater criminals who commit national crimes. They are in our public schools now, and we are educating them. We can mold them now if we will. To illustrate the power of education: We know that we can make the same boy Protestant, Roman Catholic, or Mohammedan. It is simply a question of education. We may put into his little hands, as first toys, whips, guns, and swords, or may teach him, as the Quakers do, that war and cruelty are crimes. We may teach him to shoot the little song bird in springtime, with its nest full of young, or we may teach him to feed the bird and spare its nest. We may go into the schools now with book, picture, song, and story, and make neglected boys merciful, or we may let them drift, until, as men, they become sufficiently lawless and cruel to throw our railway trains off the track, place dynamite under our dwelling houses or public buildings, assassinate our president, burn half our city, or involve the Nation in civil war.

"Is it not largely, if not wholly, a question of education?

"I am sometimes asked, 'Why do you spend so much of your time and money in talking about kindness to animals, when there is so much cruelty to men?' And I answer, 'I am working at the roots.' Every humane publication, every lecture, every step, in doing or teaching kindness to them, is a step to prevent crime—a step in promoting the growth of those qualities of heart which will elevate human souls, even in the dens of sin and shame, and prepare the way for the coming of peace on earth and good will to men."

"Standing before you as the advocate of the lower races, I declare what I believe cannot be gainsaid—that just so soon and so far as we pour into all our schools the songs, poems, and literature of mercy towards these lower creatures, just so soon and so far shall we reach the roots not only of cruelty but of crime."—From an address by George T. Angell.

## LETTER DEPARTMENT

### Kirtland Is Going Forward

*Elbert A. Smith; Dear Brother:* I enjoyed a feast sitting among so large a gathering as the temple accommodated this morning.

I can write and work from my new workroom looking over the fields to the Kirtland Temple a half mile away. I am laboring to bring attention to this spot and be here on the ground as developments occur.

It is wonderful to sit back in my chair and from out the large north light of my workplace see the fields and cattle, the white ribbon of cement road, the orchard and groves, and the stately temple tower; and up above the fleecy clouds a great bird-like object humming its way from New York to Chicago with Uncle Sam's mail almost as regular as clock-work. One of these bright days my camera will "get him" and there will be another picture for your collection.

Speaking of pictures, I am getting in touch with a "movie" house who ran up a film of our recent reunion. If all goes well, a film or two may be gotten for use of our own people. We have a projector (animated) here.

I want to send to the First Presidency's office a large picture of the crowd at 1919 Kirtland Reunion, I should say about half the crowd. Hope there will be a place for it on your walls to remind you that Kirtland is an institution and going forward.

E. A. WEBBE.

WILLOUGHBY, OHIO.

### Winter Institutes

Letters are being forwarded to all district presidents of the church, district Sunday school superintendents, and district Religio presidents, asking their cooperation in securing good and efficient workers for the institutes to be held this winter. If *you* feel that you are qualified to assist in this work, report to your district officers, for they may not know whether you can spare the time for this work. It will require two to three weeks, at least, of your undivided time. The crying need is for *efficient workers*. If *you* are one of these, do you not feel that *you* can spare a little of *your* time in assisting others to become more efficient in this good work, even though you may have to sacrifice a little to do so?

We would like to have each district give this matter careful consideration. The district officers should get in touch with every local and urge that institutes be held. We realize that many locals will be unable to hold these sessions. If *your* local cannot have a session of the institute, can you not, and will you not, arrange with one or more of the other locals to combine with your local and have the institute where all can attend? In many places it may be practicable for the entire district to join together for this work. The expense is prorated among all the locals where institutes are held, hence the expense is very small.

"Our success or failure to-morrow depends on the service we render to-day."

In these institutes you will be offered opportunities that will assist you to greater and more efficient service in the work of the Master. We should take advantage of this opportunity. We desire to have at least one session in every district, but this will be impossible without your cooperation. You can help, as a member, or as an officer in your local you can assist by agitating the movement and urging these

sessions. Get in touch with your officers to-day. Let us get action—enthusiastic action—service.

Mr. President and superintendent, do not wait, get busy right away. Let your district officers know that you would like to take advantage of this opportunity and have a session of the institute in your local, or that you will join in with the district for a combined session.

District Officers—will you get together right away and confer regarding those you will recommend as capable of assisting on the teams to go out on this work. We would like to hear from every district and local before November 15; sooner than this if possible.

When writing, always give full name and address, and be sure to state what district you are in.

This is your opportunity! It is our privilege to offer you this chance to assist in this great work—the responsibility now rests with you.

Yours for greater efficiency,

ARTHUR W. SMITH,

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

### Lamoni Stake

The recent conference at Chariton indorsed the league of nations, and sent a memorial to that effect to Congress.

The organization of a branch at Creston is imminent. The addition of several good families to their number has made a very favorable situation for carrying out the provision for effecting such an organization.

In Lamoni the Sunday school superintendency recently recommended that the branch presidency nominate the general superintendent of the school, and that the one elected and the branch presidency nominate the rest of the elective officers of the school. By almost unanimous vote the recommendation was indorsed. The Religio took a similar step last year. So far the arrangement has been made from year to year. In each case it is thoroughly understood that other nominations than the one officially made are in order.

The Religio sessions on Friday evenings are not so well

attended as they were when held at 6.30 on Sunday evening. The evolution of the society in providing social and recreational features as the primary things is making some difference in the personnel of the attendance; then the fact that the schools and college center their social features on Friday evenings also makes the local situation especially difficult.

The Christmas offering of the Sunday school is about \$766 to date—about a third of the aim.

### 1918 Christmas Offering

Early in the present conference year we sent to every Sunday school, whose name and address we had, a card asking for certain information. From the information furnished on these cards we desired to make up a list of the schools averaging over a certain amount per member.

Following this article will be found a list of the schools which averaged \$4 and over per member for 1918. This list is made up from the cards mailed back to us by the schools, hence, if your school averaged this amount and is not listed it is quite possible that your card has not been returned. We will greatly appreciate your taking an active interest in this and advise us if your school is not listed.

The greater number of members, in a school the harder it is for that school to make a high average pro rata. We believe those schools which gave \$500 or over, regardless of the number enrolled, should be mentioned. In a later issue, possibly the next, we will publish a list of these schools.

It is our hope and desire that every Sunday school in our organization be listed among those working diligently in the support of the offering this year. Where are you to-day? What are you doing in support of this good movement? We hope you are with us and that you are working hard for the offering.

Early in the year we received a letter from Brother McGuire in which he stated:

"The Order of Bishops recommended that this year's Christmas offering be used for the purpose of purchasing land for the creation of inheritances and stewardships, that

EVERY MAN IN THE MINISTRY SHOULD HAVE A COPY OF THE

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A Herald in Every Home

our less fortunate members might be given the opportunity to purchase their inheritances under favorable conditions: this was adopted by the General Conference. During the past two years we have practically been clearing away the debris and are now ready for constructive work. I feel that the program before us is a laudable one and should appeal to every wide-awake Latter Day Saint who appreciates the stress of the present economic conditions and the need of setting in motion the Zion program which will eventuate in equality."

Surely, as stated by Brother McGuire, this is a "laudable program," one that should have the support of the entire membership of our Sunday school and church.

The Christmas offering is and should be first and last a "freewill offering" and should never be considered as a tax or assessment.

God has designed that certain work should be done by his people. This cannot be done without the support of the members in a financial way. I cannot but feel that every Sunday school and every individual member of the church desires to be of real help in the building up of Zion, morally, spiritually, and in a monetary way. Surely we all desire to support that which God has designed should be. God never designed that his church should be in debt—it was through the failure of mankind to live up to our opportunities and privileges that caused us to become involved to the extent of approximately \$325,000. By living up to our opportunities—at least some of us—we wiped out this incumbrance in the short space of two years. God was very pleased with our efforts, our sacrifices, and we were blessed accordingly.

Some have expressed the thought, "the debt has been paid now and we need not support this offering movement." I know that you do not feel this way about it. We have just been getting ready to do what God wants us to do. Shall we withhold our support of so worthy a cause? Shall we hinder the progress of the church by failure to support the financial department? If there is any church on the face of this earth that should support the progressive and constructive program it is the church whose name we have taken. Just so long as we fail to support these movements, just so long will we remain in the background and fail to receive of the abundance of the blessings and privileges promised the faithful.

There has never been a time in the history of the church when we have had such doors of opportunity opening to us as now. The cry everywhere is for more missionaries. The conditions existing between capital and labor emphasizes the need of a new order of things. The remedy is revealed to us in the law of stewardships. It is for the purpose of establishing the divine system that the Christmas offering is to be used this year.

Some have taken the stand that their conditions are different, that they cannot help in the general movement because of local conditions. Think this over. We belong to the whole and should support the whole. We cannot but gain by helping and supporting the general church. What do we gain, even if our own little local flourishes, if we fail to support the general church? The church can only be as strong as its weakest local. Let us work together for the building up of these weak spots that we may become strong as a whole.

Did you ever stop and figure what it would mean if every man would give one day's wages to the offering? What would be the result if every one of our automobile owners would give the price of just one tire? We spend with a free will that we may have a good time. Let us give with a free will that God's work may be built up.

The privilege and the opportunity is ours—shall we embrace it? Our aim for 1919 is \$150,000. Think what it will mean

to the church, in its constructive program, if we will rally to this cause and give to the Bishop this year the full amount of this aim. It has been my privilege to bring this matter to the attention of our members, the obligation and responsibility rest with us—let us meet them.

May God bless and direct the efforts of all that we may be prospered in the church work.

Most sincerely yours,

A. W. SMITH.

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### A Visit to Mauna Loa

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A party consisting of the branch deacon and his wife and four others, including myself, left Hilo about 2 p. m. Monday, the 6th, by auto en route to the eruption of the volcano Mauna Loa which had then been on for about a week. We passed the volcano Kilauea thirty-one miles south of Hilo and on to Waiohinu about seventy-five miles distant where we had supper at the home of some friends. We then proceeded to the lava flow, some twenty-five miles distant, remaining until midnight when we returned and went to bed at about 2 a. m.

The lava has covered a strip of country from a quarter to half a mile wide and probably 15 to 20 feet deep, for a distance of perhaps 20 miles from the split in the side of the mountain where it begins until it runs into the sea. The outer edges of the flow then cooled, only a stream in the center about fifty feet wide continuing to flow. It was a veritable river of fire rushing down the mountain, similar to our mountain streams in the Rockies.

On Tuesday we returned for a look by daylight and finally returned to Hilo where we arrived about 9 p. m. Tuesday evening. We had an exciting experience on Tuesday, and I took several pictures and think I will write up the trip and send to Brother Moore for publication in *Autumn Leaves*, if he sees fit. It was the greatest sight I have yet seen in my missionary travels.

MYRON A. MCCONLEY.

HILO, HAWAII, October 13, 1919.

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### Eastern Michigan Conference

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At Crosswell on October 4 and 5. Was one of the best and most spiritual conferences ever held in the district. The business was transacted very harmoniously and the new conditions that were adopted showed the upward trend of the church to a higher and more perfect condition. The reports from the different branches of the district showed that the spirit of progression was in our midst. The same officers of the district were sustained for another year.

Brother William Fligg of London, Ontario, is our president and has labored earnestly and diligently since he has been associated with the work in the district.

Provision was made for the purchasing of grounds near Port Huron on which reunions could be held each year. Every member in the district feels the need of meeting together oftener and longer than they can at the conferences.

Brother Matthew Liston of Flint delivered a very able address. A young peoples' prayer meeting was held at 7 a. m. Sunday. At 8.30 sacrament meeting convened—one of the best and most spiritual meetings the writer was ever privileged to attend. There were four manifestations of the Spirit. O. J. Hawn gave an able address on "Have faith in God," at 2 p. m. after which Arthur Leverton of Minden City delivered a very interesting discourse. The afternoon was taken up in priesthood and quorum meetings. John R.

Grice gave the closing address in the evening, it being very interesting and instructive. We were glad to have with us Brother William Grice who was for a number of years president of our district but now is laboring in the London Branch. The Crosswell Saints are to be commended for the able way in which they took care of so large a gathering.

W. J. RUSHTON,  
ORVILLE THOMPSON,  
Press Committee.

### No "Pleasant Weather" Saints Here

The weather here Sunday was cold, disagreeable, and threatening. In spite of this fact there were five adults and three children at the union Sunday school six miles northeast of Akron. The adults were all Saints (all there are in the neighborhood), each an officer or teacher, and came a distance of two to six miles. In the afternoon Brother and Sister Reno Auld and Brother and Sister Ralph Vincent drove from Otis, a distance of seventeen miles, picked up Sister Mabel Auld at Akron and spent the afternoon at the home of Brother and Sister E. A. Parker in Religio home class study with a prayer meeting following. A very profitable day was spent and all felt well repaid for having faced the storm. Ten were present.

A special effort is being made by the Saints here to keep alive in gospel work. This is especially hard to do in the absence of preaching services. There are many in the neighborhood who have become interested in this latter-day work, and we feel that if we could have a sermon occasionally much good would result. Is it not possible that members of the priesthood passing through Akron late in the week could arrange to stop off here for Sunday services? We would like to extend an invitation to anyone who can favor us with a sermon at any time to do so. If you fail to find the writer at his home in Akron telephone to Brother John F. Sill, who lives in the neighborhood of the school above mentioned, and he will gladly meet you in Akron, will see that you have a home while here and will announce meetings.

Special appeal was made in our prayer meeting yesterday for a way to be opened in order that a branch might be organized here. It seems that if we but had a shepherd for the little flock that a branch might be organized and much good might result.

A group of Saints from Akron drove twenty-five miles south a week ago, to be in attendance where Brother J. C. May and Brother J. A. Thomas are holding a series of meetings. We found the little schoolhouse literally packed, many were standing and others sitting on the floor. The interest is splendid and the attendance has been similar to this throughout the series. Wednesday evening a pie social was given to help the boys in defraying expenses. Forty pies were sold for a sum of \$89, and a good program was enjoyed. The Akron Saints also attended this meeting, and some have made the trip half a dozen times during the series. One young lady, Sister Florence Phelps, was baptized Thursday morning of last week, and it is hoped that a number will enter the kingdom before the meetings close this week.

Brother May expects to begin a series of meetings at Cope, in the extreme south end of the county, and Brother Thomas will go to his new field in Northeastern Kansas. We regret very much to have these brethren leave this locality, but we realize that they, too, like the Savior, must preach the gospel to those in other places also. Your brother in Christ,

AKRON, COLORADO.

D. O. THOMAS.

The Bishopric Advocate  
for 1919

### Every Member a Tithe Payer

There is a wide difference between thinking about a course of action and actually making the effort to put it into execution. The individual who thinks right but never acts, is maintaining a cold storage plant instead of a power house. Moral: It is far more essential to pay our tithing than to merely think about paying it.

Do you know the man who is paying his tithing is sticking closely to the absolute truth?

As we begin to distinguish values and learn the relative importance of things, it becomes clearer that the manner and time of paying our tithing is of vast importance.

#### EFFICIENCY

is nothing more or less than to be able to do your work in the very best possible manner. It is effort intelligently directed.

Do you wish to be efficient for your partner, God—then do your work in the best way possible. One of the marks of efficiency is to pay your tithing, God says so. Do you believe him?

OAK CREEK, COLORADO, October 23, 1919.

*Editors Herald:* I am living on top of a mountain, one of the Rocky range in Colorado, away from all society of any kind; no church, no Sunday school, just once in a long time a trip to town to buy a load of groceries.

We are dry farming on a homestead (Government land). We are in a comparatively unsettled part of the country, except for a few coal mines, about two hundred miles west of Denver.

It is a beautiful part of the world, but lonely and wild as all new places are; short summers and long winters. After the harvest has been gathered, my husband goes to the mine, thereby leaving myself and baby of six years, alone most of the winter. Of course he comes as often as he can, but after the heavy snows come, traveling is very difficult, and must be done on snowshoes or skis.

Baby and I have our Sunday school from "our own" *Quartermen* and we enjoy ourselves, and also believe that many times the Spirit is with us, in our efforts to worship without a teacher.

We enjoy the coming of the mail with papers and magazines telling of the news of the outside world: also there comes the *Autumn Leaves*, sent by my niece and I am especially interested in "The call at evening."

We are very comfortable and well pleased with our new home except as all others are who have been brought up in the church and used to the communion of Saints and the privileges that are given those who strive to keep the faith. We long for a life among the people of God and firmly believe that God will direct our paths in such a way that before very long we will again be within reach of companionship of the Saints. I realize that I am only a drop in the ocean but if God has a place for me I would like to find it and fill it, and ask the Saints sometimes to remember me in their prayers.

May God bless all of those who are trying and especially the weak and tempted.

EFFIE MATTHEWS.

FARMINGTON, KENTUCKY, October 21, 1919.

*Editors Herald:* After more than three weeks services in our church, Oakland, we feel it would be an injustice if we did not acknowledge, through your pages, our gratitude to God and Brother J. F. Curtis.

For two weeks each evening, except one, he preached the "gospel as taught in former years, with its blessings all so full and free," and indeed, it was a feast to our souls, for we have so little preaching here of late years. Then for six days he was in discussion with Judge J. F. Hight of Illinois, who is of the Christian faith, each disputant affirming the church, of which he was a member, to be the Church of Jesus Christ, in origin, organization, doctrine and practice. Elder Hight's moderator, Elder Overby, from Murray, Kentucky, after moderating one day went back home. I heard that he said Elder Hight didn't have a shadow of a chance against our man, and that is *one* point upon which I can truly agree with him. I also heard that one of the members of the Christian church said their man never made a single point.

Elder Hight actually denied being a member of the Christian Church. He never even attempted to establish his church, and could scarcely stay off of our proposition, when he should have been affirming his own. Then, when Brother Curtis affirmed our church, Elder Hight attacked the character of Joseph Smith, using such witnesses as are published by the Utah church, and that was his main argument and theme, throughout the remainder of the discussion, though he failed to prove a single statement against him.

Putting it as mildly as possible, he was very unfair. Folding his arms across his chest, he asked Brother Curtis to strike him blind. Brother Curtis told him he was "already blind as a bat, that he would rather get some of the scales off his eyes, so he could see."

I wish every Latter Day Saint in this district could have heard the discussion, for I am sure they would have been built up and strengthened in the work. I knew we had the truth before I heard it, but oh, I never dreamed of such an able defender as we have in Brother Curtis. It was simply wonderful. He was ready, with his foot from under the table, to spring up at once, and always come up talking. In several speeches, the Spirit was upon him in power.

We read in Acts 22: 3 of Paul "being brought up at the feet of Gamaliel," but Brother Curtis plainly shows he, like Mary of old, (Luke 10: 39) had chosen that good part, and sat at Jesus' feet and heard his word.

He baptized six into the church, two on Sunday before the discussion, four on Sunday following; one more has given his name for baptism and others convinced of the truthfulness of the work—hence the end is not yet. Had a lovely prayer meeting Sunday afternoon previous to the baptismal services. So, the Lord has not forsaken his own, and we are made to rejoice in this "marvelous work and a wonder," which the Lord has established the second time.

Brother Curtis preached his last sermon for us, on Monday evening. It was grand. He was to preach in Louisville the following evening, going from there to Georgia.

Had a splendid sermon Sunday morning by Brother L. M. McFadden, and a fine sermon Sunday evening by Brother J. F. Overcast, who was moderator for Brother Curtis. Brother Overcast has only been in the ministry a short time, but is fast becoming an able defender of the truth. I feel that we have much for which to be thankful. I hope to accomplish much good, for I desire to be a doer of the word.

Please pray for me, dear Saints, that I may be able to accomplish much good yet.

Your sister in Christ,  
MRS. N. ELLA ADAIR.

"Many a man spends all his life waiting for the unexpected that never happens."

"When there is sunshine enjoy it and when there is not, enjoy thinking how you will enjoy the next appearance."

WATERFORD, ONTARIO, October 23, 1919.

*Editors Herald:* The conference held at London, Ontario, October 18 and 19, opened with a prayer service at nine Saturday morning. The Woman's Auxiliary occupied with an interesting program with stereoscopic views on Friday night.

The sessions of the day were not largely attended. We presume many were waiting to come in their cars on Sunday as that day's attendance was very large, the weather during all the time being all one could wish for.

A tent for missionary purpose is to be purchased. The district officers' expenses to General Conference are to be defrayed. The conference urged the necessity of our holding two-day meetings under direction of the district presidency, that our meetings may not conflict, giving a chance to attend all.

Other items were two petitions sent to the First Presidency that a high priest be sent to labor conjointly in the cities of London and Saint Thomas, and that more missionaries be sent to labor in the London District.

Tithes and offerings receipts amounted to over six thousand dollars for the year.

Saturday evening was occupied by the Woman's Auxiliary with an excellent program.

A young people's prayer meeting was held at 7.30 a. m. Sunday. Prayer meeting at 9 was in charge of conference presidency and Frank Gray, president of London Branch. This service was one in which the power of the Spirit was in attendance. Besides the many testimonies and songs, two special gifts of the Spirit were given, one through Elder Burger, he singing in tongues, and giving the interpretation in song. (The song can be obtained of Elder Burger as soon as he can get it in print.) Elder Shields spoke in tongues and interpretation; counsel, admonition and cheer were given. During this service, four brethren were ordained to the office of elder and one to the office of a priest.

The brethren were A. W. Borbridge of Corinth, D. J. Moore of Ellice Branch, Amos Smith of Listowel and W. A. Hardy of London. Bert Hill of Ingersoll was ordained a priest.

L. O. Pearson was called and provision made for his ordination to the office of elder. Sacrament was served. This service closed a little after twelve o'clock.

The usual preaching services were held during the day, with the usual good addresses given. Elder George E. Harrington occupying at three p. m. and Elder James Pycock at seven.

The elders' quorum met at close of afternoon session.

We take pleasure in mentioning how splendidly the London Saints entertained ourselves and friends. Meals were served and those abundantly in the basement of the church. We breakfasted at the homes where we stayed for the night.

Conference closed after evening preaching service with the dear, old familiar hymn, "God be with you till we meet again."

Yours in gospel bonds,

LUCY YERKS.

AMHERSTBURG, ONTARIO, October 6, 1919.

*Editors Herald:* I have enjoyed reading the letters from the brothers and sisters in the HERALD, and will write of my own experience, hoping to encourage some by so doing. I may say that I was influenced to do so by reading the letter from Brother Bert Cooper, of Detroit, in the issue of October 22.

Born in London, England, of godly parents, on July 11, 1886, I was raised a Methodist until the age of seventeen, when I was baptized and joined the Methodist Church.

Leaving England on April 14, 1910, and spending some

thirteen days on the water, I landed at Halifax, April 29. I spent the next three years in Walden Township, an adherent to the Methodist Church, no branch of the Baptist being in that district. I purchased a farm in Anderson Township, taking possession, and getting married the same day, December 4, 1912.

In November, 1916, Elder R. D. Weaver came to the home of Brother Wismer in this district, and held meetings, which I would not attend until I read Talks on Book of Mormon, being strongly opposed to the work I had witnessed in England of the Utah people. In company with another young man (now Brother Fryer and secretary of the branch), I listened and became interested, returning night after night, until on December 14, I asked for baptism, with three others.

This ordinance was performed by Elder Weaver in the font of the Windsor Church, after which I was confirmed by Elders Brown and Weaver. I shall never forget the appearance of Brother Weaver after the baptismal service, and I can only describe it as being like the face of Moses when the glory of the Lord was upon him.

The Amherstburg Branch was formed on July 27, 1917, by Apostle J. F. Curtis, and numbers about forty-eight members to-day. I was called and ordained to office of teacher, under the hands of these two brethren on the same date. We have a Religio of about twenty-five members, a Woman's Auxiliary, and besides these, the usual services keep us busy in the Master's work.

Sister Airriess was baptized December 30, 1916 and we are seeking to bring our children up in the fear and admonition of the Lord, and to live that our lives may be living epistles known and read of all men.

To this end we ask your prayers, and ours are ever for the work.

Your brother in the gospel,

A. E. AIRRIESS.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

**BIRMINGHAM.**—At Priestley Road Branch, Birmingham, on September 27 and 28. Business session evening of 27th. District President J. Schofield presided, assisted by J. E. Meredith. A paper, "Redemption of Israel," was given by E. A. Webbe, followed by an interesting discussion which brought out many good points. Attendance very small owing to railway strike. Brethren F. Henry Edwards, Frederick Schofield, and W. B. Arrowsmith gave short discourses. Priesthood meeting in charge of district president. It was a short but very interesting conference and was enjoyed by all who attended. W. B. Arrowsmith, secretary.

**Kewanee.**—October 31, November 1 and 2, 1919, at Dahinda, Illinois, District President C. I. Carpenter in charge. Branches reporting were Kewanee, Joy, Dahinda, Moline-East Moline, Peoria, Millersburg, Matherville, Rock Island, Buffalo Prairie. Only Canton failed to report. Total number in district at last report, 818 members; net gain, 16; present number, 834; includes elders 14, priests 17, teachers 13, deacons 10, total 54. Dahinda Branch petitioned that Fred V. Forquer be ordained an elder and he was so ordained under the hands of C. I. Carpenter, F. G. Pitt, and J. W. Smith. Twin-City Branch reported that they had officially changed their name to Moline-East Moline Branch. A motion that Kewanee district adopt the "coordination" plan was deferred for action till the next conference. A motion to approve the action of the joint council in sending High Priest C. I. Carpenter to preside over the district was unanimously carried. The following delegates were chosen to represent the district in the next General Conference: Elders J. W. Smith, F. G. Pitt, C. I. Carpenter, O. W. Okerlind, Mary E. Gillin, Joseph Asay, Joseph G. Cole, George Sackfield, alternates; chosen as follows, Sister C. I. Carpenter, Sister George Sackfield, Sister F. G. Pitt, Brother H. J. Archambault, Kitty Pine. In case of division

## COMMON CONSENT

which, in the last analysis, is the widespread personal conviction that the things which the church undertakes to do are right

### DEMANDS

That There Shall Be

A HERALD IN EVERY HOME

delegates are to cast a majority and minority vote. Time and place of next conference left to district presidency. The order of services was somewhat different from that of the past, their being but two preaching services. F. G. Pitt and J. W. Smith were the speakers. Elder Okerlind gave an address to the Sunday school. The attendance was much less than usual, but a very kindly spirit seemed to prevail throughout and an earnest desire to be better qualified for the duties awaiting was apparent to those who observed. Mary E. Gillin, 115 Clark Avenue, Peoria, Illinois.

### Conference Notices

Eastern Montana, at Glasgow, November 29 and 30. Mark C. Hutchinson, Andes, Montana.

Northeastern Illinois, December 6 and 7, with Central Chicago Branch, Sixty-third, and Honore Streets. Those desiring any further information write H. P. W. Keir, 6630 South Lincoln Street. The statistical reports being discontinued, I request each branch president and secretary to cooperate and make one report to the conference for their branch, showing loss and gain and general condition of the branch; showing average attendance at church services. Important matters pertaining to the district will be considered. J. O. Dutton, president; F. E. Bone, secretary.

### Convention Notices

Eastern Montana Sunday school at Glasgow, Saturday morning, November 29. Mrs. Mark C. Hutchinson, Andes, Montana.

Joint session of Southern Wisconsin Sunday school and Religio, at Beloit, November 28, 8 p. m. Precedes conference. Julia N. Dutton, Sunday school superintendent, Milton Junction, Wisconsin.

### The Presidency

By concurrence of the Presidency and Twelve, the appointment of Elder Arthur Allen has been changed from the Nauvoo District to the Independence Stake, where he will succeed Elder A. H. Knowlton as pastor of the Second Independence Church. Brother Allen has therefore presented his resignation as president of the Nauvoo District which has been accepted, and we hereby appoint subject to ratification by the next district conference, Elder D. T. Williams of Burlington, Iowa, as President of the Nauvoo District.

THE FIRST PRESIDENCY.

INDEPENDENCE, MISSOURI, November 8, 1919.

### Church Recorder

All orders for supplies for the recording of church names and items, etc., should be sent to Department of Statistics, Box 255, Independence, Missouri.

### Pastoral

To the Missionaries and Saints of Northeastern Ohio, Kirtland, Youngstown-Sharon, and Southern Ohio Districts: As the season for tent and street work is past, we must now prepare for our winter campaign in the missionary work. We are advised to hold special protracted meetings in our local organizations where possible, therefore I respectfully request that the presidents of the branches comprising these districts take up the matter of holding special missionary services in their respective churches or localities, and communicate the prospects to me as early as possible. I would especially appreciate the cooperation of the district presidents in this most important work.

We of the regular missionary force are urged to fill up the winter months with the most intensive labor within our power. On account of the number being so small, we will find it difficult to meet the demand for preaching. Wherever there are local men who can devote any part of their time to missionary work we would like them to hold themselves in readiness to assist wherever opportunity is afforded.

Saints who are isolated and can assist the missionaries in effecting openings where they live, please write me and we will do our best to supply workers.

I pray that our combined labors will bring a bountiful harvest in this and all other departments of church work.

Yours for service,

J. W. DAVIS.

Group Supervisor.

COLUMBUS, OHIO, 84 Clinton Street.

### Notice of Appointment of District Choristers

*To Whom it May Concern:* The Saints of the Territory of Hawaii have recently been organized into a separate district, and at the first conference of this newly constituted district Sister Bernice Kahanamoku was chosen and recommended to us for appointment as chorister of said district.

This is a very interesting event for the General Choir movement, for it evidences the fact that the progress of the church's musical work has gone abroad, even "unto the islands of the sea." All choir workers of the church will feel a degree of pleasure in noting this.

We take sincere pleasure in appointing Sister Kahanamoku to this office, and we earnestly bespeak for her the hearty and zealous support of all in the new district of Hawaii; praying that in the cooperation thus had the church's musical work in this new portion of God's vineyard will be richly prospered. Sister Kahanamoku's address is given us only as Honolulu, but she may be reached at the mission address, 1863 H Miki Lane.

ALBERT N. HOXIE,

General Church Chorister.

ARTHUR H. MILLS,

General Secretary.

Approved by the Presidency:

Frederick M. Smith.

### Our Departed Ones

**HODGSON.**—Robert Hodgson was born April 22, 1866 at Whitby, Ontario. Married Annie Olevia Gray September 23, 1895. Baptized November 24, 1899, at Mitchell, by G. C. Tomlinson. Held office of teacher and later acted as priest. Died June 20, 1919. He leaves to mourn, wife, one daughter, 3 sons, and 4 brothers, together with a host of other relatives and friends. Sermon by William Grice, to a large assembly. Interment in Woodland Cemetery.

**JESTES.**—Near Amity, Missouri, DeKalb County, September 29, 1919, Frank D. Jestes, aged 43 years and 22 days. Without a word or a sign he fell dead while cutting sugar-cane on his farm. Heart failure is given as the cause. He was a member of the church, baptized in 1910 by George W. Blair. On March 1, 1905, married Chloe A. Young. The 4 children born are all living, the oldest a boy of 13 years. The body was brought to Lamoni for burial. Sermon by Henry A. Stebbins, assisted by Oscar Anderson.

**BURTCH.**—At Saint Thomas, Ontario, after a lingering and painful illness from stomach trouble, Mary Ann Burtch died September 11, 1919. Born at Southwold Township, Elgin County, Canada, June 23, 1834. Baptized August 8, 1911 by John L. Burger. Sermon by Joseph Yager. Sister Burtch bore her months of confinement to her bed with Christian fortitude and resignation.

**STEN.**—Anders Levin Sten, born April 11, 1863 at Wartefta, Sweden. Was killed in the coal mine at Jobs, Ohio, September 13, 1919. Baptized September 13, 1912 by R. C. Russell. "Stoney," as he was always called, was good-hearted and well-thought of by everybody. He had resided at the home of Brother and Sister George Wallace of Nelsonville, Ohio.

**PREMO.**—Parley Premo was born at Erie, Crawford County, Iowa, February 3, 1880. Baptized by John Spalding. Ordained an elder June 6 of same year. He was a faithful worker in the church and loved by all who knew him. Died September 7, 1919 at Toledo, Washington. Funeral services at Centralia, Washington, sermon by C. N. Heading, S. P. Cox assisting.

**BAKER.**—Zora Ella Baker, daughter of William and Rilla Baker was born March 27, 1897, near Norwood, Lucas

County, Iowa. Removed with family to Lamoni, Iowa, in 1912, where she resided till August, 1919, when she went to South Dakota to teach school, where she died September 30, after a brief illness. She was baptized July 14, 1912 by J. F. Garver. She leaves to mourn, father, one sister, a devoted grandmother, and numerous relatives and friends. Funeral near Norwood, Iowa, sermon by C. Scott.

**HARRIS.**—Otto P. Harris, son of Charles and Dollie Lambkin Harris, and grandson of Elder Peter Harris, a former well-known gospel worker in Northern Wisconsin, 1865-1875, and later of Lamoni, was killed in the Meuse-Argonne battle in France on September 29, 1918, at the age of 23 years and 27 days. His parents died when he was a child and he lived with his uncle and aunt, Brother and Sister J. F. Delong, at Oland, Missouri. Memorial sermon was preached October 5, 1919, by H. A. Stebbins, assisted by Columbus Scott.

### IT IS WRITTEN

(Continued from page 1107.)

tithing. He told me of another brother who had become offended at some things that he saw in the church that he did not think were right and who had said he would not pay any more tithing. This grieved the first brother, for he felt this was not the proper view to take of it, for, he reasoned, because some one else fails to do right, is no reason why we should do wrong. So he pleaded with his friend not to carry out his intentions, but without avail. He then went to God in earnest prayer and prayed, "Oh God! let not this my brother, and thy child, do this thing; cause him to see the error of his way, that he may continue to support thy work." And says he, "Brother McGuire, you cannot imagine the joy that came to me when God answered my prayer, for in a short time this friend came and laid before me a tithing receipt from you, a thing he had never done before." With an army of workers thus actuated and moved by such a splendid spirit, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations," though all the forces of earth and hell be arrayed against it.

Confidently yours,

BENJAMIN R. MCGUIRE,

Presiding Bishop.

INDEPENDENCE, MISSOURI, Box 256.

### THE EARTH IS NOT HELL

(Continued from page 1110.)

"Therefore, if that man repenteth not, and remaineth and dieth an enemy to God the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt which does cause him to shrink from the presence of the Lord and doth fill his breast with guilt and pain, and anguish which is like an unquenchable fire whose flames ascendeth up forever and ever. And now I say unto you that mercy hath no claim on that man; therefore his final doom, is to endure a never-ending torment."

From this we see it is possible to suffer the pangs of hell here on earth because the principle of eternal judgment allows us to suffer here for our transgressions. But to the rebellious whose suffering here fails to subdue, will come the command to go into the prison house, hell, or pit, all meaning the same. Revelation 20: 3-7; Ezekiel 31: 16-18; 32.

Our points then are:

1. Hell is below us, in the lower parts of the earth.
2. The earth is God's footstool, the place where his kingdom is, hence it is impossible for hell to be located on earth, for darkness and light cannot abide together.
3. The earth abides the celestial law, hence shall be a celestial body.
4. The righteous are to inherit it. God would not allow them to inherit hell, hence earth and hell are not identical.
5. The principle of eternal judgment allows us to suffer the pangs of hell to help us to overcome that which is wrong, but the actual hell is reserved for the wicked.

Hell is in the heart of the earth, not on top of it. The argument is produced that Satan tempting Eve, torturing Job, David, tempting Jesus, opposing the gospel, entering Judas are to be staged no where else than here among mortal men in the Devil's own home. To this we say: as well argue that Christ is on earth at present, influencing the righteous to do good; for we are told that every good impulse comes from God, and that which is evil comes from Satan. If, then, Satan's home is here because he tempts so many, then it is just as logical to reason that Christ's home is here, because of helping so many to do right.

We all have much to learn, and this earth is just the kindergarten. Some day our great Teacher will help us to all see alike, for truth will be supreme, and error will be in chains. May God speed the right.

MRS. CORA M. REYNOLDS.

## FROM HERE AND THERE

The coal situation is not affecting Lamoni so seriously as many other places. The college has enough to run several months, though they did not receive their full order for the season. The Saints' Home has sufficient for some six weeks, and the Children's Home will get along for perhaps three weeks, but Liberty Home will not have enough for a week's supply. Fortunately, there are some forty or fifty tons at the Brick Church, which can be utilized temporarily for the more needy institutions. The electric light plant, which supplies power and heat for the Herald Publishing House, and heat for the high school building, has enough coal to last a month. The local dealers were energetic during the summer months in inducing the consumers to lay in their winter's supply, and as a result most families have sufficient, and no real suffering has been reported to date.

Elder U. W. Greene, who was in charge of the Palestine Mission prior to the world war, is announced to deliver a lecture, "From Nazareth to Calvary," at Des Moines, November 7. The lecture is to be illustrated with slides. Elder Greene is also announced to be the principal speaker at the annual Home Coming of the Des Moines Branch, November 9. Apostle Green will go from Des Moines to Chicago, and Cleveland, Ohio, at which latter place he will be associated with Apostle Peter Anderson for work. From there they will doubtless go to other points.

During the absence of Brother Greene from the office, Apostle William Aylor will take care of the routine work of the Twelve.

Apostle F. M. Sheehy is ill with pneumonia, but we are glad to add, is not in a serious condition.

Bishop McGuire is still in New York. He expects to return sometime this month, with his wife, who was called East by the sickness of her mother.

We have recently learned that Elders J. E. Yates and J. W. Peterson are to be associated with Elder Hubert Case in work among the Indians. Elder Frank Dillon of Oklahoma

### THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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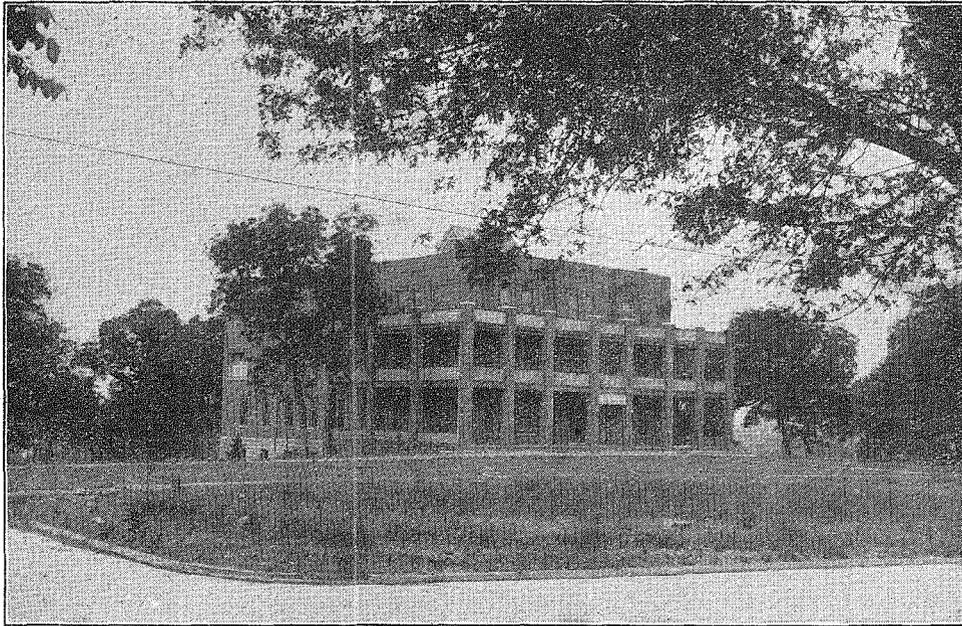
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City is laboring locally in their interest. We are pleased to note the increasing interest in this work, and trust to see it make a strong development in the near future, under the direction of these men.

A note from Washington informs us that Mrs. Gurley-Kane was one of the guests at the time King Albert and Queen Elizabeth of Belgium were presented to the Congress of the United States. She is sending to Graceland College a souvenir of the occasion. Mrs. Gurley-Kane is a daughter of Zenos H. Gurley, and their home was formerly in Decatur County. They have resided of recent years in Washington, District of Columbia.

Elder J. H. Yager is well pleased with his new mission field and has so far found very fine people in both districts, with plenty of work to do and the best of support. He is now holding services about twelve miles northwest of Reddickville Branch (Ontario) in a schoolhouse, and has a good interest. He is being ably assisted by the brethren with their autos and the local talent in the musical line. Brother W. A. Smith, of Independence, Missouri, is also rendering valuable assistance while visiting his wife's relatives at that place.

Upon their leaving Woodbine, Iowa, recently, Brother and Sister S. B. Kibler and family were tendered a large reception by the local people, including the commercial club. These worthy people have exerted a powerful influence for Good in Harrison County, and in removing to California, it is hoped they will find peaceful rest in their old age. They go to Whittier, California. Brother Kibler served as president of the Woodbine Branch twenty-one years, and as solicitor under Alma Fyrando, bishop's agent, twenty-two years.



THE INDEPENDENCE SANITARIUM  
A Church Institution

## The Finest Endowment of Them All

The millions of Rockefeller are given to endow his institutions, and the wealth of the world is thrown into the hands of science if she will but find a specific against death.

Infinite good has been done and will be done for the amelioration of pain and the healing of broken bodies.

Of the good we would partake, of the skill we would profit, but after all we must live a life apart, and we respond to a different call.

No millions are at our command; no such endowments are ours to spread our name—we are but plainly equipped for the exacting duties that our institution must perform.

Yet we have the finest endowment of them all. The best of science is ours, the essential equip-

ment, the building, the staff—and back of all this, we have the mandate of the Father, and a mission which is distinctly our own.

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Even though you live far away you can come here as to the house of your friends, and be assured no effort will be withheld from your service.

Ours is the endowment of a consecrated purpose and a service made effective by careful training—it provides what money cannot always buy the devotion of those who *can* and *will*.

**The Independence Sanitarium**  
**Independence, Missouri**

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, November 19, 1919

Number 47

## EDITORIAL DEPARTMENT

### PEDAGOGICAL ARRESTS AND PECULIARITIES

One of our missionaries in the East has sent us a brief review of an article on Pedagogical Arrests and Peculiarities, by N. Triplett, and published in the *Pedagogical Seminary*, volume 12, pages 141 to 157. The subject matter of this review should prove of interest to many of our readers.

Our brother requests that it be printed simply on the grounds of its being of general interest, not ascribing personal credit to him. The review is as follows:

Notwithstanding the keen interest in arrested development, which is manifested by the large amount of literature on the subject, most of the interest is directed to studies of abnormal states and very little is said about the child ability and desire to make progress in the subjects of the school's curriculum.

Doctor Harris has spoken of the danger of arrest caused by poor teaching, resulting in the overdevelopment of the sense-percepts in the tender years, and mechanical thinking which may destroy the life of the soul.

After using the different methods in the investigation of 700 cases, most of whom ranged from 20 to 25 years, Mr. Triplett found that the majority had some phase of defect or so called arrest.

"One hundred and ten individuals assert that map drawing or map study has produced inability to image places on the earth, a map is called up instead."

It seems that the arrest lies in seeing the map instead of visualizing the subject of the map; or manipulating symbols instead of realities in their relations.

Peculiarities in orientation also result from poor teaching.

Authorities like Walker, Professor Patrick and President Eliot have called attention to the fact that arithmetic is taught too early and too much emphasis is placed on that subject.

Arithomania results, not always from poor teaching but from giving arithmetics too early or too intensely. Arithomania is the pathological condition where the subjects have their mind filled with numerical relations and quantitative ideas to the exclusion of causal and qualitative ideas.

The child should not be made too language conscious the first three or four years of his school work, but by unconscious imitation in oral story and nature work should learn to use correct language forms. "Children dislike the picking apart process and the abstractions of word relations." Too much emphasis on parsing at the wrong time results in a dis-

like for that kind of work at the right time, and a distaste for good literature. This arrests progress and perhaps is one of the most serious defects which comes from the death of an interest.

An abnormal result of parsing is stated as follows, "I am always picturing the words on red lines of a diagram and not getting the *thought of the poem*." A common confession is that of directing attention to the speaker *only* to discover awkward expressions and grammatical errors [*italics mine*].

Arrests in history, in music and religion may be traced to poor teaching. Poor teaching is evidently mistaking the means for the end.

Social arrests which are manifested in timidity, bashfulness, lack of ease in the presence of others often result from poor teaching. The most serious fault found by the author, in regard to schools, is the failure to arouse initiative in the child.

There are two classes of the precocious type, first, those possessing unusual ability and a long period of plasticity—the Gladstone type; second, the flash-in-the-pan type—bright in the morning of life, but becoming stupid or worse later.

The above theme is one which vitally concerns us in our educational work, whether it be in a child's early years in the home, in the public schools, or in collegiate work.

Much of the discussion and much of teaching practice is based upon the assumption that a child is simply a child, and each requires the same treatment. There scarcely could be a greater fallacy. Individual peculiarities loom large, not only because of environment, but in spite of environment.

Society is learning how to handle such cases of idiocy and imbecility, of which there fortunately are few.

In most of our larger cities, we are coming also to recognize the needs of the backward child and some of the physical causes back of mental delinquency, such as bad teeth, adenoids, eye trouble, lack of nourishment, and other physical deficiencies. For the sake of other children, and for the sake of backward children, separate schools are being organized to care for this special class.

Education is not a matter of committing every child to the same size bed. It must be the development of the individual capacity. Economic reasons, that is the amount of funds which can be used for school work, have brought about like treatment as the easiest way. But we must recognize that there is every gradation of intellect, from those who are en-

tirely deficient, to those possessing the most brilliant ability.

Those who can do a thing, if given sufficient time, but who are slow, will still achieve marked results; but intellectually they are not naturally so able as those who are quicker. We assume too often that going to college is simply a problem of means and of time; but such is not the case. There must be fitness, a capacity for the work. The Doctrine and Covenants makes the declaration of those who receive the celestial glory, that those who receive it will receive the glory of the same, even a fullness thereof. But some of our speakers have called attention to the fact that it takes more to fill some than others, according to the size of the vessel.

So in our school work, there are some who can receive a grammar school training with profit to themselves, but not a high school training. There are some who can receive high school work with benefit, but not college work. It is a question of capacity and ability.

At the same time many who are not able to take up collegiate work with profit to themselves, can take a mechanical course and in a machine shop render excellent service to society.

There is the secret of the whole problem. It is not necessarily a limit of capacity or ability. For only a small percentage are unfit for advanced work, probably not even as much as twenty per cent. All cannot receive scholastic work with equal benefit, because there is difference of quality as well as of quantity. No man excels in every line of ability.

There still remain some very grave problems to be met in our school work. Fortunately manual training schools and domestic science schools are being introduced into many of the grammar schools, and a wider choice is being allowed. At least from the seventh grade, and through high school and college is this true. But much yet remains to be done, as is pointed out in the article reviewed above.

Many of our most able teachers state that parents should not push their children or incite them in the early years. That those years are needed for physical growth; the less of mental development there is, the greater will be the ability in later life. Some even urge that children should not be placed in school till nine or ten years of age, but should be permitted to play outdoors as much as possible. The amount of knowledge conveyed in the eight years of grammar school is not so great but that it can be quickly acquired in a few years. We know of one boy who was kept out of school until his tenth birthday, yet after one year of schooling, started his second year at school in the final room of twenty-eight-room school.

But we may note, according to Mr. Triplett, that all are not of the kind that early intellectual growth means a flash in the pan. There are some of the type

of Gladstone, who show early intellectual power and yet a long period of continued growth. Unfortunately there appear to be but few who retain their intellectual plasticity or openness of mind to new ideas into their sixtieth and seventieth year, but there have been a few. All too many end their period of intellectual growth, either in or shortly after adolescence, then are inclined to despise the thinkers who keep on going to school. They do not care for study or clear analysis.

The desire to study is one essential; financial support is a second essential. A third essential is the native capacity or ability. A fourth essential is openness of mind. A fifth is right methods of pedagogy.

S. A. B.

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### IS THE FOUNDATION GONE?

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Our attention has been called to an article in the *Central Christian Advocate* for August 27, 1919, under the title, "The foundations of Mormonism gone." Assuming so broad a heading, it is rather surprising to find that the argument is based exclusively on the Book of Abraham printed by the Utah Church in *The Pearl of Great Price*.

As our readers may well know, *The Pearl of Great Price* is accepted as one of the sacred books by the Utah Mormon Church. It was not so included by the original church in the days of Joseph Smith, the founder of the church, nor is it so accepted by the Reorganized Church. Only a few of our readers are aware what this book is, and of what its story consists, and so will be much surprised to learn that one would suppose that an attack upon the Book of Abraham should have the slightest effect whatever on the foundations of the church. In fact, it has none.

We do not find any evidence that Joseph Smith himself claimed inspiration or revelation for the translation of the Book of Abraham. The story is simply told in the first volume of our Church History. A man came with mummies to Kirtland, and around the mummies were wrapped a papyrus. Joseph Smith purchased the mummies, and translated the writing on the papyrus.

After the foundation of the church, and hence some years after the translation of the Book of Mormon, Joseph Smith studied ancient Hebrew, and took considerable interest in oriental languages. At that time there was still a very limited knowledge of Egyptian, even though the Rosetta Stone had been discovered some thirty years earlier. There is even today much speculation over the meaning of certain pictured scenes; there was much more of uncertainty then. By virtue of his study, Joseph Smith attempted to translate this papyrus. It was a scholarly act. It

could in no way effect his work with the Book of Mormon.

The assumption apparently made is that a prophet is always a prophet. And if he translated at one time by the inspiration of God, that all of his translations must be in the same class; and that if any act of his can be challenged, his whole work falls. But that is not true. A translation by inspiration from God is very different from a translation by the learning of man, even though that man be called of God as a prophet. A prophet is not always a prophet, but only when acting under the inspiration of God.

We can see this in the lives of the prophets of olden times—Abraham, Jacob, and Moses. All communed with God, yet at times did things contrary to his will. Modern students plainly declare that we can see the mind and will of the prophets as well as the inspiration of God in the Bible. (Encyclopædia of Religion and Ethics, "Bible.") Peter plainly declared that holy men of God wrote as moved upon by the Spirit of God. (2 Peter 1:21.) That does not say that they had no intelligence or will of their own.

The Apostle Paul states that, prophecy is a gift of the Spirit. 1 Corinthians 12:7-14. Joseph Smith is reported to have plainly stated: "This morning I read German and visited with a brother and sister from Michigan who thought that a prophet was always a prophet. I told them that a prophet was a prophet only when he was acting as such." It is a plain statement which is confirmed also by the statement of his wife, Emma Smith, that he was a prophet only when acting under the inspiration of almighty God. At other times he was much as other men, except that he was always a good man. (See memoirs of W. W. Blair.)

It is only that which is presented to the church as revelation and accepted by them as such that binds the church. So far as we know, Joseph Smith never at any time presented the Book of Abraham as a revelation to the church, or as a sacred book. He translated it and was interested in his translation, but as a scholarly act.

But we have to remember that in the late centuries before Christ, books of apparently religious character were written and ascribed to holy men of the past; though not written by them. That there exist two books of Enoch, the oldest of which was probably written in the second century B. C., neither of which by any possibility can be traced to the seventh man from Adam, or as being based in any sense on his writings and sayings. There also are two books of Jashar, one of which is generally considered to have first come into existence in the eighteenth century in England, and for which there exist two books of Enoch, the oldest of which was

Hebrew original, but with no probability of great antiquity. These are but a few instances of the many which might be cited.

It is quite reasonable then that there should be a manuscript called the Book of Abraham, and yet possessing no probability to have been seen by Abraham, the father of the faithful, the man who was a friend with God. This manuscript being in existence, to translate it was the act of a student, and has nothing to do with the work of Joseph Smith as a prophet of God.

The plates which appear in The Pearl of Great Price, before the Book of Abraham, are evidently of Egyptian origin. This, the article in the *Christian Advocate* affirms, and that writer further affirms that he has found other illustrations from Egyptian manuscripts in the British Museum, and in other museums which are very similar, and some of which are nearly identical with some of the illustrations copied in The Pearl of Great Price. This we do not question at all, for similar scenes are to be found in the writings of various other men who have made a study of ancient Egypt. Their close similarity to recognized specimens of ancient Egyptian writings would tend rather to confirm the claim that the original was an Egyptian manuscript.

As to the interpretations offered, Bishop F. S. Spalding, in the pamphlet he wrote on the Book of Abraham, gives several interpretations offered by different Egyptologists, all of which are different. We might have added to this the explanations given by other Egyptian students, which also differ from each other in detail, and differ from those which he offers.

There are certain similarities in these interpretations, and they bear a family relationship also to that given by Joseph Smith.

In the light of the knowledge of that time, as a scholarly piece of work, it possesses marked interest and value. Joseph Smith as well as any other man had a right to offer his explanation.

But whatever may be our opinion of the value of the Book of Abraham, or of the various explanations offered, this factor should not affect, even in the slightest degree, our opinion of the work done by Joseph Smith in connection with the Book of Mormon. And even less should it effect the foundations of the church, since the church is not founded upon a belief in his infallibility, nor in that of any other man, even though he be a prophet of the Lord, but rather is it founded on Christ Jesus and him crucified.

There have arisen many prophets in the various ages of the world, but our faith is not in Moses, in Isaiah, or in Jeremiah, but is rather in the Lord Jesus Christ.

The writer in the *Central Christian Advocate*

states that he will show that the Book of Mormon is entitled to no more weight and is no more credible than The Pearl of Great Price, but this he does not attempt to do, nor can he do. Still he is in error in stating that the Book of Mormon is made the norm, the ultimate oracle, and canon of faith. So far as our personal observation goes, the norm and ultimate oracle and canon of faith, so far as the written word is concerned, is in the Bible, especially the New Testament. The Book of Mormon is recognized by the church as the translation of the record of the people of God who lived on this continent, and so goes to confirm the Bible; the book of Doctrine and Covenants as revelations given to us in this day and age of the world. If a distinction is to be made between the Book of Mormon and Doctrine and Covenants, it is quite probable that if anything a little more weight is given to the latter, that is the book of Doctrine and Covenants. But these three books do stand in a class quite apart from anything else, which is or has been published by or on behalf of the church.

While the article is evidently concerned primarily with the church of Utah, still it does incidentally refer to the Independence, Missouri, branch, in connection with a tribute to the Kirtland Temple: "He had caused to be built a temple of certainly most superior workmanship (I have rarely ever seen a colonial stairway or window so exquisite). The building is now owned by the Independence, Missouri, branch of the Mormon religion."

The statements of members of the church of Utah as to the validity and value of The Pearl of Great Price are statements made by them years after the death of Joseph Smith, and do not bind him or us.

Now we come to another factor. The writer inserts a parenthesis, that many years ago he was permitted to read Egyptian books by Rawlinson, Wilkinson, Brugsch, Renouf, etc. This was evidently before 1893, when he took charge of the *Rocky Mountain Christian Advocate*, and so came in touch with Utah. Yet despite this claimed knowledge of Egyptian hieroglyphics (he claimed he used them to make notes which he did not wish read by others), in this article he attempts a comparison between the characters copied from the plates and given to Martin Harris and Egyptian hieroglyphics, while the most cursory and trifling inspection would show that these characters do not even purport to be hieroglyphs.

As our readers are fully aware, the Egyptians in carving on stone and in their primitive writings, used hieroglyphs. Later there arose linear hieroglyphics; still later they used the hieratic (principally used by the priests), and still later a still simpler form, the demotic, came into use. This is much more cursive, and was used by the people.

These latter were used on parchment and papyrus.

The Book of Mormon purports to have been prepared in a comparatively recent modern period. In fact its characters purport to have been written several hundred years after Christ. It does not even claim to be pure Egyptian, but reformed or modified Egyptian characters. If anything, it is rather surprising to find how many similar forms are to be found in the later Egyptian writings, as may be seen from any good table, some of which are published in the better dictionaries and general encyclopedias.

It would be about as fair to compare old English or old German script with the modern English printing, as it would be to compare the early hieroglyphs with the modified Egyptian cursive writing of the third or fourth century, A. D. A better illustration, considering the changes between historical hieroglyphs and late demotic, would be to compare ancient Greek characters and modern English.

Some one utterly uninformed might have made the mistake. Is it possible that one informed in Egyptian could have made such a mistake innocently?

Is then the foundation gone? The foundations which are "the apostles and prophets, Jesus Christ being the chief corner stone," are not even touched. Nor is the work of Joseph Smith as a prophet of God.

S. A. B.

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### SNUBS

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Some people delight in showing their "superiority" by snubbing those they deem inferior or with whom they are offended. And some are easily snubbed, or readily imagine they have been.

Bishop Quayle of the Methodist Episcopal Church, South, once made a neat point in asking, "What do you suppose an angel would do, if you snubbed him? What would an angel straight from the courts of glory do, if you passed him by and would not recognize him or speak to him. Why he'd just giggle!"

That is an odd way to express it. It is hard to imagine an angel giggling. Yet it expresses the thought in ready human terms. An angel could not be hurt by your cutting him, so far as personal vanity is concerned. He might and probably would be sorry for you because you suffered such feelings, but would go right on doing his duty, and would help you when he had the chance.

Nothing you could say about him would keep him from doing right and taking care of his share of the work.

Those who have the Spirit of God do likewise. Those full of the Spirit of God are not snubbable, and are not easily slighted, nor do they permit their efficiency thus to be impaired.

S. A. B.

## ORIGINAL ARTICLES

### CHURCH DECORUM

(By Augustine Dwyer, delivered at the Stone Church, Independence, Missouri, during the General Conference, April 14, 1918. Reported by Mrs. A. Morgan.)

Hear what the Lord, God of Israel had said unto his people: "Ye shall reverence my sanctuary." The Psalmist cries out in the exultation of the reverence in his soul: "I was glad when they said unto me, I will go unto the house of the Lord." Jesus said: "My house shall be called a house of prayer." Paul wrote to his beloved Timothy: "These things write I unto thee that thou mayest know how thou oughtest to behave thyself in the house of God."

I have been earnestly requested by the authority of the church—our worthy President—to speak to you during the serious days of this conference upon the subject of church decorum. It is because of his solicitude for you, as God's people, and because of the awful responsibility God has laid upon him as Chief Shepherd of the flock, that he has asked me to do this. I am not here through any desire of my own to speak upon such a subject. If the request had not come from authority I would never have elected to do it myself. Human nature does not like to be told of its faults, and I am sorry to say that the lack of church decorum is a serious fault among the Saints. We like the flattering unction of those who tell us things that please us, but mark you, I am not here this afternoon posing as a critic. I have no use for a critic. Neither have I any use for a man who criticizes because he wants to air his superior knowledge or superior training. Surely, you will not accuse me of that. What motive could I have in it? But there is a criticism without which there would be no progress in the church or in the state, or in the home, and that is constructive criticism.

The friend who points out to me the defects in my character in order that I might rectify them, the friend that tells me these things which are hindering my progress, that friend, in the words of Shakespeare, I want to "grapple to my soul with hooks of steel," and never let him go. But the friend—I shall not call him friend—the man who flatters me, tells me things which he does not mean, to please me and knows otherwise—that man is most dangerous to my welfare, and I want to avoid him.

Let me explain my position. I am not a preacher. I have no call to preach. I have no authority to preach; but I have taken the words of the Lord God as the foundation of my message. In all that I

shall say to you this afternoon, I am only exercising a privilege which belongs to every child of God, to honor the precious name of his adorable Son, and to be jealous of the honor of that name. So do not interpret me as assuming an office, which is not my right. It is my right to speak on this subject. If it were not, the Presidency of this church would not have asked me to do it.

The Saints have done many admirable things. When I read the history of this church; when I read the bitterness of the opposition, the obstacles that seemed almost insurmountable, I marvel that the church has accomplished what it has accomplished, and unless the Lord God was guiding it, it could never have done it. But mark you, it seems never to have entered into the minds of some Latter Day Saint mothers to teach their children to reverence the house of God.

Now, let us look at that beautiful virtue of reverence. On account of my physical condition I have not been able to attend many sessions of this conference. I have heard but few sermons, which I sincerely regret, but I thank God I was able to attend every prayer meeting. I thank God that I was privileged to listen to that paper, so well read and so well composed, by the worthy brother from Providence, Rhode Island. That, I believe is the most needful utterance that has been uttered in this conference during the time we have been together. God sent him here with that message, and I trust that the authorities of this church will have that message published and it will find its way into every Latter Day Saint home; and every Latter Day Saint father, and every Latter Day Saint mother will steep their minds in it and establish a family altar.

If we have reverence in the home we will have reverence in the church. It must begin with the home. That paper made such an impression upon me I wanted to rush up and grasp the dear brother's hand. It was the most needful message, in my opinion, that ever came to this people.

What is reverence? It is the most lovable, the most beautiful virtue that can adorn the human soul. There is nothing that can make up for it. If you remove it you have unattractiveness and uncouthness in their worst forms. What is it? I cannot tell you, and no man can tell you; I can feel it in the private depths of my soul. I can only feel it when I think of my utter dependence on my heavenly Father and my need for his care and grace every hour. When I come into his sanctuary I want to see the beauty of his face and pour out my heart in praise and thanksgiving.

I have sat in this church here, in Independence, while the organ was sending out its appealing strains to invite the people to prayer and devotion, and women about me were gossiping. They were talking

the cheapest shop talk one could hear. Did they come into the house of God to worship? Were they glad when they said unto me, we will go unto the house of the Lord? I want to tell you here this afternoon, that if you think you can look upon these things indifferently, then come and let me show you the letters that have come to me from Christian people who have attended my lectures and have told me the irreverence they have met in the churches of the Latter Day Saints, and they have been people of account.

I have consecrated my life to God in this gospel because I believe in it with every drop of my blood. For me it is this or it is nothing. A writer in the *Atlantic Monthly*, one of the most serious magazines published—a writer, no less than the pastor of a great church in Poughkeepsie, makes the startling announcement that the Protestant ministers of the sectarian churches have lost their leadership and claim upon the people forever. Are we to stand by and be indifferent to them?

There are a few words in the gospel of Matthew applied to Jesus that could be applied to us as well: "They watched him!" and we are being watched. I have given my life to this work in a special manner that as God helps me I may deliver this church from the cynicism, the ridicule, and the derision that has been hurled at it and is being hurled at it, not by unbelievers, but by men and women who accept the Lord Jesus Christ as their Savior, men and women who have been misinformed regarding our doctrines and our interpretation of the gospel. When they come into our churches and see the irreverence we manifest, they go away believing all the evil they have heard hurled against us.

Where there is true reverence for God, surely it ought to be shown in buildings consecrated to his service. "Our actions speak louder than our words" is a truism which can be applied to church decorum. We are creatures of emotion. God has made us such. Never has any man been converted by an appeal to the head. You reach a man's conviction through his heart. What is the Sermon on the Mount but an appeal to the emotions? Reverence is an emotion of the soul. A skeptical world gets glimpses of God through those who believe in God. Reverence is the outward expression of our belief. It is a virtue that makes a strong appeal to the heart of the onlooker. We are admonished by the greatest voice that ever spoke on earth, to let our light shine before men, that seeing our good works, which means also our behavior, they might glorify our Father in heaven.

We had a sect in Boston called Unitarians. Their appeal was to reason. The home of that sect was the cultured city of Boston. It had behind it some of the ablest and most learned men of the day. It also

had wealth behind it. I once heard its great champion, Edward Everett Hale, say: "I thought Unitarianism would convert the United States, but I am disappointed." Unitarianism made an utter failure in its effort in the foreign mission field. Its cold appeal could not move the hearts of people. It has no power to meet those who were spiritually afflicted and heal them.

If the gospel were an appeal to the head we would not see illiterate men, filled with the power of Pentecost, bringing men of education to the foot of the cross. Think of the work done by Brother Cornish. Then dwell upon the story which he tells of his own life and marvelous way in which God led him.

Divine faith is something so powerful in the soul that it must pour itself out in a reverent attitude toward God. What then is reverence? If you look in the dictionary you will find reverence defined as a combination of honor, respect and esteem. But that does not define it, and no dictionary can define it. Reverence is an emotion of the soul. It is honor, respect, and esteem carried to their highest altitudes. We raise our hat to a woman and also to our superiors. That is a mark of respect. But we read of many who approached Jesus kneeling and prostrating at his feet. Such attitudes are not attitudes of respect; they are attitudes of reverence.

What an example of reverence Jesus was himself! One day his disciples said to him, "Lord, teach us to pray," and Jesus uttered the great prayer of prayers. When you pray, say: "Our Father which art in heaven, hallowed be thy name." Before you ask for your daily bread, before you ask to be delivered from temptation, hallow the name of God. Where should we hallow that name more reverently than when we are in the house of God! Our neglect in this respect is often a serious cause for scandal to strangers who enter our churches.

Only yesterday a business man of the neighboring city, whose wife and family are Latter Day Saints, wrote me: "I went out to that church in Independence with my wife and family, to hear the choir render the Oratorio of Elijah. We were given seats in the gallery but could not enjoy the singing because of the disorder going on. Young men and women were carrying on flirtations. On every side there was whispering and giggling and laughing. People kept coming in and going out during the rendering of the oratorio. I was glad it was over. It was a relief to get out and feel nature's reverence for God, which was so sadly lacking in his creatures."

That man is doubtless telling others his experience, for impressions are what people talk about today. If you, Saints in Independence, can stand that, then I do not understand you. It seems to me it

should awake you to vigilance. You should instruct your ushers and officers to be on the lookout for those who conduct themselves in an unbecoming manner, and if after having their attention called to their conduct, they still persist in it, they should be asked to leave the building.

I want to say a few words to you about the order of the communion service. When I was a new convert in the church I made a visit to Lamoni. The Sunday I was there was sacrament Sunday. I don't think I will ever forget that communion service in Lamoni and the impression it made upon me. It was the most impressive communion service I have ever attended in the Latter Day Saint Church. The very atmosphere seemed charged with the spirit of reverence. The hymns rang with the faith in the hearts of the people. In my heart I said: "Lord, it is good to be here." It was for me a mount of transfiguration. Never can I forget the dear Saints of Lamoni because of that communion service.

A communion service I witnessed last Sunday morning, I am sorry to say, was of quite a different order. I am sensible to the truth that comparisons are odious, yet I must make a comparison. I sat, under that gallery, during that communion service and was so shocked at the careless and irreverent manner of some of the officiating ministers, I had to close my eyes to keep a spirit of reverence during the administration of that most blessed and most solemn ceremony. I saw two of the officiating ministers take the plates containing the consecrated bread in one hand, and then with the other hand direct and guide the other ministers how they were to distribute the elements to the people. I saw them chew the sacred element, instead of allowing it to moisten on the tongue and then swallow it. I saw them lift the bread and the wine to their mouths in the most thoughtless manner. Indeed, most of them when they received the elements, made no reverent pause, as if they were sincerely doing it in remembrance of the Lord. These things do not affect you, my dear people, because you are accustomed to them. But let those who have been trained differently come in and see this lack of reverence and it becomes almost unbearable.

"Do ye this in remembrance of me" are the Savior's words. We should do it in a manner that would express our thoughtfulness of the divine command, not hurriedly, nor in a distracted manner. Indeed, we should conduct ourselves at this ceremony with the profoundest reverence. Jesus, in his gospel, has taught us to do many things, but this is the only thing he has taught us to do in remembrance of him.

When you lift the sacred elements to your lips you should do it reverently and thoughtfully. After receiving them you should bow the head for a few

seconds at least. The sacrament should not be received standing. It should be received kneeling or sitting. The officers should be divided into two sets when they partake—one set should administer to the other.

Now as to the communion table: No matter how superior the material of which the table is made, it should always have a covering of snowy white linen. It should be of the best quality.

This sacrament was instituted on the solemn night of the Passover feast. It is only in keeping with the ordinance that we follow the ritual of that feast as our Lord did. Some of you have lived in the Holy Land. If you observe the Jews in their religious ceremonies you must have seen the preparation for the passover feast, as well as the celebration of it. Among the orthodox Jews in Palestine it takes place in the synagogues and may be seen by tourists who happen to be there at the time of the Passover. A covering of the fairest linen was on the table. It was without wrinkle and without blemish. The whiteness of that linen was intended to symbolize the purity of heart with which the Jew should approach the Passover table. Surely, we should imitate them in their scrupulous care for the cleanliness of the Lord's table. We should surround this sacrament with everything calculated to inspire reverence. The linen covering should not only cover the top of the table, but it should come to the floor in front. In some of our branches it is shocking, painfully shocking, to witness the careless, slovenly manner in which the communion table is prepared.

In all that I am saying do not think that I am branding the Saints as an irreverent people. Nothing could be more foreign to my thought and opinion. The irreverence is not willful. It is a result of a sad lack of right training. Indeed, I doubt if there is a people anywhere who have a more real reverence in their hearts for God than Latter Day Saints. During the past week I have had many opportunities of witnessing the faith that burns in the hearts of the Saints. I have listened to testimonies that came up, burning with Pentecostal fire, from believing hearts. There were moments during these morning prayer meetings when it seemed as if two thousand years had rolled back, and I was living in the ages of faith and could again hear the exultant cry of the Son of God: "I have not seen such faith, no, not in Israel."

There are Latter Day Saint homes in which I have met some of the most Christlike characters it has been my privilege to meet anywhere. These Saints have expressed themselves to me as ashamed of the lack of reverence manifested in our churches. They were seriously concerned as to how it might be corrected. This is a healthy sign. It is a clear indi-

cation that the Saints are on the upward way. I sincerely believe that the cynicism, and the derision hurled at the Saints by those who have a false impression of them, will change. It must change if we are to measure up to the requirements of the gospel. I believe the day is coming when membership in the Reorganized Church of Jesus Christ will mean a man of profound reverence for God and for the things of God. Already the good work in this direction is on the advance.

My thoughts, at this moment, go back to the dear Saints of Iowa and the days I spent with them. The order and cleanliness one sees in their churches make them an honor to the church. They seem to be keenly alive to the admonition of Paul: "Let all things be done in decency and in order." And what I say of the church I can say of the homes. I don't think you could find cleaner housekeepers anywhere than the Saints in Iowa. So pure and sweet is the cleanliness of their homes, that entering the humblest of them is like getting a cool breeze from the sea on a hot summer's day.

Take the Latter Day Saint Church in the lovely town of Magnolia! I do not think you could find dust anywhere in it. When you see a church so neatly kept, you cannot help feeling a deep sense of respect for the Saints who worship in it. Their refinement, too, was refreshing to me. Not the refinement of the world, which is all false and artificial, but the refinement of the heart, which is true and genuine.

In some branches I visited I found the very reverse of what I found in Iowa. The Saints seemed to glory in the confusion and disorder apparent not only in the churches but in their homes. The two are so closely linked I cannot help referring to the home in this discourse.

While at a certain branch, I need not name it—those of you present who are members of it will recognize it before I have spoken five minutes. While at that church I attended a morning preaching service. I was booked to speak in the morning but arrived too late. When I entered the church the preaching had begun. The dear brother who was preaching made a favorable impression upon me the moment I looked upon him. The light of God was in his face and his voice expressed the zeal burning in his soul. He had made a careful preparation of that sermon and was trying to preach it. I say trying, for it seemed to me impossible for any preacher to preach with such distraction going on all over the church. Boys were going through various antics around the pulpit railing. The mothers looked on with amused expressions, as if what their children were doing was a very clever thing.

After the service I went forward and greeted the preacher, asking him as I did so how he could preach with so much distraction. He answered: "Oh it

tries my very soul. I have tried and tried to stop it but there is no use. If I become severe the mothers become indignant and show their ill-will by keeping away from church. If you can nail it while you are here, nail it." The members of that branch know that I nailed it. There was no such conduct during my stay. I was pleased to learn, during conference, that there is a great improvement in that branch.

Now another word—a word to mothers: I will yield to no man in respect and consideration for Christian motherhood. There is nothing more divine upon earth than motherhood. Even the Romans, who were pagans, honored it. We are told during the days of the Roman empire, when a citizen of Rome met a mother with her babe in her arms, no matter if she were clothed in rags, he bowed low before her, because she was a mother. God never made anything more beautiful than a Christian mother. I like to see mothers bring their little ones to the house of God. But they should use judgment. When a baby cries and disturbs preacher and congregation the mother should retire with it. That is the proper thing to do.

I cannot close without saying a word about the consecrated oil and how it should be kept. No one who has ever felt the healing power of the church can fail to have a sense of reverence for the consecrated oil. I am perfectly sincere this afternoon when I tell you I know the blessing of recovery from sickness wrought by the administration of the elders. I must, therefore, respect the consecrated oil and feel a concern that it be kept in a decent manner. I have sat on platforms in our churches and have seen a bottle of consecrated oil thrown on a shelf in the inside of the pulpit, among dust clothes and pages from torn hymn books. This is a disgrace! After the oil is consecrated, it seems to me, instead of being kept in a bottle with the grocery store label, it should be kept in a plain, neat vessel of silver. What is spent one week in some of our branches upon moving picture shows, might be denied for once, and the vessel bought. The administration of the holy oil is a solemn ceremony and we should make it as impressive as we can. The oil should not be poured upon the sick from a bottle. If a vessel of glass must be used then let it be a cruet of cut glass—plain and neat—and always clean.

Sometimes onlookers are so deeply impressed by the ceremony of the administration of the consecrated oil that they are stimulated to inquire into the gospel. A Presbyterian lady who witnessed the ceremony by a mere accident, wrote me: "In all my Christian experience I never witnessed a more impressing ceremony. I seemed to receive help from it myself, and I know the sick man who received the administration did. I was so impressed with it I spoke of it at prayer meeting in my own

church. Surely you Saints have the correct Scriptural view of this doctrine."

And now, dear Saints, before I close, let me express the hope that you receive all I have said here this afternoon in the spirit that moved me to say it. If I did not feel concerned for our welfare before the censorious world, if I did not love you with all my soul, if I did not believe sincerely in this gospel, do you think I would have spoken as I have this afternoon? Do not think it is a pleasure for me to stand here and point out these things to you. If you think I am here to air a superior training, you do me an injustice. I am here at the request of the President of the church. If, in the course of this lecture, I have made any utterance that does not accord with the teachings of the gospel, then go to him and make it known.

It is sometimes hard for a man to keep his politeness when he has to listen to the excuses which some of the Saints offer for the irreverence in our churches. They argue that the Saints are a sociable people, that they are so glad to see one another when they meet that they must express it. The excuse is not worthy of consideration. Other religious bodies are sociable, other religious bodies are glad to see one another, but good sense dictates that there is a time and place for all things. We come to church to worship God. Loud talking, laughing, and joking, yea, gossiping, make a poor preparation for divine worship. The still, small voice cannot be heard in the midst of tumult and confusion. To excuse it by saying the Saints are different from other people, in the sense that they are more sociable is equivalent to saying that the Saints when they come together in the house of God have especial exemption from the requirements of reverence, and they have special permission to violate the rules of ordinary good breeding and good manners.

I repeat what I have already said, if there was more reverence for God in the home, we would have more reverence in the churches. Our brother from Providence in his prayer exhorted the Saints to have the family altar in every home. When I go to some Latter Day Saint homes and see the children go to school, go out to meet the temptations of the world, the father and mother going to their cares and responsibilities without a word of prayer offered, I wonder if they have a true conception of this gospel. Let me say, however, that this is not general. Let me say that in the most of the Latter Day Saint homes I visited I found the family altar.

I am thinking now of one home in particular, in the city of Omaha, where for nearly two weeks I was a welcome guest. The atmosphere of that home seemed filled with the peace of God. I never met a mother that measured up higher to the Christian type of mother. Her example and her training

showed themselves in the conduct of her two children. Such a Latter Day Saint home in any community ennobles our church in the eyes of those who are not members of the church.

Our church papers should find their way into every home. We cannot keep our hand on the pulse of the church unless we read the church papers. Moreover, in the SAINTS' HERALD we have a church paper of which we need not be ashamed. I am proud to send it to my friends in other denominations. Some very complimentary things have come back to me in letters from those who read it, and who are qualified to judge the merits of a church paper. I never fail to boost the HERALD in all the branches where I lecture.

Friends, I thank you for the attention you have so generously given me this afternoon. We are living in the most remarkable age in the history of the world. The fight is on, not only in the political world, but in the religious world. There is to be a victory or a Waterloo for this church. If we are to have the victory we must put on the whole armor of God that we might be able "to withstand in the evil day, and having done all to stand." Mark, the whole armor of God includes reverence for God and for the things of God. I pray that he, in his infinite goodness and mercy, may lead us, as a people, to understand the importance and meaning of reverence, for if we honor God, God will honor us. God bless you every one!

Before I close I want to read you the following instructions taken from a card which hangs in the vestibule of William E. Gladstone's Jewish Church in England. These instructions were written by Mr. Gladstone himself. They are worthy of our attention and study.

#### ON YOUR WAY TO CHURCH

"On your way to the Lord's house be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious."

#### IN CHURCH

"Kneel down very humbly, and pray. Spend the time that remains in prayer; remember the awful presence into which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service. Do not miss one word; this needs a severe struggle; you have no time for vain thought. The Blessed Spirit will strengthen you if you persevere."

(Continued on page 1137.)

## OF GENERAL INTEREST

### The Junior College

There has recently been issued by the United States Bureau of Education, in the Department of the Interior, Bulletin for 1919, No. 35, The Junior College, by Floyd M. McDowell.

Professor McDowell makes a critical analysis of his problem, considering the origin and early development of the junior college, influences tending to further its development, the present state of the various types of junior colleges, progress in the accrediting of junior colleges, and present problems of the junior college.

Professor McDowell has majored in education at the University of Iowa. He did graduate work there in the summer school for several years. He then spent one year at Clark University, taking as his special theme the present status of the small college, urging that the logical solution of the difficulties lay in the junior college.

Returning to Lamoni, in 1914, he was at once placed in charge of the recently organized junior college there. Through his efforts, and those of President Briggs, the idea of a junior college was accepted in Iowa, and Graceland was accepted in 1915 as the first accredited junior college in that State.

Professor McDowell has had five years' experience as the dean of a junior college, in addition to three years' work as an instructor. Added to this, he has had an additional year of study at the State University of Iowa, 1917-18, when he prepared this dissertation for his degree as Doctor of Philosophy. This treatise is the final result of his study and experience.

The junior college is one which gives the first two years of college work. There are a few organized in the large universities; for example, at the Chicago University. High schools have been urged to offer this additional two years of work, thus constituting a public junior college. Joplin, Illinois, was the first to do so, in 1917. There are now nineteen. The normal schools and small denominational colleges add an additional fifty six.

The bulletin is well written and makes easy reading. Copies can be secured from the Superintendent of Documents, Government Printing Office, Washington, District of Columbia, at twenty cents a copy. This is the charge fixed by the Government printing office, to meet part of the expense of printing.

The recommendations are as follows:

"(a) That if the junior colleges are to justify their attempt to offer the first two years of standard college work they must secure better trained faculties. Fully fifty per cent of the junior colleges studied need to raise their standards in this respect.

"(b) That at present the junior colleges, especially the private institutions, do not meet the needs of the comparatively large proportion of their students who do not intend to enter the university upon graduation. These institutions should offer more and a greater variety of vocational or finishing courses of college grade.

"(c) That public junior colleges should encourage the movement which seeks to make them a definite part of the State system of public education.

"(d) That private junior colleges should seek to cooperate with each other and with the State universities in their respective States to the end that a better organized and

more economical system of higher education may be established.

"(e) That private junior colleges should endeavor to secure permanent endowment of at least \$100,000 for each institution, and they should at all times limit the amount of work which they attempt to offer to that which can be conducted with a maximum efficiency.

"From the study of the various attempts to standardize the junior college we may conclude that the following minimum standards should be met by any institution attempting to offer the first two years of college work:

"(a) Requirement for admission—Graduation from an accredited high school or at least 15 units of credit in standard secondary school work.

"(b) Requirement for graduation—At least 60 semester hours of college credit in advance of the 15 units of secondary work.

"(c) Equipment—(1) Library—At least 2,000 volumes carefully selected with special reference to college work.

"(2) Laboratories—An equipment valued at least at \$1,000 to \$1,500 for each science taught.

"(d) Teachers—(1) Number—At least five heads of departments. (2) Training—At least one year of graduate work in advance of the bachelor's degree, with special training in the subject to be taught. (3) Amount of teaching—No more than 20 periods per week (60-minute periods). (4) Character of instruction—Must in all cases be strictly of college grade.

"(e) The high school or academy operated in connection with the junior college must be fully accredited.

"(f) Limitations—(1) The institution must prefix the term *junior* when applying to itself the name *college*.

"(2) No junior college should confer a baccalaureate degree."

### War Risk Insurance

The Director of the Bureau of War Risk Insurance, with the approval of the Secretary of the Treasury has made more liberal conditions for reinstatement of lapsed or canceled insurance formerly secured by soldiers and sailors in the recent world war.

At any time within eighteen months from the date of discharge reinstatement of insurance can be secured by the payment of two months previous; that is, to pay for the one month the Government carried the insured beyond the period for which he had paid; the second months to be insured. Men out of the service are permitted to reinstate within three calendar months following the month of discharge without making statements as to their health.

After three months following the date of discharge, a statement from the applicant must be made to the effect that he is in as good health as at the date of discharge, or at the expiration of the grace period, whichever is the later date.

To give all former service men a chance to reinstate, including men out of service eighteen months or more, a special ruling allows all ex-service men to reinstate their insurance before December 31, 1919, providing that each applicant is in as good health as at date of discharge or at expiration of the grace period, whichever is the later date, and so states in his application.

Further, all service men who reinstated their insurance by the payment of all back premiums prior to July 24, 1919, when the decision requiring only two months' premiums went into effect, may upon written application to the Bureau have any premiums paid in excess of two applied toward the pay-

(Continued on page 1140.)

## THE FORUM

### *The Delinquent Boy*

(Based on an address delivered by J. Adams Puffer of the National Public League of Kansas City before the Decatur County Teachers Institute.)

The following review of an address by J. Adams Puffer on the "Delinquent boy" will, in the opinion of the writer, be of special interest and value to the Saints. Of all people we should be most interested in any movements which look to the betterment of mankind. The statement of the Master: "Ye are the light of the world" is, or rather should be, especially applicable to us. And yet how often do we find ourselves following in the wake of great movements, which have as an aim the betterment of mankind. Sometimes one might be justified in concluding that we only function as a "tail-light" the chief duty of which is to keep other people from running over us.

From each individual who claims the name of Saint as well as from each community that is influenced by the Saints there should radiate light, truth, beauty, and righteousness. In a word, from such an individual and from such a community God should shine. This to the writer does not mean a passive attitude toward the world and its problems but rather a life consecrated and devoted to the cleaning up of the world and the elevation of humanity. The world should be better, freer from sin, crime, and vice of every form for the life of each Latter Day Saint who is worthy of the name. This cannot be done without an intelligent understanding of the nature and causes of these conditions. Such an understanding the following address endeavors to give. The pity of it is that we are under the necessity of going to the outside world for this light.

Doctor Puffer's analysis of the causes of delinquency among the boys follows.

1. The first cause is the inheritance of poor ability. According to recent intelligence tests we have found the distribution of intelligence among American citizens to be about as follows:

- 5 per cent very superior.
- 10 per cent superior.
- 20 per cent high.
- 25 per cent average.
- 20 per cent low.
- 15 per cent inferior.
- 5 per cent very inferior.

From the lowest 20 per cent, the inferior and very inferior classes, comes the following defective classes:

- 30 per cent of delinquents.
- 30 per cent to 50 per cent of criminals.
- 50 per cent of the paupers.
- 50 per cent of the prostitutes.
- 20 per cent to 30 per cent of the insane.

Hence nearly half of our degeneracy and crime is furnished by those people who have defective mentality. For such there is no hope. They must be segregated in institutions and absolutely prevented from propagating their kind. If allowed to marry their descendants soon outnumber the children of normal parentage and thus endanger the entire social order. If we would remove from our communities crime, immorality and delinquency "an ounce of prevention is worth a pound of cure." We now build hospitals to take care of those that have fallen over the cliff. Why not build

fences at the top of the cliff to prevent these unfortunates from falling over? We need sane eugenics laws and above all we need doctors and lawyers who are first, last and all the time "MEN," to enforce these laws.

2. The second great cause of delinquency is inefficient environment. This accounts for the 50 per cent which comes from those of normal intelligence, and it is here that we can do the most effective work in prevention.

The first factor in this inefficient environment is the inefficient home. According to Doctor Puffer 20 per cent of parents lack the ability to be parents and 10 per cent are immoral, while 7 per cent of the homes have been deprived by death of one or both parents. Only 33 1-3 per cent of the homes are efficient enough to insure against delinquency. There is not one case out of a thousand known personally by this speaker, but what the home was in some measure responsible.

The second factor of this inefficient environment is the public arena. Under this heading comes the following agencies:

1. The public street. This to-day is usually very indecent and a prominent cause of juvenile crime. No man has a right to make the street, which belongs to all, the hotbed of crime and immorality. What man does not shudder with horror at the very thought of what his innocent child must hear for the first time as it passes the loafers on the street corner. The public street must be cleaned up if we would eliminate the social vices of to-day.

2. Billiard halls. Not one in ten are clean. Only clean ones, if any, should be allowed. The benefits of the game can be preserved and the evils entirely eliminated by cleaning up these halls and absolutely controlling them in the interests of the public.

3. Dance halls. The most dangerous of modern institutions. They are the hotbeds of sensuousness and vice. (In this indictment Doctor Puffer included both the public and the private dance.) More girls were pushed into the wrong road by the dance hall during the war than by any other cause. It is practically impossible to clean up the modern dancing school to say nothing of the public dance hall.

4. Moving pictures. This has more influence over boys of 12 to 16 years of age than any other educational factor. It very frequently helps in the wrong direction. A large percentage of the pictures shown are at least careless, if not openly vicious and criminal. Since seeing is five times as efficient as hearing as a means of education, the great danger to morals brought by such pictures can hardly be overestimated.

The reader's attention is here called to the fact that the element which makes the moving picture a great danger namely, the bad pictures shown, is an unnecessary element. There is absolutely no reason why all agencies which are working for the moral uplift of society should not use this most effective educational agency by keeping before the youth to-day in picture form the beauty of truth and virtue. If seeing bad pictures tends to make our youth bad; then seeing good pictures should have the opposite effect. There are thousands of excellent pictures available to-day, and if these are not enough let Christian peoples get to work and make more. Why is it that Christian people sleep on their job most of the time, allowing the forces which are working for evil to do the voting, and hence maintain the control of most of our recreational organizations? If the world is ever to be redeemed the average church member, including the Latter Day Saint, must change his tactics. He is now asleep on his rights.

Doctor Puffer's suggested cure for the moving picture evil was a threefold censorship. First; state censorship. Second;

local censorship. Third; a local committee of parents and teachers whose duty it would be, not only to pass judgment on the pictures shown, but also to be on the constant lookout for the best pictures available. When good pictures come to town this committee tells everybody. When bad ones come, they tell nobody. The effect of such a procedure is easily apparent.

In concluding his remarkable address Doctor Puffer emphasized strongly that the standard for determining the values of life must change. Heretofore it has been almost impossible to remove the vice-breeding factors in the community, because the *dollar* has been the standard. Recreation and amusement has been in the hands of men who care not how many souls they send to destruction, so long as they can line their pockets with "thirty pieces of silver."

*This must change.* If Christian peoples would clean up their towns, they must insist that *morals* not *dollars* shall be the criteria of all social and recreational activities. (Will the Latter Day Saint reader kindly ask himself, how much he has done within the year that is past to help in his community to take from commercialism all agencies which have to do with the training and education of our young. If he has done nothing, is not his light hid under a bushel?)

Finally, the writer desires to call attention to the fact that although Latter Day Saints may not entirely agree with the suggestions of this noted lecturer, such does not relieve them from the necessity of taking some positive stand to-day in their respective communities by insisting that morality be substituted for commercialism; virtue for vice. This cannot be done by our present policy of negation. Conference resolutions which condemn theater going, card playing, and dancing are not sufficient. *Our young people, as any young people, will have social and recreational activities. The only question that remains is: Shall we furnish such under proper control or shall we continue to permit the commercially minded to traffic with their souls?* F. M. McDOWELL.

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### Order of Enoch, or the United Order

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There seems to be quite a number of different opinions as to what the Order of Enoch is or should be. Some have the idea that it is a condition such as prevailed in the time of Enoch where they "were of one heart and one mind and dwelt in righteousness; and there was no poor among them." Others hold to the opinion that it is an organization in the church, and that every member should join this organization or they can not be saved in the kingdom of God. While still others think the Order of Enoch should be an organization of certain officers of the church to do a specific work.

Personally we strongly favor the latter idea. The first mention we find in the revelations of anything pertaining to this order we find in Doctrine and Covenants, section 77, portions of paragraphs one, two, and three:

"The Lord spake unto Enoch, saying, Hearken unto me saith the Lord your God, who are ordained unto the high priesthood of my church."

Remember he is speaking to those who are ordained to the high priesthood.

"The time has come, and is now at hand, and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people both in this place and in the land of Zion, or in other words, the city of Enoch."

I think it will be conceded without argument that the regulating and establishing the affairs of the storehouse belongs to the work of the bishops of the church.

"And now, verily thus saith the Lord, it is expedient that all things be done to my glory, that ye should, who are joined together in this order; or in other words let my servant Ahashdah, and my servant Gazelam, or Enoch, and my servant Pelagoram sit in council with the saints which are in Zion—wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken. And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption."

Now let us remember these men held the high priesthood, and if they broke this bond or covenant they were to lose their office and standing in the church, so they were officers in the church.

Now turn to section 81: 4. Here we have these same three men mentioned in connection with six others and the Lord says:

"It is expedient that they be bound together by a bond and covenant that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the bishopric, both in the land of Zion, and in the land of Shinehah."

We see by this that the very purpose of this organization was to manage the affairs of the poor and all things pertaining to the bishopric, both in Independence and Kirtland. Nothing more or less than the work and duties of the bishops of the church.

Now turn to paragraph 5, same section:

"This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not; and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my church, and shall be delivered over to the buffetings of Satan until the day of redemption."

The Lord is here speaking to these nine men and tells them this shall be an everlasting order unto them, and those who should afterward take their places in the organization, their successors; this could not apply to the whole church membership. Now turn to Section 89: 1:

"Verily thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order. What I say unto one I say unto all."

To show that this organization actually existed in the church of latter days, as well as in Enoch's time, we quote from the history of Joseph Smith, published in the Millennial Star, volume 14, page 421. Joseph Smith here says:

"For your satisfaction I here insert a revelation given to Shederlaomach on the 15th of March, 1838, constituting him a member of the united firm."

Now turn to Doctrine and Covenants 93: 2:

"And again, verily I say unto you, it is wisdom, and expedient in me, that my servant Zombre, whose offering I have accepted . . . Verily I say unto you, it is expedient in me that he should become a member of the order that he may assist in bringing forth my word unto the children of men; therefore ye shall ordain him unto this blessing."

Now we quote again from the history of Joseph Smith published in the Millennial Star, volume 14, page 1437: "And Zombre was ordained by the conference to the high priesthood, and admitted according to the revelation." This man had to be ordained to the high priesthood before he could become a member of the order.

In Section 101, about two years after they were told to or-

(Continued on page 1137.)

# THE STAFF

Edited by ARTHUR H. MILLS  
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## The Recreational Side of Choir Work

"All work and no play makes Jack a dull boy," is a trite saying surely and applies equally well to the business of choir singing as to the commoner things of life. We do not have to imagine a condition of things wherein even so attractive a thing as choir work becomes monotonous, for we have seen such in verity. When choir work takes on the same sober hue of non intermittent and unvaried *service* then it is apt to become dull and uninviting to those who engage in it. Even the best of us find *service* (which is but another name for work) palling on our sensibilities if it is unrelieved by some of the lighter things of life.

Our choirs should be universally imbued with the spirit and desire to serve and each member should be filled with the appreciation of the sacred nature of his work. Were this actually the cause (alas! that it is not) our service of song would be more constant, more effectual, more spiritual. But even in the midst of serious choir work there must come moments of relaxation, times of rest, periods of recreation, when the saving graces of pleasure may palatably season the dry morsels of drudging service.

Every choir rehearsal should be seasoned with the salt of seasonable relaxation. When actually practicing the work under preparation the choir should energetically and persistently drive straight to the mark—the perfection of the thing being practiced. Then, interspersed among the regular work, there should be moments when the tension should be relieved by pleasantry and relaxation. These vary what would otherwise prove a monotony; they add color to the drabness of pure service; they serve to render pleasant a time of work that would otherwise be found burdensome.

To illustrate: The time for choir practice is at hand and the members have assembled for the duties of the evening. Leader, accompanist and singers are in their places and the work begins. The composition practiced should then be energetically gone over and perfected until results of efficiency are attained. Then a brief period of rest should be had in which members may exchange little tidbits of social intercourse and enjoy their mutual relations. The leader may relate for their relaxation some interesting experience or incident pertaining to choir work, or he may even seize the opportunity to impart to them some timely admonition, or give them some vision as to future plans and ideals.

But it should always be borne in mind that the prime object of choir practice is to *practice*, and these periods of relaxation should never be allowed to usurp the principle object of the practice; nor should they be permitted to become the purveyors of ribaldry, revelry or the interchange of gossip.

The recreational needs of choir members may be met and gratified in many ways outside of the regular work of the choir. The choir should have its gatherings at which work is laid aside; where the members are not expected to "talk shop" and where social enjoyment is the prime object. The choir should have occasional socials, evening parties, receptions, where social intercourse and relaxation are had and where the members may get together and cultivate acquaintances and exercise their mutual tastes and attachments. These social functions may not only be the occasions of enjoyment, but may embody some features of educational value to the great profit of all.

One of the most enjoyable choir social functions that ever came under the writer's observation was a "choir picnic" on a certain Labor Day. The members of this choir met in a body and repaired to a cool, shady grove, where big native forest trees lent their charm and dignity to the occasion. Here the choir found ample preparations had been made for their enjoyment. Games and sports had been planned, original in their character, to which all gave enthusiastic participation, and which everybody heartily enjoyed. Then, in due course of time came the "eats," which the choir members themselves had provided, and which were served in a most unique and original style. Exercise in the open air, enthusiastic response to the games and sports, congenial surroundings, all added zest to appetite, and everything was eaten up. In fact we have grave doubts whether the ones who served the provender succeeded in saving back enough for themselves.

The members of the branch can materially assist in the happiness and well being of the choir, by showing it some kindly attentions. Let those of the branch who are able and disposed extend to the choir some social favors and kindnesses. Let them "entertain" the choir occasionally and minister to their social well being in such ways as can be devised. In this way can members of the branch extend and express their appreciation of the choir's services; and we should always remember that appreciation is always necessary to the success and perpetuity of any choir, for without it no choir will always continue to exist. A word as to the fitness of showing the choir proper social favors. Many of the Saints are always glad to show kindnesses to the ministry; to take the visiting elder home to dinner, or in other ways manifest their regard for the servants of the church. But is the choir not just as truly *a servant of the church*?

Relaxation is always necessary to the work of any choir, for no choir can enjoy its work without it; and no choir can be content that does not enjoy its work. It should be the aim therefore, of every choir to render its work in cheerfulness before God.

ARTHUR H. MILLS.

## The Orpheus Society of Los Angeles

While engaged in ministerial labors in southern California we were partly instrumental in organizing and developing a group of the young people of the Los Angeles branch into a singing club. Under the inception of Brother David E. Dowker, the pastor of the branch, this enthusiastic and ambitious group of young saints, some forty and more in number, started in for the development of their talents in chorus singing, believing that some genuine profit and real pleasure could be had from such work. In this they found their conclusions were not mistaken.

The writer agreed to go down to Los Angeles twice each month to superintend their practice. They met at the different homes of the members for their work. The first portion of the evening was devoted to serious practice of the work in hand, after which the balance of the evening was spent in social enjoyment.

In course of time search was instituted for a suitable name for this club. Many and various were the titles suggested for this thrifty little society, ranging from the serious down to some ridiculous little skits that were evidently intended only to evoke merriment. Out of the potpourri of these suggested names the one offered by the writer, in commemoration of the Greek mythological deity of music, was selected; and the society does not seem to have suffered from the imposition of so classical a name.

And now we learn that the plant we assisted in placing in so fertile a soil is still thriving and is beginning to bear fruit. From Brother Dowker we learn that they will resume work during the coming season, and they are so mindful of their need for substantial progress that they have resolved upon employing a good instructor to train them in the serious work of chorus singing. Good! we say. Further, Brother Dowker informs us that many of the members of this society, realizing the church's need, have banded themselves into a choir and are now serving the church in that valuable and spiritual capacity. Again we say, Good! This is as we hoped it would be, for we had the vision of seeing this body of worthy young Saints merge into effective service in God's cause.

Our heart is with the young people of this society. In them we found some real companionship and much response to our labors in their behalf. Our pleasure in working for them and with them was keen, and we relinquished that work and parted from them with deep regret.

May Heaven guide them into pleasant and profitable paths and may they find the real enjoyment that comes from true service.

ARTHUR H. MILLS.

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### *Some Experiences as Chorister*

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(NOTE: The following narrative of personal experience is from the pen of one of our choristers who occupies as such in one of our districts composed of rural branches, mostly. Her experiences will not only be found interesting, but profitable; and will serve to show how God's blessings may be given to those who are earnestly trying to do his work among the humble choirs of the church.—A. H. M.)

About eight years ago I was prevailed upon to act as chorister. I decided to do so with a great deal of fear and trembling. I did not want to shirk doing my "bit" nor did I feel in any way elated that I had a chance to do something.

At the business meeting where I was nominated for this office I kept saying to myself, "I hope I don't get it; I hope I don't get it;" but get it I did. That was the beginning and I have never been able to get away from that line of work since.

The first time I arose to take charge of the song service my knees shook, the notes of the music danced a cake-walk all over the page and my baton felt like a piece of lead instead of a very light stick of wood. I thought I would never get through that first song. My voice had suddenly acquired a very marked tremolo, and altogether I was doing everything but enjoying the situation. The next experience was similar, although not quite so bad and it was some time before the notes of the music stopped dancing over the page. But it gradually became better; but never to this day can I arise to lead a song service without a feeling of timidity. I often think that when we are at times criticised for something we may do unthinkingly, that if the ones criticizing knew the state of our feelings they would withhold their criticisms. I have felt like offering them the baton and asking them to occupy.

At times I have thoroughly enjoyed the work, while there have been times when I felt like giving up. At one time I was afflicted with a severe cold and for weeks was unable to sing at all. I felt discouraged and heartbroken. I was beginning to think I would never be able to sing again. This would have been a hard blow, as I love to sing. I called one of our visiting elders to administer to me. I said nothing to him concerning my worries, but the Spirit of God was there in abundance, and without my requesting it he anointed the af-

flicted part and prayed God to restore health to the diseased organs, that my voice might return to me. God was merciful and told me through his servant that as my work had hitherto been pleasing to him, if faithful he would continue to bless me in this department of his work; and he has been true to his promise.

On more than one occasion, as I have arisen from my place and taken charge of the opening exercises, I felt the Spirit of God envelop me like a mantle; and as the music began it seemed like the very angels of heaven were blending their voices with those of the choir. At such times I could scarcely keep back the tears. On one occasion I spoke to the elder who was to preach, asking him what his text was, that I might select hymns suitable to it. He replied, "The gospel." I silently prayed God for divine direction in selecting the hymns, that perfect harmony might be had. My prayer was answered; the brother spoke of it in his sermon, saying that he did not know for certain whether the text he had chosen was the one most needed to be given to his audience at that time or not, but that confirmation came with the opening songs. I have not always been given this light, but sufficient times to know that it is the proper course to pursue. At another time, at camp meeting, we used hymn 92 in the Hymnal ("All hail the power of Jesus' name") and though the sentiment of this song may not bring tears to the eyes as a rule when sung, yet that night few eyes were dry when we had finished singing it; and when the minister began speaking his voice trembled with emotion as he stated that he heard angels singing it with us. These are some of the grand and good experiences I have enjoyed, and many more could be related. It is always good to work in the service of the Lord, but especially so when we feel his spirit near. Although I have done this work for eight years, and during that time have tried to improve as much as time and money would allow, I feel like a babe in the first year of its schooling, and long to know more. I wish it were possible that those who are so fully qualified might be able to come to us who are not so well qualified and teach us more of the things we need to know.

There are many different ways of conducting a choir; some leaders have a very fast tempo, others slow, others medium; and when I go into a branch as I am sometimes asked to do, I have to spend some time getting acquainted with their manner of doing things, and then try to get them to do them a better way. And at times my patience and theirs is about exhausted. I am hoping for the time when we can have a choristers' school of instruction, if such a thing is possible, so that there will be unity among choristers in methods of conducting choirs.

LOGAN, IOWA.

OLLIE DERRY.

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### *To the Islands of the Sea*

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An event has recently occurred that will be of interest to all workers in the choir service of the church. The Saints of the Territory of Hawaii have just been organized into a separate district of the church, known as the District of Hawaii, and at the first conference of this newly constituted district recommendation was sent to the general church chorister for the appointment of Sister Bernice Kahanamoku to the office of district chorister. Approval of this appointment was promptly made by Brother Hoxie, and the formal papers of the appointment have been sent to the First Presidency for their approval and subsequent publication, which has been done.

The executives of the choir movement greet the appoint-

(Continued on page 1137.)

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Right Living

"And the Lord called his people Zion, because they were of one heart and mind, and dwelt in righteousness; and there was no poor among them."

"Righteous; doing that which is right."—Webster.

Sometimes we are prone to give words a meaning in harmony with our sluggish thought (or lack of it) concerning them. The effort to apply one's mind to an idea, view it from all angles, consider it in different phases and under different conditions, and follow its development to a logical conclusion seems, to many people, to present a task out of all proportion to its importance. Mankind is proverbially more lazy mentally than physically. One recent writer says: The weakness of our will, which shows itself in our distaste for effort, especially for persistent effort, is the cause of almost all our failures and misfortunes. . . . The desire for effort diminishes from year to year. . . . Ruts are thus formed in the mind, the intellect becomes deadened for lack of exercise, and with it, the attention, the reflective faculties, and the power of reasoning . . . and one cannot avoid the gradual stupor which will steal over one's energy."

Sometimes it would seem, from the heedlessness and indifference which prevail in the world to-day, as if all humanity had said good-by to mental exercise of all kinds, to reflection, meditation, or any sort of conclusive or constructive thinking. This, of course, is apparently true of the multitude only. Here and there, thank God, there are stalwarts in the psychic realm, who stand out as the pillars which mark the progress of human thought and achievement. Latter Day Saints, of all people, should not be lulled into any false sense of security or indifference in regard to their relations with eternal forces, but should, on the contrary, be alert and keenly sensitive to the impressions and advanced knowledge which attend study and meditation.

Latter-day revelation of God's will concerning his people informs us that Saints should "seek out of the best books, words of wisdom; seek learning even by study, and also by faith." (In connection, it is well to remember what kind of faith is pleasing to God—the living faith, the one that expresses itself in action! "Faith without works is dead, profiting nothing.") We are also told to "acquaint ourselves will all good books, and with languages, tongues and people." Can we do this if we are mentally indolent, mentally slothful?

Let us look at the word *righteous*, for a moment. Have we not a mental picture, many of us, of some sanctimonious creature, with long face and mournful eyes, who is continually holding before others the thought of his own superiority, and their inferiority? Christ himself referred to the "righteousness of the Pharisees," evidently recognizing this false but popular conception of the word. "Right living." Can one *live right* by simply asserting his "righteousness"? Does not "right living" imply an understanding of its laws? Does it not imply first an *ideal* in the mind, noble enough to demand all one's best powers in an effort to attain it, and an intelligent *application* of the steps necessary to that end?

Living right involves in it, the exertion of positive powers enlisted in the cause of good. It includes a knowledge of the reaction of other minds to our stimuli. It implies a conception of the laws of being, of their operation in regard to others as well as ourselves, and of the methods most effectual to divine purposes. None of us can live unto ourselves alone,

and be found "*doing* that which is right." The "*doing*" always involves others, and in recognizing this principle only are we upon the right road to a successful, and "righteous" life.

In harmony with these conclusions, do we not, all of us, sense the great importance of studying those particular "good books" which will help us to find our proper places in the scheme of the universe, help us to establish between us and our fellow men that proper relation which will enable us to fulfill the whole law, and to do it in a manner which will liberate the most efficiently those forces for good which are in each of us? Too often our attempts at good are fruitless, because we make them in ignorance of their relation to law. Too often we become discouraged because what we designed for good, has worked an evil.

Thus it is that many noble attempts to relieve suffering and want in the world have fallen short of producing the good designed, and have thus become matters for discouragement and dismay to their makers. The charity doled out in money, is often misspent and misapplied, and the receiver, instead of being helped to a better and more wholesome attitude towards life, is but the more firmly established in his demoralizing processes. Is it not high time that the church as a whole should spend its efforts "for the poor" in that manner which will bring them up *out* of their poverty, and into the light of individual freedom Christ, that incomparable "light" which reveals the mistakes and delusions, and illuminates the pathway to higher planes?

Can this be done in a day, or a week, or a year? Nay, it must come about through the slow processes of education, of enlightenment, of greater sensitiveness to the working of the divine spirit, and a greater consecration to the "right living" of the principles of life. If we could but analyze the "right living" of the Christ, if we could but see that at no time did he relieve temporal want without at the same time supplying the "bread of life," if we could but follow in his footsteps, leading as they do into paths of service to humanity along the lines of humanity's greatest needs, no more would we cast the penny in the beggar's cup with careless indifference to his soul's poverty! No longer would we witness the "gift without the giver," which is barren to the soul, indeed! No longer would our conception of righteousness be limited to a certain ability to live without actual sin, unless the sin of omission shall, indeed, be counted as grave as that of commission!

Let us arouse to the thought that "life is action." It is not embraced in the simple word *existence*. Without action, the man is "dead while he yet liveth." How many generations shall it take us to sense this fundamental law! Sometimes it would seem that no one is expressing Christianity to-day except those consecrated souls who "go about doing good." Even those humble workers, who, with fife and drum, attract the despairing ones of the city streets to a casual attention, and then follow up the fragile opportunity with sympathetic interest, with material help, with human encouragement expressed in deeds, might almost be said to be the only true followers of the Great Physician extant to-day! Surely an offering such as theirs will be rich compared to that most of us will have to give—those of us who simply go to the church building on the Sabbath, arise in testimony, give money in tithes—God's property, after all is said and done—but who never leave the safe shelter of our homes in search of those who need ministering care, comfort, and counsel!

Saints, let us awake to a newer vision of what it means to be Christians! Let us understand that our duty is not done, our privileges not enjoyed, until we study to "acquaint" ourselves with *people*, and learn how to extend to them the

help so sorely needed. Sometimes the most needy are those who have plenty to eat and wear. Sometimes it is the rich who are sunken in the direst poverty. "And there were no poor among them." *Why?* Because they dwelt in *right living*, "each man seeking the good of his neighbor," in intelligent understanding of the conditions about him, and in loving consecration to the task of helping him to become free in Christ, free to develop the divinity within, free to exercise human rights, free to follow his best aspirations, and to unfold into a semblance of the "perfect man in Christ Jesus"!

The new vision of our work and its possibilities as a "light set upon a hill," to attract all men unto it, is throbbing in the hearts of many of God's chosen people. "Humble and full of love," they are heeding the call to "assist in this work," and gradually there is being crystallized a line of study which shall put into the most practical shape for use in our own church and to the solution of our own problems, much of that which the world has dug out through its years of research and steady application of known principles. We were reminded once that the "children of the world are in their generation wiser than the children of light." Shall we still lag so far behind, or, rather, shall we not grasp what they have to give, make it our own, and move out upon the promises of God, qualify ourselves for service, and say, with entire consecration, "Here am I, Lord; use me for thy glory and the succor of thy creatures"?

Give Sister Smith's article a thoughtful reading. Bring the subject up in your homes. Talk it over with your friends of the household of faith. Examine the history of past dealings in the church with these matters. Discover, if you can, why many methods tried in the branches for the relief of the poor—and the needy—failed, if they did, or succeeded if they were successful. Determine, if you can, who are the "needy," and what your responsibilities in regard to them may be. Ask yourself the questions: "Do I understand the principles of real charity? Do I know how to meet fully my duty in this line? Is there a need for study, for preparation, that I may be counted among the 'righteous,' i. e., those who are 'doing that which is right,' doing, mind you?" If you can answer "yes" to all these questions, then the church needs you. Zion needs you. God needs you. It is time to lay your life on his altar, that those who are awaiting your ministry may receive the life-giving light, be shown the path to spiritual emancipation as well as temporal freedom, in order that ultimately there be "no poor among them."

AUDENTIA ANDERSON.

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### "The Gift Without the Giver Is Bare"

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In times past we all remember when some good person, supposing us to have such and such a physical ailment, zealously shared some pet cure with us, with the assurance that she knew that it would certainly remedy this trouble, for she always used it on all the members of the family, and it worked wonders with them. A case comes to mind of a dear sister who was taken ill on exposure to cold. She patiently submitted to three very different cures from members of the family, and a visiting friend. The case was a complicated one. Giving a few sugared pills was inadequate to relieve the serious condition. The benefactors had satisfied, after a fashion, the impulses of a compassionate nature, but, in reality they did not do a thing for the sick one. They only made matters worse by not having checked the development. You will admit that the thing to have done in that case was to have consulted a doctor at once, some one who knew how and what to do.

That is all very plain. Now, suppose our compassion is

aroused, as it has often been, especially with us who are relief workers among the poor of our church. Can we not again recall instances of where some apparently unfortunate one came for help, telling, for example, how her husband was out of work, and that there was no food nor fuel in the house? Have we not known that home to be furnished with all manner of food and supplies, merely upon the story of the needy one? Perhaps we have found later that the husband was shiftless, and there was a *reason* for his being unemployed. Then, as in the case of the one physically ill, would we not realize that it was a complicated problem? The good friends, meaning well, were not sufficiently skilled in medical science to correct the illness, so that the one giving relief may realize that social science and relief work require skill and training.

Merely to give, out of the goodness of our hearts, will not suffice to-day. The time was, in early days, of life in small villages, towns and the country, when charity was simply the helping hand of a neighbor extended to the unfortunate neighbor by his side. This could be done then, for society was not so complex; people knew one another; knew when they were in trouble and needed help, whether they deserved it or not. To-day, under modern conditions, life, especially in the large cities, has become too complicated to deal with our fellow men in that simple friend-to-friend way. As a substitute for the individual ministrations, organized charity and relief societies are found all over the country. As a part of the complex world we have found the need of such an organization in the church, not only to deal with the poverty-stricken and helpless, but also with those not at all poor in material things, but poor in knowledge, courage and energy in solving their own problems. It is this second class—poor in knowledge—which usually develops into the first class which we call poor and needy. The greater our advice and guidance to the poor in knowledge, the less will be our task to overcome poverty in materials.

As in other organizations, so we, too, feel the accompanying need of having trained workers for this work. As such workers, we must first of all be *willing* to "do good," as we may be accustomed to term such service; and then *prepare* to "do good." Our willingness is closely allied with our love for such work. Without that love, we might undertake it in a cold, mechanical manner. Instead, we should be the friendly visitor among the poor, bringing sunshine, courage and employment. Nothing defeats our aims so much as that spirit of patronage, alms-bringing and self-consideration on the part of the relief worker. We should bear the burdens of the poor on our hearts as did the Master who so mercifully uttered, "Blessed are the poor." "Come unto me, all ye that are heavy laden." "Ask, and it shall be given unto you."

That which "shall be given" is what requires preparation on our part. If relief were merely giving out food, clothes or money, the task would not require special training. The difference between scientific treatment and mere giving is like that between the doctor's office and the drug store. At the drug store you expect nothing to accompany your purchase of drugs, but at the doctor's office you expect advice and counsel, and perhaps a prescription that you may take to the drug store. The experienced doctor takes pains to prescribe as few drugs as he can. He is afraid of getting people into the drug habit; and the wise relief worker is just as cautious in giving out financial aid, for he is afraid of getting people into the alms habit. Such habits result in leaving people just as poor at the end of the year as they were at the beginning, to say nothing of their loss of self-respect and unwillingness to do honest work.

In our helping the poor we shall find that judicious and

timely advice is the most helpful thing we can give. In order that the relief and service departments all over our church may give that advice, may be able to go to the heart of a person's trouble, seek out the cause and cure it, we are anxious to supply relief workers everywhere with the information that is so much needed: How to make thorough investigation of the case, not only getting the individual or family story, but getting certain facts from relatives, schools, doctors, health agencies, other social agencies, employers, previous residences, churches and from others who have viewed the family from different vantage grounds. It is necessary not only to gather information, but to get suggestions for, and help in, carrying out a plan for betterment.

Just as a physician needs to know what are the physical defects of his patient, what caused them, how they are related, what there is in the habits of life or family history which will explain them, and whether their care calls for special diet, exercise, an operation, hospital care, change of environment or the use of drugs—just so the relief worker, in order to restore the poor and needy to normal, must know the causes of their poverty, what there is in the family history and habits of life that will explain them, what resources there are, physical, spiritual, financial, to help in the treatment of the case, and whether this calls for medical care, education, employment, better environment or a combination of these.

Some of the points to study are: When to interview the various sources for all this information; the order in which to interview them; how to interpret the data obtained. Treatment follows investigation just as treatment follows diagnosis in the case of physical illness. A plan of treatment to be successful, must include ways of winning the cooperation of the family itself, and of the forces in the community and church; all should work towards the same end; to help the poor out of their poverty and not in their poverty, to do with the family and not for the family.

As a relief and service bureau, we can not hope to adequately take care of our poor by remaining apart from all other outside forces. We must cooperate in various ways. For example: we may find a case where it may be necessary to secure employment for the oldest girl, to arrange for a course in domestic science for the wife, to secure the cooperation of the truancy department for the willful boy who shirks school, to ask the aid of the health department in abating a bad sanitary condition in or near the home.

To work them out in the best possible way obviously requires cooperation on the part of all concerned. The drain on the coffers of the church to supply the needs of the poor is great. May we feel that we should make every effort to help eliminate poverty from our midst, that the needy will be restored to a normal life of health, education, employment, recreation and spiritual development? May we make such preparation that in word and in deed it may be said of us, "He took him by the hand and lifted him up"?

MABEL KNIPSCHILD SMITH.

### In Church

I go to church with mother 'cause  
She says she loves to have me there.  
She says my eyes are big and round,  
And that there's sunshine in my hair—  
She says I make it twice as sweet,  
And that I fill her heart with prayer.

The people sit so very still,  
With sort of sleepy, stary eyes;  
They rustle, yawn or look through books.

They look so stupid or so wise,  
I wonder God delights in them  
When He is looking from the skies.

But mother's eyes have little lights  
That make her different and dear;  
She often smiles down just at me,  
As if to say, "I'm glad you're here."  
And takes my hand so warm and snug,  
It makes my heart feel sort of queer.

And once I told her that my church  
Was just the bit of bluest sky,  
And dancing leaves the window shows,  
The little window we sit by—  
I told her that I loved that best,  
And she said, "Darling, so do I."

—Toronto Globe.

### CHURCH DECORUM

(Continued from page 1129.)

#### AFTER SERVICE

"A social time and an exchange of greetings are permissible. Let us be careful of our talk, or the world will soon slip back into our hearts. Let us remember him we have worshiped, what we have heard. Resolve and try to live a better life."

### ORDER OF ENOCH, OR THE UNITED ORDER

(Continued from page 1132.)

ganize, seven of these eleven men were given their stewardships; some had broken their covenant by covetousness and with feigned words, and a very sore and grievous curse was pronounced upon them, but not another man named as a member of the order. If any besides these eleven men were admitted into the order, I have failed to find any account of it.

Seeing that these men held the high priesthood and were called by revelation, and their duties and the object for which they were to organize so plainly stated, I think we are safe in saying that they were practically an order of bishops. I do not claim that they were all ordained to the office of bishop, but as they held the high priesthood they could do the work and perform the duties of bishops.

W. A. FRANCE.

### TO THE ISLANDS OF THE SEA

(Continued from page 1134.)

ment of a chorister for this new district with pleasure, for they believe that it marks a distinct step in the progress of our musical work. It is indeed momentous to them and to the church in general that the musical impetus now being felt in the church has extended itself even "to the islands of the sea." May it succeed there and may it further spread to other remote lands, bearing its valued fruitage.

Sister Kahanamoku does not enter the work of her new office without experience. She is a native of the race to which she will minister, and up to the time of her selection for this work she was in charge of the choir of the branch at Honolulu, and was already using material recommended to her by others interested in the choir work. We regret that we can give no further account of this sister, for the advance notices concerning her do not enable us to do so. But, success in ample measure to her.

ARTHUR H. MILLS,  
General Secretary.

## LETTER DEPARTMENT

### *The Religious Education Class at Graceland*

I have felt for some time that perhaps many of the readers of the HERALD would like to hear a word or two from some of the members of the new class, which was started this year at Graceland College; namely, the class in religious education.

I do not pose as the one best qualified to accept this responsibility, in fact I am one of the poorest ones, and my only excuse for writing is, that I desire to show my appreciation of the blessings I enjoy.

I have been the recipient of a great many blessings from the Lord in my life, the greatest one undoubtedly is, that I was born to godly parents, who taught me the ways of the Lord from my early childhood. The next greatest blessing is the opportunity to prepare for service in the church of God.

The Lord watched over me and led me all through my life. Last spring when the call came from the President of the church for volunteers, it found me in Graceland College, trying to prepare for efficient service in the Master's work.

I had tasted of the Spirit of God to the extent that I was filled with the desire to serve him, by going out into this sin-cursed world and telling the story of peace and salvation. So when I saw the call in the HERALD, my whole soul longed to respond. It looked to me like the grandest opportunity which could come to man.

I took the matter to God in earnest fasting and prayer for several days, that I might be guided aright in this matter. All this time the desire to enlist kept increasing and the burning in my breast never ceased.

One evening, I picked up my Inspired Bible and opened to the eighth chapter of Mark, and read from the 36th verse to the end of the chapter. As I read I enjoyed one of the grandest experiences of my life. The 37th and 38th verses seemed to come out and meet me. They just burned themselves into my very soul, until I realized as never before what Jesus meant when he said, "But whosoever shall be willing to lose his life for my sake, and the gospel's, the same shall save it." I felt at that time that I would be willing to make the sacrifice. The next morning I made application for the course, and, thank God, I was selected as one among a number of others, to spend a year in training and preparation in Graceland College with a view of service to the church in foreign fields.

I do not believe it would be out of place to say here that every student in this class is heart and soul in the work, and is looking anxiously for time when they will be intrusted with a mission in the church.

Our greatest aim at present is to make a success in our work at Graceland. Whether we are measuring up to what is expected of us, is not for me to say, but I can say that I am not at all discouraged. We are carrying a heavy course, but it is all very enjoyable. Our class periods are interesting and inspiring. The good Spirit is often felt in our midst, which is an encouraging feature.

I would like to say a few words in behalf of our worthy instructors. I fear that as a church, and as students in Graceland, we do not appreciate, as we should, the men and women we have in our college. F. M. McDowell, C. E. Wight, Heman H. Smith and others have given years of time, a great deal of hard work, and all the money they could get, in order to qualify themselves that they might

continue to sacrifice, that the young, especially of the church, might have an opportunity to learn.

They are great men; they are doing a great work; and they will receive a great reward.

May God continue to bless them and the work which is nearest their hearts, is my prayer, in Jesus' name.

RAY WHITING.

### *The Work of the Schools*

*Dear Coworkers:* We believe that all the good Sunday school workers will agree that those schools who worked so faithfully and devotedly for the Christmas offering last year should have mention in the church papers. We did publish the names of all the schools who responded with \$2 per member and over, but we did not tell you of the many schools who gave double this amount and over. We believe they should have special mention.

Huntsville, Missouri, carried off the honors in 1918, with an average of 25.01 per member. You must all agree that this is a remarkable record, one that Huntsville can be proud of, and we all congratulate them for their most earnest and devoted effort. Next in line comes the good school of Kimball, Ontario, with an average of \$20 per member. You will all remember this good school as being the one in which the members worked together and planted a patch of potatoes. Then follows Vinalhaven, Maine. They were the leaders in 1917, and in 1918 they beat their 1917 average, which is surely a commendable record.

No one can doubt but that God has abundantly remembered these good schools which have done so nobly, and we feel grateful for the splendid manner in which our schools rallied to the support of this movement.

Following is a list of all schools (which reported to us) averaging \$4 per member and over.

Who is to be at the top in 1919?

A. W. SMITH.

| SCHOOL                 | POST OFFICE                  | AMOUNT PER MEMBER |
|------------------------|------------------------------|-------------------|
| Huntsville             | Huntsville Missouri          | \$25.01           |
| Olive Branch           | Kimball, Ontario             | 20.00             |
| West Side              | Vinalhaven, Maine            | 15.38+            |
| Tulare                 | Tulare, California           | 11.27+            |
| Lone Star              | Allen, Nebraska              | 11.14-            |
| Oklahoma               | Oklahoma City, Oklahoma      | 10.89+            |
| Harlan                 | Harlan, Iowa                 | 10.72-            |
| Paonia                 | Paonia, Colorado             | 10.66+            |
| Gaylord                | Gaylord, Michigan            | 10.54+            |
| Tulsa                  | Tulsa, Oklahoma              | 9.74+             |
| Deer Lodge             | Deer Lodge, Montana          | 8.62-             |
| Rising Hope            | Sasco, Arizona               | 8.43+             |
| Crescent               | Crescent, Iowa,              | 8.07-             |
| Sandwich               | Sandwich, Illinois           | 7.85+             |
| Lock No. 4             | Lock No. 4, Pennsylvania     | 7.47+             |
| Bellevue Avenue Chapel | Providence, Rhode Island     | 7.18-             |
| East Chilliwack        | Chilliwack, British Columbia | 7.00              |
| Evergreen              | Race Track, Montana          | 6.83+             |
| Cherokee               | Cherokee, Iowa               | 6.79+             |
| Logan                  | Logan, Iowa                  | 6.70+             |
| Cash                   | Cash, Michigan,              | 6.70+             |
| Orion                  | Orion, Michigan              | 6.66+             |
| Belvidere              | Belvidere, Illinois          | 6.51+             |
| Sweet Home             | Ravenwood, Missouri          | 6.50              |
| Lansdown               | East Saint Louis, Illinois   | 6.50-             |
| Walker                 | Walker, Missouri             | 6.38-             |
| Flint Branch No 1      | Flint, Michigan              | 6.36+             |
| Thompson               | Lamoni, Iowa                 | 6.11+             |

|                     |                           |       |
|---------------------|---------------------------|-------|
| Alamo               | Alamo, North Dakota       | 6.06— |
| Elliston            | Elliston, Montana         | 6.00  |
| Moorehead           | Moorehead, Iowa           | 6.00— |
| Blenheim            | Blenheim, Ontario         | 5.70— |
| Edmonton            | Edmonton, Alberta         | 5.63— |
| Atchison            | Atchinson, Kansas         | 5.61— |
| Sharon              | Sharon, Pennsylvania      | 5.49+ |
| Dunn Center         | Dunn Center, North Dakota | 5.40— |
| Bozeman             | Bozeman, Montana          | 5.36+ |
| Central Chicago     | Chicago, Illinois         | 5.33— |
| Nelsonville         | Nelsonville, Ohio         | 5.27+ |
| Windsor             | Windsor, Ontario,         | 5.20— |
| Pleasant Hope       | Maitland, Missouri        | 5.16— |
| Mansfield           | Mansfield, Washington     | 5.05— |
| Minidoka & Big Bend | Minidoka & Rupert, Idaho  | 5.00+ |
| Bothwell            | Bothwell, Ontario         | 4.90— |
| Zion's Hope         | Nebraska City, Nebraska   | 4.80+ |
| Boise               | Boise, Idaho              | 4.80— |
| Mallard             | Mallard, Iowa             | 4.77+ |
| Bright Prospect     | Burlington, Iowa          | 4.76+ |
| Seattle             | Seattle, Washington       | 4.76+ |
| Plymouth            | Plymouth, Massachusetts   | 4.76+ |
| Persia              | Persia, Iowa              | 4.69+ |
| Yale                | Yale, Oklahoma,           | 4.64— |
| Oakland             | Oakland, California       | 4.60— |
| Lees Summit         | Lees Summit, Missouri     | 4.55  |
| Greenwood           | Greenwood, New York       | 4.53— |
| Dayton              | Dayton, Ohio              | 4.46+ |
| Santa Rosa          | Catawba, Florida          | 4.45+ |
| Pontiac             | Pontiac, Michigan         | 4.42  |
| Bayfield            | Bayfield, Colorado        | 4.40  |
| Fort Scott          | Fort Scott, Kansas        | 4.36+ |
| Webb                | Webb City, Missouri       | 4.34+ |
| Lone Rock           | Hatfield, Missouri        | 4.33+ |
| Taberville          | Taberville, Missouri      | 4.29+ |
| Minnesota Prairie   | Vanscoy, Saskatchewan     | 4.29— |
| Anaconda            | Anaconda, Montana         | 4.27— |
| Saskatoon           | Saskatoon, Saskatchewan   | 4.21+ |
| Unity               | Piper City, Illinois      | 4.17— |
| Zion's Hope         | Bevier, Missouri          | 4.13+ |
| McGregor            | McGregor, Michigan        | 4.13+ |
| Wiley               | Wiley, Colorado           | 4.12+ |
| Belding             | Belding, Michigan         | 4.06— |
| Rising Hope         | Omaha, Nebraska           | 4.04— |
| Bald Knob           | Bald Knob, Arkansas       | 4.02— |
| Mount Pleasant      | Cameron, Missouri         | 4.00+ |
| Zion's Star         | Fort Madison, Iowa        | 4.00  |
| Shady Grove         | Caldwell, Texas           | 4.00  |

SOMERVILLE, MASSACHUSETTS, November 1, 1919.

*Editors Herald:* Perhaps some of your readers will be interested to learn of my movements since I said farewell to the hundred or more Saints who gathered at the depot to bid me godspeed in Philadelphia. The very warm place in my heart which remains for the Philadelphia Saints is made precious and lasting by our two years of pleasant associations. They are so many I could not well name them all.

After a short visit at home I went to Connecticut and held meetings in Groton and New London at the homes of Thomas Whipple and Rose Tourtellot, who always welcome the missionary and help to make his work a success. A few years ago I was the innocent subject of a controversy that resulted in the breaking up of a mission in the latter place. Some of its supporters wanted me to preach there, and when those in charge refused to permit this some of them withdrew their help and opened their homes for me to preach in. Since then they have remained my friends, and at some future day I may see further results, perhaps.

While here I baptized the daughter of Brother and Sister Crandall, my neice, and blessed the grandchildren of Sister Merritt, whose faith and staunchness in the latter-day message has been well tested and proven. The families of the Saints in this part of the State are much scattered and some have come up through that tribulation which presages the heavenly reward promised the white-robed throng. The watchful eye of the Father is surely on them for good, to be some day revealed.

This is the homeland of my people—near this town and in it—and of the Rogerine Quakers of whom my mother was one. It was one of her ancestors who designed the machinery of the first steamboat to successfully ride the waters. It is also the place of the old-time witchery superstitions that are still held in traditional story in this vicinity. One of these enterprising old-timers, having purchased the first clock ever seen by his neighbors, was compelled to take it into his field and bury it because they felt sure it must be possessed of a devil, else how could those hands creep around the face of the clock so mysteriously! The silent weights that made the clock go did not lessen the puzzle to them.

In Westerly, Rhode Island, we have some faithful Saints, and in the home of Brother Wilkes I administered the sacrament of communion, and also the word to a few who assembled. May the future bring its reward to these steadfast souls and others see their delight. We have a few friends of our message here also. Brother Gates has faithfully visited the little flock here and I am sure that he will find his reward.

Of my next trip, to Maine, I hope to write at a later time.

A. B. PHILLIPS.

70 Albion Street.

PEORIA, ILLINOIS, November 3, 1919.

*Editors Herald:* Kewanee district has just held another conference at Dahinda, Illinois, a little town only a few miles away from Galesburg, where the beginning of this district was had, back in the very early 60's. Kewanee is the oldest district in the Reorganized Church. One hundred and eighty-five times has the district assembled in conference. Many, many of the church's ablest men labored and took part in these sessions. Varied and difficult the questions which have engaged their deliberations.

As we look back over the records that show their transactions, we cannot fail to be impressed with the growth in some directions and the change in others. Whether the changes all indicate growth, time only can tell. But we are moving! And as was suggested at this session, we make changes with the hope that we are bettering our condition. Our methods must be adapted to present-day conditions, and surely we should study to meet God's approval upon our efforts.

But the past is gone. To-day another generation carries on the work of the Lord in this district. But God blesses these as he did their fathers. Their testimony is like unto those who have gone before.

Rain and other reasons kept many away so that the attendance was not as good as of late years. Not all of the branches were represented. But we had Brother F. G. Pitt and Sister Pitt with us as well as the Kewanee missionary force, Brother J. W. Smith and Brother Okerlind, to help make the meetings a success. Brother C. I. Carpenter, who was sent by the joint council to preside over the district, was in charge.

The order of the meetings was changed and the business session of the church was held on Friday afternoon. Saturday was occupied largely with Sunday school and Religion matters.

Brother and Sister Pitt and the Dahinda Saints furnished some very good music. The Dahinda Saints did exceptionally

well in caring for the Saints and a very good and kindly spirit seemed to prevail throughout. We trust that good was accomplished.

At the round table discussion questions submitted by the members were considered. Will mention a few that you may see the trend of the thoughts of the Saints. No "arguments" were had, but many good points were brought out and suggested:

"How can we raise money to carry on the district organization of Sunday school and Religio?" "In cases of differences of opinion in branches regarding any matter, what shall be the attitude of the minority?" "Answer (which seemed to be accepted), submit to majority and wait for time to vindicate your position, or carry it to the next higher authority until satisfied or until the church decides, and then if it be against you submit and realize that you must be in the wrong."

"How can the priesthood, especially the local men, better qualify to preach the gospel?" Also the matter of expulsion and excommunication were explained by the one in charge.

Many other matters were spoken of briefly. It seemed that considerable light was given and quite a degree of interest shown.

The desire seemed to be to improve the detail work as well as better qualify spiritually.

MARY E. GILLIN.

HUGOTON, KANSAS, November 3, 1919.

*Editors Herald:* Brother W. W. Chrestensen has just closed a short meeting at our schoolhouse a few miles distant. In fact it did not last a week, only six sermons in all, but my! they were fine. He surely knows how to present the truth forcefully and rightfully dividing the word of truth. He had such a short stay with us on account of other pressing engagements. He led four down to the water's edge, where the sacred ordinance of baptism was administered. On Sunday, November 2, and at the night service five babies were blessed. This was the first time we had ever seen that beautiful ordinance at this place. We had good crowds and good interest each time, but Satan was on the job as usual and tried to stir up confusion one night after church, in the form of a Campbellite gentleman talking and trying to get a debate between their belief and the Saints. He became very angry but Brother Chrestensen had remarkable patience with him, insomuch he gained many friends, thereby. The people are not prejudiced against the work here so much as they formerly were. They all seemed to want Brother Chrestensen back again in the near future and we surely hope he may, for we believe there are several others very near the kingdom. We have the assurance that the world has not yet received the true gospel.

Your sister in the true faith, LILLIAN E. WEST.

SPRINGFIELD, MISSOURI, November 7, 1919.

*Editors Herald:* Southern Missouri held their quarterly conference at the Pleasant Hope schoolhouse Saturday and Sunday, November 1 and 2. On account of the high water in the rivers and creeks there was a very small delegation present, but as Elder H. E. Winegar had been holding meetings there the previous week the conference was well advertised throughout the neighborhood, and there was a good turn-out of nonmembers to each meeting.

Three instructive and inspiring talks on Sunday school work were given by F. A. Gale, H. E. Winegar and B. E. Brown. The sacrament was administered. Will meet at Tigris, the Saturday and Sunday nearest the full moon of February. Preaching by F. A. Gale, B. E. Brown, and Benjamin Pearson.

BRUCE E. BROWN.

EROS, LOUISIANA, October 26, 1919.

*Editors Herald:* I have been a subscriber to the *HERALD* for four or five years, but I have been a reader almost all my life, as my dear old father and mother have received the paper for many years. It has been a source of comfort to us, as it helps us to strive onward in the Master's cause.

I am very glad I heard and obeyed the restored gospel, though many times I have erred from the straight path. The Lord has helped me in the recent sickness and death of our darling baby, who died from croup.

I was ordained to the office of priest last spring. I have preached a few times and have done some other work in the church. I hope the Lord will make known to me the cause for taking our only child. I am willing to give my baby to the Lord, but would like to know why he was taken so soon. I hope some one will answer the question soon.

Yours for the cause of Christ,

ERWIN PHILLIPS.

BLOOMSBURG, PENNSYLVANIA, November 1, 1919.

*Editors Herald:* Sunday, October 26, 1919 will go down in the history of this branch as an important day. Our building is now free from debt and was dedicated by Bishop McGuire and Bishop Zimmerman. Brother McGuire preached the dedicatory sermon and Bishop Zimmermann made the dedicatory prayer. Brother Ephriam Squire and Brother A. D. Angus presided at the sacrament service. At this service Brothe Alma Angus was ordained to the office of deacon. Brother Edmund J. Glazer preached Sunday evening and was to conduct services during the week. Elder R. J. Hawkins who assisted in the opening up of the work in this town was also present. Elder H. A. Cunningham is in charge of the work here and we feel with the cooperation of the membership that he will establish the work firmly in this town.

CORRESPONDENT.

## WAR RISK INSURANCE

(Continued from page 1130.)

ment of future premiums. This means, that if a policy had lapsed for six months, and a man reinstated and paid six months' premiums instead of two months, he may secure credit for four months' advance premiums.

This provision for reinstatement, however, does not protect a man until he actually reinstates. Also he must be in as good health as he was at the time of discharge. Hence the advisability of prompt action.

## The World Labor Conference

Delegates from thirty-two nations were present at the first meeting in Washington of the World Conference on behalf of labor.

W. B. Wilson, United States Secretary of Labor, was chosen as chairman, and accepted it as an honor paid to the American people. In his opening address he lays down the proposition, that two great problems confront mankind.

First: Production. But the inventive genius of man has solved that question to a large extent. The people of the world can produce sufficient for the material comfort of all born into it.

Second: Provided, however, that there is an ample opportunity to work under proper safeguard, and that the things are distributed equitably and justly.

The solution of this latter problem will mean the achievement of the greatest material ideals that we have before us at present.

As it is a world problem, Germans and Austrians will be admitted on the same footing as other participants.

## NEWS AND COMMENT

The National Wholesale Druggists Association, in their convention in New Orleans resolved not to sell alcoholic liquors for any purpose, and also to discontinue the sale of preparations which could be made to serve as intoxicating beverages. In the future the only way in which they will handle alcohol will be in the preparations which cannot under any circumstances be used as beverages.

The government of Italy and the Papacy are nearer together than they have ever been before, since Italy won her independence. It is noteworthy that every Pope for nearly four hundred years has been an Italian. But this was not the case prior to the early 16th century, as other men of Western Europe were called to that important position. But at present, at least half of the cardinals and the Pope are Italian; and those having active charge of the work of the Papacy are almost without exception, citizens of Italy, native born.

The press reports that many of the parsons in England are almost in revolt, as they are paid less than is the unskilled worker. The war pension committee besought help of a clergyman to make certain inquiries in his parish, but he replied that the clergy was suffering more than any other class.

One thousand union retail clerks are striking in New York for a nine-hour day, and thirty dollars a week. At present they are paid from eighteen to twenty-eight dollars, and work from ten to fourteen hours.

General Pershing, when called before the Senate committee, insisted that the army plan is too big. Three hundred thousand men, raised by voluntary enlistment should be the outside figure for a standing army, and that anything undertaken in military training should be plainly based on a democratic basis, by having general educational work combined with it, and military discipline being somewhat relaxed. They also consider that the request for two hundred and thirty-one general staff officers as being excessive. This is of great interest providing we find it necessary to resort to militarism. The less we can have of it, the better.

In the *Los Angeles Times*, October 19, appears a curious article concerning a theory by a Portland student, that Adam and Eve made their first home in Missouri, where was the Garden of Eden. They and their descendants then proceeding westward, where Sodom and Gomorrah were located where Utah is now; and the city of Jerusalem was near Los Angeles; Mount Whitney was Sinai, and that Moses lies buried at its base; Noah's ark settled in southern California, and the Israelites went southwest from Salt Lake, to California, and that the Pacific coast reaching down somewhat into Mexico was the promised land. If this were the case, Egypt was not, as is ordinarily supposed, along the Nile, but the Egypt from which they fled was in the American Desert. The article does not disclose the reasoning on which he (Mr. L. B. Larsen) bases this.

Alcoholic beverages were a factor in the causation of insanity of nearly every male patient admitted to the Independence. Iowa, State Hospital during the months of February and March, 1919.

## MISCELLANEOUS DEPARTMENT

### Conference Notices

At Frazee, December 6 and 7. Lester Whiting, secretary, Battle Lake, Minnesota.

### Addresses

J. W. Davis, 84 Clinton Street, Columbus, Ohio.

### Book Reviews

**LOST WITH LIEUTENANT PIKE.**—By Edwin L. Sabin, 315 pages. Price \$1.35, J. B. Lippincott Company, Philadelphia. Another chapter is added in this book to Edwin L. Sabin's historical stories of adventure for boys—stories that are as delightful to read as they are instructive. Real American boys, who love and are proud of their native land, will follow with close interest this story of Lieutenant Pike and his helpers in winning the West; and of how from the Pawnee village the boy named Scar Head marched with the young American chief clear into the snowy mountains (Pike's Peak was one of their discoveries); how in the dead of winter they searched for the lost river and thought that they had found it; and how the Spanish soldiers came upon them and took them down to Santa Fe of New Mexico, where another surprise awaited them. Those were great days, and those were great men who adventured into the unknown West; and this is a good time to remember and honor them, for the mortality among soldiers and explorers then was as great as among the heroes of the Great War just ended, and they bore hardships even greater! This is a splendid story of splendid adventure.

### Our Departed Ones

**PHILLIPS.**—Oliver Dallas, son of Erwin and Viola Phillips, was born September 3, 1917, at Eros, Louisiana. Died October 24, 1919. Was beloved by all. Buried in family graveyard of his grandfather's, after a short service by W. H. Fuller.

**WILLIAMS.**—Helen Lorie, daughter of Brother and Sister W. L. Williams, was born at Eros, Louisiana, February 14, 1918. Died at the age of one year, 7 months, 27 days. Buried in family graveyard near the home. Services by W. H. Fuller, sermon by James A. Phillips.

**WEEMS.**—N. A. Weems was born in Ohio, February 14, 1852. Died at Winterset, Madison County, Iowa, August 15, 1919. He came to Iowa with his parents in 1854. Married Annie Harvey, December 2, 1885. To this union were born 5 children, 3 of whom are still living and were present at his funeral. Baptized in 1897. He and his family lived at various places in Iowa and Missouri until 1903, then they moved to Madison County, where he lived till death. Funeral in the Methodist church near his home, the ladies of that church furnishing appropriate music. Sermon by J. S. Roth.

**HARTSHORN.**—Charlotte Alda Williamson was born November 11, 1887, at Miller, LaSalle County, Illinois, married C. B. Hartshorn September 1, 1912. To this union one daughter was born. She departed this life September 22, 1919, at Chicago, Illinois, leaving a devoted husband, little daughter, mother, 2 sisters and 2 brothers, besides a host of friends. Services were held in Chicago September 23; also at Mission, Illinois, September 25 in charge of W. A. McDowell, discourse by F. M. Cooper. An ideal saint, a devoted wife and mother has joined the ransomed host in the paradise of God.

**SCHIEDECKER.**—Sarah Schiedecker was born April 15, 1858 and was a native of Illinois. Died at her home, Sandwich, Illinois, September 11, 1919. She had been a devout Latter Day Saint from her childhood and was prepared to answer the last call. Her father before her, Elder George Schiedecker, was noted in his day as a man of marked spiritual endowment and the older class of Saints living now were the recipients of his spiritual and moral beneficence in the earlier years of their religious experience. Sermon by F. M. Cooper.

**ORTLEE.**—Georgeanna Bauer was born in Germany, November 3, 1855, and at the tender age of four months was brought by her parents to this country. In 1868 the family moved to Burlington, Iowa, where she married William

Ortleb in 1873. To them were born 16 children; 6 sons preceded her in death. She passed away peacefully, October 23, leaving one son, 9 daughters, one sister, and 5 grandchildren to profit by her splendid example of patience in affliction and love for the angel's message. Funeral services at the home. Sermon by D. J. Williams, assisted by H. N. Snively.

**BALDWIN.**—David M. Baldwin was born February 12, 1875 at Sherman Pike, Michigan. Died October 13, 1919 near Jonesboro, Arkansas. Baptized May 25, 1890; ordained an elder March 8, 1909. United in marriage to Miss Maggie Speirer. Death was sudden, caused by a falling tree while clearing on his farm. He leaves to mourn his wife and daughter, his aged father, 5 brothers and one sister. Services in charge of A. E. Ziegenhorn. Sermon by F. A. Rowe of Independence, Missouri. Interment in West Lawn Cemetery at Jonesboro, Arkansas.

**HEWITT.**—Helen K. Hewitt died at her home in Plymouth, Devonshire, September 28, 1919, after patient and cheerful suffering caused by a cancerous growth. Leaves to mourn, her husband, mother, one sister and three brothers. Baptized at Exeter June 25, 1918, by Thomas Jones. She had been partial to the church for years and kind to the traveling ministry. Owing to the railway strike Thomas Jones was not able to attend to the burial but the Reverend Thomas Deiner of the Three Towns Mission attended to it by request.

**WELCH.**—Addie E. of Garland, Kansas, died at that place October 20, 1919. The only daughter of Benjamin and Lydia Baker, had four brothers—Charles W., Eugene A., James H., and Daniel L., three of whom had preceded her to the great beyond. Born at Brookfield Carroll County, New Hampshire, April 15, 1844. Baptized at East Lebanon, Maine, June 9, 1912, by James H. Baker, who is now the only one left of that family.

**THOMPSON.**—Susanna Victoria Williamson was born August 11, 1865 at Prince Edward County, Ontario. Married to John Thompson at Picton, Ontario, November 18, 1884. Baptized March, 1919. Died at her home at Clifford, North Dakota, October 23, 1919. Funeral sermon by William Sparling. Sister Thompson had long been persuaded of the truth of the gospel and for twenty-five years past had often effected the missionaries. Death came suddenly. Leaves affectionate husband (John Thompson), one son, Walter, and a foster son, Mark Lofland, all of Clifford, North Dakota.

**CASSELMAN.**—Frank Casselman was born in Aurora, Illinois March 20, 1854. The deceased met his death by a railway accident near his home in Kansas City, Kansas, October 27, 1919. Married Miss Elva Fikes at Tennessee, Illinois. To this union was born 6 sons and 2 daughters, 2 sons having preceded him in death. He leaves to mourn a wife, 4 sons and 2 daughters. He was baptized August 29, 1875 at Hills Grove, Illinois. He lived a good Christian life, was a loving father and affectionate husband. Funeral services from the Grandview Church, Kansas City, Kansas.

**LUDT.**—Liza Ludt born April 27, 1839, near Roscoe, Ohio. Baptized at New Philadelphia, Ohio about thirty years ago by Gomer Griffiths. Died October 25, 1919, at the home of her daughter, Mrs. E. Bancroft, Youngstown, Ohio, who with another daughter, Mrs. Bary Rosch, Lorain, Ohio, survives. Funeral services at the home in charge of T. U. Thomas, interment in Oak Hill Cemetery. Although deprived of church privileges because of blindness and other physical afflictions, deceased possessed strong faith in God and the ordinances in his church, as well as bright hope in the life beyond.

**WRIGHT.**—Minnie Catherine Wright, born September 26, 1888, in Nicholas County, Kentucky. Married Raymond Wright at Falmouth, Kentucky, December 17, 1908. Baptized May 11, 1911. Died at Spokane, Washington, October 10, 1919. She leaves husband, 4 children, father, mother, 2 sisters, and one brother. To know her was to love her, and she left a host of friends. Funeral services held at the Saints' church in Spokane. Sermon by S. N. Gray, assisted by Oscar Case. The remains taken to Falmouth, Kentucky, for interment.

**LEWIS.**—Dorman Lewis was born at Carthage, Illinois, December 9, 1841. Came to western Iowa when a boy. Baptized August 21, 1863. Ordained an elder December 3, 1864. January 9, 1878 married Miss Mary Wilson, who, with six of their children, survive. Died May 4, 1919, at his home in Moorhead, Iowa. Funeral services conducted by Joseph Lane, sermon by Fred A. Fry, at the church in Moorhead.

**JACOBSON.**—Sister Hildur Jacobson, daughter of Brother and Sister Charles Jacobson of 2215 Clark Street, Topeka, Kansas, passed from this earth life November 11, 1919, after an illness of 3 years with that dreadful disease tuberculosis. Born December 25, 1899, and baptized June 26, 1910, by Oscar W. Okerlind. The funeral in charge of A. P. Crooker and Benjamin Bean; sermon by William M. Aylor.

**BURLINGTON.**—Catherine Good, widow of Daniel M., born January 17, 1840, near Glasgow, Scotland. Emigrated to America in 1888 with husband and children, locating in Saint Joseph, Missouri. Baptized September 8, 1889 by Mark H. Forscutt. Passed away November 13, 1919, leaving 2 sons, William and John; one daughter, Isabella; 12 grandchildren and one great-grandchild; husband and 2 daughters having preceded her. Funeral services at First Saint Joseph Church; address by R. S. Salyards. Interment in Mount Mora Cemetery.

**FESLER.**—Mary P. Cline was born April 17, 1841, near Elizabethtown, Wisconsin. Married William Renfro, August, 1863. He died in the army, while in defense of his country. Married Thomas D. Davis, July 3, 1864. To this union were born 6 children, 3 of whom passed away in infancy. The other 3 are Mrs. Laura E. Schenck, Lamoni, Iowa, Mrs. Julia Wood, Texas, and S. A. Davis, of Augustville, North Dakota, Mr. Davis died September 9, 1873. She married N. Fessler, November 15, 1900. He died on July 29, 1903. Baptized March 16, 1882. Lived the life of a true Saint. Died at the Saints' Home, Lamoni, Iowa, November 10, 1919. Funeral sermon by J. S. Roth, assisted by C. Scott. Laid away in Rose Hill Cemetery.

**SCOTT.**—William F. Scott was born August 31, 1884 at Fulton, California. Baptized October 10, 1895 by William Newton, married to Pearl Carline Covey, March 1, 1919 by A. C. Marmore. Died of appendicitis at Oakland, California, September 28, 1919. Funeral at Santa Rosa, California, October 6, burial in Fulton Cemetery. His father, William Scott and his sister, Mrs. Minnie Page, died several years ago, so he leaves his wife, mother, Mrs. Squires, brother Otto, and sister, Mrs. Laura Brown, and a host of other relatives and friends.

**BULLINGER.**—Arthur E. Bullinger, born at Winchcombe, Gloucester, England, October 10, 1880. Baptized at Cheltenham, Gloucester, April 7, 1912 by A. T. Trapp and was a faithful member of the church until his death. Died at Brynmaur, Breconshire, Wales, September 20, 1919 at his home; leaves a wife, one child, 3 brothers and three sisters, one a member of the church at Slorter. Funeral services by Thomas Jones.

**HENYHST.**—Frederick Henyhst, born in Germany, November 24, 1832. Came to America in 1856. Died at Independence, Missouri, November 6, 1919. His wife died 15 years ago. He had no relatives in this country but many friends. Interment in Woodland Cemetery. Funeral services at Albert Ott's Undertaking Parlors, by J. C. Foss.

**PRIDE.**—Jennie Pride, born at Proton, Ontario, May 24, 1865. Sister Pride heard the angel message at Proton, Ontario and was baptized on October 24, 1886 by J. A. McIntosh, confirmed by W. J. Smith. Died October 21, 1919 at her home in Dundalk, Ontario, where she had lived for a number of years. Interment in the Latter Day Saint cemetery at Proton. Funeral services from the home, conducted by J. H. Yager assisted by Reverend Mr. Kendell.

**GILLEN.**—Kathryn Aileen, age 14 years, 3 months. Second child of Brother and Sister James A. Gillen. Died after an illness of seven months, at her home in Independence, August 3, 1919. Left to mourn their loss are father, mother, 4 sisters, Clarice, Anita, Carol, Jeanne, and brother James Wendell. Aileen was one of the loveliest of God's creatures. To know her was to love her. She was very talented in music, and it was her ambition to recover so that she might qualify along musical lines to be of service to the church, which she loved dearly. Her parents are made sad indeed to have their little circle broken.

**MCCLAIN.**—Zelma LaCygne, daughter of Elder W. L. and Alma McClain, born March 9, 1905, baptized July 1914, died at Paris, Tennessee, of tonsillitis and organic heart trouble. Her faith in her Savior was beautiful to witness. Though so young in years, her pure, modest, Christian life is being felt for good in the neighborhood in which she lived. Leaves father, mother, 3 sisters, and 2 brothers. Funeral services at Saints' church, Foundry Hill, Tennessee, November 2, 1919.

DALTON.—Mrs. Marguerite B. Dalton, age 31 years, died at Denver, Colorado, October 4, 1919. Besides the parents the following survive: Husband, W. M. Dalton, Denver, Colorado, three sisters and two brothers, Mrs. W. Lawson and Mrs. Louis Wieman and Frank and Harry Ashmore, this city, and Mrs. Richard Brown, Denver, Colorado. Funeral services at Saints' church, Saint Joseph, Missouri.

McKIM.—Martin D. McKim, aged 50 years, 10 months, and 7 days. Died in hospital at Saint Joseph, Missouri, October 10, 1919. Born near Deloit, Iowa. Son of John and Rebecca McKim. Baptized at Gallands Grove in 1878 and lived an honorable life in Lamoni for past 39 years. Married Miss Etta Moon in 1907. Those who survive him are: his wife, 3 sisters, Mrs. Dobson and Mrs. McCormack of Saint Joseph, Missouri, and Mrs. Bell of Kansas, one brother Joseph of Lamoni. Body was brought here and services held by H. A. Stebbins and R. A. Ballentyne.

## FROM HERE AND THERE

Elder William Sparling has been holding a series of meetings at Dunn Center, North Dakota, during the past week. On Saturday, conventions and apparently conference business meetings were to be held at the same place.

A letter was received recently at the Presidency's office, dated October 6, announcing the safe arrival of Bishop A. V. Karlstrom and wife at Papeete, Tahiti. They had a pleasant trip. Sister Karlstrom suffered from seasickness but Brother Karlstrom experienced no trouble. The HERALD editors have received a letter from J. W. Rushton, of the same party, who states that he and Brother Hanson are well and sound. His letter will be published next week.

In connection with the course in religious education at Graceland College, Elder J. A. Koehler gave two lectures before the class recently. The general subject was, "The agency of man." The first lecture was on, "Man a self-conscious being," the second on "Conduct." These lectures given on various subjects at stated times by representative men of the church are of inestimable value in broadening the mind and development of original thought.

We have heard of various localities who have organized information bureaus among the local priesthood, so incoming members might receive reliable information and assistance in getting located. We have a letter now from Elder J. E. Benson, of 1233 East Dennison Avenue, Davenport, Iowa, stating that in that city the priesthood had so organized and call themselves the Latter Day Saint Information Bureau. Anyone interested in that locality, which include the Tri-Cities of Davenport, Rock Island, and Moline should take notice.

Quite frequently people write to us for a history of all the church periodicals. As nothing of this kind has ever been put into print (that is a complete statement) we suggest that such inquirers will find much of special interest in lesson one of the Junior Religio *Quarterly* for the present quarter. One whole lesson is devoted to this topic and contains information worthy of preserving as well as for present information.

### PROHIBITION ENFORCEMENT ACT

The passing by Congress of the Prohibition Enforcement Act over the President's veto, shows an enforcement of the eighteenth amendment to the Constitution. The enforcement code fixes the maximum alcoholic contents at one-half of one per cent, and provides heavy penalties for violation.

The liquor forces evidently intend a severe and prolonged fight.

## THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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### A GOOD CHRISTMAS EXERCISE

*To Superintendents and Program Committees:* We have secured from Sister Alberta Lake an original exercise for girls taken from the Book of Mormon prophecies of Christ's coming and the signs given to this continent. It was given in the Boston school two years ago and pronounced fine by the Saints there. You will find it in the last issue of *Stepping Stones* for November. Watch for it. Get the parts assigned early and have something that will be an honor to the Christ. It is better than impersonating Santa Claus.

G. R. WELLS.

The last of October Bishop James F. Keir, and the church auditor, R. B. Trowbridge, spent several days on church business in North Dakota.

The church auditor spent a few days in Lamoni November 8th-11th in connection with his office work.

### THE INDEPENDENCE ORCHESTRA

We learn from *The Holden Progress* that the Liberty Orchestra of thirty-seven pieces, under the direction of the Religio of Independence, was to be in Holden November 9 and 10. Saturday's concert was given at the auditorium of the Old Folks' Home, and a sacred concert was given Sunday afternoon at the church.

Anyone having copies of the *Autumn Leaves* for March, April, and May, 1919, which they will to part with, please communicate with Professor T. J. Fitzpatrick, Bethany, Nebraska, who wishes to secure copies of these issues.

Bishop A. Carmichael and wife returned recently to Lamoni from California, Sister Carmichael much improved by her stay in the West, though not in normal health.

Word has been received from Brother Harry Passman, that he and wife have arrived at Basel, Switzerland.

# Announcing a Bigger, Better Herald

Beginning now and developing in each issue the **HERALD** will seek a broader field of publicity and service. New departments will be featured; new talent will be enlisted, and with the old purpose a new energy will be thrown into the field.

## A Few Special Features Are Noted. There Are Others

### THE FORUM

Devoted to impersonal affirmative contributions on our problems as a church, including the social and economic aspects of the latter-day-work. Among the subjects for immediate discussion are the important ones of "The gathering," "Cooperation," "Stewardships," "Inheritances," etc.

### NEWS AND COMMENT

Under this heading news of the church and its officials, of its institutions, of the world at large, will be featured under convenient subtitles. This will make the "Herald" more than ever a family paper.

### OUR PUBLICATIONS

Introducing our books and tracts; announcing coming features in the church periodicals, personal items about the authors—all to give the church literature a more intimate tone and relieve the coldness of white paper and printer's type.

### WHAT THE WORLD IS DOING

News and comment; current events and their significance; fulfillment of prophecy as culled from various news sources. The tangled web of industrialism, the changing maps of the world, the whole world panorama, all focused in one comprehensive department.

### A SMILE OR TWO

Little dashes of humor that lighten the heart and drive gloom away.

### SPECIAL NUMBERS

A number of subjects are being developed for special magazine numbers. Some may occupy an entire number, some may be given the space necessary.

Among those immediately under consideration are--

The establishment of the latter-day work in New England.

A number on the graphic arts and their relationship to the church work.

The American Indian.

Bird's-eye view of the church and her environments. Maps, information, historical settings, pictures of officials, of Zion and her stakes; Independence, Holden, Kansas City, Far West, Lamoni. Information never before collated in relation to the gathering possibilities.

Many other interesting features are being planned in a general way for the coming year.

### PASTORAL

Messages from the pastors, from local workers in the priesthood—all for the information and inspiration of those entrusted with the feeding of the flock. Of special value to the young ministry.

### WHAT WE BELIEVE

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

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

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

Volume 66

Lamoni, Iowa, November 26, 1919

Number 48

## EDITORIAL DEPARTMENT

### THE STUDENT IN THE MINISTRY

#### Is He a Menace? Does He Presage Authority?

(Sermon by Elbert A. Smith, at the Stone Church, Independence, Missouri, Sunday, October 26, 1919. Reported by Howard W. Harder.)

#### I. THE COMMISSION

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. . . —John 15:16.

In connection with the text that I have just read, I desire to talk on the subject of priestly authority. I presume that when we begin to talk about the question of authority, right at the start there may develop differences of opinion, but they will probably be concerning definitions rather than essential features. Some perhaps would argue that authority arises out of a man's spiritual development and that it is recognized rather than conferred by the commission received from God and the church; while I would be disposed to argue that authority is conveyed by the commission, but that our ability and power to move out under the authority committed, depends on many factors, among which are mental and spiritual development. I would argue that so far as priestly authority is concerned, all elders, for example, are equal, all priests are equal, all high priests are equal, but obviously ability to move out and exercise under the terms of the authority differs greatly.

I would contend that with the restoration of priesthood in the latter days authority did not spring

out of the personal righteousness of Joseph Smith and Oliver Cowdery and others, but that something was committed by angelic hands that came from God and is handed down to other men by the process of ordination. You will notice there is a very interesting point right there if we want to draw the line between authority and power. Where shall we draw it? I am not prepared to say, but you may think about it—it will be good food for thought.

We would all agree, perhaps, that in a general way the authority of the priesthood comes under the general commission to the church and the priesthood, which includes the injunction to preach the gospel in all the world, to feed the sheep, to build up the Saints

—in a word, to perform any and all functions of a priestly nature contemplated by the commandment to build up the kingdom of heaven, and that it includes also the individual call and the individual ordination. I do not propose to pause to argue long on this last question. We are all committed to the thought that be-

fore a man can represent God as a minister he must be called of God and receive his ordination.

I am addressing a people who believe in the principle of priesthood. Our books trace it back as far as Adam, as you will see by reading section 104 of the Doctrine and Covenants. We believe it was lost during the Dark Ages and restored again. Our belief in that marks us as unique and different from all other people, and certainly there we have something that other people do not have or else we deceive ourselves and others.

I will pass, then, to the second division of the subject, upon which there may be more differences of opinion, and to which we may find it necessary to give greater consideration, that is the ability or the

## It Is Written

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

For this reason the Bishopric advocate for 1919

EVERY MEMBER A TITHE PAYER

power of the individual to move out and occupy under the terms of the divine commission. I believe this depends, first, upon divine blessing from on high; second, upon the natural talents and abilities of the individuals; and, third, upon his acquired ability, and that one may acquire ability through *experience* and through *study*.

Concerning the idea of the divine blessing, an example in point is the commandment of the Master to the apostles of old, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." These men had consorted with Jesus Christ for a number of years; they had talked with him intimately; they had imbibed his teachings; and, more than that, they had received their commission, "Go ye into all the world and preach the gospel." Each one had been called and each one had been ordained, for the Master said, "Ye have not chosen me, but I have chosen you, and ordained you, . . ." And yet after all that, they were commanded to tarry and wait until they were endowed with power from on high. A similar commandment was given to the early elders of this church.

This is a principle that we must never lose sight of, because if any individual believes that he can move out in his ministry without receiving power from on high, his ministry is doomed to failure.

## II. ABILITY TO OCCUPY UNDER THE COMMISSION

The ability to occupy under the terms of the commission will depend also somewhat upon individual talents and capabilities. It is obvious that men differ vastly along those lines. We may say that all elders are equal in point of authority, but send two of them out into the field together and one of them will reach more people, he will influence more lives, he will cover a larger area, he will leave a bigger thumb print on the pages of church history. And there are reasons for that.

It is obvious that among the apostles of old, Peter and Paul, for instance, were more capable than some of the others. I do not know which of the two was by nature the more able. Evidently Paul had acquired more ability along some lines and had an advantage by reason of his vast learning and his great experience. Now, mark this, Paul was not only *willing*, he was *able* to become "all things to all men." While Peter could reach some classes, Paul could reach all classes. It is true that Paul said to the *Corinthians*, "I determined not to know anything among *you*, save Jesus Christ, and him crucified"; but when he talked to the Romans and the Athenians it was evident that he knew a great many things. Evidently we must take that saying to have a local meaning, "I determined not to know anything among *you*," or else the term "Jesus Christ and him

crucified," was meant to have a broader application than we have sometimes thought.

Some of Paul's greatest arguments were based on his knowledge of Roman law. As for instance his arguments on the last will and testament of Jesus are based on his thorough knowledge of Roman law on wills and testaments. Also when he met the cultured and refined Athenians on Mars Hill, he was able to quote from their own poets, "as certain also of your own poets may have said, 'We are also his offspring.'"

I do not suppose Peter knew anything about the Greek poets, or cared to, but Paul had that knowledge and he used it to help win an audience on Mars Hill. He was able to consort with sailors and help them to bring their ship out of the tempest, and yet with equal composure he was able to go into the courts of the day and reason with kings, and meet them as their peer, if not their superior in point of culture.

I do not believe that one man should receive more credit than another because he is naturally more talented, and one man ought not to be blamed because he has less natural ability than another man. But the principle is that each man should take the talents that have been given to him, be they few or many, and seek to improve upon them and increase them so that he may receive other talents. And so far as that is concerned, if all are equally diligent, all are equally honorable.

Passing by, then, the question of natural ability, we come to the question of acquired ability, which I have said may be obtained through experience and through study.

We all recognize that experience is one of the greatest of teachers. We do not need to argue that question. But when we come to the question of study, it raises in turn the question of education, and on that there seems to be a diversity of opinion. It is said that on one occasion an act was passed by the British Parliament entitled, "An act to prevent differences of opinion." Evidently it did not work in England, and I presume it would not work among our people. I do not think we need to be too greatly concerned, either, if there are differences of opinion, providing the argument is clean and honest and square and Christ-like, and I do not care to indulge in any other.

I have heard it said that people are tired of hearing about education from this pulpit. Well, I have not bored you often with that subject. But I have no wish to avoid it, because it comes along logically in the outline of my sermon; also, it seems to be a live question. If it is talked about on the streets and in the stores, why should it not be discussed from the pulpit?

Let me state my position on education among the ministry. I believe that our men must be filled with a burning fire, an all-pervading conviction that they have a message that no other ministers have and that God has called them and sent them out to preach it. Given this prerequisite, I see no reason why our men should not have a broad and liberal education: I see many reasons why they should have such an education, and the broader the better.

Right on that point I wish to quote from the editorial pen of the late President Joseph Smith. He is arguing for a college, as this was before we had one. He says:

An institution of learning, such as a college will be, is clearly needed by us as a people; for while we may not believe in a college-bred ministry, we do believe that, other things being equal, the educated man has the advantage in every vocation, that of a minister included."—*HERALD*, volume 41, p. 97.

Of course, we do not believe in a college-made ministry. Graceland College cannot make ministers for God; we cannot make them by any process. We cannot make preachers in Graceland College, and if our men ever get the thought that by going to Graceland, learning a few facts, and going through a certain prescribed course, they can become ministers for God, we may as well close up shop—we will have left only cold altars, dying embers, and traditions of a glorious past. God must call and endow them, but I agree with President Joseph Smith that, all other things being equal, the minister who has an education has a decided advantage. We will suppose that you send two men to France in 1921, equal in spiritual fervor and in zeal: the one of the two who goes there with a knowledge of the French language, French law, French history, French customs, and French thought will have a distinct advantage. Send two men into any field, the men being equal in all other things, equal in their consecration and zeal, the one of the two who has the broader range of knowledge will be the better servant of the church.

I want you to bear in mind the prerequisites that I have named, as I proceed with my talk about education. I had a little conversation with a brother one time. I will not attempt to quote him, but the general run of his talk was that he was tired of our preachers studying. He said they ought to go into the stand empty and let the Lord fill their mouths. Well, that may have its advantage, perhaps of a limited nature. A colored preacher once said, "These men what writes out their sermons, the Debbil looks right over their shoulders and knows ebery word what they is goin' to say; but when I gets up to preach, neither God, man, nor the Debbil knows what I is goin' to say!"

While I would not argue for written sermons,

there are too many indirect sermons that do not start anywhere in particular, do not get anywhere in particular, and do not pass anything of interest on the way. When I hear a man preach, I like to hear one who has some sort of notion where he is going and what he is going to talk about.

Finally, I said to this brother: "Will you name your ideal preacher?" He thought a moment and then refused. Then I asked him to name two or three that to his mind most nearly represent God in the ministry to-day. He again declined and said that I was not going to catch him in a trap. The chances are that if he had named one he would have named a student, and he knew it and I knew it, so he avoided the trap.

I am going to ask you the same question this morning. You don't need to stand up and name your ideal preachers this morning, but who are they? Well, I imagine some one says J. J. Cornish. I have reason to believe, however, that from the day that Brother Cornish began studying assiduously that he might read his own texts, until to-day, he has been a student. Some one may name T. W. Williams, but from the day he laid down his pick and shovel and came up out of the coal mine and went into the ministry he has been a keen student of a great variety of subjects. The same would apply to Heman C. Smith in a different way.

Would you name John W. Rushton? From the day when he quit rolling pills in an apothecary's shop and went out to serve the Great Physician he has been a student. He has been accused of memorizing the dictionary and then inventing a few words of his own. Would you name Paul Hanson? He has been so much of a student that he took time from his ministry to take a course in law. Would you name E. L. Kelley? He was superintendent of public instruction in Mills County before he entered the ministry.

Some one has named W. W. Blair as an unlettered representative of God, but I am told that his son David has a shelf of books from Brother Blair's old library in which are found books on ethics, philosophy, and psychology, the most up-to-date works that W. W. Blair could obtain in his day. Would you name Gomer T. Griffiths? I once heard a little story on Brother Griffiths; I do not know as to its accuracy, but it is said that on one occasion he took a shot or two at education and when he came down from the pulpit his good wife said to him, "Gomer, you ought to be ashamed. Don't you remember the many long winter evenings that we spent studying grammar together, so that you would be able to preach the gospel?" I myself heard him say that he once spent the greater part of one night learning to pronounce the word "spurious" so that he could use

it in his sermon next day. In his own way, he was a student.

Would you name the late President Joseph Smith? Perhaps he is nearest the ideal of many. Do you not know that he accumulated a rather remarkable private library, that he studied and read hundreds and thousands of books on the greatest variety of subjects, and that he, more than any other man, was the founder of Graceland College? I myself saw him with his own hand lay the corner stone, and heard him with his lips dedicate the finished structure. Shall we bless the father who founded the college and damn the son who would make it useful? Shall we sing the praises of Joseph to the very tune of the anvil chorus that we hammer out on the cranium of Fred M.? Let us be consistent.

I might go on and name many others in the leading quorums of the church whom I have heard preach and in hundreds of their discourses I have noticed that they went out in the realms of literature, history, philosophy, science, and archæology and brought back arguments with which to reinforce their discourses, as Joseph Luff did the last time he preached from this stand, when he brought many of his arguments from the school of medicine.

But here is the point I want to make: Not one of these men, or any other man, having wandered in all these fields through all these years and brought back gems with which to adorn his sermons and weapons with which to drive home his arguments, has a right now to put up the bars and say to the young men, "Keep out! I had brains enough and spirituality enough to go through all these studies without injuring me as a minister for Christ, but we cannot trust you." That would be pitiably futile, because there comes on an army of vigorous young men who would brush us away together with the bars we erect, and go in. So far as I am concerned, I say, Let them go in. May they search further and dig deeper than we have ever done. And every time they go out and bring back a diamond of truth and hold it up to the light of the gospel, it will flash back the serene rays of truth; and every foolish bauble that they pick up will be exposed.

I want to tell you of my own experience. Not that I class myself with these great preachers I have named: that list is finished and we go on to another argument.

If I were prejudiced, it would be against higher education, because I never had an opportunity to attend college, or even high school. When my father became incapacitated for his ministry, when I was less than five years old, my mother and I were left to our own resources. The church very quietly and very persistently left us quite alone, and I never had a dollar from the church to aid me in securing my

education. Do not understand me to complain about the church—its hands were full. This is the point: I saw very early that if I would overcome the handicap placed on me I must educate myself. I contend that I have always been a student, and I always expect to be a student. I do not say this to boast, because I realize now that my achievements have been meager and that there are many ragged holes in my education due to a lack of direction in my study; but I do identify myself with the student body of the church.

I have said that I have aligned myself with the student class, and the mere fact that one brother may study under a college roof and another under a university roof, while I study under a cottage roof makes no difference, so far as I know, in the sight of God. The principle is the same.

I have heard it said more than once that perhaps we are approaching an apostasy. We are told, "The church has been rejected once and it may be rejected again," in connection with this idea of education. If the growing student body of the church must be classed with Brigham Young and his foul doctrines that brought the church into that apostate condition, then I, with others of the student body, ought to be impeached. But whoever rises to unfrock me, let me serve him this notice, that he must be a man who has limited himself strictly to the standard books of the church, or I will impeach him by the same evidence that he brings against me. If he has so much as looked into Webster's Dictionary to find the definition of a word he has gone to a "worldly and carnal" book which draws its definitions and illustrations from every known source of worldly learning. If a man will draw the line, let him take the three books and leave all else out.

It is reported that in one of our western pulpits a brother stood up and said, "Thank God I am ignorant so that the Lord can use me." It seems to me that betrays a total lack of comprehension concerning the relation of the minister to his God. Even if the preacher is only a tool, it is a poor illustration. I have an old, rusty, dull ax at home, but I never say when I am using it, "I thank God this is a dull old ax so that I can use it." But God doesn't look at us as inanimate tools. We are colaborers. We are his partners. I never saw a partnership that was made stronger because one member of the firm was ignorant.

I must hasten on. I believe that my position in this matter is confirmed by three things: 1, By my conscience. I do not need to submit proof for that. 2, By the books of the church. 3, By the historic precedents of the church.

I will read just briefly from the books of the church, first from a section in Doctrine and Cove-

nants. I do not wish to garble or distort, but, obviously I cannot read the whole section, so I will take only the part that bears upon the theme:

And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from henceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people. . .—87: 5.

I know it will be charged in reply that this was addressed to Joseph Smith and his counselors; but shall we assume that these men as leaders and exemplars to the eldership are to move out and obtain a knowledge of all good books while their followers are to be checked at the very threshold? Shall you confine yourself to the three books and to such dribbles of knowledge as you may catch when the Presidency turns the spigot? There would surely be an insurrection if that were the argument of the Presidency, but it is not their argument. If I may study all good books, and languages as well, any deacon in the church has the same privilege.

Of course, we concede that the best books are the books of the church, those which contain the scriptures, the word of God, but the commission is a very broad one. It includes *all* good books. Professor Larkin says that ninety per cent of the books of the world are obsolete. That may be true, but thank God that leaves enough good ones for me to read for a long time. This revelation and instruction did not say "obsolete" books, it said "good" books. Moreover the fact that a book is obsolete to-day does not mean that it did not help men ten, twenty, or thirty years ago—it is a stepping-stone left behind.

In section 85: 21, we read:

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

You see how broad that commission is. Let us notice: a study of "theory and principle and doctrine," doctrine and theology, if you please; "all things that pertain to the kingdom of God"; things "which have been," history; "things which are,"

current events; and things which "must shortly come to pass," prophecy; "things which are at home and abroad, the wars and perplexities of the nations; things which are in the heavens and in the earth and under the earth."

Why, that ranges all the way from geology to astronomy, from earth to heaven, from the historian to the seer: it opens a door for the theologian, the lawyer—any man who thinks.

The argument may be presented that this applied to the school of the prophets. I presume it did, but the principle remains the same; if these things are good, they are good; if they are bad, they are bad. Moreover, these men by no means confined their studies to the school of the prophets. They studied before the school existed and after it had ceased. I want to read you three items from the Journal of Joseph Smith, the Martyr, taken on three consecutive days in the year 1835:

Monday, 21. Spent this day at home, endeavoring to treasure up knowledge for the benefit of my calling.

Tuesday, 22. At home. Continued my studies. O may God give me learning, even language; and endue me with qualifications to magnify his name while I live.

Wednesday, 23. In the forenoon studying the Greek language.—Church History, vol. 1, p. 625.

These are three typical days from the life of Joseph, the Martyr, not in the school of the prophets, but at home. If he could study the Greek language at home from textbooks published by the world, and instructed by a secular professor hired for that purpose, you or I can study the French language at home or in Graceland College.

But let us pass for a moment to the historic precedents of the church. I have noted five of them. In Kirtland as early as 1836 a class of forty elders was formed with Joseph Smith at the head, and they hired Professor Seixas to come from the Hudson Seminary to teach them, and paid him \$320 to give them seven weeks schooling in the Hebrew language. Other classes were formed and they continued this work for a number of years. I am thoroughly in sympathy with the idea set forth in the Doctrine and Covenants that the elders are sent forth "to teach and not to be taught." So far as that applies to the doctrines of the gospel of Jesus Christ that have been committed to our care, the world has not taught us a single item, but we have taught the world many things and they have accepted some of the doctrines we first promulgated and now teach the same things themselves. But outside of that realm the world has a great deal to teach us. It had to teach those early elders Hebrew by the hands of a "worldly" professor hired for that purpose.

The Saints moved from Kirtland and finally settled in Far West, and here is a little item from the

History of Caldwell and Livingston Counties, pages 120 and 121, published by the Saint Louis Historical Society:

In the fall of 1836 a large and comfortable schoolhouse was built. . . . The Mormons very early gave attention to educational matters. There were many teachers among them and schoolhouses were among their first buildings.

They were driven from Missouri to Nauvoo and one of the first things they did as soon as they were in a position to do so was to found the University of Nauvoo. It was in actual operation before they were driven out. And in the church as reorganized we but followed the historic precedent when, in 1895, we laid the corner stone of Graceland College.

Finally, and last of all, I want to read a report of the action taken by the joint council of Presidency, Twelve, and Bishopric in this city, this year, June 27. It will show you that there is no contention between the quorums, as quorums, on this subject:

The following motion was offered: That this joint council of Presidency, Twelve, and Presiding Bishopric look with favor upon the general scheme of providing a curriculum for the training of men and women with a view to preparing for ministerial and social service work in behalf of the church in domestic and foreign missions; and further, that the tentative curriculum submitted by the committee appointed by the President of the church be indorsed by this council.

That is the action of three of the leading quorums of the church within the past few months, representing the president of the high priesthood, the president of the Aaronic priesthood, and the Twelve Apostles so far as a representation could be obtained at that meeting. I do not want to misrepresent anything in any way along that line. The notation in the joint council record says that this motion was adopted unanimously; however, my recollection is, that here was one member who did not vote. There were seven members of the Twelve present when the discussion began. One member retired, leaving six. One member did not vote, which left five members of the Twelve who voted for this resolution: Gomer T. Griffiths, John W. Rushton, Paul M. Hanson, J. F. Curtis, and William Aylor. Two members of the Twelve who were not able to be with us, for various reasons, namely, Brethren Greene and Gillen, have since expressed themselves as heartily in favor of this resolution. So I have noted an expression of support from seven members, at least.

### III. AUTHORITY IN RELATION TO PERSONAL CHARACTER

There is another division of this theme that I wanted to note, but I have given a great deal of time and attention to this one part, because of its controversial nature. The other part of the theme was the relation of the authority of the minister to his own private, moral life. My opinion is that in the

execution of the purely formal rites and ceremonies these are made neither more nor less sacred by reason of the personal, moral life of the individual. I mention this for a purpose, because some have raised the question. One girl raised the question not long ago. She had been baptized by a man who at the time was living in transgression, but it was not discovered until later. Is her baptism valid? I think it is, so long as the man was yet sustained in his standing by the church.

We go to a communion service and ten priests pass the emblems. All are equally blessed. One does not receive a greater blessing because one priest is a little more righteous than another. Ten men are sent out to baptize—all baptisms are equally valid; ten men are called to administer, and the case is the same. We must presume that so long as a man is sustained in his office, in the purely formal ceremonial observances of the church his work must stand.

Another division of this subject is, What of the effect of the minister's work upon the lives of men? The greatest work of Jesus was in changing men's lives by his personal influence and example. Jesus went about doing good. He said, "The works that I do shall ye do also." But this line of work depends entirely upon a man's individual righteousness. We cannot lead men to God, unless we are men of God; we cannot open the heavens to men, unless we have seen into heaven ourselves; we cannot lead men to live righteous lives, unless we ourselves live righteously. A man's authority in this line of work will avail him only to the extent, that he is in touch with God. So the admonition continued in the book of Doctrine and Covenants, that no man can assist in this work except he shall be humble and full of love, having faith, hope and charity, is absolutely true.

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Imagine the knuckles of a clenched fist, extended toward the south: That is the site of Jerusalem, impregnable (at least in ancient warfare), from all sides except the north, where the wrist joins it to the higher tableland. This northern approach, open to Assyria, and Babylon, and Damascus, and Persia, and Greece, and Rome, has always been the weak point of Jerusalem. She was no unassailable fortress of natural strength, but a city lifted up, a lofty shrine, whose refuge and salvation were in Jehovah—in the faith, the loyalty, the courage which flowed into the heart of her people from their religion. When these failed, she fell.—Henry Van Dyke.

Friendship . . . is the greatest thing in the world. There is no door it will not unlock, no problem it will not solve. It is, after all, the only real thing in the world.—David Grayson,

## A TRIP AMONG THE OMAHA INDIANS

In my father's library was a two-volume work by the Reverend J. G. Wood entitled, *Uncivilized Races of Men*, which quite struck my boyish fancy for reading, and there were few chapters in that work which were not read repeatedly by me. Then, too, I remember well that *Harper's Magazine*, which came regularly for many years to our home library table, contained many articles on the American Indians, and many rainy day hours were spent by me lying on the library floor poring over the illustrated articles on the red men. Hence, because of a taste for ethnological topics formed by this early reading, when in Clark University I was searching through many tomes for information on ecstatic states in primitive religions, it is not surprising that I lingered over this part of my research work.

It is not surprising, either, in the light of this, that when my attention was directed by Brother Philip Cook to the question of peyote religion among the American Indians, I found keen interest in reading everything I could find on this subject. And in the last two courses of reading, I took many excursions into ethnological subjects not immediately connected either with ecstatic states or peyote religion.

From the foregoing it can easily be gathered that I was quite likely to enjoy my trip into Oklahoma a couple of years ago to visit the Cheyenne tribe, when Mrs. Smith went with me and we both went through the peyote ceremonies which lasted from sundown to sunup. I not only enjoyed the trip and experience, but gathered information I believe to be valuable.

So, when Brother Hubert Case, on October 15, called by telephone from Decatur, Nebraska, to tell me there were some Indian meetings on the Omaha Reservation for Friday and Saturday, the 17th and 18th, he did not have to urge me very hard to get my consent to go there. Two forces were operating towards the decision to go, viz, the desire to enlarge my general knowledge of the Indian question in the interest of church work, and because I had a special object in going, about which we may write later, and which was connected with a part of the work I recently did in Washington, District of Columbia.

On the night of the 16th I left Kansas City for Omaha. Reaching there about eight o'clock a. m. and the train for Tekamah leaving about two o'clock p. m., I got in touch with Brother R. W. Scott, branch president, who used his car in making some calls on various persons in the interests of church work. He also took me to the train for Tekamah.

At Tekamah I was met by our missionary to the Indians, Brother Hubert Case, and by motor car was taken to Decatur, an "inland" (off-the-railroad) town. Be assured we had plenty to talk about, en-

route, because of our common interest in the work among the Indians.

At Decatur we went to the home of Brother and Sister Case, parents of Brother Hubert Case, where we were for supper. The meeting we were to attend that night was on the farm of Pete Blackbird, about eight miles west and a little north of Decatur. The roads could not be called smooth, but we reached the place without mishap. Decatur lies at the southeast corner of the Omaha Indian Reservation, so when we reached the farm of Pete Blackbird we were well into the Reservation. The Blackbird farm is quite typical of the Omaha's. A good farm house, well painted, with good farm buildings such as corncribs, barns, granaries, with plenty of wagons and farm implements (to say nothing of the motor cars everywhere apparent), all bespeak prosperity, and show little to distinguish these farms from farms of equally prosperous whites, except that in many of the yards may be seen an Indian tepee, used by the youngsters and occasionally by the older ones. It is a convenient additional sleeping room when company comes.

Not far from the farm house of Pete Blackbird, in a grove of native trees near a creek flowing through the farm stands a "lodge" building, a frame structure, octagonal in ground plan, door to the east, the entrance being a short vestibule. Ventilation is adequate through means of side windows and a cupola at the top. Evidently the designer of the "lodge" had in mind the typical Omaha tepee. The diameter of the building is perhaps twenty or twenty-five feet. The floor is earthen. It is not seated, for Indians need no chairs. A folded blanket on the ground, or a spot on the ground itself, is sufficient. They sometimes kneel and sit on the floor, or sit cross-legged, and can maintain the position for hours if necessary without apparent inconvenience.

No bridge being across the creek, we alighted from the car, and for a time stood and chatted, till from across the stream came a low but distinctly heard, laconic question: "What you want?" When we replied that we had come to attend the meeting, the answer was a short "come over." This was our invitation from the Indian in charge to cross over the plank bridging the creek. We did, and shortly were at the fire in front of the "lodge" where, in a large kettle, was cooking the food for the feast to follow the meeting. It was dusk when we entered the grove, and in the dim light we were introduced to the various men present. There seemed only a few. The meeting was a lodge meeting, to be followed by a feast. We had been expected, with quite a degree of interest, we had been informed, yet there was not the slightest evidence of excitement. We could see Indians coming and going in the grove,

could hear an occasional mirthful laugh, but never a loud voice. The conversation was in low, softly modulated voices—always is. We saw some going into the lodge house, but when we were approached by the leader and he said to us quietly, "We are ready, come in," it was a surprise to see the house nearly full, all quietly seated on the floor, men and women sitting separately, while some of the children played around. How they all entered the "lodge" so unobserved by us was the surprise.

On the way out to the camp we had met a machine in which we recognized Brethren E. E. Long and James Reilley. They turned around and went with us; so when we entered the tent there were three of us representing the general ministry of the church—Brethren Case and Long, and myself.

The meeting was turned over to us. We sang one of our hymns, prayer was offered, then Brother Case spoke for several minutes, telling of the gospel we had for them, one had by their forefathers. He introduced me as the leader of the church and I spoke in a general way of how our traditions ran together with theirs back in Book of Mormon times. Then I told them of what had more directly brought me into their midst at this time—of the proposed legislation on peyote which would affect them in this religion. I told of my experiences with and readings on this subject, that I knew there was in the peyote religion that which strongly appealed to the Indian nature, but eventually that religion would give way to one which would appeal to them more strongly, when the grandeur of the gospel of Jesus Christ was more fully comprehended by them. I told them, too, that our church believed in a God who spoke to his people, and that prophecy had warned us of troublous times to come, against which time we had been commanded to prepare a place of safety, to which the chosen people could flee in times of great danger, and that the prophetic voice had also said the Indians (Lamanites) should help build that place of safety, and therefore we were interested in helping them to be prosperous, so they could help, when the time came.

Many of those present could understand English, but an interpreter was used, an elderly woman, who spoke excellent English, and who at the close of my talk spoke somewhat lengthily to her people, commendatory of what we had said, and urging them to cooperate with us in our efforts to help them.

A splendid spirit pervaded the meeting, and several of the Indians made speeches following our talks, some speaking directly to us concerning what we had said.

We closed our meeting with prayer, and left, though cordially invited to remain for the feast—and dance. How long the Indians remained in the

"lodge" to talk over the events of the evening, I do not know, for we drove back to Decatur for the night, to the home of Brother and Sister Case. Brother Long and I "bunked" together—and were peaceful—for we had found another point of contact—our mutual interest in the work among the Indians.

Saturday morning, October 18, Brother Jay Leeka drove to Decatur from Omaha, for the purpose of taking Brethren Case and Long and me on to the Omaha Reservation, and we left Decatur about noon. Between noon and supper time, we visited several Indian homes—farm homes of Hiram Mitchell, Alfred Blackbird and several others. I had my camera with me and made photographs of several of these fine farm buildings, where thrift and industry were everywhere in evidence. A very distinct purpose underlay this photographing. And let it be said in passing, that the possession of a very fine lens (bought by money presented to me for that purpose) permitted the securing of some pictures which could not have been had with a lens of poorer grade.

About the middle of the afternoon we reached Macy, where we met one of the best known of the Omaha Indians, Mr. Hiram Chase, an attorney whose life has been one continuous battle for the rights of his people. A vein of bitterness was apparent in his talk, especially when he spoke of his efforts to secure rectification of the maltreatment of his people at the hands of the "grafting" whites. Yet he manifested a noble determination to fight off this bitterness. "I know I ought not to feel bitter," said he, "and I try to keep sweet."

But there was a tone of sadness as well as resignation in his voice as he thought of the disregarded treaties between the Omaha "nation" and the United States, of the restricted territory now within the boundaries of the Reservation compared to the broad expanse of rich lands once owned and roamed by his forbears. We were strangers to him, we had come into his country, and as his keen but really kindly eyes scrutinized us, we could easily read the interrogation therein, though unexpressed, "Why are you here?" And perchance he may even have said to himself, "I wonder what *their* 'graft' is?"

Who can blame him for being suspicious, if he had suspicion! Justice has not always been an attribute of the whites in dealing with the Indians, and we fear that the errors and failings of the Indians in trying to measure up to a higher standard of civilization have been more than matched by graft and moral turpitude of many of the whites who posed as friends of the Indians.

In the few moments we talked with Mr. Chase at Macy, we heard fall from his lips in his quiet even

tones that which has since afforded material for much meditation.

From Macy we drove to Walthill, and went to the home of William Springer. He is an Omaha Indian, a real estate dealer. His wife and several of the children are members of the church. There we stayed for supper, and there we met quite a number of the Saints, who quietly dropped into the Springer home, and we enjoyed chatting with them. From Mr. Springer we elicited by questions much information on the Indian question generally, and the Omaha situation specifically. The hospitality extended us in this splendid Indian home was genial and genuine, and fully appreciated.

After supper we left the Springer home, bound for the farm of Mr. Ed Mitchell, where a peyote meeting was to be held. This farm is about three miles southeast of Walthill. Quite a gathering of Indians were there. Among the Cheyennes these meetings begin at sundown, but the Omahas begin later. So, previously to the peyote meeting, the Indians and such of the Saints as were there, gathered in the parlor. Indians prefer to sit on the floor, or stand, so the only chairs in the room were the four placed there for the white "missionaries." The meeting was turned over to us, and after a prayer offered by Brother Leeka, and a song by the four of us, Brother Case spoke briefly, and then introduced me. I spoke for several minutes, Mr. Alfred Blackbird acting as interpreter, though many of those present understood English. I spoke briefly of the belief of the church in God, in inspiration, in revelation, in the Book of Mormon history, and of the prophecies indicating the coming of troublous times and the preparation of a place of safety, and that the same voice of prophecy indicated that they as descendants of the Lamanites would have part in building up that place of safety. We were, therefore, interested in seeing them prosperous and happy, and wished to help them, that they in turn might help us. I then told briefly of some of the proposed legislation at Washington, aimed at the peyote religion, and something of what I thought ought to be done, etc.

Mr. Blackbird, the interpreter, spoke at some length to his people, concerning us, and then to us. I was touched by his speech to us, for through it ran a vein of despair. They needed help, he said, for their enemies were strong. He felt sure of ultimate defeat or failure. "We are doomed to failure," said he, "for our enemies are too strong for us." Mr. Chase also spoke, but he was guarded in his speech, though through his talk ran the thread of despair and bitterness before spoken of.

After about an hour, the meeting was dismissed through prayer by Brother Long.

Mr. Ed Mitchell, who was giving the peyote meet-

ing, gave us a cordial invitation to attend it, an invitation we gladly accepted. The tepee was erected about a hundred yards from the house. It was somewhat crowded, for more attended than were expected. Several left in about an hour and a half, however. The meeting lasted till morning. We went into the meeting between nine and ten, and it was a quarter to nine Sunday, the 19th, when we emerged from the tent.

The meeting throughout is religious, and one who knows Indian natures can see much in the symbolism of the ceremonies, which makes a strong appeal to the Indian heart.

At several different times during the night we were called upon by the leader of the meeting to take part. We spoke to them, and prayed, though we took no part in the singing which played a very prominent part in the ceremonies. In my talks I told them more about the legislation mentioned above and my experiences with the committee on Indian affairs at Washington, and more of our beliefs, etc. Mr. Chase acted as interpreter, and once he was directed by the leader to address the "white brethren." He did so at length. Among many things he said we were impressed by this: We had said we wished to be of assistance to them by promoting their prosperity, etc. He said they welcomed any who came to them to help them, "For," said he, "The Lord knows we need help! But," he added, "those who come into our midst to help us must bring justice with them."

What a splendid slogan this is for our Indian missionaries! Let us labor to help the Indians towards higher and better things, religiously, morally, ethically, industrially, socially, but see to it that an ever-present factor in our dealings and intercourse with them is *justice*. To do that demands a keen knowledge of Indian affairs, their past history and present condition, an understanding of Indian nature, Indian ideals, Indian traditions, so that the beautiful and valuable in their tribal life can be preserved. It is useless to attempt to substitute for their beliefs, traditions, and religions, those things which are not better. We are in position to do a splendid work among the Indians. Let us do it, but make especial effort to emphasize in a practical way the demands of justice.

About nine o'clock Sunday we left the home of Mr. Mitchell, and drove to Decatur, and to the home of Brother and Sister Case. Here we had lunch, and here Brother Jay Leeka and I left Brethren Hubert Case and Long, to drive to Omaha, some sixty miles or more. The latter part of the drive was a sleepy one for me, but I had such confidence in Brother Jay as a driver that I nodded peacefully at times while he piloted the Jordan six along at a 40-mile clip.

About two o'clock we reached Brother Leeka's home, where I was permitted to go to bed for some much needed sleep, but aroused at a quarter to six, to have supper before going to the church for a priesthood meeting. At the evening hour I was the speaker to an audience which seemed greatly interested in the aspects of Zion I presented.

After a night of restful sleep at Brother Leeka's home, Monday was spent making some calls on branch officials, and others. The Omaha Saints anticipate building a new church building, and there was much that the committees and officers wanted to discuss with "the president," and we found the day a busy one. The last visit was at the home of my sister, Mrs. B. M. Anderson, where we were pleased to meet a number of present and past citizens of Lamoni: aged Brother and Sister A. K. Anderson on a visit to their son, Sister Anna Dancer, and Harry Nicholson and wife.

When Brother Leeka left me at the depot about ten-thirty o'clock, for a Kansas City train homeward, I felt the day had not only been a busy one, but a profitable one to the church, and that the whole trip, while somewhat unusual, was one which held promise of being valuable to the interests of the church.

Tuesday morning we reached home and after a visit with loved ones we went to the office—a return to routine. No degrees this time.

FREDERICK M. SMITH.

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### THANKSGIVING DAY

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November 27 has been declared by proclamation of President Wilson and of the governors of the various States to be the day set apart for national thanksgiving.

This has become one of the great national festivals, gradually developing since that early day when the Pilgrim fathers thanked God, despite famine, despite affliction, that things were as well with them as they were. It combined the ancient harvest home with the devotion of the Puritans. It is a time that should be celebrated as much by our attendance upon divine worship as by the harvest feast.

For what have we to be thankful? We have to be thankful for a year of peace, and that our boys are coming home, even if the Peace Treaty has not yet been signed. We may be thankful for the disposition towards a League of Nations, even though the earth must be purified. Even though the Bible declares that grievous times will yet come upon the earth; nevertheless, we are commanded to preach peace and to lift an ensign of peace. Mankind must desire better things, with his fellow men, peace with the nations of the earth, before there will be a people prepared for the millennium.

We should be thankful for the signs of progress being made; deeper consideration is being given than ever before to the needs and rights of the laboring man, and to justice between man and man. The world is in a state of uncertainty and of agitation. Serious times confront us. Yet we are told to rejoice for these are signs of the day of the Lord, so we should stand in holy places and seek to live more nearly in accordance with the commandments of God.

As a church we should be thankful for the blessings of our heavenly Father to his people; for the outpouring of his Holy Spirit; for the opportunity to worship in spirit and in peace. We should be thankful for the progress being made towards the establishment of Zion.

Some look back with sorrow to realize that this day there will be one less around the family table than there was a year ago; one more who has passed to the other side. Yet how thankful we should all be for the divine promise of a resurrection through Christ Jesus, and that death does not end all.

As we count, we will find many private blessings, personal to ourselves, that we can count over with profit. Despite the late spring, the year has been one of bounty. There has been suffering in some places, but on the whole an outpouring of the good things of earth.

But above all, we should be thankful for the Spirit and blessings of God to us and all people, and the opportunities which confront us. S. A. B.

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### RED CROSS SEALS

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The Red Cross drive for membership having been completed, they now announce the Red Cross Christmas Seal campaign to open December 1. Their aim is to sell six hundred and fifty million penny seals, thus providing \$6,500,000 for carrying on the work of the association.

At present there is more tuberculosis in the country than has ever been supposed. Part of it is an aftermath of the influenza of a year ago. One hundred and fifty thousand is the present annual death toll, with one million afflicted. This is one of the ways in which we can help as members of the community.

It is a phenomenon worthy of consideration by all hardened disbelievers in that which is miraculous upon this earth that when a man's heart really opens to a friend he finds there room for two. And when he takes in the second, behold the skies lift, and the earth grows wider, and he finds there room for two more!—David Grayson in *Adventures in Friendship*.

## ORIGINAL ARTICLES

*It Is Written*

"To withhold what is due" is one of the dictionary definitions of the word *rob*, and it is evidently this sense in which the word is used in the introductory quotation.

The payment of tithing and offerings is provided for in the scriptures to obtain the means to carry on the work of preaching the gospel and assisting the poor and needy. The Saints are admonished to exercise the principle of sacrifice and repression of unnecessary wants in order to make possible the accumulation of tithes and offerings in the Lord's treasury. If the portion thus provided for is withheld or spent in some other way, surely the Lord is being robbed.

All are debtors to God as we have been "bought with a price." Men may pay this great debt by living "by every word that proceedeth out of the mouth of God."

An honest man rejoices when he has paid a debt he owed to another. On the other hand, men often shrink from meeting those from whom they have taken possessions or purposely withheld something due.

All should, therefore, faithfully and honestly adjust their affairs before the Lord and thereby avoid any sorrow or regret when John's vision shall be fulfilled, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which are written in the books, according to their works."

BENJAMIN R. MCGUIRE,

*Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

### JUDGED BY HIS ENEMIES AND OPPOSITION TO IMPROVEMENT

The Library (or Encyclopedia) of Universal Knowledge, under head of "Mormonism," says of Joseph Smith:

There is the most satisfactory evidence—that of his enemies—to show that from an early period he was regarded as a visionary and a fanatic. This fact is of the utmost importance as affording a clew to his *real* character, as an explanation of that otherwise unaccountable tenacity of purpose and moral heroism displayed in the midst of fierce persecution. A *mere* impostor, . . . would have broken down

under such a tempest of opposition and hate as Smith's preaching excited."

Of the cause of this persecution, it says:

Smith was fiercely attacked by the leaders and preachers of the other religious denominations, but he kept his ground stubbornly. . . . If the orthodox preachers, however, could not baffle him in speech, they knew how to inflame their hearers with the most ferocious animosity against the new sect.

Of the Mormon settlement in Missouri this cyclo-pedia says:

Everywhere was visible a spirit of industry, sobriety, order and cleanliness. It is only fair to the Mormons to state these things. Account for it how we may, they were in many important respects, morally, socially, and industrially, far in advance of their neighbors.

Now let anyone be judged by such "satisfactory evidence" as "that of his enemies," and what would be the verdict? By such evidence was not Jesus, and each one of the old prophets, "regarded as a visionary and a fanatic"? And as a rule, the better the man, and the more good he has done, the more enemies he has made, and the greater animosity he has aroused among the envious and evil-disposed, if he was outspoken in his convictions against evil. For their craft was in danger, and the Devil was aroused and alarmed at the opposition to his works.

George Williams said, in "Public Pulse" in the *Omaha World-Herald* of December 6, 1918:

As one of our great writers says in a recent article, "There is a streak of human nature that insists on throwing mud at any great and conspicuous figure." Washington, Lincoln and Grant had plenty of good haters. Let Mr. Wilson cheer up.

This alluded to President Wilson and the good work he was trying to do to prevent future wars. It seems that every man who seeks to do a good work in this world, under present conditions, must have enemies.

He who has mingled in the fray  
Of duty, that the brave endure,  
Must have made foes. If he has none,  
Small is the work that he has done.

And some poet has also said:

'Tis better thus, for that is understood,  
That all good men should love the man that's good;  
And further to confirm his worthy state,  
That he incur from all the bad their hate.

The following humorous and truthful hit at a weak point in human nature, from *Scribner's Monthly* for 1875, will also apply here:

To be a good man and a successful man is offensive to the world at large. . . . To hear a man warmly praised is sufficient usually to make us hate him; and it is only necessary to have the praise repeated often enough to make us desire to shoot him. Praise is one of the articles we would like to have distributed a little—not that we want it, but the object of it is not the best man—if we know ourself. Virtue

is a good thing, temperance is a good thing, genius is not a bad thing altogether; but no man is to be mentioned as often as ten times as having either of them in possession without making his name a stench and an offense in the nostrils of a sensitive world. The true way of getting along well in the world is not to make one's self offensive to our friends by excellence of character and habits of life, by success, or by doing any thing praiseworthy. . . . What right has a man to be better than his neighbors?

The Poet Saxe says:

Thus little minds regard the great  
With silly scorn and stupid hate,  
And in their ignorance dispise  
The larger vision of the wise.

If the Latter Day Saints of Missouri were better than their neighbors, as this cyclopedia claims, and if that sometimes gives offense, this might be one reason for the trouble that they had there. I am tempted here to copy a little from a letter to my brother-in-law, Thomas Fuller of Grinnell, Iowa, from William E. McLellin, M. D., who was one of the first twelve apostles in the early church. Mr. Fuller asked in his letter why the Saints were driven:

INDEPENDENCE, JACKSON COUNTY, MISSOURI,

July 9, 1877.

Mr. Thomas Fuller: Your letter addressed to P. M. of this place was handed to me by him this morning. I came to this place in 1831. I moved here with my family in 1832, and remained here until the fall of 1833, then had to leave because of mob violence.

Joseph Smith visited this place in 1831, but never lived in Jackson County. The church was driven from this county in the fall of 1833. It would be hard to tell all the causes that caused that driving. The people here were mostly slave holding or in that interest, and the members of the church were mostly from the free States. Much prejudice was got up by designing men against the free State men. They feared the consequence of their immigration and accumulation of numbers. Many lies were circulated. Many of the Missourians were very illiterate, and consequently easily influenced by demagogues. And some of the church members may have been and probably were imprudent in their conversation. But I know that most of the church members were good, law-abiding citizens, and it was mostly prejudice and wrath that drove them away. Had they obeyed the law of God they never would have been driven. At first the members of the church would not resist evil, but peaceably bore their persecution. But word came from headquarters (Kirtland, Ohio) for them to stand in (their) own defense. Soon a battle was fought, and that aroused the country, and out they drove them!

This McLellin was yet, in 1877, a firm believer in the Book of Mormon as containing the word of God and as being the sacred record of the peoples of ancient America, as our Jewish Bible is the sacred record of ancient Palestine. He knew familiarly and for years, all the men connected with the coming forth and translation from the golden plates, of the Book of Mormon—the eight witnesses who saw

(Continued on page 1165.)

## THE FORUM

This department is for the free discussion of questions of vital interest to the church in an impartial, impersonal way. We welcome affirmative discussions for the purpose of ascertaining the truth. The views presented are not authoritative, and represent the opinion only of the writer, but we hope it will lead to authoritative conclusions by the church. Names must accompany contributions but need not be used.

### The Non-Partisan League

[We note a paper mailed by Brother Sparling with the following article, states plainly that the bank at Fargo was closed by the action of the attorney general, and that the action was taken at a time when the state bank examiner was absent. Upon his return the state bank examiner found the bank solvent, so that he filed his petition in the supreme court for a temporary injunction, which later was made permanent. The decision of the supreme court by a majority opinion of three to two, clearly held that only the bank examiner had the right to close a bank; so that the bank board may only act upon his recommendation; that the action of the attorney general was contrary to law, and hence was beyond his power.]

The court also held that the basic reason against foreclosing the bank was incorrect, as post dated checks are negotiable instruments like bills of exchange, and hence good security. The court also found that some of the more objectionable loans had been repaid, and hence turned over the bank to the state bank examiner with full power not only to reopen said bank, but also to release possession to its officers, when he deemed such action proper. Judgments for cost and disbursements were ordered against the attorney general, secretary of state, and the assistant attorney general as individuals, as well as officials.—EDITORS.]

In your issue of October 29 I noticed your request for articles on current developments, and as we have a movement here in North Dakota which has attracted considerable attention throughout the whole United States, and as I have been a resident here for thirty-seven years and watched the developments of both North and South Dakota since territorial days I thought perhaps my observations might be of interest to some.

#### WHY THE LEAGUE WAS ORGANIZED

In all great movements, and radical changes from established usage and custom it is well to endeavor to ascertain leading causes. The Nonpartisan League of North Dakota sprang from an almost universal feeling of discontent on the part of the agricultural population, brought about through low prices on their products, high rate of interest on loans, both real estate and personal, and political abuses of party leaders, the State in general being largely Republican.

In the later eighties it took the form of the "Farmers' Alliance" and expressed itself politically in what was known as the Populist party. The Alliance was a supposedly secret order and no one was eligible as members except actual farmers and their wives. Methods of better farming were discussed, but there was an undercurrent of political agitation throughout it all. Free coinage of silver was advocated as a remedy for the prevailing low wages and extreme low prices of farm products.

#### ITS POLITICAL TONE

While it is true the movement ended in division and disintegration the germ of a new political thought had taken

root, and farmers no longer voted the straight tickets at the beck and nod of the party leaders. The result was a Democratic governor and many other lower officers, terminating finally in the "Progressive Republicanism" movement as opposed to the "Standpatters."

Wheat growing being the principal industry of the State it naturally followed that the sale, prices, grading, including dockage (which means a certain percentage of deduction for light weight, inferior quality, and foul seed), was a vital matter. It can certainly be accepted as a fact that some of the great elevator companies took undue advantage of the farmers.

However, here was also often a shortage of storage, which finally led to the idea of State-owned terminal elevators. The proposition was finally put to popular vote and carried with a large majority. In the following State legislature there was an attempt ostensibly to carry out the amendment as adopted by the people, but the appropriation for the purpose was so inadequate that the so-called farmer Governor himself vetoed it.

#### "GO HOME AND SLOP THE HOGS"

Charges of treachery against the old party managers grew stronger, and when the farmer representatives presented what they considered their just claims, in harmony with preelection promises, their statement is they were told to go home and slop hogs. It may be doubted whether such a statement was ever made, but once used and repeated time and again from almost every platform, it had the desired effect.

#### THE LEADERSHIP OF TOWNLEY

Under the fiery denunciation of A. C. Townley and his assistant organizers the whole State was thoroughly canvassed. Mr. Townley is a fluent speaker and possesses a genius for leadership that has enabled him to retain that position without question up to the present time. Most bitterly assailed by his enemies (right or wrong I do not presume to say) he still seems to retain the confidence of his followers, and is looked up to as the great emancipator of not only the farmers now, but the bulk of the union labor in this State, who are now joining forces with the league.

Lynn J. Frazier, the league candidate and governor of North Dakota, voiced the sentiment of his party, the past week when he made a proposition to the striking coal miners to continue at work pending negotiations, pledging the honor of the State that they shall receive any increase that may be finally awarded.

#### THE STATE BANK

Many great and important changes have been inaugurated during the last two sessions of the legislature. The old-time political leaders profess to see nothing ahead but bankruptcy for the State. As an onlooker not an adherent of either one, I do not fully share either the optimism of the one nor the pessimism of the other. It is easy to see that the creation of a State-owned bank with its proposed low rate of interest as compared to the extremely high rates which have prevailed in the past, will hurt some one in a very tender spot.

#### PACKING PLANTS

And that two independent packing plants, one at Grand Forks and another at Fargo (the former not running as yet but the latter in full blast with far more business than it can possibly take care of), State flouring mills, and large terminal elevators in nearly every town in the State, will hurt some one else.

That there has been and will be mistakes made from time

(Continued on page 1165.)

## OF GENERAL INTEREST

### Big Business and the Background of the Townley Trial

I am not writing for the benefit of the Nonpartisan League. That healthy young giant is very well able to care for itself. North Dakota is the only state I know of where the people are actually in the saddle and a constructive program worth worrying about is being realized. Nor do I write from hearsay or reading. I have campaigned North Dakota three times and have just returned from a referendum election in which the folks put over a \$17,000,000 economic program—of, by, and for themselves. I know the leadership and the rank and file from the state capitol to the remotest sod huts on the prairie. It is a demonstration that the American people can get what they want if they quit being cowards, organize, and vote.

Exactly why does Big Business hate Townley so?

That is what the editor wants to know. Why does a remote county in Minnesota spend thousands of dollars to hang a jury verdict of "guilty of disloyalty" on a man whom officials of the Federal Government have been thanking for his aid in helping win the war?

Why the flaring headlines everywhere—always hostile? Whence come the tons of pamphlets informing people from Maine to California that the leader of a farmers' organization in the Northwest is a "crook" and his league "Pro-German" and "Bolshevist"?—stuff so cleverly written as to deceive even the elect into the belief that something must be wrong.

The trouble with Townley is that he has committed the unpardonable sin of putting over something real. To write a pleasing platform is good politics; to write a radical one is visionary; but to carry an election is disloyalty, and to carry five in succession is treason. The farmers are all right but they are hypnotized by Townley. The present system is ordained of God or nature or something—anyhow it can't be changed—in our time. If God gave us the brains and the best of the deal we are not to blame, and the farmers are fools to monkey with providence. They would be contented save for this agitator; so we must destroy his reputation. "Get" Townley, the league will go to smash, law and order will prevail once more. So ran and so runs the reasoning of the Minneapolis and St. Paul Chambers of Commerce, and all who follow their lead in the Northwest.

The first onslaught against Townley fell flat. In one grand chorus they yelled, "Townley is a Socialist and an I. W. W." The farmers and workers just laughed, and kept on voting and signing up at sixteen dollars per—meantime remarking, "See who's yelping."

Then resort was had to finding Townley "guilty" of something or other in a court of justice. That surely would settle it. Anyhow, "indictments" made just before elections would be useful for orators and newspapers in campaign times.

The makings of a suit were at hand. Townley was one of the many thousands of pioneer farmers that had gone through bankruptcy. Get a creditor to sue. Spread the story that he was rich from salting away thousands of dollars stolen from league funds. Go into the organization and funds of the league as a matter of legal procedure. Good politics. Good business. So Townley was sued by a \$1,200 creditor. Thousands of dollars were spent on lawyers, detectives, accountants, by some one. No one knows how much

or by whom. The case lasted from the fall of 1917 until April, 1919. All the time the people of the nation and of the Northwest in particular were being informed about this "indictment" which was to show up the vast sums Townley was stealing from those poor deluded farmers. The real purpose of the trial, as well as its outcome, was frankly stated in his decision by Judge Amidon, of the Federal Court at Fargo.

"At the time the petition in bankruptcy was filed," said Judge Amidon, "A. C. Townley had been for three years the leader of the Nonpartisan League. His examinations before the referee and later before the court have had to do, not with his private estate, but with the funds of the league and the agencies which it has created to carry out its program. . . . The search [for hidden funds] has been pursued not only with the zeal of creditors intent on collecting their debts, but that of political adversaries seeking to discredit a party. Detectives were hired to ingratiate themselves with the wife of the bankrupt. As the result of months of following up these clues by the trustee, the creditors, and their detectives, counsel for the trustees stated frankly on the argument at a recent hearing that no secret deposit or specific property held upon trust had been found. *The conclusion is justified, and the court so finds the fact to be, that the reason why this hidden treasure has not been found is that it does not exist.*"

Those who have had doubts as to the Nonpartisan League and its president must give serious heed to these words. Agree or disagree with the league policy as you may, the fact stands forth that the most searching probe that the keenest legal brains of the opposition could engage, backed by unlimited money and with plenty of time, utterly failed to find anything against the honesty of Townley or any indirection in the management of the league's affairs. Tried before one of the ablest and fairest judges in the entire Federal judicial system, the result was complete vindication. Amidon is a jurist, not a politician.

Coincident with attacks on Townley's honesty came assaults on his "loyalty." He and several league leaders were indicted for seditious utterances, but all failed until the recent jury verdict in Jackson County, Minnesota. A hurricane of abuse from Big Business patriots has swept every western State in which the league is organizing—Minnesota, South Dakota, Nebraska, Montana, Idaho, Washington, Colorado, Wisconsin, and the rest. There was no discussion worthy the name of the league's constructive economic program aimed at old abuses; no answer to their charges that profiteering and plundering were impeding the prosecution of the war. The reply was, We are patriots, you are traitors. The police power of the State was invoked everywhere against the league by politicians in control. Time will show that the use of this power by Governor Burnquist, the State Safety Commission, and other State and county officials makes one of the blackest pages in Minnesota's history. Reputable farmers were dragged out of their beds at night by town mobs and tarred and feathered, organizers were hunted down like criminals, meetings of farmers were broken up by sheriffs, and at some of these the only thing being done was listening to a reading from President Wilson's "New Freedom." All this to win elections.

Why all this? What actually was at stake that caused men to forget their Americanism, to trample in the dust our ancient constitutional guarantees of free speech and free assemblage?—Judson King, Executive Secretary National Popular Government League, in *The Public*, November 15, 1919.

The play of children has the mightiest influence on the maintenance or non-maintenance of laws.—Plato.

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

"Let My Army... Become Fair as the Sun"

In pondering over the experiences of the children of Israel, as they abode in the wilderness for so many years, it becomes clear that God recognized that it is practically impossible to change the character of the minds of people who have become aged in certain lines of thought and action. Israel had been in bondage, oppressed, ground down, resentful, rebellious, suspicious, so many long, weary years, that even when the power of God strove mightily with them, their eyes were holden from seeing it in its true magnitude, and their hearts were still far removed from the great love that protected them.

When it came to the test of their faith, and they realized enemies were before them, their confidence in their Deliverer vanished as the mists of morning. Ten representative men of the nation were for turning back, contending that there was no use in attempting to take the land before them because of the host arrayed in its defense. Only two sensed the great Power that would be enlisted on their side in the imminent struggle, and expressed confidence in that Supreme Ally by insisting that, God with them, nothing could withstand them. Two out of twelve, only.

Despairing of gaining the full allegiance and demonstrated faith of his people, God immediately consigned them to a weary life of waiting and "wandering." Waiting—for what? Evidently for the old to die off, and the coming into power of a newer generation, which from the years of its plasticity, had been made daily conscious of the great and protecting care of the Father. Of the older generation, only Caleb and Joshua were to be permitted to enter the choice land of inheritances—the two staunch supporters of their divine Leader, believers in his word and promises, and humble servants of his bidding.

Character is but the sum total of experience, the record of life's thought and action. The poor Israelites are not so much to be blamed that the nature of their minds was such that God found them unprofitable and unwilling instruments in the working out of his will. They were what they were because of the conditions in which they had developed, and the inherited "blue prints" which had come to them from ancestors also oppressed, restricted, rebellious, hard-hearted. Even the many direct evidences so freely given them, of the immediate presence of God with them, were not sufficient to change to any appreciable extent the *character of their minds*, the intrinsic quality of their natures, and it thus became necessary that God should begin with fresher material—begin at the beginning, and, in an environment of greater piety, greater recognition of Divinity, prepare a people qualified to enter into, and redeem the land chosen as the cradle of the coming King destined to demonstrate to a benighted world, the principles of light and truth.

With these thoughts in mind, how seriously should Latter Day Saints consider and contemplate the task that is before the parents, and teachers of our young! Are we imprinting upon their plastic minds, not only those principles of morality recognized and practiced by the "honorable ones of the earth," but, in addition, definitely preparing them for the *special* work which is to fall to their lot—that of entering into, and redeeming the land of our inheritances? If not, *why not?*

Not many of use older ones, mayhap, are, at the present time, in possession of that peculiar and necessary quality of

mind, which is able to eliminate entirely thoughts of self, and self-interest, and center its activities and aspirations along channels of the common good, "one, the servant of all." Not many of us, perhaps, have been able to visualize the real Christ in his ministry, nor catch the full significance of his statement: "Whosoever shall lose his life for my sake, shall find it." We are still slow to comprehend, still slow to obey, still slow to give our full confidence and allegiance to the divine Guide! Perhaps it is not for us to see the full completion of the "good he bringeth in the latter days," because of our sloth, our selfishness, and our unwillingness to step out upon the promises.

But what of these fresh young Saints about us, to whom modern events are bringing a much more forcible demonstration of God's dealings with humanity than *our* own youth experienced? What of them? Are they being taught to trace God's hand in history, in advancing civilization, in inventions, human research, human gropings after the "mysteries of the kingdom," in the study of times, and peoples, and national movements? Are they learning to *apply* principles? Are they grasping the idea that our "gospel" is but the architectural *design* from which spiritual structures are to be *erected*? Do they connect themselves up with the objectives of the church? Are they being prepared to become not only the citizens, but the pioneers of Zion, ready to hew out paths, build bridges, industries, shelter? Are they sensing that only the "pure in heart" can inhabit there—only the humble and loving be of assistance in the great work? Have we implanted in their breasts a firm and abiding confidence in God, and in his promises, that they may move forward unafraid, as did the younger Israelites?

These thoughts may well cause us, as parents and teachers of the young, to ponder long and seriously. Pondering alone will not bring us peace however, and it behooves us to see that our meditations and prayers are to some avail—that they result in a clearly-defined and well-accented program for our future attitude and action, one which will bring us well along the long trail we must travel with these tender and trustful young souls.

In youth we find the most supreme sense of devotion to an ideal. We find intense yearnings after high achievements. We find an ardor and zeal impossible for older minds to imitate. Are we using this ardor, this enthusiasm, this aspiration, recognizing these elements as preeminently *valuable* soil in which to develop the eternal seeds of truth? Can crops grow without a seedtime? Can they develop without nourishment, without sunshine and rain and warmth? Can Zion's ideas blossom into full fruitage unless there has been a time of careful, thoughtful planting, of intensive cultivation, of prayerful watering, and encouraging, warming sunshine?

As we look into the faces of our children, or those clustered weekly about our knees in the Sabbath school, shall we not say to ourselves, "I am looking into the faces of the men and women who shall redeem Zion, whose precious and cherished duty and privilege it shall be, to work harmoniously in a city of Saints, bent upon preparing a people for their spiritual King. These young souls are the ones whose great ideals and consecrations shall fit them to receive that King, to be his helpers in restoring perfect law and order in a disordered world. I see before me those in whose hearts must dwell perfect love, perfect purity, whose every thought and impulse must ring true, whose purposes and motives must be clear as a mirror, reflecting only the best and highest attributes possible to man. *Am I doing what I can to establish these conditions in these minds?*"

The army of the Lord must become "very great." It must become "sanctified before God." It must be "fair as the sun,

and clear as the moon," that its banners may witness to a despairing world that the "kingdom of Zion is indeed the kingdom of God and his Christ." And there is the most significant statement of all: it must have learned to become "*subject unto*" the "*laws*" of that kingdom! Can any be intelligent subjects without knowledge? Are these "soldiers" of Zion's army, who are just now under our tutelage, being made acquainted with the laws which shall govern them when they march under that victorious banner, that banner which shall strike terror into the hearts of the ungodly? Are we doing *all* we can to bring these things to pass?

AUDENTIA ANDERSON.

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### What Does a Child Cost?

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Various authorities reported the results of their inquiries in this field. Miss Florence Nesbitt, institute instructor in dietetics for the American Red Cross, stated that in cities such as Chicago and Cleveland "it costs approximately \$1,500 a year to buy the essentials for maintaining the average family of five—father, mother and three children—at what we might consider a normal standard." Miss Nesbitt indicated the conclusion that only a minority of those comprehended by her investigations have as much as this minimum income.

Professor William F. Ogburn presented the results of his investigations made for the National War Labor Board and for the Bureau of Labor Statistics of the United States Department of Labor. Professor Ogburn reckoned that in rearing a child from birth to sixteen years of age \$1,325 is added to the family budget. Both he and Commissioner Royal Meeker of the Bureau of Labor Statistics concluded, however, from the budgets they studied, that in order to rear children the average working man and his wife must economize seriously. Commissioner Meeker said, "with the increase of the family every item of expenditure, except food, declines not simply in percentage but in absolute amounts. This means, of course, that comforts and even necessities must be sacrificed to meet the most pressing need—the need for food."

Dean S. P. Breckinridge of the University of Chicago described the national consequences due to incomes insufficient to purchase the minimum essentials of family life. She emphasized the increase in the infant death rate generally found as the income of the father goes down. Dean Breckinridge reported the conclusion that wage levels have not increased commensurately with the rise in prices. She recommended the fixing of an economic level below which, for the sake of the national well being, no family be allowed to sink.

Copies of the volume Standards of Child Welfare may be obtained through the Children's Bureau, United States Department of Labor, Washington, District of Columbia.—Children's Bureau.

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### Early Habits

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From the instant a mother hears that first significant cry which proclaims to the world the birth of a new life, she is confronted by a problem which increases in complexity with the passing of the years.

If she is a busy mother, and most mothers are busy, she will soon realize that upon the early habits of her baby will depend her ability to fulfill her many duties. She can train the baby to be entirely dependent upon her during his waking hours, and thus let him become the spoiled child who later develops into a family nuisance, or she can

begin even when he is in his tiny crib to sow the seed of self-reliance which will make of him the responsible and desirable citizen. She would not be guilty of pulling up the sprouting plant to see if it was growing; why carry her baby about in her arms or hold him in her lap when he can kick and crow so much more freely in his own bed?

The baby who is bathed, fed, given his nap regularly, allowed freedom in which to grow, and not hampered by too much attention, will develop into a healthy, happy, helpful child and be a joy to his parents and a pleasure to their friends. The Children's Bureau at Washington furnishes upon request bulletins relating to the food, general care and physical training of the infant.

As baby's mind develops, he will need diversion and amusement. For this purpose toys are useful which do not have sharp edges and which can be washed and kept sterile. A bell or rattle for the baby to kick may be hung from his crib or carriage, but it must be hung at an angle which will not produce eye-strain.

From earliest infancy the child displays a spirit of investigation which it is well always to gratify. If possible, never leave his questions unanswered. If you lack the information, say that you do not know but will find out and tell him; and keep your word. Few parents realize that they typify to the child the spirit of omniscience which God typifies to them, and that it behooves them constantly to strengthen such faith. The child who finds that he can depend upon what his parents tell him is less apt in his turn to deceive them, and the seed of mutual understanding and confidence is thus sown, to sprout and bloom for all time.

The spirit of investigation often leads children into the habit of touching every object they see. This is not always naughtiness and should not be so stigmatized. A baby's attention can be diverted from one object to another, while older children will desist from investigation as soon as their curiosity is satisfied. But if they are told unqualifiedly that a certain object must *not* be touched, they seem impelled by an irresistible force to handle that object in preference to all others. It is well to keep in mind the advantage to be gained by positive suggestion. Divert the child's mind by mentioning something which he *may do*, rather than strengthen his determination by a peremptory command as to what he *may not do*.—Bulletin from Bureau of Education.

### Growing Older

A little more tired at close of day;  
A little less anxious to have our way;  
A little less ready to scold and blame;  
A little more care for a brother's name;  
And so we are nearing our journey's end,  
Where time and eternity meet and blend.

A little less care for bonds and gold;  
A little more zest for the days of old;  
A broader view and saner mind,  
And a little more love for all mankind!  
And so we are faring a-down the way  
That leads to the gates of a better day.

A little more love for the friends of youth,  
A little less zeal for established truth,  
A little more charity in our views,  
A little less thirst for the daily news;  
And so we are folding our tents away  
And passing in silence at close of day.

(Continued on page 1165.)

## LETTER DEPARTMENT

### From the South Sea Islands

[The following is the first letter that we have received from Elders John W. Rushton and Paul N. Hanson, of the Quorum of Twelve, since they left this country. We are glad to print this deserved tribute to Sister Ellis, and add it to that already printed in the *HERALD* of last year, and in the *Journal of History*.—EDITORS.]

We find that Brother Clyde F. Ellis is a most exceptional young man, and the death of his wife last December, it seems to me, is an unwritten chapter in the church martyrdoms. These young people came out here in 1914, following their marriage; indeed if I am not mistaken they were married in order that they could take the mission as requested by the joint council of that year. She was a most amiable and splendidly qualified young woman, and made a fine companion for her husband. They both worked assiduously in the mission, and she devoted herself as unsparingly as her young husband and became very proficient in the knowledge of the language, so that when Brother Ellis was absent she was able to interpret the sermons of Brother Brown, who came over here with his wife some years later. She took active part in the Sunday school work and training the young people in playing and singing, and also in preparing the printed matter for the mission.

Testimony of her efficiency is left in the two young ladies who now play the two organs for the church here in Papeete, and the very much modified way of singing, which distinguish our congregation from other gatherings of the natives in their "himines." There are others of whom we have heard scattered throughout the islands, in whom the life and grace of our sister is continuing its influence. And not only through these means, but in the still more difficult and disappointing work of trying to sweeten and purify the lives of the young girls and women, who are surrounded with dangers of a vicious nature, which none but those who have spent some time in these islands can understand. Of Sister Clara Ellis it can be said in a very literal sense, "She being dead, yet speaketh."

Yesterday Brethren Hanson, Karlstrom, Brown, and myself visited the little cemetery of Papeete which is situated in a narrow ravine in the midst of dense and luxuriant tropical foliage. Graves bearing names of many people dot the place, and two large mounds terraced with concrete testify to the deadly ravages of the epidemic of influenza which attacked these islands late in 1918.

The stories of the sufferings and conditions of that time are very sordid, and do not reflect credit upon the government of the island. It is generally admitted that had it not been for the few British and American people here things would have been much worse. We stood finally at the tomb of our sister, and as we noticed the beautiful simple lines of the tomb, which had been prepared by Brother Ellis and Brother Brown, in sorrowing affection, our hearts were filled with deepest compassion, and we thought not only of the heroic sacrifices of our departed sister but of the dreadful days and nights of anguish, when all the little colony of missionaries were sick in bed with the dread disease after having gone among the native Saints as they were stricken down, until they themselves fell victims to its malign influence; of the inability to help each other, and of those who cried for water and none could carry it; of death stealing into the little company and leaving a gap which could not be filled;

of the awful loneliness of the young husband; of his ruined dreams and hopes; of his brave determination still to carry on the work, bearing with him day and night only the treasures of memories to stimulate and bring their sorrowful joy as recompense; of the constant vigils and tender care expended upon the quiet and hallowed sanctuary enshrining all that was left of his earthly love.

We also thought of the home far away, far beyond restless billows of the blue Pacific, beyond the fair valleys of the Golden State, and the arid wastes of Nevada and Utah, where, in the hearts of America's pastoral land, our sister had been reared and had graced home and community, and also had spent her energy in teaching, making a name for herself of which one may well be proud. We thought of the terror of those days when news came of sickness and then of death, and it was impossible to reach her or whisper words of affection, or soothe the tired hands and quiet the fevered spirit. We stretched out hands and hearts and breathed a prayer for them, as we stood reverently beside the sacred spot.

In the solitude of the cemetery away from the noise of the city, we bared our heads and had a prayer service in which God gave his spirit and we left with chastened and sorrowful hearts, but believing that he, who counts the hairs of our heads and notices the sparrow's fall, would surely treasure this great gift of love paid so uncomplainingly and ungrudgingly by her, whose dust we hope shall be made fertile with many possibilities for good in the years to come.

The church cannot value too highly the services of the brave men and women, who, leaving the nurture and comforts of the homeland come out here among strangers to a strange land and encountering all sorts of evils which threaten body, mind, and spirit, work for years to bring the light of hope and the power of redemption which are the hidden treasures of the mercies of Christ. The list of the church's heroes in these islands is a long and honorable one and not least among them will be those of Brother and Sister Clyde F. Ellis, Brother and Sister Alva H. Chrestensen, and Brother and Sister Robert Brown.

We find that the natives have an abiding affection for all who have labored here, and have a habit of extracting the good things which men and women have done among them, and building up their estimate of them around these memories, and forgetting the unpleasant and unworthy. So the brothers and sisters who have labored here are immortalized in the minds of these simple people, to whom love and sympathy mean much more than theological and ecclesiastical efficiency.

We are expecting to leave here Monday evening and make a tour through some of the islands. Our destination is the Island of Takapoto, where about eight hundred of our people are engaged at this season in diving for shell. We are hopeful of doing them good and look forward with pleasure to meeting them. So far our experiences have been very pleasant. The natives are very clean, and in the homes where we have stayed so far, we have not had any distaste, but a real sense of comfort. The Saints seem to enjoy our association, and in a very charming manner they offer their gifts to show how pleased they are to see us.

In making their gifts the occasion becomes rather a religious sacrament, and all the missionaries, and even their wives, share in the bounty. A little speech is made in which we are all greeted in the name of the Lord, and the gift is then presented and response is made.

I also notice a very commendable spirit of reverence in the church. All wait after service until the ministers leave. While we do not understand the language used, we are im-

pressed with the quietness and impressiveness of their prayers. I also notice that even little children are taught to be quiet and orderly during the service, and the preacher is materially helped in his work by the attention that is paid to what he has to say.

I found it rather trying to have to wait to be interpreted while preaching, though I presume some of my friends will quite agree that I should have had an interpreter long ago. I find, however, that it does not take long to get used to this process, and it has advantages also. A man is forced to think out his ideas, so that the interpreter can get the completed thought, and then the preacher can get his next thought ready while the interpreter is presenting the one already given. Brother Ellis is very competent, and with surprising fluency translates the message of the preacher as quickly as it is spoken, and the native Saints seem to appreciate his rendition. He has a reputation among those who are qualified to speak upon the matter of being very accurate in his translation.

By the way, reverting to the epidemic which affected this island of Tahiti, it is said that between 2,500 and 3,000 lost their lives on this island alone, with a population of not over 6,500. Our church here lost about thirty-five members and friends.

JOHN W. RUSHTON.

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*The Bishopric Advocate*  
for 1919

**Every Member a Tithe Payer**

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Why not run your religious business like your secular business?

"General advertising aims and then takes a chance.

Direct advertising eliminates chance before it aims."

General giving of your means to the Lord is like advertising your aim and taking a chance.

Direct giving to the Lord of your tithe will eliminate chance and be a sure aim.

GIVING

"Who gives himself with his alms gives three: Himself, his hungering neighbor and me."

That's what you do when you pay your tithe. This kind of giving is truly getting. It multiplies a hundredfold.

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**Christmas Offering**

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Our hearts have been made happy indeed as we checked over the many cards returned to us showing the total of last year's offering. How we wish that every Sunday school had returned their card to us with all the information filled in, but there are still some 300 missing cards that we would like to have. Will you who read this article please make it a part of your duty *next Sunday* to inquire whether or not your school received a large clock for displaying offering status? If they have not, it is because the card mailed to your school asking for certain information was not filled out and returned to us. Surely you want one of these clocks and we will only be too glad to supply one if you will write us about it, giving us the name and address of your superintendent.

Recently we published a list of the schools having the highest average per member offering, and I am sure many of us were agreeably surprised to see some of the very excellent results obtained by our schools. We are proud of them, and we know that God has been well pleased with their humble efforts.

Some of the good schools have already passed their last year's offering total and they still have two months ahead of them, and for most of the schools these last two months are the most productive. The point is this: What is your school during this year? What are *you* doing? What are *you* going to do to help *your* school "Over the top" with an average of \$2.50 per member? Are you willing to be judged according to your efforts? Do you feel that *you* have done *your* part along with the other good workers? If you feel that you have, I pray God to help you to do even more so, that our average will reach a high mark. Be serious about this; talk it over with God; seek his help, his blessings.

The following list comprises the schools who gave \$250 and over, with Independence at the top and ranging down in proper order. (If your school sent in an amount equal to \$250 or more and does not appear on this list it is because you failed to send in the card we sent you.) Write us about it, please.

| School   | Location | Amount     |
|--|----------|------------|
| Mount Zion, Independence, Missouri               |          | \$2,482.26 |
| Star of Bethlehem, Lamoni, Iowa                  |          | 2,084.11   |
| Central, Kansas City, Missouri                   |          | 1,329.96   |
| Olive Branch, Kimball, Ontario                   |          | 1,319.69   |
| Flint Number 1, Flint, Michigan                  |          | 1,055.64   |
| Bellevue Avenue Chapel, Providence, Rhode Island |          | 750.00     |
| Logan, Logan, Iowa                               |          | 732.87     |
| Holden, Holden, Missouri                         |          | 622.54     |
| Oklahoma City, Oklahoma City, Oklahoma           |          | 622.00     |
| Tulare, Tulare, California                       |          | 608.76     |
| Tulsa, Tulsa, Oklahoma                           |          | 604.07     |
| First Detroit, Detroit, Michigan                 |          | 592.11     |
| Windsor, Windsor, Ontario                        |          | 582.13     |
| Zion's Hope, Independence, Missouri              |          | 568.57     |
| Zion's Hope, Saint Louis, Missouri               |          | 559.88     |
| Council Bluffs, Council Bluffs, Iowa             |          | 548.58     |
| Lansdowne, East Saint Louis, Illinois            |          | 535.04     |
| Seattle, Seattle, Washington                     |          | 529.00     |
| Bright Prospect, Burlington, Iowa                |          | 517.00     |
| Magnolia, Magnolia, Iowa                         |          | 511.69     |
| Crescent, Crescent, Iowa                         |          | 502.12     |
| Oakland, Oakland, California                     |          | 500.55     |
| Des Moines, Des Moines, Iowa                     |          | 500.00     |
| Lock Number 4, Lock Number 4, Pennsylvania       |          | 485.78     |
| Moorhead, Moorhead, Iowa                         |          | 465.68     |
| First Chicago, Chicago, Illinois                 |          | 461.67     |
| Stewartville, Stewartville, Missouri             |          | 461.15     |
| Hiteman, Hiteman, Iowa                           |          | 451.47     |
| Pisgah, Pisgah, Iowa                             |          | 426.00     |
| Hope of Zion, Sacramento, California             |          | 421.00     |
| Rising Hope, Omaha, Nebraska                     |          | 411.96     |
| Woodbine, Woodbine, Iowa                         |          | 408.32     |
| Cherokee, Cherokee, Iowa                         |          | 407.72     |
| Stewartville, Stewartville, Missouri             |          | 402.65     |
| Central Chicago, Chicago, Illinois               |          | 372.96     |
| McGregor, McGregor, Michigan                     |          | 372.32     |
| San Francisco, San Francisco, California         |          | 368.60     |
| Zion's Hope, Bevier, Missouri                    |          | 367.66     |
| Portland, Portland, Oregon                       |          | 366.67     |
| Joplin, Joplin, Missouri                         |          | 366.01     |
| Saint Thomas, Saint Thomas, Ontario              |          | 365.00     |
| Pleasant Hill, McKenzie, Alabama                 |          | 362.75     |
| Second Detroit, Detroit, Michigan                |          | 360.00     |
| Cash, Cash, Michigan                             |          | 348.49     |
| Bothwell, Bothwell, Ontario                      |          | 346.80     |
| Kirtland, Kirtland, Ohio                         |          | 345.60     |
| Los Angeles, Los Angeles, California             |          | 345.52     |
| Port Huron, Port Huron, Michigan                 |          | 338.56     |
| Boston, Boston, Massachusetts                    |          | 328.50     |
| Cleveland, Cleveland, Ohio                       |          | 323.00     |
| Brooklyn, Brooklyn, New York                     |          | 313.73     |
| Webb City, Webb City, Missouri                   |          | 312.72     |
| Cameron, Cameron, Missouri                       |          | 309.01     |
| Warrensburg, Warrensburg, Missouri               |          | 308.51     |
| Spokane, Spokane, Washington                     |          | 304.25     |
| Deloit, Deloit, Iowa                             |          | 288.61     |
| Gaylord, Gaylord, Michigan                       |          | 284.56     |
| Walnut Park, Independence, Missouri              |          | 283.94     |
| Maple Grove, Stewartville, Missouri              |          | 271.45     |
| Highland Park, Highland Park, Michigan           |          | 271.24     |
| Quindaro, Kansas City, Kansas                    |          | 262.06     |
| Zion's Hope, Nebraska City, Nebraska             |          | 262.05     |
| Chelsea, Kansas City, Kansas                     |          | 260.25     |
| Deer Lodge, Deer Lodge, Montana                  |          | 258.58     |
| Zion's Hope, Saint Joseph, Missouri              |          | 258.01     |
| Oakdale, Hamilton, Missouri                      |          | 257.72     |
| Boise, Boise, Idaho                              |          | 254.42     |
| Nowata, Nowata, Oklahoma                         |          | 251.35     |
| Atchison, Atchison, Kansas                       |          | 250.30     |
| Chariton, Chariton, Iowa                         |          | 250.08     |
| Wiley, Wiley, Colorado                           |          | 250.03     |

Is this not a splendid record and are we not proud of these good workers who made such a report possible? Some of these schools because of large membership could not reach the high average per member, but the grand total of their offering helped us very materially in *nearly* reaching our

*high aim* of \$100,000 last year. Without these larger schools and their large offering we would have fallen far short of our *aim* so we make special mention of these schools because some of them did not appear in the high averages published recently.

Among those schools who worked faithfully and humbly for the support of this offering movement are the good schools in England, Australia, Society Islands, and Hawaiian Islands. The Honolulu Sunday school with an enrollment of 114 came very close to getting in the \$250 class, and deserve special mention because of this fact. This year they have set their *aim* at \$300, and we feel proud to tell some of our American schools of this good record and what they proposed to do. The Hilo Sunday school averaged a little better per member than Honolulu but their school is smaller. They averaged \$2.17 per member. Stop and think what a good work our missionaries are doing in these far away islands of the sea, what sincere efforts they must be putting into their work to receive such splendid support. How faithfully those dear little Sunday schools have responded. No doubt the same could be said of many of the other schools in the far away Islands and of English and Australian schools, but we do not have their reports and cannot mention them separately. We do thank them for their support and co-operation.

Next week we will publish a list of the schools who have reported to us as having passed the \$2.50 per member mark this year. You are going to receive some surprises in this report. I will not tell you at this time what schools went over the \$2.50 per member mark first, but I will tell you that some of them passed this mark way back in February, and the first school to report to me stated that they had raised their amount through CONSECRATION.

From now on we desire to hear from all the schools telling us of their standing. Tell us all about your work—not for selfish reasons for you would not care to report if for this purpose, no, but for the encouragement it will give to the other workers. Write us to-day—do not wait. May God bless your efforts.

Sincerely yours,

A. W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

### Some Northern Weather

Brother Birch Whiting writes from Swanton, Saskatchewan, under date of November 11, to the First Presidency. "I stated in my last that I was going to Vonscoy, but was called here to preach a funeral sermon for some people not belonging to the church. Though it is 20 below and blowing snow till you can't see a quarter of a mile, yet I have preached four sermons this far, commencing Saturday with the funeral sermon. I expect to be at Vanscoy for Sunday. If I could stand it and weather would permit I could preach every day for the next four months. I tell the Saints that I am going to preach 100 sermons yet before Conference. Of course, I may fail, but there is room for work here, and I expect to go to the limit of my endurance."

ON BOARD *R. M. S. Mauretania*, October 8, 1919.  
PRESIDENT F. M. SMITH, Independence, Missouri.

*Dear Brother*, I am writing aboard the *Mauretania* and will mail this letter at Cherbourg. We have experienced one of the most violent storms that has visited the Atlantic in the past thirty-five years. It lasted three days and nights. Four of our lifeboats were torn from the davits on the third deck. Several porthole fittings were smashed. The sea

| 1919 |      | NOVEMBER |      |       |      |      | 1919 |
|------|------|----------|------|-------|------|------|------|
| SUN. | MON. | TUE.     | WED. | THUR. | FRI. | SAT. |      |
|      |      |          |      |       |      |      |      |
|      |      |          |      |       |      |      |      |
|      |      |          |      |       |      |      |      |
|      |      |          |      |       |      |      |      |
| 30   |      |          |      | 27    | 28   | 29   |      |

## You Have Only Three Days More!

Time flies! Two months ago we warned you our prices must be advanced, and now only three days are left.

But, three days are enough; *three minutes* will do, if you sit down now and send in your subscriptions or renewals.

Think of the pleasure and instruction and good in 52 numbers of the Herald!

Think how little \$1.25 is for a year's subscription to Autumn Leaves!

You can't afford to be without any of the church papers. Can your children or your friends afford to miss them?

Subscribe for yourself and for another. Give some one else cause for thanksgiving. Do a little missionary work with your money.

The Herald will be bigger and better—new writers and editors are busy on the Leaves and Journal. They are yours for the year at a small cost. Don't delay.

**But You Only Need Three Minutes! Use Them! Order Now!**

| PRICES TO-DAY            |        |
|--------------------------|--------|
| Herald .....             | \$1.75 |
| Autumn Leaves .....      | 1.25   |
| Zion's Ensign .....      | 1.25   |
| Journal of History ..... | 1.00   |

HERALD  
PUBLISHING  
HOUSE  
Lamoni, Iowa

| PRICES AFTER DECEMBER 1  |        |
|--------------------------|--------|
| Herald .....             | \$2.25 |
| Autumn Leaves .....      | 1.75   |
| Zion's Ensign .....      | 1.50   |
| Journal of History ..... | 1.50   |

looked like a series of mountains and valleys. S. O. S. signals were sent out frequently by other vessels. The *Mauretania* was thrown from top to bottom of huge waves and listed to a degree that made it noncontrollable. In spite of the impending danger, all seemed calm. Ninety per cent of the passengers were ill during this three-day period.

To-day we are experiencing a calm, clear day and enjoying it—in fact, it is the first pleasant day since we came aboard. We expect to arrive in Cherbourg about twenty-four hours late. We will write after we arrive in Switzerland.

Your brother of like faith,

HARRY PASSMAN.

PARIS, FRANCE, October 12, 1919.

PRESIDENT F. M. SMITH,  
Independence, Missouri.

*Dear Brother:* We arrived in Cherbourg, France, October 9 at 4 p. m. We asked the baggagemaster when our trunks would be in, as we depend on lighterage to land at Cherbourg, and he stated that all trunks would be shipped to Paris and baggage must be claimed there.

We stood in line one hour at Cherbourg to purchase a ticket to Paris, then we waited on this train until 11.30 p. m. (These coaches were German, turned over to the French as rolling stock. They are divided into compartments accommodating five persons—one enters from the outside and each room has a separate entrance.)

On the *Mauretania*, we made the acquaintance of two young people from New York who spoke French and English, and two French officers just returning from Japan. One of these officers went out and purchased a can of chicken, French bread, boiled ham, and we had a banquet. We arrived in Paris at 7.30 a. m. (No sleepers on this road from Cherbourg to Paris.) The young man from New York, Mr. Frank, went out with me to locate a hotel. We inquired in about six of them before we found one that had any accommodation, at twenty-five francs per day, not including meals. A fair meal costs from eight to ten francs. A high class hotel charge per day is one hundred fifty francs.

Wife remained at the depot until I engaged the room, then I returned for her and we went to the depot (Cour de Rome) for baggage. You never saw such confusion in all your life. There is a room about 300 by 50 feet with trunks piled halfway up to the ceiling and if you want a trunk you have to promise one of the men a tip of from ten to twenty francs. (They soaked everybody seven and one half francs for one trunk if you had a railroad ticket and twenty-five francs for each additional trunk.) It took me two days to get my trunks, while some people lost theirs. There is seemingly no head to anything here at the present time.

We are certainly having some fun. Nobody here can speak English. We cannot speak French, and when we go out we have a time. The other evening we entered our room and locked the door. Afterwards when we attempted to open it, it would not unlock. I rang the bell and up came the bell boy. I was on the inside and he on the outside of the door, and to save my neck I could not make that fellow understand what I wanted. Finally he left and went downstairs (I suppose), thinking I was crazy. As luck would have it, I had purchased a small French-American, American-French dictionary that afternoon, so I took it and wrote on a paper, *Serrure casse clef non ouvrir*. I then rang the bell and when the boy came up I yelled this through the key hole—and all was well. He brought up another key and it threw the bolt all right.

The American Express Company wants \$44 to ship two of my trunks to Basle, Switzerland, and they claim that the railroad company (Gare de C'ost) will not take more than 30

## AT THE OFFICE

We have a promise of a supply of paper with which to print our new Descriptive Catalogue in time for mailing within ten days.

The paper shortage is giving us some concern. We placed an order for fifty thousand pounds in September that we cannot get until about January first.

Birds of a Feather, one of our new books, is now in the bindery. We are making haste to get it ready for mailing.

Ten morocco skins for book bindings recently received cost nearly \$600.

The Herald Publishing House is your business. We are simply managing it for you. If you help boost it we'll prosper better.

Lamoni has about used up its coal supply for industrial purposes. Our power house supply will not last more than two weeks. No use to pray for more unless the miners are willing to dig.

We have secured some most satisfactory responses from our recent appeals for consecrated help. Those who really understand the proposition become enthusiastic over the possibilities. There are a few places yet in which we could use some good, intelligent young men and women with the necessary qualifications.

kilos on one ticket and 30 kilos (extra charge) excess. I went over to Gare de C'ost and offered the agent through an interpreter 20 francs if he would get that baggage through reasonably. He told me to bring our railroad tickets over and he would see what he could do for us. Everything is graft here. The Americans are amateurs as compared with these fellows when it comes to graft.

Things are very high here. A suit of clothes such as we pay \$50 for is 600 francs here. (A franc at present is anywhere from six and one half to eight for one American dollar. Sugar, cream, butter, and soap are not to be had. Coal is very scarce. There is no heat in the hotels and it is very cold. I have not seen smoke rising from a single chimney since I came here. I am told that the coal mines are flooded with water and it will be another year or two before they can be used. Wine is plentiful here—everybody just pours it down. There are tables on the sidewalks in front of the restaurants and people sit there and drink wine. They use it for breakfast, dinner, and supper. I am told that they even pour it in their soup. In spite of this I have not seen one drunken person since coming here.

A large percentage of the people here are in mourning. Women, refined looking women, dressed neatly, are sweeping the streets; also blacking shoes, driving cabs, and doing almost every kind of work imaginable. It seems strange to see women sit on the streets drinking wine, and in some of the restaurants they sit at the table smoking cigarettes.

If all goes well, we will leave here October 15 for Basle, which is a twelve-hour ride. We are feeling good and enjoying these new experiences.

Your brother of like faith,

HARRY PASSMAN.

## JUDGED BY HIS ENEMIES AND OPPOSITION TO IMPROVEMENT

(Continued from page 1156.)

and handled the golden plates, and the three witnesses who were shown them by an angel, and who at the same time received divine evidence that they had been correctly translated by Joseph Smith, by means of the gift and power of God as he relates in a second letter to Mr. Fuller. He lived at Kirtland a number of years; and he kept a high school there for a time, and then they hired a Hebrew teacher and he and Joseph Smith and about eighty others of the elders studied the Hebrew language. And he went on preaching tours and missionary trips with the other elders and with leading men of the church.

Dr. Frank Crane has truthfully said:

Whoever thinks to make an improvement in this world finds the cohorts of bourbonism fighting mad and drawn up to oppose him. If you think the mass of men are in favor of reform you are mistaken. The mass does not want to go on; it wants to stand still and be let alone. Go ahead and push the world up a bit if you desire, but know that the grey wolves will get you if they can. They poisoned Socrates. They crucified Jesus. They burned Bruno. They shot Lincoln. The ingenuity of man is a hundred times more facile in finding objections than in finding reasons for trying a new thing. . . . The abolition of human slavery was once exceedingly unpopular, and those in favor of it were called fanatics. . . . The doctrine that a man has a right to think as he pleases about religion was long considered subversive to society and the state, and its advocates were hunted as criminals. . . . Universal education of the masses was long considered dangerous and on a level with treason and anarchy.

C. W. LAMB.

## GROWING OLDER

(Continued from page 1160.)

A little more leisure to sit and dream,  
A little more real the things unseen,  
A little nearer to those ahead,  
With visions of those long loved and dead;  
And so we are going where all must go,  
To the place the living may never know.

A little more laughter, a few more tears,  
And we shall have told our increasing years,  
The book is closed, and the prayers are said,  
And we are part of the countless dead.  
Thrice happy, then, if some soul can say:  
"I live because he has passed my way."

—Selected.

## THE NON-PARTISAN LEAGUE

(Continued from page 1157.)

to time goes without question. These laws can be altered and amended from time to time as experience may demand as nearly all laws have been in the past.

### WEIGH CHARGES MADE

The sweeping charges of the enemies and opponents of the league should be received cautiously. First of all let it be borne in mind that the bulk of the membership of this new party are the pioneers and builders of this great northwestern State, hardworking and industrious; they subdued the prairie sod, enduring suffering and hardship only comprehended fully by those who have had the experience, and finally succeeding in erecting homes of comfort and beauty. Mistaken they may be, probably doomed to a certain amount of failure and disappointment but not wild-eyed anarchists. They are men who love their homes, their family, and loyal to American institutions.

### CLOSING THE BANK

A few closing lines in regard to the closing of the bank at Fargo. Perhaps it is too early now to judge and estimate correctly conflicting statements. Whether or not it was done unlawfully through spite and malice, the farmers have rallied around it with evidently an honest intention to make it good. The highest court in the State has reopened the bank. A special session of the legislature is called. Undoubtedly all these questions will be aired. No doubt the truth will finally prevail.

This new departure in State government ought to be interesting to Latter Day Saints, without being wildly enthusiastic about it, knowing that we have a better thing in the gospel. As an experiment in political cooperation, it is an attempt on the part of worldly wise men to help each other, and as they affirm to make the whole of mankind more kind and just to one another.

WILLIAM SPARLING.

[Note. On page 1157 will be found another interesting article on this subject, under the title, "Big business and the background of the Townley trial."—EDITORS.]

## TO OUR SUBSCRIBERS

At the time we go to press there is prospects of having to close the power plant that furnishes power to run our machinery and supplies heat for the building, so it may be that there will be a suspension of the periodicals till coal is secured. If this happens, our subscribers may be assured that the time of their subscription will be extended to cover the time lost in this way.

It is likely we will be able to attend to orders for all books and supplies in stock with usual promptness, and we will be glad to care for subscriptions as usual, subject to the necessary delay on account of present conditions.

## HERALD PUBLISHING HOUSE

Lamoni    :-:    Iowa

## NEWS AND COMMENT

In a number of instances, municipalities are taking up the problem of living costs. In most cases, the principal effort is the handling of farm produce prices through public markets. The methods employed to reduce prices are studied with much interest by competing merchants who are apparently as anxious to reduce prices as is the public to have it done.

An economic congress with delegates from nine different nations, including America, opened in London on November 4. The purpose is to fight the dangers of famine and to disclose the conditions actually existing economically in each country.

The Iowa State Teachers' Association, at their meeting November 1 approved the teaching of favorite credited Bible studies in the school. They also favored the League of Nations and speedy ratification of the Peace Treaty, and they agreed to urge legislation requiring mental and physical examination of school children each year.

Despite the difficulties through which Mexico has been passing, her trade with the United States has increased to a marked extent during the past ten years. And this is especially true during the past three years, during which it has much more than doubled. About ninety per cent of the trade of Mexico is now with the United States.

The religious survey in New Mexico has discovered a district of five hundred square miles without religious services of any kind.

We learn that the Chamber and Senate of Italy have adopted by secret vote, a bill conferring upon women the same electoral rights for political and municipal elections as those enjoyed by men. It is, however, deferred until the next election but one, which at the most will mean a delay of five years. The reason for this is the practical difficulty of preparing the new register of some eleven million women voters in time for the next general election, one year hence.

The Young Women's Christian Association in Saint Louis is remodeling a building in the business section of the city, furnishing it attractively, with a big open lot attached to it for outdoor recreation. While we are not informed as to the exact location, from our knowledge of the city of Saint Louis we are inclined to infer that it is probably on Washington Avenue, between Eighteenth and Nineteenth Streets. There has been located at this place for the past twenty or twenty-five years at least, a home for girls. It is convenient to the Union station, and much good work has been done there in the past. This is part of their work continued from the war, in an effort to secure suitable social centers in a vicinity where many young women are employed.

The labor congress meeting in Washington found itself again confronted with the question of the eight-hour day. Increased production is necessary, and the speakers favored this, but urged that as much could be done in an eight hour day as in a longer period. Objection was made to the factor that the laws of Japan legalize twelve hours work a day for girls under fourteen, which may be increased to fourteen

## Every Man in the Ministry Should Have a Copy of the BRADEN-KELLEY DEBATE

A series of public discussions of the issues between the Reorganized Church of Jesus Christ of Latter Day Saints and the Church of Christ (Disciples), by E. L. Kelley and Clark Braden. This is a valuable reference book. Sells now for \$2.85, postpaid.

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Send us five NEW subscriptions to the HERALD and we will send your copy by return mail.

This offer expires March 1, 1920. Send orders as taken and specify "New Subscription" in each case.

### A Herald in Every Home

hours. The labor congress is interested in labor conditions throughout the world.

O. P. Austin, of the National Industrial Conference Board states that the cost of living has increased from July, 1914 to March, 1919, 61.8 per cent; while the hourly wages of men have increased from 74 per cent to 112 per cent in the eight leading industries of metal, cotton, wool, silk, boots and shoes, paper, rubber, and chemical manufacture. The weekly earnings show an increase from 62 per cent to 110 per cent; wages now running in March, 1919, from \$17.10 per week in cotton goods, to \$29.35 in rubber. Women's wages are not so high, ranging from \$12.24 to \$15.10 a week; and from 29.2 cents an hour to 32.8 cents an hour.

Owing to a strike in New York, several of the national magazines have simply suspended publication. Among others we note: *Collier's*, *Christian Herald*, *Metropolitan*, *Harper's Bazaar*, *Independent*, *McCall's*, *McClure's*, *Cosmopolitan*, *Outlook*, *Pictorial Review*, *To-day*, *Home Journal*, *Housewife*, *Vogue*, *Delineator*, *Everybody's*, and numerous other publications have suspended not listed above.

The paper situation is still serious for those that continue publication, including the HERALD.

We would not be true to our trust if we allowed a thousand loose ends to exist. So please do not ask for credit. Pay as you go. Send your money with your orders. This is the only proper way. Else we must send out goods C. O. D.

It is stated that the coal miners for a seven hour day in Great Britain, as compared with the eight hour day, instead of showing a decline of ten per cent or more, as was estimated, shows a decline of only 6.5 per cent in total production.

## THE TENSENESS OF THE TIMES

demands that we keep pace with the progress of the world and the fulfillment of prophecy; that we examine with care each item in the structure of our beliefs; that we exchange views with each other and thus strengthen and support our church organization. To tis end there should be—

A HERALD IN EVERY HOME

MISCELLANEOUS DEPARTMENT

Conference Notices

Minnesota Religio 10 a. m. at Frazee, December 5. Alta Kimber, secretary.

Minnesota Sunday school at 2 p. m. December 5 in Frazee. Alta Kimber, secretary.

Northeastern Illinois Sunday school at 6600 Honore Street, Chicago, Illinois, at 1.30 p. m., December 5. A joint session at 7.30 p. m. LaJune Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Alberta, with South Edmonton Branch, December 20 and 21, 1919. Meeting place one block south of post office. We solicit as full a report from the branches and officers, as possible. J. D. Stead, president, 9572 Seventy-sixth Avenue, South Edmonton, Alberta.

The Bishopric

*Southeastern Illinois District.* Upon the recommendation of the district conference, we have arranged for Brother L. M. Edmunds, Bellair, Illinois, to act as Bishop's agent of the above district, beginning December 1, 1919, thus relieving Brother F. M. Davis, who has long served faithfully in this capacity, but owing to his increasing years it was thought that he should now be relieved of this burden. We trust that the Saints throughout the district shall sense the needs of the Lord's work and also appreciate the wonderful blessings which our heavenly Father is daily bestowing upon us, and will consider it a privilege to be laborers together with us in the great work of the gospel, and sensing these things shall be willing to assist in a financial way. Such a response will be encouraging to Brother Edmunds in his newly appointed duties.

B. R. MCGUIRE,  
Presiding Bishop.

*South Saskatchewan District.* Having received the resignation of Brother T. J. Jordan as Bishop's agent of the Southern Saskatchewan District, we have arranged with Brother C. V. Smith to take up this line of work, and appointment is hereby made to become effective December 1, 1919. We feel that in the selection of Brother Smith, the Saints of this district are fortunate in having a man with his splendid business experience which will now more fully contribute to the success of the Lord's work in this district, and we trust that he may have the support of the Saints and that they may be blessed in their temporal affairs; and being blessed, that they may have a desire to assist in the Master's work.

BENJAMIN R. MCGUIRE.

FROM HERE AND THERE

On November 14, President F. M. Smith went to Kingfisher, Oklahoma, where he was to join Elder Hubert Case and spend a week or more visiting various Indian tribes.

Elder J. W. Peterson is holding a series of meetings in Omaha, beginning November 23 and continuing till the 29th. Any Saints having friends or relatives in the city that they would like to have visited should send names and addresses to Brother Peterson, care R. W. Scott, 1480 Spencer Street, Omaha, Nebraska.

Elder W. D. Ellis has located for the winter at 430 Bridge Avenue, Alma, Michigan. All correspondence should be sent there instead of to South Boardman.

The Sunday school at Anthon, Iowa, has disbanded on account of removals, and want to sell their eight copies of Zion's Praises, good as new. Write Mrs. John Edmonson, Anthon, Iowa, R. F. D. 1.

Elder T. W. Williams, with the assistance of the Saints of

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa. Entered at the post office at Lamoni, Iowa, as second-class mail matter.

PRICE \$1.75 A YEAR IN ADVANCE

Obituary notices of less than 100 words printed free; a charge of 50 cents for each 100 additional words or fraction, will be made. Marriage notices, \$1 per 100 words.

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Toronto, opened the winter's campaign in the Allen Theater, on Sunday, November 16. The attendance was larger than the opening night a year ago. Intense interest is reported, with the audience responsive, and the speaker even better informed than usual. The church membership is lining up solidly, and they write: "We are trusting in God and solicit the prayers of God's people everywhere."

THE SANITARIUM

We are pleased to note the efforts of the authorities in charge of the Independence Sanitarium to give sufficient publicity to the institution, its aims, and its needs. They are asking their friends to make Thanksgiving Day Sanitarium Day. The following items are mentioned as being acceptable: Money, vegetables, winter fruit, bed linen, old white clean cloths, canned fruit, canned vegetables, winter vegetables, table linen. A number of these may be shipped from a distance.

On the 15th Elder G. R. Wells was operated on at the Sanitarium for affection of the mastoid process and resulting ear trouble. Though it is a serious operation, it was skillfully consummated by a specialist from Kansas City and Brother Wells is recovering nicely. With favorable conditions, he will be able to return to Lamoni by Christmas.

Heman Hale Smith, assistant historian, is at this time in Iowa City, Iowa, in conference with Doctor B. F. Shambaugh, of the State Historical Society, regarding the proposed History of the Mormons in Iowa, which is to be written by Brother Smith and edited by Doctor Shambaugh, and put out by the State Historical Society.

Elder W. R. Dexter has been holding a series of meetings in a schoolhouse two miles south of Lucas, in the Lamoni Stake. He was supported by the local brethren of Lucas and the attendance of the Saints. One was baptized and there are prospects for others.



## “As the Lord Hath Prospered You”

This has been a goodly year; peace has returned to the land and the rains have come, and the sun has warmed and all have labored without let or hindrance and have sat down to the feast of plenty which the rich land brought forth.

In time of war and in time of want we are not slow to seek God and implore his grace and protecting care; but God is found not alone through storm and cloud, but he loves to be sought in the beneficent sunlight and the quiet calm as well.

“The earth is the Lord’s and the fullness thereof”—all that we have, all that we are, we owe to his grace and goodness. He delights to bless and would draw men to him by his blessing rather than from their own dire needs.

This has been a goodly year; in health, in wealth, by degree or in measure large and small, we have all received at his hand. This is the day of thanksgiving. Have we naught but words to offer?

### Has His Work Prospered At Your Hand?

The Bishopric Advocate for 1919

EVERY MEMBER A TITHE PAYER

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, December 3, 1919

Number 49

## EDITORIAL DEPARTMENT

### W. E. LARUE VERSUS THE COURTS

In the October *Christian Statesman* appears an article by W. E. LaRue, B. D., entitled, "The crusade against Mormonism," and with the subtitle, "The court decisions." The author gives his attention to the court decisions from which we so often quote, namely, those rendered in the Kirtland Temple case and the Temple Lot suit.

It is a little singular, but the average ecclesiastic who takes up the cudgels against "Mormonism," after prodigious research (all of them have made prodigious research), will retire to his study, pen in hand, and, after a few hours spent in a deep fog of thought, emerge with the statement that two and two make seven and nine eights. This conclusion he maintains should convert any "intelligent" Latter Day Saint. To reject it is an evidence of astounding stupidity.

#### THE KIRTLAND TEMPLE SUIT

In the article in question, the Reverend LaRue takes up the Kirtland Temple suit first. Of it he says:

The first one was given by Judge L. S. Sherman, court of common pleas, Lake County, Ohio, February, 1880.

The Reorganized Church brought suit before this court in order to secure title to the old Mormon Temple at Kirtland, Ohio, that had been dedicated there in 1836. When the Mormons left Ohio they abandoned this temple and it was roughly used for many years. It was advertised for sale by the Mormons in *The Hancock Eagle*, June 26, 1846 (Illinois) but no one offered to buy it.

Finally, after the Reorganized Church, which came into existence in 1860, began to grow somewhat, it was thought to be a good policy to obtain clear title to this old landmark. The Utah Church did not appear to contest the case and the evidence presented was ex parte and the decision of the court was on the basis of the evidence submitted and title to the property went to the Reorganized Church. . . .

Had the temple at Kirtland, Ohio, been sold in 1846 as a result of the advertisement there is no question where the proceeds would have gone. The Reorganized Church would not have received the proceeds, for it was not in existence.

The first objection, as regards the Kirtland Temple suit, then, is that the Utah Mormons did not appear to contest the case. But that certainly did not in any way invalidate the decision. They were duly notified of the suit by legal process. The fact that they did not *dare* or did not *care* to support their claims openly in court does not negate or even weaken the force of the decision. The

Utah people merely showed remarkably good judgment at that particular time.

The second contention is that had the temple been sold in 1846 we would have lost the title. The mere fact that W. E. LaRue presumes—merely presumes—that the courts would have recognized the right of the church in Nauvoo in 1846 to hold or convey title to the temple, is held by W. E. LaRue to be sufficient to offset the fact that the court *did* hold that the Mormon Church in Salt Lake in 1880 had *lost* the right to either hold or convey said title.

The Reverend LaRue should be reminded that Nauvoo was not Salt Lake City, and that many things happened between 1846 and 1880—very many notable things. He should have discovered that fact in his researches in the great New York library of which we have heard so much. The court took

## It Is Written

"Render unto Caesar the things that are Caesar's and unto God the things that are God's."

For this reason the Bishopric advocate for 1919

**EVERY MEMBER A TITHE PAYER**

cognizance of some of those things and set them forth in the decision, as follows:

That the church in Utah, the defendant of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

And the court do further find that the plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.—Decision Judge L. S. Sherman in court of common pleas, Lake County, Ohio, 1880.

So in the Kirtland Temple case it is merely a matter of W. E. LaRue versus the court. But the court happened to be the one empowered to bring in the decision, and it is a very good decision, indeed. Of course, on appeal to most any Baptist preacher the decision might be reversed—but, fortunately, appeals in the civil court do not go that way.

#### THE TEMPLE LOT SUIT

Concerning the Temple Lot case in the United States Circuit Court and the decision of Judge Philips, the Reverend LaRue has this to say:

In this case the Utah Church did not appear as a contestant. The evidence presented regarding the origin of polygamy was wholly ex parte. The decision of Judge Philips has been regarded by the Reorganized Church as a great vindication of its position. The effect of the repeated publication of extracts may be seen from the following statement which appeared in THE SAINTS' HERALD, May 21, 1919.

The courts of the land also, after hearing Brigham's people and us, decided that the Mormons of Utah had departed from the faith as taught by God's inspired servants, but that the Reorganized Church had continued in the faith and was entitled to all properties belonging to said original church.—Page 500.

The fact is that no court has ever heard "Brigham's people and us," or, in other words, the Utah Church and the Reorganized Church, present arguments to verify their respective contentions. As we have pointed out, the evidence has been ex parte. The Utah Church has shown little or no interest in the proceedings.

The first objection in this case, then, as in the former, is that the Utah church was not represented before the court. But in this instance the statement is not true. The Utah church may not have been present openly and *in name*, but she was present *in fact*, and was the real contestant opposing the Reorganization. Judge Philips himself is our authority for that statement. We quote him:

While the respondents are wary of claiming alliance with this Salt Lake Church, it is evidently "the power behind the throne" in the defense of this suit.—Decision of John F. Philips, Judge, in the Temple Lot Case, page 21.

Did the Reverend LaRue know about this state-

ment by Judge Philips when he made his assertion that the evidence was entirely ex parte, the Utah church not a contestant, having shown "little or no interest," etc.? If he did not know of it, did he presume that readers of the *Christian Statesman* would not know of it, and so would not detect him? We do not wish to lay such a charge against a Baptist clergyman—more especially when we remember that he was once one of our own ministers and so should have imbibed many teachings concerning honor and justice.

Th only alternative is to suppose that he did not read the decision which he attempted to review and reverse. This is rather a pitiable plight, and humiliating to all of us, in view of the fact that he was once one of our ministers and should have been taught to be more thorough. Apparently he has read only that portion of the decision quoted in our "Open letter to the Clergy" (from which he quotes). The extract appearing there is a very good extract so far as it goes, but one should read the entire decision before going into print on the subject in such a notable journal as the *Christian Statesman*.

#### WAS IT AN EX PARTE EVIDENCE?

Again the allegation is repeated that the evidence repeated before Judge Philips was entirely ex parte (from one side only). As a matter of fact, the Utah Mormon Church furnished many of the principal witnesses, including its president, Wilford Woodruff, the president of the quorum of Twelve, Lorenzo Snow, and the following named witnesses, all of Utah: Melissa Lott Wiles, L. O. Littlefield, J. C. Kingsbury, Mercy Rachel Thompson, Bathsheba Smith, Emily D. P. Young, Joseph B. Noble, Lucy W. Kimball, Mary Ann West, C. H. Whelock, Samuel W. Richards, and Priscilla M. Staines. Their depositions occupy more than one hundred pages in the Abstract of Evidence in the Temple Lot Suit. What more could the Utah Church do to get her side heard?

To be more explicit: The Utah church furnished fourteen witnesses, including the presidents of the two leading councils—while the Church of Christ or "Hedrickite" people also furnished fourteen witnesses. With perhaps one or two exceptions the Utah witnesses all testified concerning the origin of polygamy, on which point LaRue is very particular to say the evidence was ex parte. The testimony of the Utah Mormon witnesses occupies *one hundred and two* pages of the *one hundred and sixty* pages furnished by our opponents.

In his decision Judge Philips mentions the testimony of Woodruff and Snow in particular and repeatedly comments on the claims of the Utah church as they were urged before his court. In one place, for example, he says:

It is charged by the respondents, as an echo of the Utah church, that Joseph Smith, "the Martyr," secretly taught and practiced polygamy; and the Utah contingent furnished the evidence, and two of the women, to prove this fact.—Decision of John F. Philips, Judge, in the Temple Lot Case, page 25.

The Judge gives his decision later that the Utah witnesses failed to prove the thing they sought to establish—but they were heard at great length by the court. So much for Reverend LaRue's statement. It is again LaRue versus the court, and the appeal did not lie in that direction.

Again, the question arises, Did the reverend LaRue knew about the numerous witnesses that appeared to present the Utah side of the question, when he made the assertion that the evidence was entirely ex parte? We must conclude as we did before. But surely it is too bad that he did not find somewhere in that great New York library a copy of the transcript of evidence in the Temple Lot Suit. This does not look at all well for a noted student of "original sources" whose new book is now being heralded by our opponents.

#### JUDGING BY A LOOK

But there is one thing more. The Reverend LaRue goes on to say that he, in person, called upon the venerable Judge Philips in Kansas City in 1914, and submitted to him certain evidences which he believed to be out of harmony with the judge's decision, and that the judge seemed "much perturbed;" but remarked that he had decided on the evidence before him.

The judge is not quoted as saying anything that could be used to discredit his decision, given ten years before—no; he just looked perturbed. But you know it is so hard to introduce a "look" in evidence. And then, ought a decision carefully given from the bench after the hearing of a great amount of evidence pro and con to be set aside by a perturbed look appearing on the judicial countenance ten years later and reported by one LaRue? This is a very nice point, indeed. But it all comes in through the process of adding two and two together to get seven and nine eighths.

Also, how good a judge of perturbed looks is the Reverend LaRue? May it not have been a look of weariness? Did the judge by any chance yawn, or shuffle his feet, or look at his watch? These are interesting questions. But further than that perturbed look and the laconic reply of the judge deponent sayeth not.

Well, there the matter stands. It is clearly a case of LaRue versus the courts. And the courts heard the evidence. In the one instance they heard the evidence on both sides of the case. They heard all that the Reorganized Church had to submit and all the Utah Mormons had to submit—and the Utah Mormons scoured the earth for evidence to convict

Joseph Smith of polygamy, and failed. Some things LaRue thinks good evidence they knew to be worthless and withheld them. On the other hand, the Reverend LaRue did not hear the evidence, and apparently has not even read the decisions—or, having read, has forgotten some very important matters contained therein.

ELBERT A. SMITH.

#### THE NEED FOR A MORE EARNEST EFFORT

"Speak unto the people of Israel that they go forward."

There have been several sermons from this text, but much yet remains within it to be considered. If we are to go forward, it is going to take much more earnest effort than has yet been exercised.

This might be illustrated by a story from Alice in Wonderland. She was running hand in hand with the queen, who was going so fast that Alice could hardly keep up, but the Queen continually cried, "Faster, faster!" Finally between gasps of breath, Alice asked, "Are we nearly there?" The queen then let her rest awhile, against a tree. Alice looked around and remarked, "Why, I believe we were under this same tree the whole time. Everything is just as it was." "Why of course it is," replied the queen. "How would you have it?" "But in our country, you generally get somewhere else if you run very fast for a long time as we have been doing." "A slow kind of a country," said the queen. "Now here you see it takes all the running you can ordinarily do to keep in the same place. If you want to get somewhere you must run twice as fast."

That is worth thinking of. At the ordinary rate of progress we have been going for the last fifty and eighty years, we are likely to find ourselves fifty years hence under the same tree. If we are to get anywhere, if we are to go forward, we shall have to put forth twice the effort.

#### THE GREAT FEAR

In the *Christian Work* for November 1, the editor, Frederick Lynch, rather surprises us with an article on "The great fear." Ordinarily the great fear is taken to be death. Evidently he does not think so, for men are not afraid to lay down their life for a good cause. Also he says it is not war, because men will rush into it. It is not hunger, for men make no more provision against it than against war. Sickness and pestilence were once great fears, but the world is no longer greatly concerned over plagues.

So he says that the really great fear is the fear of taking the next step. It is the fear of going forward, leaving old customs and old orders. So fearful is humanity of going forward, that they will put to death the man who urges it.

They talk sometimes of putting to death the men who start war, but they rarely if ever do so.

When the Constitution of the United States was proposed the men were there to oppose it, and showed in every line of their speech the fear of going forward.

When a league of nations is proposed, again do we find this same class, urging now the sovereign rights of a nation rather than the sovereign rights of states. It is still the fear of going forward, the fear of passing from the old order to a new, from a tried custom to one untried.

It was for this that their fathers slew a prophet; they would drown his voice so they would not have to go forward. It was for this that Jesus of Nazareth was put to death, because he would have had the Jews leave their national provincialism. It is for this that other great leaders have been martyred—because of the dread of facing the real issue and taking the next step forward.

We can see it in the church, the frequent, if not in some instances continued opposition to every new suggestion. We have known men to set up a bogey man and declare it to be some proposed new move, then when the move was simply explained, they were unwilling to accept the explanation because it was not a "bogey" man, and their opposition therefore became worthless.

#### THERE MUST BE A CHANGE

We must remember that for many years we have wandered in the wilderness. We have talked of Zion, but have not established it. We have talked consecration, but have not made it. We have talked of the school of the prophets, but have not seen its establishment. We have talked of many things, which if we are to do, instead of simply discuss, we must move forward. There must be a change. But first there must be preparation.

"It is always the unprepared who are afraid."

There is a basic statement of importance to us. The unprepared are afraid. Evidently, then, it is the time for preparation. It is the time for discussion, that we may define and understand the limits of our problem.

"Speak unto the children of Israel that they go forward." But if they are to go forward, rather than to turn against their prophets, they must first be prepared, and then go forward with faith and energy.

S. A. B.

The Conference for workers in the community surveys as part of the International World Movement for Iowa will be held in Des Moines November 8-10. This will consist of a number of fifteen-minute addresses, followed by forty-five minutes of open discussion. A series of these conferences will be held in every State in the Union by or before December 20.

## JAPAN ON AMERICAN CHRISTIANITY

Nearly one hundred years ago Joseph Smith said that the Lord told him Christianity had fallen into a bad way, the professors of religion drawing near to him with their lips while their hearts were far from him, the creeds all wrong, and so on.

He was roundly abused, and is yet, for making such an assertion. Every pious clerical who feels his churchly dignity assailed by such remarks brands them as blasphemous. But did Joseph Smith miss the mark so far then? Or have times changed?

*The Literary Digest* for November 1, 1919, has this comment:

Missionary societies especially and church people of all creeds and denominations in America "can find material for thought," says the *Detroit Free Press*, in the statement by Bishop Tucker, of Kioto, that Japan sent a special commission to the United States to study the influence of Christianity on the lives of the American people. Their report on their return was that "while education, commerce and industry have been developed to a wonderful degree, there is little evidence that the Christian religion is regarded as important by most of the people." The *Free Press* giving the layman's view of the matter, adds some reflections of its own:

"This is a judgment by a presumably honest and thoughtful body of outside observers. And it would be a courageous man who would undertake to prove that the Japanese investigators were profoundly in error in their conclusions.

Evidently there has been "a man among us taking notes"—the astute little brown man. His conclusions are not particularly flattering to modern Christianity—and one of our own papers thinks it would be a courageous man who would challenge the Japanese verdict.

Has this decline come about since 1820? Or was Joseph Smith right? Was his statement indeed a diagnosis? Or was it a prognosis? Even if only the latter, he must have indeed been something of a prophet!

E. A. S.

#### "AUTHENTIC INFORMATION"

The branch at Sherrill, New York, of which Frank C. Mesle is pastor, has issued a four-page leaflet the title-page of which states that it is "Authentic information concerning the teachings and standing of the Reorganized Church of Jesus Christ of Latter Day Saints." It is neatly gotten up in pleasing style and commendably free from error. The few typographical errors are not so glaring as in some other samples we have received lately. We wish our people could understand how important it is to give attention to the style and detailed appearance of these bits of printing, for the church is often judged by such things, and there should be no occasion for wrong impressions. Very often they could be improved a hundred per cent by the simple expedient of having some one who knows how go over the manuscript before printing.

Elder J. F. Garver recently delivered two lectures at Grace-land College on "The atonement," to the class on religious education. These lectures are much appreciated and form an important part of the training of this class.

## ORIGINAL ARTICLES

### SYNOPSIS OF SERMON ON TITHING

*The Interpretation and Rendition of the Law*

I am going to read the whole of the twentieth chapter of the Acts, as it tells of the Apostle Paul's wonderful service for others, and that is a part of what I intend to talk about this morning. (The reproduction of the chapter is omitted here.)

Now I want especially to call your attention to the 35th verse, just read, as follows: "I have showed you all things, how that so laboring ye ought to support the weak, and remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Paul reminds them that Jesus said, It is more blessed to give than receive. Don't forget that.

A new world is being rebuilt from the wreckage of the old world of which we are a part. In saying a new world, I do not mean that the physical formation of this world has been disrupted and thrown into the chaotic state again, to be rehabilitated and reconstructed by Him through whom the worlds were made. But I mean that the organized world forces which make for society and business, for laws and governments are now in the act of being reconstructed—that which has been disorganized and put out of working order.

There was what was known as the reconstruction period following the great Civil War, and now we are entering on the reconstruction period following the great World War on a much bigger scale.

I have read that the biggest thing in this world is man, and that the greatest captain is the captain of one's own soul. If that is so, then the greatest work of that captaincy is in conquering the soul and in leading it in service for others. The reconstruction of the world can be brought about in no other way.

By service to others we build characters and lay foundations for the benefit and happiness of future generations. By service to others, selfishness is dethroned and altruism is enthroned. Man being the biggest thing in the world, he dominates its activities, and he has dominated the activities by selfishness, consequently reconstruction is made necessary.

#### GOD'S COMMANDS IN FORCE

The pure gospel of Christ knows no selfishness and consequently needs no reconstruction. It is the same yesterday, to-day, and forever. The Lord's commands are not abrogated. All of his commands

are for our good, and we are promised rewards if we obey them. He has commanded us to repent. He has commanded us to be baptized. He has commanded us to do no evil, but to do good.

He has commanded us to live by every word which proceedeth out of the mouth of God.

He has commanded us to pay our tithing. Oh! Yes, that is one of his commands just as much as the one to be baptized. Will paying tithing save us? No; nor will being baptized save us unless we live right. We might be baptized a hundred times, but if we lived wickedly the baptism would avail us nothing. Do we have to pay our tithing? No; nor do we have to be baptized; but it is to our interest to comply with both.

#### THE BISHOP'S LETTER

The Bishop has sent letters out to the missionaries and to branch presidents. I have received two, and I thought it time I get busy, consequently this sermon this morning, and now I am going to read a part of one of the letters I received, as follows:

Every branch officer should have a vision—an ideal of what the church of five or ten years from now should be.

We should double in membership.

Our missionary force should increase yearly.

We should have in operation hundreds of stewardships by which we might demonstrate to the world that righteousness, temporal equality and the religion of Jesus Christ go hand in hand.

The undertaking before us is colossal, but God will make us equal to it, and our success will be measured by the courage with which we approach the task, and the amount of mental and physical energy that we expend in the prosecution of our work. It will not be difficult for each officer to figure out what he must do in order to accomplish these results. In the words of President F. M. Smith, all must "speed up." We are living in the hastening time and unusual activity should characterize our efforts.

Particularly do we sense this need in the work of the Bishopric. No great forward movement of the church can take place unless the advance agents have paved the way by having on hand finances with which to do the work.

Now note the next two lines, as they should effect you and me and all of us:

"The slogan for this year is:

"Every member a tithe payer."

"Every member a tithe payer." How does that sound? Say! Why cannot every Saint on Enoch Hill get in line and have his name put on the Bishop's books? Some of you already have your names there, but there are going to be more. "Every member a tithe payer." That means every one of us here this morning. Well, if not all of us, there will be a big majority of us who will have our names on the Bishop's books this year. I don't believe any of us wishes to be the one who will fail to show up on the books. I don't, and God helping me I will not be.

Notice that the beginning of this excerpt I have read says: "Every branch officer should have a vision," etc. That does not simply mean the president. Let us all get busy and see that Enoch Hill is not lagging in the effort to have "every member a tithe payer."

#### WHAT IS SURPLUS?

I will read something from Doctrine and Covenants 106. Note that this is in answer to an inquiry as regards this subject of tithing. Here is the inquiry:

"In answer to the question, O Lord, show unto thy servant how much thou requirest of the properties of thy people for a tithing."

Now, here is the answer:

Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood. . . . And this shall be the beginning of the tithing of my people; and after that those who have been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Now what is surplus? If you have more than you really need of anything, it is surplus, isn't it? Suppose a man has a nice, prosperous business in town that makes him a good living—he and his family have all they want to eat and wear. We will say that he keeps a car and has all the comforts that anybody need desire. Anything more than that would be superfluous, or surplus, would it not? Well, in addition we will suppose that he has a farm worth twenty-five thousand dollars. He really does not need that, does he? Then it should be given to the church as surplus. But, we will suppose that he has the ability to manage such a farm or a factory which he might own, he could act as a steward over the same and the increase from his stewardship go into the storehouse for the benefit of the church.

In 1901 Andrew Carnegie sold out his interest in the steel business and he was said to be worth two hundred and fifty million dollars. Now he did not need but a little of that amount, and he knew it. He said it was a disgrace for a man to die rich, and he was going to give away his wealth. Did he do it? He could have consecrated to some one or more worthy cause all but an inheritance and enough to provide for his needs. When he commenced giving away his wealth he had a quarter of a billion. He gave away fortunes, but the "interest annually," using the word in the revelation, amounted to a good deal more than he gave away, although the amount given is said to be three hundred and fifty millions, and still it is said that at death he was worth five hundred millions, so he did not quite succeed in dying a poor man. Add the amount given away to what he was worth at the time of death and the

interest on that given away would have made him worth something like a billion dollars had he not given any away. I have a newspaper clipping here which shows that the inheritance tax on what he left is \$144,181,000. The Federal Government gets all of this except twenty millions which goes to the State of New York. That is a pretty big tax. Bring it down to small figures it would be over one hundred and forty-four dollars on five hundred dollars. That would ruin a poor man.

#### THE RENDITION OF THE LAW

Now, as to the next part of this quotation from the Doctrine and Covenants. You will note that after we have paid the surplus we should pay one tenth of all our interest annually. Here you will observe that it says, "Interest annually." In Deuteronomy it says "all the tithe of thine increase," which means the same thing. (See Deuteronomy 14: 28.) I will read it: "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, etc."

There are some who interpret the law of tithing differently from what the Bishop does. I want to show you that in so doing they are doing wrong. I refer you to section 129 and paragraph 8. It is a long paragraph and I will not read all of it. It starts: "The Spirit saith further: The attention of the church is called to the construction of the revelation, given in answer to earnest supplication, with regard to temporal things." I think that refers to section 106 which I have just been reading. Then along down in the paragraph we find these words: "The church has been directed to accede to the rendition of the bishopric with respect to the temporal law."

Is that not plain enough? "The church has been directed to accede to the rendition of the bishopric with respect to the temporal law." I believe I am in harmony with the bishop in teaching the law of tithing. If I am not I am out of line.

#### WHO SHOULD PAY?

Who should pay tithing? Everyone. I know that there is not a person on this hill but what can pay something. The Bishop thinks so, too, because he has sent out this slogan: "Every member a tithe payer." Say, right here I want to make an application of a sign I used to see. It was on the billboards, a few years ago, in big letters, and all it said was just these words: "Get the habit." This continued perhaps for months, and I, and perhaps hundreds of others, wondered what it meant. Finally another word appeared under the first three, and it was the word *cigar*. Then we knew "Get the habit" was the name of a cigar. Let us get the habit—not that habit, but the habit of paying tithing, and we will feel "blessed," more so than in receiving.

In April I spoke on this subject, and I took up the question of who should pay tithing, answering some objections I have heard from people who have property that is not clear of debt. I then explained that no one could pay tithing on what he did not own; that if a person had a home that cost three thousand dollars and there was a thousand dollars against it held by another party, that such a person would not have to pay tithing on the whole three thousand, but simply what was his equity in it. In the last *Ensign* and *HERALD* is an article from the Bishop right in harmony with some things I told you when I spoke on this subject last April. I will quote from the Bishop's article, as follows:

If last year we found upon making an inventory of everything we possessed of value, we were worth \$1,000; after paying one tenth, or \$100, we had left \$900. If now our inventory would show our net worth, \$1,100, the increase would be \$200, one tenth of which would show the tithing now due, or \$20.

In my April discourse I explained what would be the proper course should either husband or wife be not a member of the church, and in that I harmonized with what the Bishop has to say on that point, which is as follows:

*Question:* My companion is not a member of the church; How should I figure my tithing?

*Answer:* A husband and wife should consider themselves as partners in life, each owning one half of their possessions. The Saint should pay tithing in full upon net worth at the time of marriage and upon one half the amount accumulated after marriage which is the result of their combined efforts. This should be done with the full knowledge and consent of the companion; to do otherwise would only serve to do harm, bringing discord in the home and creating prejudice against the Lord's work.

Here is what he says in regard to inventories:

*Question.* Who should file inventories?

*Answer.* Every member of the church.

*Q.* Why have children to do this?

*A.* Because the thought in the child's mind that they have done what God's law requires will have a very wholesome effect in tying the child to God through his church.

The Bishop supposes a man who had belonged to the church for five years, who had five hundred dollars on which he had paid no tithing and finally lost all of it, and asks if he owes any tithing on that five hundred dollars which is gone. The bishop says that was a debt and still stands a debt until it is paid.

"Every member a tithe payer," says the Bishop. It is easy; the easiest thing in the world. We have to pay our taxes every year, and we have to pay on what we do not own. If we have two thousand equity in a place and owe two thousand dollars on it we have to pay taxes on both every year. Not so with tithing. We pay only on what we own, and that only once, not every year. The taxes are for the support of the public institutions and the tithing

is for the support of the church. Both are necessary.

#### TITHING A MOST JUST ARRANGEMENT

Tithing entails no burden on anyone. If a man's increase is fifty thousand dollars, five thousand of that will not hurt him a bit. If his increase is only five dollars, fifty cents will not hurt him a bit, either. It is the most just thing ever conceived. Wise men of the world have said so. They have said that if the municipal, state, and national governments were run on that kind of taxation and all would honestly comply with it the burden of taxes would be light. We are compelled to pay our taxes. We cannot escape them. But it is different with the tithing. The church will not levy on our property, nor has anybody been disfellowshipped for not paying tithing, that I have ever heard of. But we will be respected and honored by both the church and the Lord if we keep his commandments.

"Every member a tithe payer." I would feel good if I knew that every member on Enoch Hill was going to be a tithe payer this year. I heard of a case of a brother who said the Lord had blessed his family by healing the members through administration and that in return he was going to pay his tithing, but he evidently forgot it. This is awful. He had better have said nothing. We should keep all our pledges and resolutions, and especially the ones we make with the Lord. I know a man who was sick near unto death with typhoid fever. The elders administered to him and he promised that if the Lord would heal him he would be baptized. He got well, but he forgot his promise and went from bad to worse. Let us keep all our promises, but especially the ones we make to the Lord.

According to the Apostle Paul the dear Savior said that "it is more blessed to give than to receive." Try it out and you will know that the savior knew what he was talking about. Don't forget the Bishop's slogan—"Every member a tithe payer," and each one here help make it come true. May God bless us and help us that we may keep all of his commandments is my prayer.

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As for a boy or a girl it is one of the sorriest mistakes to talk down to them; almost always your lad of fifteen thinks more simply, more fundamentally, than you do; and what he accepts as good coin is not facts or precepts, but feelings and convictions—life.—David Grayson.

A guilty conscience is an unquenchable fire. Conscience outraged scourges the soul as with a whip of cords. Sin ever rises up to confront the evildoer and to fill him with remorse and gloom. The guilty sinner is haunted with a constant fear.—Samuel F. Halfyard, in *Cardinal Truths of the Gospel*.

## It Is Written

Private property is defined as being the exclusive control over valuable things by private persons. Ownership implies the right of excluding other persons from the employment of a thing. This right of ownership is not absolute but conditional. It is purely a human arrangement for the protection of society. No man is free to do as he pleases unless he pleases to abide by the civil laws.

The law provides that society may levy a tax upon all real estate and personal property for the maintenance of government and that if the owner fails or refuses to pay the tax, the state may sell such property and his right of possession ceases and another occupies. In other words, he must "render unto Cæsar the things that are Cæsar's." This service is compulsory.

The tax imposed by civil government must be paid even though you may have operated your business at a loss, but herein is the justice of God manifested, in that you are not required to pay the tenth unless you have *had an increase*.

God deals with his children not by force, but by persuasion and love, though the requirements of his law are equally as rigid—"and unto God the things that are God's." In the payment of tithing as in the requirement of every other command of God, man is left free to exercise his agency. He may choose to keep the commandments of God and reap the benefits or he may refuse, as did Israel of old, and suffer the penalty of a broken law.

God has first claim upon the earth: "The earth is the Lord's and the fullness thereof," yet we are permitted to occupy and enjoy of its riches while he sends the added blessings of rain and sunshine and many other forces which puny man cannot supply. Out of the increase and for the purpose of financing his work among the children of men he requires, "Honor the Lord with thy substance," for one tenth of the increase of the field or of the flock or of the herd *belongs to God*.

It is made plain that God requires an accounting of every member in his temporal affairs. "Every man shall be made *accountable unto me*, a steward over his own property." This accounting is to be made to the Lord's servants in this life and also before God at the judgment bar, in the life to come; "for it is required of every steward to render an account of his stewardship both in *time* and in *eternity*, for he who is faithful and wise in *time* is accounted worthy to inherit the mansions prepared for them of my Father." From this responsibility none shall be exempt. Let no one deceive himself that he shall not account for his stewardship unto me."

BENJAMIN R. MCGUIRE.

## THE FORUM

This department is for the free discussion of questions of vital interest to the church in an impartial, impersonal way. We welcome affirmative discussions for the purpose of ascertaining the truth. The views presented are not authoritative, and represent the opinion only of the writer, but we hope it will lead to authoritative conclusions by the church. Names must accompany contributions but need not be used.

### An Affirmative Gospel

*A Vivid Testimony of One Who Changed His Methods*

Experience, it is said, is a costly school, but the unwise will learn by no other. There is a measure of truth in this statement which causes me to have a desire to present a few thoughts, in connection therewith that might tend toward the betterment of others. I take it that it is not necessary for all to err, just because I have erred. For I think it quite possible for others to profit by my mistakes. That is to say, I think others will be wise enough to avoid my errors when their attention has been drawn to them. To this end I pray that he who reads may have the grace to enable him to understand what I seek to convey.

#### A DEPLORABLE CONDITION

About nineteen years ago I was awakened to the fact that my condition was deplorable. I had not been privileged to go to school, as had others of my generation; consequently I knew nothing. This of course was no excuse for ignorance. I might have improved myself by careful and persistent study, but I had not. My good father had at times pleaded with me to read good books, but I thought it was only a foggy notion father had; that the reading of such books was useless so far as I was concerned. But that they might properly have a place in the life and pastime of old men.

However, I awakened at this period of my life to the fact that I knew nothing, and that if I should ever amount to anything in this world, or that which is to come, I must begin to bestir myself, and day by day apply myself to study.

Accordingly I began to devote my evenings to study, feeling assured that a persistent, earnest effort would not and could not go unrewarded. My progress was of necessity very slow, because as before stated my schooling had been very limited, and my help along the line of study was not visible. I read poorly and therefore had to reread a sentence many times before I was able to arrive at anything like an understanding of it. My efforts for a while seemed almost a failure, but I continued to try.

I had not long studied of evenings until I learned to take God into confidence and I, day by day, laid my case before him.

I had quite a vivid recollection of hearing mother read the language of Paul in our family worship, wherein he said that he was not taught the gospel by man but by the revelation of Jesus Christ. I concluded, that if Paul could be taught in that manner, it was possible for me also to be taught by that means, at least, if God had not changed.

#### AN EFFORT TO PRAY

I remembered too that my father used to pray, and I, myself, had seen many of his prayers answered. This of course gave me courage and assurance, and I went to my room in solitude and tried to pray. The effort was a difficult one, and like many others, my prayer was petitionary. However, after the effort I seemed to feel better, and could study with greater ease. Thereafter I made prayer a part of my study.

It was not long, however, until I learned to take God into partnership as it were. I learned to love the hour of prayer and also the period of research. I also learned early in my experience to pray: "Lord, lead me that I may discover and learn the truth, that thereby I may become more useful in this world; that I might become an honor to God and a blessing to mankind." At times the Spirit of God would rest upon me, and I would weep under its penetrating influence as I sat in the quiet of my room and studied my book. Each day I was given greater courage, and thus I struggled on until I was able partially to understand the gospel law. What a pity it was that I could not have realized the importance of these things earlier in life.

#### THE CALL TO THE MINISTRY

Under conditions of this kind I was called to the ministry, a boon to anyone who will qualify for such an arduous and noble service. Think of the privilege extended unto man to become a partner with God in the saving of the race. Like most young men I was ambitious and zealous in my work. I wanted to tell the story of Christ and his gospel to every one; but like many others I permitted things of minor importance to intervene and obscure the greater things of the gospel.

Like many others I concluded that the success of my work as a minister was to be measured by a destructive rather than a constructive method. So instead of studying the superior aspects of our gospel, that I might become the better qualified and able to cause mankind to see its beauty and grandeur, I applied myself to discover the weaknesses of other religious bodies; thinking, of course, that when I could destroy the claims made by them I had scored a point. I thought that if I could demolish their craft, I would be a hero. Strange as it may seem, it was nevertheless a fact, I thought people ought to see that I was right if I could only convince them that they were wrong. I, of course, didn't have sense enough to see that if I would and could convince them that I was right, they would be wise enough to know that theretofore they had been mistaken.

#### THE WAY OF AN ICONOCLAST

Being by nature a controversialist I took a delight in crushing everything that didn't seem to correspond with my external conception of the church of Christ. With such iconoclastic ideas and methods, I, for years, pursued my course, quite unconscious of the fact that in many instances I misrepresented rather than represented the meek and lowly Jesus. It causes me to blush with shame now, when I think of being so shortsighted. But like the sons of thunder I wanted, as it were, to call down fire from heaven to destroy those who differed from us. I had failed to comprehend the answer of Christ to those men which says: "Ye know not what spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them."

We are born into tradition, and though we may congratulate ourselves that we are free from the traditional ideas and notions with which other people are circumscribed, we are nevertheless afflicted with certain traditional notions. One of the traditional notions to which I fell heir, was the idea that I must challenge to public combat every fellow, who dared to differ from me; and by reason of my traditional notions I was more anxious to prove myself right. To be real truthful about it, I was so shortsighted that I thought the proving of the other fellow's wrong would necessarily prove me right. At this ignorance Lucifer and all his imps might have a just occasion to laugh. For so shortsighted was I that I never stopped to think that I might successfully prove the position of another wrong, and yet fail to

cause him, or for that matter anyone else, to see that my philosophy, and my theology were correct.

I wondered often how other people could be so dense as to be unable to see the beauty of our gospel, when in reality I had given them only a picture of their own weaknesses. I was too shortsighted to see that I had omitted entirely the constructive work that rightly belongs to the gospel of our Lord.

During this period I enjoyed reading negative works; such as sought only to point out the weaknesses, and reveal the failures of other religious bodies. It is therefore quite evident that when I tried to preach I was obliged to put out what I had been taking in. I failed, too, to realize that often an hour's time could be taken up in decrying the philosophy of others and not a word be said to vindicate our cause.

#### THE CHANGE TO AFFIRMATIVE METHODS

That method might have been followed by me until this good hour, had it not been for the goodness and mercy of God. That I may be better understood, permit me to say that I quite early learned to pray, "Lord, lead me that I may discover the truth, and thus become the better fitted for service in the church." By reason of my shortsightedness I, to a degree at least, prevented that prayer from being answered, because I was quite determined that I would forbid all the right to speak in the name of the Lord, who followed not with us. I could give good reasons why I could not believe the position of the other man, but it was much more difficult for me to give good and sufficient reasons why I should believe as I did. In fact the only reason I could give those days was that the others were wrong, and of course that was no reason at all.

God in his goodness however, saw fit to lead me out of my error, and caused me to get a clearer vision than I had hitherto received. Like Saul of Tarsus while I was on the Damascus road the good Lord appeared to me. His form and countenance defy all description, and the gentleness of his voice which spoke to me pierced like a two-edged sword. He said to me: "Why do you persist in your traditions when I have bidden you to follow me?" I paused, and in my shame I hid my face, and wept because I was unable to answer. He said unto me: "Arise and gird yourself with truth, for you shall yet be my witness unto men and nations; but remember you must conquer yourself." I bowed my head forward in submission and he said to me: "Henceforth you shall teach men the truth, if you will learn to follow me; but remember truth gives life unto men and does not seek to destroy them. Therefore, my son, remember you are required to build and not to destroy; you must learn to present my truth in a way that will win mankind rather than to drive them away from you; for I came not to destroy the lives of men but to save them."

#### THE NEW TESTAMENT TEACHING

This lesson was so impressed upon my mind that I shall never forget it. I may falter it is true, but one thing is certain, and that is: if I am unable to bring men into the church through the spirit of love and kindness, I will be perfectly willing that they may remain where they are. I don't care to try to coerce or in any way force the human mind.

In a measure, at least, I have learned the excellence of the New Testament teaching which says: "By me if any man shall enter in he shall be saved, and he shall go in and out and find pasture."

I have been intuitively led to the discovery of books that have supplied the thing I needed most. I am grateful to God, and have reason to rejoice in the fact that I have, in a measure, learned the goodness and love of God which passeth

all understanding. My appeal therefore unto all people is to accept truth because they love that which is beautiful and lovable. He who tries to accept truth because of the fear he has of future punishment is cowardly. Fear has torment, but perfect love gives life and peace unto the one who possesses it, and it gives joy and courage to others.

Personally I am willing to grant others the privileges I ask for myself. I trust, too, that each day may reveal to me the lessons it has in store, that thereby I may become proficient in the service of life. That by reason of gaining a knowledge of the laws of love, I may become an honor to God and a blessing to mankind.

#### WHY DRIVE AWAY?

The only purpose I have in presenting this treatise is that it might be of assistance to others, especially in dealing with the world of humanity. For what virtue is there in scoring a point in argument if thereby I drive people away from me rather than to draw them to church? Our mission then is not to be able to transcend others in argument only, nor is it to get people into the church only! No; it is rather to make the church a means whereby we may bring mankind to a knowledge of God, and hence to the unfolding of a Christlike life and character. If I cannot cause another to understand and accept all I understand and accept, let me assist him to get as much of it I can, and not try to destroy his hope in Christ because he cannot see just as I see.

It is recorded of Christ that he was kind unto the unthankful and the evil. Can I afford to do other than that? No, verily, for since we are required to represent Christ, and cause our fellowmen to understand his message of love and life we must be kind to them; we must win them through kindness, patience and love. We can never hope to cause men to see a resemblance between us and the meek and lowly Jesus, if we are harsh or unkind in our manner of dealing with them. We may very successfully draw the line between true and false religion without being either harsh or unkind, and we need never become personal in so doing.

My appeal, therefore to all mankind is, that the only legitimate means at our disposal, in dealing with mankind, is that of absolute justice and right between man and man. We should never seek to claim for ourselves that which we are not willing to grant to all mankind, and we should never impugn the motives of any man. Only by and through the philosophy of Christ which says: "Bless and curse not" are we able to remove sin and establish peace on the earth.

J. E. VANDERWOOD.

### Theocracy and Democracy

*Some Pertinent Observations on Present Tendencies*

We hear so much in these days about democracy it might be a wholesome relief to listen awhile to something about theocracy. In some corners there is so much said about the rule of the people, about "common consent" in the church, about the voice of the people being the voice of God, about what we want and what we must have, that the onlooker must conclude that the church is nothing but a man-made institution.

We have carried the "joke" too far, in my humble judgment. *Rulers* and *prophets* and *leaders* have become empty terms, and the "power of the priesthood" has been minimized, both in theory and practice, and this great gospel which came "not in word only but in power and the Holy Ghost and much assurance," is holding place in some persons' minds simply as an orange from which the juice has been squeezed. "It is a tale told by idiots, signifying nothing."

In touching on this question of theocracy, I entertain no fear of swinging the pendulum too far to the other side of the subject.

#### DEMOCRACY DEFINED

Democracy is briefly defined thus: "Government by the people. A form of government in which the supreme power is retained and directly exercised by the people." Granting this definition to be correct, we see that the church of Christ is not wholly democratic.

Theocracy is defined thus: "Government of a state (or a church) by the immediate direction of God." This statement suffices our purpose. Inasmuch as the people of the church have the right to say whether or not they are willing to be governed by the direction of God, the church is not fully theocratic. Hence we see that the church is a theocratic-democratic organization; it is both divine and human, and to ignore either one of these factors in our carrying on is to defeat the purpose for which the church was organized.

To speak of unlimited democracy is to speak of anarchism in its wild form. Every group of people must be governed by rules, or laws. We speak of the rules of the game, the rules of the camp. There are certain rights to be respected, certain things which may and may not be done. This holds true in the unit of all governments, the family. It is true in church groups. No man is a law unto himself. It takes two or more persons to work out the principles of altruism, which is religion. These rules of group conduct must be taught. People do not know them at the start of life. They must be taught by persons who know: these instructors are teachers, and by virtue of their knowledge are leaders.

In the church these leaders are called ministers, and God has reserved to himself the right to call these men into his service. "You have not chosen me," he said, "but I have chosen you, and ordained you." Paul makes it very plain that no man is to take upon himself this honor but he that is "called of God as was Aaron."

#### DEMOCRACY LIMITED IN THE CHURCH

Thus, at the very beginning we see a limit placed upon democracy in the church. It is true that "common consent" can say, "We will not have this man preside over us," "But this privilege is indeed an empty one when we consider the consequences of rejecting God. It is somewhat like the case of "You may eat or not eat, but if you eat you shall surely die." A man may have the power, or free agency, to do a thing and at the same time not have the moral right to do it. I have the power to curse God, but I have no moral right to do so. I have the power to vote yes or no in a business meeting, but I have no moral right to vote against the direction of God. I can oppose the direction of branch, district, and general church leaders, but I should not lose sight of the fact that I may be opposing the will of God. I am sure that this truth is often lost sight of, and many a branch business meeting has become drunken with what is called the right of franchise and has retarded the work of God by unwise procedure which demonstrated the terrible danger of ignoring the fact that the church is theocratic as well as democratic. When a body reversed the divine and natural order by seeking to lead the leader it is time either to select a real leader or discipline the body. It seems to me that there is far less danger to result from a leader leading than from a body leading.

#### THE BODY CANNOT LEAD ITSELF

However, the real crux of the matter is, that the body, as such, never did lead itself or anyone else. In all branches where there are factions, these factions are the result of

would-be usurpers of leadership. We watch the business meetings and find that people divide in thought because of the arguments made by certain officers, as a rule. The memberships are waiting at the wing for the cue. When certain persons oppose the branch president the division is large or small according to the state of mind of the auditors and the influence of the opposers. The branch business meeting manifests the would-be head or heads of the branch. It is thinkable that this opposition has been going on through the weeks past, more or less under cover. At the business meetings these oft-times mischief makers have to show their hand, or take chances on losing their coveted votes. We may state then that without leadership there would be no divisions in branches.

Therefore, the question arises, as a voter, for which side should I vote? And in this arena of controversy a terrible tragedy is often enacted; for the people are influenced by prejudice, relationship, "reason," spite, doubt, or haste. The business meeting degenerates into a people's forum, a debating society, where subjects are considered in heat and passion. Democracy may have its perfect sway, but the principle of theocracy is completely lost sight of. And the fatal step is taken.

#### AID DOWNTRODDEN BY EXECUTION OF LAW

The thing I am trying to emphasize here, is that in this age of reacton, Bolshevism is stalking through the land and creeping into the minds of people, who should be proof against such lawlessness. I refer to church members. No one is more in sympathy with the downtrodden than I am. I want to be the first to protest against tyrants; but I know that the only wise way to actively protest is to execute the power of the law; nothing is gained by burning and plundering and shouting. This is the method of the man whose brain is surcharged with blood. In the church we do not use the fagot and the gun, but there are lawless persons who stab with the tongue and kindle fires that burn up the souls of men. This thing unchecked results in reigns of terror. The church had one in Nauvoo, one in Independence in 1833. We need not come nearer in time than those days.

In a careful study of the Book of Covenants one can read the sad and painful history of the church. Faithlessness and disobedience, on the part of the membership in particular, were the predominating causes of the troubles which came as scourges on the church. As early as 1831, the "stiff-neckedness" of the Saints at Thompson made it necessary for the Lord to revoke a commandment given to Griffin and Knight. (Section 56: 2.)

#### THE PENALTY OF REJECTION

The Saints were commanded to assemble at the Ohio to receive the law by which the church was to be governed. In less than thirty days this promise was fulfilled; the law was given to govern the church for all time. It is a wonderful document, worthy of the study of everyone. (See section 42.) And especially is impressed the statement that condemnation would follow the rejection of the commandments given.

Let us look into this law. The ministers shall teach the principles of the gospel which are in the Bible and the Book of Mormon. The members are commanded not to kill, steal, or lie. The Saints are commanded to consecrate of their properties for the support of the poor. The idler is condemned. Vanity is rebuked. Immorality forbidden.

In August of the same year the elders gathered in the land of Zion. A revelation came from the Lord to the Saints there. It contained this beatitude: "Blessed is he that keepeth my commandments, whether in life or in death; and he

that is faithful in tribulation, the reward of the same is greater in the kingdom of God." (Sec. 58:1.) And then came this solemn declaration: "My law shall be kept on this land." (58: 5.) And the instruction which followed was right to the point: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land;" (58: 5.) Then followed direction to Martin Harris: "It is wisdom in me that my servant Martin Harris should be an example unto the church in laying his moneys before the bishop of the church. And, also, this is a law unto every man that cometh unto this land, to receive an inheritance, and he shall do with his moneys according as the law directs." (58: 7.)

On August 7, 1831, follows another revelation. Statements of the law are repeated, and emphasis is laid on keeping the Sabbath day holy. (59: 2.)

#### PRINCIPLE OF THEOCRACY PERSISTS

The foregoing commandments are of God given through the prophet he had called and the people had sustained. They are not man-made laws. Here we face the principle of theocracy again. God spoke. He asked the people to do only those things which would redound to their uplift and eternal good. God was never a fanatic, and only a fanatic sees fanaticism in his teachings. Democracy says, We may or we may not keep these teachings of Jehovah. But Jehovah says, If you keep them you will be blessed; if you reject them you will be damned. And history tells us that the people chose to reject the commandments of God, and were damned. Let us read:

From a revelation given in September, 1832: "And your minds in times past have been darkened because of the unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of Zion pollute my holy land? Verily I say unto you, Nay." (Section 83: 8.)

Did God allow them to pollute the land of Zion? Verily, he did not, for he suffered the enemy to drive them out. And of this happening, he spoke in a revelation given in December, 1833, in this language:

"Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions . . . there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore for these things they polluted their inheritances." (Section 98:1, 3.)

The fulfillment of God's word followed close on the heels of its giving. We had democracy (?) rebelling against theocracy. God had spoken through his prophet but the people did not heed. And the consequence was disaster. Even the old Saint Louis *Republic* of the year 1833, records the shame of this rebellious people. That the citizens of Missouri transgressed the law when they whipped the Saints, burned their homes, and drove them away from Jackson County, no one denies, who understands the facts, but that the Saints broke the law of God in their "jarrings, contentions, envyings, lustful and covetous desires," we know,

for the Lord has so stated. It is probable that some of us have not looked at this side of the picture enough. In speaking of the mistakes of ancient Israel, the Bible says that such things should be taken for our warning.

#### HISTORY REPEATING ITSELF

And what of to-day? Is history repeating itself? Certainly so in some corners. Lawlessness is rampant. Listen to Colonel Henry Watterson, a veteran newspaper man, in an interview published in the *New York Herald*, in speaking of Prohibition:

"The laws of the United States will not be enforced, regarding Prohibition. Constitutional prohibition may never be rescinded, but like the Fifteenth Amendment in the Southern States, it will become inoperative, and as an old Mississippi friend of mine says, it will be just as easy to get a drink as to keep a nigger from voting."

And Doctor Frank Crane adds: "Here you have the gist of the matter; having been defeated in a fair fight, the liquor interests instead of gracefully acknowledging the corn, propose to defy the law of the Nation exactly as certain portions of the South defy the law of the Nation in regard to negro suffrage."

Priest John L. Belford, of a Brooklyn Catholic church, expresses a common sentiment in these words, as reported in the *Word and Way*, February 20, 1919: "The Prohibition amendment is an unjust law. No one is bound to obey it. No one should have the least scruples about breaking it or defying it. . . . Smaller things than this have brought on revolutions."

And in the church, what? In some instances, indifference; in others, lawlessness. Men say, "Shall I not, do as I please with what is my own?" But do they not forget that the very dust of their bodies belongs to God, and that if they are not stewards they are nothing in his sight. Others cry out, "Here is the heir, come let's kill him." And still others say, "As for this man, Moses, he takes too much honor to himself; we will not brook it." Others cry out in the perverted words of Patrick Henry, "Give me democracy or give me death." And if they rule God out, they get both, for man without God dies spiritually. Likewise a branch or a church of branches.

#### PROVISIONS FOR THEOCRACY

Ofttimes—not always, of course—the man who cries the loudest about heresy is himself the biggest heretic. If I read the history of our church correctly, I discover that the Lord was rebuking certain ones again and again because of their opposition to Joseph Smith, jr., the prophet, seer, and revelator. It is well to refresh our memory:

"If ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, jr., and uphold him before me by the prayer of faith." (43:3.) "My servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee, thou shalt tell." (27:4.) "If they receive thee not, I will send upon them a cursing instead of a blessing . . . and it shall be given thee, in the very moment, what thou shalt speak and write; and they shall hear it, or I will send upon them a cursing instead of a blessing. . . . Be patient in afflictions, for thou shalt have many; but endure them, for lo, I am with you, even unto the end of thy days." (23:2, 3, 4.) "Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith." (19:1.) "No man shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, jr., for he receiveth them even as Moses." (27:2.) "None

else shall be appointed unto this gift except it be through him." (43:2.)

#### THE BAN OF DECEPTIVENESS

The foregoing statements provide for a theocratic government in the church. Not that it should be supreme, or worked independent of the people of the church; but that it should be upheld in exactly the light that God wants it to be upheld. To do less is to displease God and defeat our success in the church. (By the word *our*, I mean those who fight law.) We read between the lines, which I have quoted from the revelations, of a repeated occurrence which was the very ecstasy of pathos: the Prophet was continually misunderstood by the people he was giving his life to serve. It was his fate. He was called to lay the foundation of Zion, and the ignorant could not comprehend always the methods he employed. Why should they expect to walk without faith? God reveals his secrets to his servants the prophets. Some of the pseudo Saints extolled the prophet in public and condemned him in private. It is so to-day. I did not intend to make any direct application. David Whitmer tells us that because Joseph Smith introduced high priests into the organization of the church, and taught a few other things not mentioned in the Book of Mormon, a great wrong was committed, and apostasies took place on the right and the left. John Bennett came into the church, and when he found he could not use the Prophet for a tool he left. Likewise others. Those dirty Laws and Fosters, who confessed their guilt as shown in the investigation minuted in the *Nauwoo Neighbor*, resorted to the coward's trick and tried to drag the name of Joseph Smith into the mud to cover their own black tracks. The church was not free from the depressing shadow of slander, criticism, and unbrotherly conduct. There were people who, like serpents, bit the hand that fed the food of the Spirit. And God listened to this storm of abuse till his righteous indignation poured itself out on the heads of the rebellious and they were cast out. And that spirit of lying and abomination went to the salt land with the man whose heart departed from God, and it has been a curse to Utah since. (Jeremiah 17:5, 6.)

This leaven worked in the church of the first century. "Of your own selves shall men arise speaking perverse things, to draw away disciples after them." (Acts 20:30.) It is working in the church to-day. Men arising and teaching perverse doctrines. They draw away little groups. We must expect this. We must be on our guard. Satan is not dead. He is alive, and it seems to me ought to receive some kind of reward for his great activity. Doubtless he will.

The church to-day faces two great perils. They are: Lack of activity on the part of priesthood members; lack of faith on the part of both official and nonofficial members. The idle man is the Devil's plaything. The man or woman who has no faith, no confidence, is paralyzed, a victim of fear. If they have no confidence in men whom they have seen how can they expect to have confidence in God whom they have not seen? After all, it is a day of lack of confidence, even of man in himself. So what can we expect? But at least let us try to be consistent.

#### MALLOCK ON DEMOCRACY

Lest we lose sight of the theme altogether, I will close with a few statements dealing directly with the subject of democracy. Mr. W. H. Mallock, in his recent work entitled *The Limits of Pure Democracy*, has spoken the last word on the subject. To the student he will be extremely interesting. Referring to the philosophy of Marx and George, he writes:

"The point, however, which mainly concern us here is that Marx and George alike exercised a profound and disturbing

influence on the judgment and temper of the multitudes, and that they did so by a process of education, the practical object and the practical effect of which was to create the popular belief in the actuality of an alleged statistical fact, the alleged fact in each case a preposterous falsehood." (Page 320.)

Page 330: "It is for the sake of social intercourse that men are, as Aristotle says of them, 'gregarious or political animals.'"

Pages 374-377: "It may seem, therefore, at first sight a self-evident truth that the millions, if they object to any order issued by the one or the few, whether a king or otherwise, may if they are substantially unanimous, issue for themselves to execute them. Thus it is constantly said today, not by Socialists only, that the people are sovereign in the sense that their power has ultimately no limit at all. How and why is this supposed power illusory? How does the illusion arise? It arises for the following reason, that persons who argue thus have in their mind a picture of the people as engaged in one species of corporate action only—that is to say, in action the object of which is to obstruct or to destroy. Now if we limit our view of the power of unanimous numbers to powers of this negative kind, it is quite conceivable that, any positive government being given, the people could, were they all so minded, destroy it. But a nation cannot live by obstruction or destruction only. [Neither can a church.] It can indulge itself in these processes for not more than brief and rarely recurring moments. Unless it is to die of anarchy, cold and famine, its normal life-process must be one of continuous production and construction; and as soon as any nation returns from destructive activities to constructive, the unlimited power which is claimed for the mere force of numbers, as arrayed against authority external to themselves, disappears. The first thing which masses of people do, when they are hoarse with proclaiming their freedom to do as they like, is to cringe to authority which enforces on them the continuous production of food, and dictates the primary terms on which alone food can be produced. This authority is based on two things, against which a million wills are as powerless as the will of one, the first being the needs and the structure of the human body, the second being the constitution of nature, and in particular of the earth's surface. The primary business which is thus imposed on men, and from which there can never be more than brief intervals of cessation, is that of following the plow in good weather or bad, or bending over the spade or sickle, no popular will could abolish the business of agriculture, or radically change its character; and if the power of the people is thus limited in respect to the production of necessities, it is limited no less stringently, though in part for a different reason in respect of the production of superfluities. In proportion as nations experience the comforts and luxuries of civilization, the things—things such as these—on which their keenest desires are concentrated, are things the production and multiplication of which are possible only through the action and knowledge and intellect which achieves an effective force in the persons of a few men only; and it is only on condition that the people obey these few that such superfluities can be either produced at all, or produced in sufficient volume to satisfy the appetites of the multitudes who are all clamoring for a share of them. Thus, whatever the powers may be by which masses of human beings are compelled to perform productive work, these powers are not primary, but derivative. So far as the production of necessities is concerned, these powers represent a pressure put upon men by nature—by nature which, with various degrees of severity according to soil and cli-

mate, flogs them into labor of some simple and orderly sort, as the sole alternative to death. So far as the production of superfluities is concerned, the powers represent the monopolist possession by a few of the rare directive capacity, obedience to which by the many alone renders an abundance of such superfluities possible, and which compels the many; as the price of obtaining them, to obey. The authority, in short, of industrial oligarchy has its basis in the simple fact that, unless the many submit to it, they extinguish every chance of gaining what they are determined to lose. The same argument applies to political government and war. The power of governmental oligarchy, whether in war or peace has its basis in the fact that, unless the many submit to it, even the simplest industries are paralyzed, the higher are made impossible, and the wealth, the welfare, the freedom, the lives of all, will be at the mercy of any foreign aggressor whose armies, vitalized by obedience, put them to flight, or make them sane by enslaving them. . . . If reason should prove insufficient to bring home a certain lesson to the masses, there is another schoolmaster always lying in wait for them, who will teach it to them with rods of iron, this schoolmaster being experience. The lesson to be taught is this, that every civilization, in respect of wealth, government and self-defense, is due to the cooperation of unequals—of the few who lead and give orders, and of the many who follow and obey; that this fact reflects itself in the general configuration of society; and that in proportion as the masses of any country neglect it, they will, as a whole or sporadically, lose what they have in their effort to seize more."

It is a long quotation, but one that is worthy of careful study. Mr. Mallock shows plainly the limits of pure democracy. Nothing said in this article is directed toward the innocent, and only the desire to help Zion arise and put on her beautiful garments, has been the intent of the writer. I do not fully agree with Mr. Mallock's use of the word *unequals*.

RALPH W. FARRELL.

SAINT LOUIS, MISSOURI, 4826 Labadie Avenue.

A twenty-page statement issued by the Government rather clearly indicates that every possible effort is being made to care for men who were in the United States Army. They have been delayed, but they believe that this is now past. Every case that comes to their attention is thoroughly investigated, and an effort made to correct wrong physical conditions.

The referendum in Norway on prohibition resulted in an overwhelming majority against the sale of spirits and strong wine. This is regarded as a victory in large part by the votes of the women over the men and the press which is controlled by the men, as the best conducted and most widely circulated papers were anti-prohibition.

The vote was a surprise, as it was expected that it would be wet, or a very close vote, but instead the votes were about two to one in favor of prohibition. It will be noted that this does not affect beers and mild wine, but so strong a prohibition vote will no doubt have its effect in dealing with these milder intoxicants.

Bohemia before the war owned 4,451 public libraries, and 2,139 society or lodge libraries. It is perhaps therefore not surprising to learn that the new Czecho-Slovak Republic has passed a law requiring every village to have a public school and also to maintain a public library. There are practically no illiterates in that land now. Popular opinion favors spending public money for educational purposes.

## OF GENERAL INTEREST

### *The Movie into Church*

At a business meeting at the Stone church last night, at which eight hundred people were present, the question of having motion pictures in the church during the winter, again was discussed. The majority voted to have pictures of a strictly censored sort. Drama will be excluded, but pictures that will serve as aids in illustrating lectures and sermons, scenic films and archiological pictures will be used. Nothing at all like the ordinary picture show will be admitted. The Rev. Walter W. Smith, Bishop J. A. Becker and George Hulmes were appointed a board of censors to have entire control of the kind of pictures to be shown. A rather large minority voted against having pictures in the church at all.

At a similar meeting a month ago, when a vote on a proposition to use the motion picture in the Stone Church was debated, a considerable majority voted no, although most of the leading officials of the church voted in favor of the proposition. In the meantime, the friends of the motion picture as a means of education have been active, and the vote last night was a decisive victory for them.—*The Jackson Examiner*, November 7, 1919.

### *The Future of the World*

The *Toronto World* for November 17 gives a summary of Elder T. W. Williams's address at Allen's Theater the evening before, of which the following is an extract:

"The future of the world is greater than its past. All the centuries of invention and progress are converging to an ultimate realization. The wonderful achievements, the scientific triumphs, the mechanical developments, the great works of art and music and literature will not be lost.

"As savagery paved the way for barbarism, as barbarism made possible the day of feudalism, so this age of commercial enterprise and purpose is but the precursor for a still higher order of society.

"Christianity presupposes the final elimination of evil and sin and pain, the ushering in of an age when right will prevail, when love will be the dominant force, when selfishness will give place to selflessness, when men will live not for self but to conserve the common weal.

"The industrial and social troubles through which the world is now passing are but the birth pains of the new age. It is impossible to pass from one stage of life to another without such experiences. The great danger lies in the fact that men will forget their corelation, and in the trying days of this transition lose sight of the ultimate goal.

"Man cannot live of himself alone, neither can one part of society live without every other part. There is nothing to cause men to become disquieted. 'All's well with the world.' There is no occasion for men to become pessimistic, to lose faith, to take the law into their own hands, to become desperate. God rules. The right will triumph. The time is soon coming when the kingdom of this world will become the kingdom of our Lord and Christ."

This nation can only meet this grave situation by removing and strengthening its spiritual life, by turning away from materialism and implanting in men's souls the principles which Christ taught.—Robert Lansing.

### *Pensions for Aged Ministers*

We learn from *The Literary Digest* of November 8, the Methodist Church has fully organized to provide for its superannuates. These statements are presented by Joseph B. Hingeley for the Methodist Board of Conference Claimants to the Congregationalists of Boston. They have raised a fund of over fourteen million for this purpose, and expect to increase it to twenty million. About 1908 six hundred thousand dollars have been distributed annually; in 1918 it was one million four hundred thousand. They lay down as one of the essential principles the claim for a comfortable support inheres in the ministry. It is not a super-added gift, gratuity, or charity, and such claim is not invalidated by retirement. If a minister dies his claim goes to his wife and dependent children.

### *Books Prices Ascend*

One very grievous effect of the printers' strike will be the increased cost of books. It seems that one publisher alone has cancelled the publication of sixty books intended for this fall. Each year the number of different books published will run up into several hundred. This is not very serious from the point of view of the public, though it means a serious loss to the author.

But the public is concerned with the fact that the cost of books is likely very soon to be doubled, according to advanced information.

It may interest many to be reminded that Samuel Gompers, the president of the American Federation of Labor for so many years, and still holding that position, is a Jew. He came to this country at the age of ten years, so poor that he was put to work in a factory. He came from Whitechapel in London, and was one of the poorest of the poor. He has been called in international labor councils, and has shaken hands with various kings of Europe.

What started out with every appearance of being a mob to break up a temperance meeting, addressed by W. E. Johnson of England, proved to be a frolic, into which Mr. Johnson entered, and as a result has won much sympathy for his work, and interest as well. Although the winning of the students is a personal matter, still it illustrates how sometimes opponents may be won instead of antagonized, and a good deal of trouble to others avoided. Unfortunately he accidentally suffered an injury to one eye.

Do your work cheerfully, heartily, and effectually, and be ever prepared for the place higher up.—E. H. Taylor.

## TO BE READY AT CHRIST'S COMING

we must be a clean and spotless people, free from the trammeling things of the world. We must be constructively active and so united in our efforts that there will be the utmost efficiency. This requires a medium of exchange universally read and studied. This means—

A HERALD IN EVERY HOME

## PASTORAL

### The "Quick" Meeting

*How the Webb City Saints Advertised a Series of Meetings.*

The dream of the series of meetings, with Brother Lee Quick of Mapleton, Kansas, as the chief attraction, has been realized, and the successful effort has gone down in history as a pleasant reminder of what can be accomplished when we all pull together, for as the Master Superintendent has told us, "If ye are not one, ye are not mine." We feel that in applying the above excellent injunction, to our effort, we have been enabled to place the message before many who would not otherwise have had the opportunity apparently, of knowing of the existence of such a thing; hence, we feel that the meetings were a success and that much has been accomplished.

We had been planning for the meetings for several months, and the services of that excellent champion of the "latter-day" message, Brother Lee Quick, were secured and the date for the commencement of the meetings set for October 26.

Anxiously waiting that date to arrive, we set to work getting ready, and consequently, an advertising committee was appointed, who set to work giving the matter as much publicity as was possible to do.

The committee decided to have the following plan put in operation: One thousand long envelopes, known as "official envelopes," were taken to the printer who was instructed to print in large red letters the following glaring sentence on them:

#### "A QUICK MESSAGE"

We secured one thousand of the folders, entitled, "A nineteenth century prophet and his work," and with the following letter, printed in typewriting effect, and printed by the Herald Publishing House, both placed in a large envelope:

#### "AN OPEN LETTER CONCERNING "THE LATTER DAY SAINTS (REORGANIZED)"

"Dear Friend: The accompanying tract, 'A nineteenth century prophet and his work,' contains some most valuable and important information concerning an organization about which you may have heard. It is not lengthy nor tiresome, and it gives a comprehensive idea of our real position in the religious world. It may possibly clear up some false statements that have been made about us. We are sorry that because of so much misunderstanding we are compelled to discuss practices such as exist in other organizations, and which we have always consistently opposed.

"But a careful perusal of the tract we are leaving will leave you with a working knowledge of our organization. We trust you will do that much for yourself and us.

"Beginning October 26, and continuing two weeks or more, we are holding a series of preaching services at our chapel at Oronogo and Second Streets. One of our most forceful speakers, Lee Quick, of Mapleton, Kansas, will present not only general principles, but detailed facts as to the harmony of our doctrine with the New Testament plan as Christ taught it. You will be interested in the comparison.

"We bring you an important message and cordially invite you to hear it. Come with your Bible and an open mind. (Continued on page 1190.)

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Building for the Future

Do we often enough consider the future happiness of our children as well as the present? Do we too frequently say: "Let the future take care of itself"? If we could be permitted to see our children as they will be when grown up, we might realize how gravely important is the right kind of teaching and training for them *now*.

Sometimes mothers are so busy with affairs of society that they have little or no time to give to the real needs of their children. Others make the mistake of shutting themselves up too closely in their own homes, neglecting to cultivate and improve their minds by mingling with other people of the right sort. We must find and use the happy medium between undesirable extremes.

There is no duty more important than the proper rearing of our children, and no avenue of effort which should be more attractive. Habits formed when young will never be forgotten, and helping children to form good ones will make for their soul's happiness.

Children can begin to learn at a very early age. When first learning to walk, a child can be taught that there are some things it must not touch. This is far better for the child, than to have everything put out of its reach. Then, very early they can be taught to pick up their own playthings. It may seem hard, and many mothers do not begin teaching this lesson in time. A child who is old enough to get the playthings out, can surely put them away.

Then came the trying times of school days. Some children enjoy going to school, while others rebel. We can help them by letting them know we are deeply interested in their school work. We can hear them read their lessons, and oh, how those little tots do love to read to us that first story! We can help them by teaching them to love and respect their teachers. Many mothers make fatal mistakes right here! They often listen to stories about the teacher, presented by a childish mind unused to analysis, and they start condemning the teacher with the result that the child soon learns to dislike and disrespect her. This reacts upon the child immediately, for his lessons will be harder because of his unlovely attitude toward the one who guides him. Instead of listening to these tales about the teacher, we should go to the school, and get acquainted with her. Let her feel your interest in her, and in the school, and take for granted her interest in your child. She will welcome your intelligent cooperation, and together you can work out many difficult situations. Invite her to your home occasionally, and the social bond so established will do wonders towards eliminating any fancied trouble. We should not seek to curry favors, or expect a teacher to show favors, for she should not do this, but the child, becoming closer to her by acquaintance, will not so often misunderstand or misjudge her, and will be more anxious to please. I know it is not always easy for mother's to make the effort to go to the school, but the gain is so great she is well repaid for the trouble. She will always find the teacher ready and willing to meet her halfway, and to cooperate in every possible way for the benefit of the child.

Then, as parents, we have to consider the Sunday school, and its value in assisting to teach and train our children. Valuable as this help is, none should leave all the religious teaching to the Sunday school teacher who is often very young and inexperienced, although trying to do the best she can. Cooperation here is very helpful and necessary. We

should help our children get their lessons and learn the memory verses, for the teacher cannot do it all in the hour on Sunday, and in years to come, these lessons and verses will be a very rock of refuge in time of trouble. Little ones are anxious to go to Sunday school if they have a prepared lesson, and will not soon forget what they have learned.

Another very vital thing, in our training of children, is to get and keep their confidence. Never send a child away when he has something to tell you. A child that is told to "keep still," "do not talk of such things," or "Mother hasn't time to listen," will soon quit telling his little secrets, and sooner or later a day of regret will come for both parent and child. It may not always seem important, what they have to tell but it is to them, and they love to tell Mother every little thing that interestss them, if only she will love to listen. She has gained something of great value, when she possesses their complete confidence, and as they get older, they will come to her with greater stories, and she will be glad to know they have trusted her, and have found in her a source of strength and guidance.

We must never cause our children to be afraid of us, afraid to tell us where they go, what they do, or who they are with, for if we do not know these things we can never teach them right from wrong. When they do that which we do not approve, we must not get angry, or show irritation or disappointment, but try to talk to them in a kind, gentle, and hopeful manner, helping them to see the better way. This will do more good than the worst scolding we could give them. At times we may have to punish, but if this is done while they are small it will not be necessary later.

Always keep your promises to a child. Think twice before you promise, but never let anything keep you from fulfilling a promise once given. When a child comes to you with a request, *think* before you reply, and then abide by your decision. Many children who do a great deal of teasing for things or privileges, are trained into it by parents who say "no" at its first mention, but who change their minds after a child teases. "No" must remain "no," if we have thoughtfully considered the matter and think "no" is best. Then children will not feel that they can get mother to change her mind, and they will quit teasing.

It is truly a great work we mothers have, and a great responsibility, but we must ask God to help us, since he gave us the task. Let us try to keep in mind what will be for the best good of our children in the future years, what we want them to be, what ideals we wish them to have. Then, when we have thought it all out prayerfully, let us act *now*, before it is too late, and act definitely, towards the desired end. We may be inexperienced, but opportunities to study and learn are all about us—in the child welfare work of the Auxiliary and the Nation. Come, let us study together!

MILWAUKEE, WISCONSIN.

MRS. W. E. GITTINS.

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### Mothers' Pensions

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Remarkable progress has been made in legislation providing mothers' pensions since the first mothers' pension laws were passed in 1911 by Missouri and Illinois. According to a bulletin entitled "Laws relating to mothers' pensions," just issued by the Children's Bureau of the United States Department of Labor, 39 States, Alaska, and Hawaii now have some public provision for mothers left with young children to support, and in at least five of the remaining States mothers' pension laws have been under consideration. Canada, Denmark, and New Zealand also have passed legislation providing aid for mothers. This rapid spread of legislation in so brief a period is indicative, says the Children's Bureau

bulletin, of a widespread and deep rooted conviction that no child should be deprived of home and a mother's care because of poverty alone.

Generally speaking, all mothers' pension laws provide for the payment of a stated weekly or monthly sum for each child under a certain age to mothers who are dependent upon their own efforts to support their children and are morally and physically fit persons to bring up their children. There is considerable variation in the laws in force in the different states. Some states provide pensions only for widowed mothers; others include women who are divorced or who may have been deserted by their husbands, or those whose husbands are in prison, in state asylums, or who are otherwise incapacitated. In three states, expectant mothers may receive mothers' pensions; and in a number of instances the mothers of children born out of wedlock come within the scope of the law.

The age up to which an allowance may be made for a child varies from thirteen to seventeen years. Only one state has a thirteen-year-maximum, but this state allows an extension to sixteen years if the child is ill or incapacitated for work. Sixteen years is the maximum in the greatest number of States. One State and Alaska give seventeen as a maximum and one other state with a sixteen-year limit for boys makes seventeen a maximum in the case of girls.

The amounts of the allowances vary greatly in the different states; they range from \$2 per week per child, to \$25 a month for one child and \$15 for each additional child. In many states the amount is far too low to maintain a decent standard of family life particularly in view of the greatly increased cost of living. It is encouraging to note, however, that the newer laws and more recent amendments, with a few exceptions, are in the direction of making more liberal allowances and of raising the age limits of the children who may be aided to keep pace with advances made in child labor and compulsory educational laws.

The bulletin contains the complete text of the laws concerning mothers' pensions in force in the United States, Canada, Denmark, and New Zealand, together with rules and regulations issued in connection with their administration and the forms of application used in various localities. It also contains a list of references on the subject of mothers' pensions. An introductory discussion gives a succinct history of mothers' pension legislation and briefly summarizes the provisions of the laws in force in the United States.—Department of Labor, Children's Bureau, Washington.

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### Love and Patience Accomplish Most With Children

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People often remark that my children do not seem to annoy me. Of course they do at times. I find, however, that it is the way I feel and not the child's naughtiness that is the cause. Do you ever stop to think that to-day you scold your child for something that yesterday passed unnoticed? It was a wise person who said, always count ten before beginning to scold. That gives you a chance to think who is in the wrong, and how much he is in the wrong.

I have just finished reading an article by Thomas L. Mason, the subject of which was, "Can parents and children get together?" This question was answered in the few words; "Yes, through love and patience." The article showed that parents as well as children need bringing up; that the child is not only what he makes himself, but what he makes himself plus what the parents make themselves. Therefore parents need to watch themselves, in order to understand their children better, not develop in themselves the qualities they wish to appear in their offspring.

We say, "Come let us live with our children." Children without knowing it say, "Come let us live with our parents." Where is the little girl who does not want to make cookies like mother, who does not enjoy having an apron and cap to put on when she dusts? Where is the boy who is not proud to have a box of tools like father's? Bob said to me the other day, "Mother, when can I have collars and neckties like daddy's?" In all things our children copy us. What a responsibility for us!

It is a great thing to have kindergartens in the public schools, so that we can share our responsibility with the teachers. When we send our children to kindergarten we are placing them for a few hours each day in the care of someone who has been trained through years of hard study to give to them mentally, morally and physically just what they need. Perhaps all mothers do not know how to live with their children. It is a great thing then that their children can go to kindergarten and come in touch with some one who can live with them. A well-trained sympathetic teacher will do more for a child than an unsympathetic mother. Teachers also have a perspective on a child, while mothers have only the close view. As soon as mothers realize that they can learn from many sources, there will be better boys and girls in the world.

Send your children to kindergarten. They will come home and tell you what they did. Some day the teacher will call on you and invite you to go and see the children in the kindergarten. Accept the invitation and I am sure after spending a morning there you will understand what a valuable gift Froebel gave us when he started kindergartens.

While I was teaching, mothers would come and ask how John or Lucy behaved. When I said splendidly, they were most surprised. They could not understand it, for their child was so naughty at home. I found that the fault was mostly with the mother. She was not sympathetic with or interested enough in her boy or girl. In kindergarten the child was allowed more freedom to express himself, and his interests were carefully observed and fostered.

Another experience I had while teaching was with a child who did not want to come to kindergarten. For three days I used all my persuasive powers; he would come as far as the door and no farther. The fourth day I got him into the room, but he would not sit down. The next day he took his chair, and after that, little by little he became a part of the kindergarten. In the end he was one of my most helpful pupils. When I went to call on his parents I found that he lived over a saloon and that both his father and mother were heavy drinkers. He had been brought up with whippings, and that was the reason for his extreme distrust when he first came to the kindergarten.

Many persons have said to me, all that children do in kindergarten is to play. I always answer by asking if they have ever been in a kindergarten and almost always the answer is no. Then I tell them to go and visit one and after that I will talk to them.

Of course children play in kindergarten. What ought children from four to six years of age do? The play, however, is so carefully selected and guided that throughout it all, the children learn many things. They learn from pictures, games, blocks, etc. My Bobby, though only four, knows the simplest forms and shapes—the sphere, cube and cylinder, and the circle, square, oblong and triangle. Direction is also taught in the kindergarten. Through plays, pictures and games the children learn about the various trades and their benefit to us. These are only a few of the things they learn and I wish I could go on and tell all. But even if I had the time I could not do so for I do not know all myself, each day bringing forth something new.

In closing, let me add that we as mothers, though we think we are doing everything possible for our children can always find room for improvement and the kindergartens will help us every time. The good work we start they will carry on. Let us never be like the mother who said her boy was not interested in anything. For the boy's teacher when she called noticed that he had a box which he seemed to take great care of, and it was not long before she learned that it was a collection of caterpillars. Yet the mother said that her boy was interested in nothing. The teacher at once showed her pupil that she too was interested in his collection. She learned from the boy many things about caterpillars that she did not know, and in turn taught him things he did not know. Teacher and boy became great friends; through this common interest others sprang up and the boy changed from a sullen inattentive boy to a broad-minded, wide-awake man. If the mother could only have shared her boy's interest, how much more helpful they would have been to each other.—Mrs. Ethel G. Young.

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### Friend O' Mine

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Friend o' mine of long ago,  
I would reach across the years  
To the days we used to know,  
To the laughter and the tears;  
Fain would find the songs we knew—  
Brave old songs, they were in truth!  
Strains that cheered for me and you  
All the golden paths of youth.

I would journey back again  
To the parting of the ways,  
Journey from this world of men  
To the wondrous other days;  
I would find the meadow lands  
Odorous of mint and musk,  
Find the fields where shadow hands

Trailed the draperies of duck.  
Friend o' mine that used to be—  
Ho, the world is long and wide!  
You have fared afar from me,  
Stout of heart and eager-eyed;  
I have journeyed here and there  
'Neath the palm tree or the pine.

But each spot had been more fair  
Were you with me, friend o' mine!  
What, though are the stretching miles  
What the darkness of the night  
When each of the golden whites  
Glimmers in the friendly light  
Of the memories we hold  
Of the days when field and tree  
And the meadow lands outrolled  
Were the world for you and me?

Friend o' mine, I blindly reach  
Till again I touch your hand—  
Thoughts we cannot put in speech  
Come to me. You understand!  
Friend o' mine, I fill the cup  
To the past of you and me—  
Pledge it, ere we drink it up,  
To the days that used to be!

—Toledo Blade.

## LETTER DEPARTMENT

### Baker-Arceneaux Debate

Brother A. M. Baker of Koshkonong, Missouri, representing our church, and Elder Early Arceneaux of Houston, Texas, representing the Church of Christ held a debate at Hickory Nut School house from November 13 to 19.

In the beginning series of meetings, Brother Baker proved his affirmation that the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the New Testament Church in origin, organization, doctrine and practice. In one discussion he read an authentic account from the Hayden's History of the healing of a certain Mrs. Johnson who had come with a number of others to one of the meetings of the Saints desiring some sign that the Divine Spirit can and does work miracles. Mr. Arceneaux here asked for a sign, whereupon Brother Baker removed his coat, quoted Matthew 12:30 and asked him to get upon the table. At this and the expression of sincerity on Brother Baker's face, Mr. Arceneaux appeared nervous and declared he was not ill.

In the last series of meetings, Elder Arceneaux affirmed that the Church of Christ is in harmony with the New Testament Church in origin, organization, doctrine and practice, however he was unable to overthrow Brother Baker's proof that it is inadequate to the true gospel as taught by Jesus Christ. In one reply to the affirmative speech Brother Baker remarked that whatever wing of the church Mr. Arceneaux belonged to, every feather must come out of it, at which the members of the congregation manifested their mirth audibly and were mimicked loudly by Mr. Arceneaux himself. On another occasion Mr. Arceneaux deliberately took up Brother Baker's affirmative side of the discussion, when he should have been on his own and replying to the negative. This caused a disagreement between the moderators. There being but two, the question could not be settled, consequently it became necessary to submit it to a vote of the house. This was done, Brother Baker receiving about seventy-five per cent majority.

After the debate closed, Brother Baker remained with us for a few days, preaching three sermons and having a good attendance at each meeting. He baptized Thomas Elvin Smith, Mrs. Lantha M. Horsley, and the one whose name you may find signed at the close of this letter.

We should like very much to get in touch with the missionary of our district, for there are others here who are very near the water's edge.

Asking the prayers of the Saints for our little band here I am a sister in Christ.

WETUMKA, OKLAHOMA.

MRS. LORA KEM JOHNSON.

*The Bishopric Advocate*

for 1919

**Every Member a Tithe Payer**

The redemption of Zion is not so much dependent upon miracle or magic as upon the ability and readiness of the Saints to yield full obedience to the law which God has revealed for its accomplishment. The only way out of the present economic problems and difficulties confronting the church is through them; and you can help materially in this by discharging YOUR OBLIGATION TO THE LORD ALONG FINANCIAL LINES.

### Toronto Meetings

We opened our winter campaign in the Allen Theater on last Sunday, the 16. Our audience was considerably larger than on the opening night of last year, and the interest was more intense. I never felt better in preaching than this fall and believe that we are going to have a successful campaign.

I have determined to shorten the services considerably. We were through with the lecture and the questions and the meeting closed promptly at 9 o'clock. I am sure the people appreciated this. My theme was the "End of the world." The *Morning World* and the *Evening Telegram and Star* carried reports of my lecture. [I am inclosing the article which appears in the *World*. The heading is somewhat misleading but considering that we are not responsible for this I think it a good report.] The other papers carried short reference to the meeting.

I was in doubt as to the wisdom of opening the theater services this winter due to the fact that we had succeeded in drawing so many outsiders to the church, but I think we have made no mistake and the members of the church are all lining up for the theater meetings. They have organized an "Allen Club" which is to comprise parties who are willing to pledge so much per week to meet the rent. We will have no trouble in raising the money. The winter's campaign last year cost us \$1,500 and it will cost us more this year.

It will be my studied purpose to make the whole series of meetings tend towards the upbuilding of the local church and giving publicity to our cardinal teachings. It is difficult to conduct a theater meeting on exactly the same lines that we would conduct a church meeting. I will be under the necessity of advertising themes which will draw the crowd together. To illustrate, my theme next Sunday will be "Lord, speak again!" Now I will deal with the question of continuous revelation but if I had announced my subject "Continuous revelation," I would not get the crowd that I will with the subject as stated above.

I shall be pleased to receive any suggestions which you may offer along any lines calculated to facilitate our work here. The branch is moving along as well as can be expected. On the whole there is general good will. The matter which I wrote to you about shortly after I returned has shaped itself up nicely and I find the people responding nicely to the real position of the church. With care and wise administration Toronto will not be one whit behind the other local churches throughout the land.

Reverting to the inclosed extract, I will say that I took the position that there was nothing in the word of God which justified the thought that this old planet was to go out when Christ came; that the time spoken of by Peter when the elements were to melt with fervent heat was after the millennium when the earth would be made new; that we were only justified in the belief that evil and wrong and evil men and women would be destroyed at the coming of Jesus Christ and that all the achievements of the ages would be conserved and become the heritage of the people of God on the earth.

[From a letter of T. W. Williams, November 19, 1919.]

There still remains undetermined necessary protection for the Near East, for Armenia and Turkey. Indirectly the United States could do much to secure the firm establishment of Palestine and the Jewish states by undertaking the mandate for this neighboring portion of the Near East.

### From Alberta

We are having winter weather since about October 15 and it has been zero weather most of the time since. The snow is about twelve inches deep.

I have been in Alberta almost five years, and this is the earliest winter there has been in that time. But two years ago was a long cold winter, thermometer registering from twenty to sixty degrees below zero for three months.

I have had some very pleasant times here. Some were not so pleasant. But I have enjoyed my work very much.

I have made some mistakes, but hope to profit by them in the future. I can truly say at times I have been greatly blessed in presenting the gospel. I have baptized over sixty since coming to Alberta. That is not very many but some places we go to are very thinly settled, and we have to preach to small congregations. In most of the places, the spirit of indifference seems to rule the minds of the people.

However the last few months, there seems to be a disposition arising among the people of some localities to think and act for themselves, and no longer be governed by the thoughts of one man, whose mind is not the mind of Christ. And it is such people that we find more willing to accept the gospel. We had an experience of this kind at the place I am writing from, when ten honest people who had been members of the Lutheran Church for years, became dissatisfied because they did not find it in harmony with the scriptures, and there was not that warming influence with it that was promised in the scriptures; and it was only a cold form, although very little cold water was used.

There are many fine Saints in Alberta, and many of them, too, are striving to abide by the law. I have found them a whole-hearted people, and have been treated very kindly since coming to this field.

I read with pleasure the action of both Congress and Senate in regard to the prohibition act; and when it becomes law, I hope that transgressors will be punished to the full extent of the law; in a stricter sense than they are in this country; for there are plenty of intoxicating liquors to be had here now. Still there are many arrests made here. But the fines are too light, for distilling and bootlegging continue.

But let me say one thing in praise of Canada, among the many good things that I might say. In the five years, (or almost five years) that I have been here; and I have kept in pretty close touch with the papers, too, I have not found nor heard of one case of lynching, and only two cases of mob riot; and that was during the second year of the war. It was done by soldiers to some Austrians; and I learned later that the Austrians had said some unpleasant things about the government of Canada. But since the lynching in Omaha, Nebraska, I have seen in the papers accounts of two other cases of lynching, and we frequently read of such cases in the Southern States. The Sunday law in Canada is far stricter than in the States.

In five years' preaching in Missouri, Arkansas, Oklahoma and Texas, I had seven different mobs threaten my life, because I was preaching the gospel of Jesus Christ to them, and those mobs were at most composed entirely of religious people. In the five years of labor here in Alberta I have not met one mob or anyone to willfully misrepresent our work, but one man, a minister of the Presbyterian Church. I called on him at his home and found him so grossly ignorant of the gospel of Jesus Christ and the history of our church that I could not have any ill feelings towards him, but pitied him.

I cited him to Matthew 25: 31-40, and informed him that he could not stand this cold climate, neither could he be

among those the Lord loved, as long as he wore that goat-skin. I invited him to our church where he could find the warm, woolen gospel garments.

I will leave here for my new field about the twentieth of this month stopping at home for a couple or three weeks. My address until further notice will be Deer Lodge, Montana.

I thank all the Saints for the kindness that they have ministered to me for I have been treated very kindly. May God bless them is my prayer.

Hopefully,

METISKON, ALBERTA.

W. P. BOOTMAN.

### Some Successful Schools

Early in January we wrote all the schools, advising that we would like to hear from each one as soon as they reached the pro rata of \$2.50 or over per member. We have not heard from very many of the schools thus far and wonder if they have forgotten this suggestion.

January 27 our heart was made glad indeed when we received a letter from Brother V. D. Ruch of Huntsville, Missouri, advising that their Sunday school had \$2.51 per member on February 26. You will remember this is the school that took first place in 1918 offering with \$25.01 per member. Looks rather like they are going after that first place again this year, does it not?

We have received a number of letters from the schools who have already passed the \$2.50 per member mark and we will publish extracts from these letters following this article. Read them, every word, for they will cheer you on in your efforts.

We desire to receive letters from all the schools from time to time telling us of their efforts. We need your letters, they are helpful to us and they will help the other schools in their efforts to build their offering. We do not want you to feel timid about reporting for any reason whatever. In the past some have not reported because they felt that other schools would think they were boasting. This is a wrong idea. Other schools will not feel this way about your efforts. They will look with pride on your good record and will thank God that you have been so earnest and sincere and that you have been successful. It will give them hope and enthrust them to greater and more consecrated effort. Let us hear from all of you.

The year is fast departing, only one more month is before us, and oh, so much to do in that brief time. Where does your school stand? Where do you, individually, stand? Have you been faithful in your offering gifts, and have you helped others that they might understand the work better? Let us spread this offering spirit by talking it and encouraging it. No better use could be made of the money than to give it to the church for the purpose suggested by the Bishopric in our recent letters published in *HERALD* and *Ensign*: "Purchase lands for creation of inheritances."

I pray God may bless the good workers who are now making and who have made the burdens of the church lighter by their earnest cooperation and assistance. How grateful we are for your good wholesome support and good will. May God continue to bless you and prosper you in this glorious work that we may all grow together for the advancement of good upon this earth. The following schools have already gone "over the top." Let us hear from you as soon as possible.

ARTHUR W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

The school at Huntsville feared they might discourage others in reporting their success as early as January 26, but we think it ought to be an incentive, don't you?

On February 2 the school at Gaylord, Michigan, went "over

the top." The superintendent of the school was asked to preach for the people of another church, and they insisted on paying him five dollars a sermon. He finally consented to accept, and thus helped the offering considerably. Then Brother Dirk Schreur has each year duplicated what the school has done.

The school at Allen, Nebraska, reported on February 24 their success in going "over the top."

Deer Lodge, Montana, reported on February 25, their success. They have an offering box and each member marches by it each Sunday and drops in his offering.

On March 23 we heard the good report from Wellsville, New York.

As early as March 24 we heard from the Central Oklahoma District and of their most progressive plans. At that time Oklahoma City had reached considerably more than the \$2.50 mark. We'll be interested in the final results from that district, with their aim to be the best district in the church and raise \$3,000.

On March 30 Orion, Michigan, had \$2.57 per member.

Mallard, Iowa, went over the top before the first of April.

Alamo, North Dakota, had gone over the top on April 4.

A telegram from the Sharon, Pennsylvania, school dated April 20, carried the glad tidings of over the top. They later explained that they were using a large chart to stimulate interest, and sent us some pictures of it. Evidently it had its effect.

Youngstown, Ohio, had passed the mark on June 9.

Middletown, Ohio, reported success on July 1. Rally days were the means of creating more than two fifths of their offering.

SAULT SAINTE MARIE, ONTARIO, October 13, 1919.

*Editors Herald:* The Soo branch is still growing. Although some of the Saints have moved away, still there are more being added to our number.

We enjoyed a visit of three weeks in October by Elder D. B. Perkins, who preached interesting sermons nearly every night in our little church. Before leaving here he baptized four into this true work. Brother George Walsh was ordained a priest.

We have had some very spiritual meetings, one being a week ago Sunday, when Elder M. H. Brown our branch president spoke through the gift of prophecy, calling Brother Holmes to office of Deacon and Brother Salo to office of priest. We also have had Elder R. D. Davis preaching Sunday evenings in the Orpheum theater, with very good and interesting crowds.

We are pleased to have Brother A. Tomlinson back with us again. We also have Brother Burt Edwards, who was at the firing line for four years, safely with us again, and taking active part in the work.

Elder Brown baptized Brother Hong Yee Mow, Sunday afternoon. Elder Perkins is leaving for his home to-day.

In gospel bonds,  
MOLLY BLANEY.

PROVIDENCE, RHODE ISLAND, November 10, 1919.

*Editors Herald:* Providence has not been heard from through your columns for a long time, but we are still on the map. The city where Roger Williams was greeted with the words, "What cheer" (meaning welcome) by the Indians, recently welcomed Evangelist Richard Baldwin, he never having been here before. He came for a series of meetings holding them over three Sundays, and to say that they were

successful is putting it mildly. From the first we had fine interest. The Saints rallied finely, as they always do in every effort made here, in attendance and in the distribution of advertising matter, and many strangers heard the gospel in all its plainness with convincing force and telling arguments. The only cause we had to complain of was that our church building was not large enough to hold larger crowds. On Friday night of the second week the church was packed to the doors, Brother Baldwin's subject being "Mormonism Under the X-Ray." A fine impression was made and much prejudice allayed. Never has an effort been made here that has made us so many friends, and a number of strangers are very much interested, some being very near the door of the kingdom. The Spirit is working among the young here as never before, which is attested to by the fine attendance at the young people's meetings, where the gifts are manifested and even the children ten years old and up are taking part.

Brother Baldwin gave twenty blessings while here, mostly to young people, and spoke to them through the Spirit at their meeting on Sunday morning. At the noonday set aside as a rule for Sunday school work we all gathered around and like a large family at a family gathering listened to the counsel and advice of a father. The wonderful counsel and the loving spirit in which it was given made all feel that he was indeed a father over Israel trying to look after his children. Hardly an eye was dry when he finished. May God bless him in his ministrations, and may others come in contact with the wonderful spirit that he manifests.

We are expecting another treat as he has promised to come to us again in the early spring. We expect C. Ed. Miller here with his lantern slides soon to start the work that we want to do of a social character in our branch.

We believe the words of Elbert Hubbard are true wherein he says, "Men only succeed as they work together," and as we are a unit in the work here at present and are working together for the building of the work of God we feel it will be a success.

D. F. J.

SYKESTON, NORTH DAKOTA, November 12, 1919.

*Editors Herald:* As we are among the isolated ones, we wish to express our thankfulness for the good cheering letters, sermons and articles which come to us through the church papers, which we wait anxiously for each week. They are our only regular missionaries and help to keep us in the faith and encourage us to move forward.

This place has been visited by many of our noble missionaries. People seemingly have rejected the restored gospel and are pleased to be filled with empty words. I do not think they are much different here than many other places.

I would like to have the Saints of Wichita, Kansas visit my sister, Mrs. Charles Schuler, 3058 East Douglas Avenue. She belonged to the church in her younger days and is still friendly with them. She is listed among the scattered members, and although her hearing is almost gone she enjoys having people visit her.

Brother C. J. Spurlock's letter in the *Ensign* for October 30 is worthy of consideration. Saints, read it over again and see which class we are in. If we are not where we should be, let us start anew, and do our duty. Not what we think is right, but what the Lord says is right. Our works shall be tried. Will it endure the test, or will it be as chaff? By the help of God we can all endure if we only trust him.

We ask an interest in the prayers of the Saints that we may live firm in the cause, which we have espoused.

MR. AND MRS. M. RASMUSSEN.

MANDAN, NORTH DAKOTA, November 17, 1919.

*Editors Herald:* We thought perhaps some Saint might like to know where we are and what we are doing. We have positions at the North Dakota Training School. Mrs. Twyman has as enthusiastic a Sunday school as you wish for, composed of 24 boys from 9 to 15. She uses Latter Day Saint literature exclusively, and I feel sure she has planted seed that will yield a good harvest.

Mandan is named for the great Mandan Indian tribe, which furnished the guide for the explorers, Lewis and Clark, who led them safely across the Rocky Mountains.

There are a few thousand of these Indians on reservations in North and South Dakota, and several hundred in the city of Bismarck, where an Indian school with two hundred students is located. They are progressive; many of them are wealthy, and should, I think, be visited by our traveling missionaries.

We are arranging to quit the school work and settle among some of our own church people. We would like to purchase a place with a few acres of land in or near some town, with a Latter Day Saint branch, and devote more of our time to church work. We have the means to buy a bargain, if you will but tell us where to find it, and also give you our thanks and the advantage of such talent as we may possess.

Thanking you, I remain

Your brother,  
G. W. D. TWYMAN.

Box 447.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

**EASTERN IOWA.**—At Davenport, October 11 and 12, Amos Berve, Milo Burnett and Ira A. Chamberlain in charge. Had with us Patriarch W. A. McDowell, and Presiding Bishop McGuire. Provision made for the ordination of James Houghton to the office of priest. Branches reporting: Cedar Rapids, Clinton, Davenport, Fulton, Muscatine, Waterloo, and Oelwein. Cora Hart, secretary, 1416 Harrison Street.

**WESTERN MAINE.**—With Vinal Haven Branch, November 8 and 9, G. H. Knowlton presiding. A good interest prevailed and there was a large attendance of nonmembers, Sunday. A. B. Phillips, H. T. Raymond, and G. H. Knowlton were the speakers. This is the first time the conference met with these Saints, it being a young branch. L. J. Eaton, secretary.

**WEST VIRGINIA.**—With Harmony Branch, September 7 and 8, F. L. Shinn, district president, in charge. All branches reported, with small gains. Officers elected: Frank L. Shinn, president, Thomas Newton and E. G. Hammond, associates; Ottis O. Forester, secretary; Lucy Johnson, treasurer; E. G. Hammond, chorister; Mosie Shinn, organist. Adjourned to meet with Clarksburg Branch, August 28 and 29, 1920. Ottis O. Forester, secretary.

**PITTSBURGH.**—Pittsburgh, Pennsylvania, November 8 and 9, acting president of the district L. F. P. Curry, in charge, G. T. Griffiths and Alma Booker, associates, L. F. P. Curry elected president of the district. The conference was practically wholly devoted to matters of an educational nature. Preaching by G. T. Griffiths and Alma Booker. Adjourned to meet at the call of district presidency. Mary McGowan, secretary-treasurer.

**FLORIDA.**—With Alaflora Branch, October 4, 10 a. m. T. C. Kelley, W. A. West presided. Branches reporting: Santa Rosa, 99; Alaflora, 197; Cold Water, 100; Fairview, 71; Local, 65. Twelve of the ministry reporting. Bishop's agent reported collected and paid out \$210.75. D. M. Budd offered his resignation as district president, which was accepted, and M. M. Turpen was elected. Brother Turpen named as counselors, W. A. West and James Cooper. A recommendation for the ordination of J. H. Barnes to the office of elder, W. A. McQueen to the office of teacher, and J. M. Lee Powell

## NEWS AND COMMENT

Secretary Baker has ordered the withdrawal of all war work organizations from the camps because of friction. This includes the Y. M. C. A., Knights of Columbus, etc. He says quite truly that this war work should be undertaken and carried on by the government directly.

New York City is considering the municipal control of the buying, transporting, selling, and delivering of milk and milk products. This is partly on account of the milk strike by consumers, and partly growing out of existing conditions.

The wartime prohibition act is before the Supreme Court of the United States on three appeals, two from New York, upholding the act, and one from Kentucky declaring it unconstitutional. It is rather expected that the decision of the Supreme Court will be handed down in the course of two or three weeks.

The League of Nations, and with it the Treaty of Peace with Germany, has been defeated in the United States Senate after many months of discussion. We have seen many assertions but no real reasons given as yet for this action, nor for their long opposition to Article X.

Ten thousand children were killed accidentally last year, and the greater part of them by motor cars of different descriptions. This seems rather a large loss due to carelessness and incompetent drivers.

In the *Christian Union Quarterly* for October, there appears the statement that of the two hundred and four sects listed in the national census, two thirds of them are small and inconsequential, and that another seventy odd are subdivisions of the eight larger and more or less homogeneous communions.

As the winter comes on an important consideration is fire prevention. With overheated pipes, and with old rags lying around, or carelessness in the use of kerosene, let alone gasoline, starts many a fire. Also dropping a match head. A house kept clean and in good order is much less likely to take fire.

According to the *London Economist*, wholesale prices in the London market, used as an index of world prices, show the following changes: As a basis, there is taken an average price from 1901 to 1905. On this basis cereal prices were 113 by July, 1914, but had advanced to 280 by September 1919. Other foods had increased by July, 1914 to 115; and by September 1919, to 292½. Textiles had increased by July, 1914 to 123; but by September, 1919, to 392. Minerals, which had increased to 118 by July, 1914, were 262 by September, 1919. Miscellanies show a similar increase. They were 269 last September. The total shows, July 1914, 115.9 per cent; September 1919, 299.4 per cent. This latter is the highest figure indicated at any time for the period of the past twenty years as the index for all commodities was 282.6 for November, 1918; and 277 for December, 1918. This would indicate a continued increase of prices ever since the armistice was signed.

to office of deacon was referred to the district presidency, with power to act. Next conference with Santa Rosa Branch Saturday, 10 a. m. before the first full moon in March. E. N. McCall, secretary. Brewton, Alabama.

CLINTON.—Coordinated conference, with Coal Hill, Missouri, Branch, November 7 to 9, H. E. Moler and R. T. Walters presiding. Adrain Lowe chosen secretary pro tem. Mrs. A. C. Silvers, elected to fill the unexpired term of secretary. Voted to leave the matter of disorganizing the Wheatland Branch with the district presidency to investigate, with power to act and report to next conference, at Nevada, Missouri, February 20 to 22, 1920. Mrs. A. C. Silvers, secretary.

EASTERN WALES.—At Gloucester, June 7, 1919. District president, Elder E. J. Trapp was in charge. Gloucester reported a net gain of four. Very interesting meetings were held on the Sunday, June 8. A number of visitors were present including a soldier brother from Australia, Brother Craig. The following officers were appointed: President, Elder E. J. Trapp, vice president, A. Jones, treasurer, J. H. Smith, secretary, the undersigned. Cardiff Branch was declared disorganized as from June 7, 1919. R. T. Sims.

HAWAII.—A conference of duly elected delegates from Hilo and Honolulu on September 10, 1919, and effected the organization of a district, to be known as the district of Hawaii. The following officers were chosen: V. B. Etzenhouser, president; L. A. Moore, first vice president; I. H. Harbottle (Hawaiian) second vice president; Mrs. V. B. Etzenhouser, secretary-recorder; Charles Lee, (Chinese-Hawaiian) treasurer; Bernice Kahanamoku (Hawaiian) recommended—and later ratified—for chorister. M. A. McConley.

LITTLE SIOUX.—At Magnolia, Iowa, October 12 and 13. Presided over by J. W. Lane and Fred A. Fry of the district presidency, assisted by Daniel Macgregor. Statistical reports from all branches received, showing net gain of 44. Bishop's agent's report from June 1 to October 1 showed receipts of \$4,569.54. F. R. Shaefer secretary of the Little Sioux-Gallands Grove joint reunion, submitted a report of a business meeting held at which time the committees organized for the 1920 reunion. This report was adopted. The recommendation of the joint reunion committees regarding uniting permanently the Gallands Grove and Little Sioux districts for reunions, was laid on the table, subject to action of the conference at some future time. In the absence of a district president, since the removal of Amos Berve to Eastern Iowa, J. W. Lane and Fred A. Fry his assistants were empowered to act in that capacity until the regular election. Speakers during the conference were, Charles J. Smith, J. C. Crabb, Heman Hale Smith, F. M. Sheehy and Daniel Macgregor. Adjourned to meet in Woodbine in February, 1920. Ada S. Putnam, secretary.

BRITISH ISLES MISSION.—August 3 to 10, 1919. At the Saints' chapel, Priestley Road, Birmingham, England. R. May, T. Jones, J. A. Judd, the conference reunion committee, in charge. This was the first conference reunion held in the mission, and was so uplifting a gathering that already we are eagerly awaiting the next one. Members of the priesthood from various parts of the country were present, and the preaching was of a very high order indeed. G. W. Leggett, J. A. Judd and J. W. Taylor, being the ministers at the chapel, and A. Hall, T. Jones and R. May at the special services held in the Midland Institute (a hall in the center of the town.) Bishop R. May also gave a most instructive exposition of the duties and responsibilities of his office. Among the chief items of business was the appointment of R. May, J. A. Judd, A. Hall, Pearl Crick, T. Jones, and E. J. Trapp to investigate our resources for a mission paper, and, if practicable, to at once commence its publication, in which case the aforementioned will constitute the board of publication. J. W. Taylor, R. May, T. Jones, were appointed to consider and revise the constitution and by-laws of the mission conference, and to report at the 1920 reunion; a notice of motion also being given to alter the constitution and by-laws at the 1920 gathering. Expression was made by the assembly of the keen regret felt at the impending loss to the mission of the services of our late secretaries, W. Worth and F. Lewis, who are emigrating to America in the near future. A meeting of the Seventh Quorum of Elders was held on August 6, under the presidency of J. E. Meredith; and of the priests' quorum, under the presidency of Bishop R. May. With the latter met the teachers and deacons present, and

## AT THE OFFICE

The flood of mail this week has kept the office force busy at high speed and long hours—but they are glad to do it.

We are mailing the new book, *Birds of a Feather*. Get your order in for a copy. \$1.50, postpaid.

A recent letter said: "*Autumn Leaves* is one of the best magazines I have ever had the pleasure of reading," and it is one expression of many we get.

The new descriptive catalogue for which you have been waiting is on the press as we write, and will be ready for mailing the last of this week. We will be glad to send you one of them.

Is this you? This week's mail included a number of remittances for renewal that gave no clew whatever as to the names or addresses of those remitting. What can we do about it? Nothing, except hope to hear from the writers again.

The returns from our Braden-Kelley Debate offer have exceeded our fondest expectations. We must bind a new lot to supply the demand. The offer is still good: One copy of the large book, Braden-Kelley Debate for five new subscriptions to the HERALD.

## THE "QUICK" MEETING

(Continued from page 1183)

The meetings begin at 7.30 p. m. Congregational singing.

"In the service of a never-changing God,

"F. L. FREEMAN.

"F. H. COWEN.

"For the Local Committee.

"WEBB CITY, MISSOURI, October, 1919."

These were given to different willing workers of the Sunday school and Religio, and distributed to the houses in different parts of the city. While everyone to whom was given the advertising did not attend, we feel that we were amply repaid for the effort, and that the seed sown will result in an intelligent investigation, and ultimately, a rich ingathering of honest-hearted, God-fearing people in the abundant harvest which will come in the due time of the Master's will.

Many good sermons were given to the people, and Brother Quick appeared at his best in every effort, and gave us much new thought.

On the evening of the last meeting announcement of the subject, "The final destiny of man" was quite freely circulated, and the result was a fuller house and good order throughout the meeting. Most of the time one could have heard a pin drop in any part of the room.

At the close of the meeting Brother Quick gave some "saintly" advice to the membership of the church, urgently imploring them to "live their religion," and telling them they could preach much better sermons this way than in any other way. This talk was very impressive to the outside attendance.

At the close of the service a collection was taken up for the incidental expenses of the minister, and was liberally responded to, after which Brother Quick gave a short explanation of the manner in which the church dealt with the financial side of its missionary's work. The choir and audience then sang, "God be with you till we meet again."

Thus, ended the "Quick" message of three week's duration.

FRANK H. COWEN,

Secretary for Advertising Committee.

steps were taken toward their organization into quorums. The auxiliaries were well represented. Sunday school met on several occasions, and among other progressive work done was the organization of the hitherto somewhat irregularly constituted British Isles Mission Sunday School Association into the British Isles District of the General Sunday School Association. Officers elected were, Superintendent, J. A. Judd; home department superintendent, J. Schofield; normal superintendent, F. Henry Edwards; librarian S. E. Harris; treasurer, Bishop R. May. A Woman's Auxiliary was also organized. The officers elected were: President Sister P. Crick, vice president, Sister B. Edwards, secretary, Sister G. Edwards. A meeting of those interested in the Boy Movement was held. The appointment of J. A. Judd as field worker was ratified, and a preliminary organization was affected by association with him J. W. Taylor and F. Henry Edwards. Special hymns had been selected and practiced for some time prior to the reunion and under the able direction of our chorister, Sister P. Crick, and with Sister A. Smith at the organ, the singing contributed very largely to the spirituality of the gathering. The songs of Sister P. Crick, G. Edwards, S. Jenkins and Thomas Jones, with the violin accompaniment of Isaac Jones, were special features of the meetings, and were greatly appreciated by the Saints. Election of officers resulted in the choice of R. May, T. Jones, and J. A. Judd as conference reunion committee. F. Henry Edwards as mission secretary (J. H. Sykes being unable to accept nomination). I. Jones, assistant secretary; Bishop May, treasurer; W. R. Armstrong, mission historian; E. J. Trapp, mission librarian; R. May and J. E. Meredith, members library board. Next year's conference will be held at London, August Bank Holiday Week, 1920, full programs being sent out by the committee three months prior to that date. F. Henry Edwards, secretary.

**Convention Minutes**

CLINTON.—Religio, near Eldorado Springs, Missouri, with Coal Hill Saints. District officers in charge. Met under coordination plan. We feel more encouraged than ever to see so many active locals. There is a new local at Goodson, Missouri. Conference adjourned to meet at Nevada, Missouri, February 20 to 22. Helen B. Hawley, secretary.

TORONTO.—Religio department convened at 11 a. m. October 10, in Toronto. Ernest Rawett and T. W. Williams presiding. The secretary reported there were eight locals in the district with a membership of 324, seven locals having reported. Treasurer reported a balance of \$31. Resolutions prevailed that Religio cooperate with Sunday school in holding a winter institute; that a committee be appointed by executive officers for the writings and distribution of essays. A standard of excellence for the locals, recommended by the executive committee was adopted. The following officers were elected: President, Floralice Miller; first vice president, T. R. Seaton; second vice president, David Pycok; secretary, Basil Barrick; treasurer, C. A. McLean; home department superintendent, Mary Baker; superintendent temperance department, Mabel Clark; member library board, E. A. McMullen; member gospel literature board, J. T. Thompson; chorister, T. R. Seaton. At 8 o'clock p. m. a joint session with Sunday school was held, at which G. E. Harrington conducted a round table on coordination; J. T. Thompson gave an address on "Methods of teaching" and T. W. Williams an address on "The mission of the Religio." The program was interspersed with choruses from a Sunday school class, and the conference choir, trained by T. R. Seaton, also solos from C. A. McLean and James Irving. Next convention at the call of executive committee. Floralice Miller, J. T. Thompson, clerks of convention.

MASSACHUSETTS.—At Boston, November 15 and 16, joint convention of Sunday school and Religio. The following in charge: Sunday school superintendents E. F. Yerrington and Charles I. Brown and Religio presidents H. A. Chelline and F. S. Dobbins. Sunday school reports show 11 schools with a membership of 810; Religio have 8 locals with 323 members. . . . The delegate system of representation was ordered abolished. The following officers were elected: Sunday school superintendent, E. F. Yerrington; associate, Charles I. Brown; secretary, Mrs. R. K. Carter, treasurer, M. C. Fisher. Religio president, H. A. Chelline; first vice president, F. S. Dobbins; second vice president, Peter Whalley; secretary, Marion Condon; treasurer, M. C. Fisher. The following delegates were elected to represent the Sunday school, also the Religio at the General Conventions: C. Ed.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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Miller, M. C. Fisher, E. H. Fisher, R. K. Carter, A. P. Phillips, E. L. Traver, Leah Traver, Frank Spinnett, Georgia Spinnett, Daniel Joy, Charles Baker, Sylvia Baker, E. B. Hull, Josephine W. Hull, Lillian Carter, George Carter, Richard Baldwin, George Tomlinson, jr., Richard Bullard, Frank Dobbins, Wallace Carter, Marion Greene, Calvin Sears, Laura Sears, Nellie Pierce, Emma Dobbins, A. N. Baker, Sarah Fisher, E. A. Fox, Florence Fisher. Adjourned to meet at the call of the district officers. The following program was continued on Saturday evening and Sunday: "The boy movement," by J. W. Roberts. The district paper, *The Gleaner* was read by the editor, Miss Gertrude Robbins. "A Latter Day Saint at the Front," by Corporal Peter Whalley. "Vocational guidance," by Bishop M. C. Fisher. "Gospel literature," by Frank S. Dobbins. "The new era," by Lucie H. Sears. Violin solo, Dutie J. Hall, accompanied by Miss Phoebe Hall. Address by Richard Baldwin. Address, "Tarrying by the stuff," by C. Ed. Miller. There was a large representation from all the schools: the Spirit of the Lord was present in power at all the meetings, especially at the prayer service. E. B. Hull, press committee.

**Convention Notices**

Alberta Religio with Edmonton December 19, 9 a. m. District officers please bring reports or send in ample time to me. Charles H. Coles, president, 229 Third Avenue North-east, Calgary, Alberta.

**Married**

MILLER-HAMMER.—Miss Leota May Hammer and Mr. Burr Oliver Miller, both well-known and popular young people of Creston, Iowa, were united in matrimony Thursday, November 20, 1919, at the home of the bride's parents. A beautiful ring ceremony was conducted by Elder W. E. Haden, missionary in Lamoni Stake. The ceremony was attended by relatives of the bride and groom. The bride is a daughter of Mr. and Mrs. C. D. Hammer, well-known throughout the Lamoni Stake, and the groom recently became affiliated with the church and is taking a very active part in the work. They will be at home at 406 North Birch Street, Creston, Iowa, on and after November 24.

**STEPHENS-POWELL.**—Mr. Roy Stephens and Sister Lena Powell were united in bonds of matrimony November 15 at the home of Elder Ralph A. Harder, 602 Taylor Street, Flint Michigan, in the presence of the bride's father, and Sister Katie Harder as witnesses. The party returned to Brown City, Michigan, where they have lived for a number of years, and where they will be at home to their friends. We join with all in wishing them a very happy and prosperous lifetime together.

### Book Reviews

**THE LITTLE LAME PRINCE AND OTHER STORIES.**—One of the Children's Classics series published by the J. B. Lippincott Co., Philadelphia. It has eight illustrations in color, by Marie L. Kirk and sells for \$1.50 net. These enchanting little histories prove that Miss Mulick knew how to tell a story so as to reach the child's heart. Besides the story of the Little Lame Prince it contains two other stories, The Adventures of a Brownie and Poor Prin, both equally as interesting as the first. It has large print and handsome binding and will be eagerly welcomed by all. It makes a delightful gift and will keep any young person amused and in good humor for hours or more.

**AVERAGE AMERICANS.**—By Theodore Roosevelt, jr. G. P. Putnam's Sons, New York. The war experiences of the author. The preface is largely quotations from letters written by the late Theodore Roosevelt to his son, the dominant note of which is the unpreparedness of this country for conditions of war. In the narrative, the tragedy of unpreparedness is emphasized. Being among the first to arrive in France and seeing a great deal of active service at the front, Mr. Roosevelt is able to narrate considerable history affecting the division with which he was connected. His style lacks the vigorous forcefulness of his father's, but is frank and sincere.

**WHERE IS CHRIST?**—By an Anglican priest in China. Houghton Mifflin Company, New York. This book was written during the war (in 1916) and the question was raised over the manifest failure of the churches to unite in love the vast area of segregated idealisms in Christianity. Though the writer has given thoughtful consideration to his question, the reader can but feel that his appeal is but the cry of a lost soul who would not undertake the answer if it should come. Denying the power of God to speak in these days, a revelation of Christ's whereabouts would rebound from minds obscured and dulled by centuries of tradition. Most anyone can charge the Christian churches with failure, but the unpopularity of the recipe for success is exemplified in the general rejection of the principles of Christ's teachings whereby he can restore and can reveal himself in all comprehensible ways. How long will blind leaders lead the blind into deeper darkness?

### Addresses

Elder S. S. Smith, 2014 H. Street, Bellingham, Washington.

### Church Recorder

#### NOTICE TO ALL BRANCH CLERKS

When sending in old branch records, remember if they are sent by mail first class, letter postage is required thereon. Send them by express.

INDEPENDENCE, MISSOURI.

FRANK A. RUSSELL,  
Recorder.

### Our Departed Ones

**McKEOWN.**—Sarah Elizabeth McKeown, born August 22, 1854. Died August 26, 1919. Leaves to mourn, husband J. H. McKeown, 4 sons, 3 daughters. Baptized about 19 years ago, remained faithful to her covenant until the end. Funeral service conducted by D. R. Chambers in the LaGrange church.

**BOGUE.**—N. B. Bogue was born in Saint Louis, Missouri, 1846. During the Civil War served in the forty-fifth Iowa Infantry, Company C, and in Company K, fifty-first Missouri as drummer boy. Was a member of Torrence Post G. A. R. Married Sister Cordelia Parish at Canton, Missouri, 1867 and came to Keokuk, making this their home. Was the father of 3 children, who with his wife survive. He was a friend to the church. Worked on his farm near the city until 2 days prior to his death, October 10, 1919. Funeral services at the home in Keokuk, James McKiernan in charge.

## FROM HERE AND THERE

The *Des Moines Register* of November 3 reports the death of Bradley McCord, the son of Alexander McCord, a one-time missionary of the church, who came to western Iowa in 1846. The title given the article is, "Hater of polygamy. Son of moral Mormon passes away in Iowa." The item, though brief, states clearly that Alexander McCord was a hater of polygamy, and on two occasions was sent by the Iowa branch of the church to Salt Lake City to protest against the practice of polygamy in Utah. This was done with no little danger of personal violence.

Brother Joseph Arber reports pleasing results in missionary work in Independence and Kansas City stakes. Extensive tracting is being done, going from house to house, and quite a large number have been baptized. His method is to hold and have held cottage meetings in the various groups, which has resulted in the attendance of many non-members, in fact a larger percentage than in meetings in one central place. He has just closed a successful series of meetings near one of the large branches, with some baptisms. He reports that the Kansas City Stake conference recently held was an important gathering, with excellent services. At the preaching services the building was filled to capacity, while the Spirit of liberty was greatly in evidence in dispensing the word. One elder, one priest and one deacon were ordained.

A letter from Knoxville, Indiana, says that there is probability of S. W. L. Scott moving his family to that place at least temporarily. Elder J. B. Prettyman is branch president, and alert to duty though in his eighties. He recently had Brother Scott hold a ten-days' series of meetings at that place, with fair attendance.

J. D. Proffit writes from Trenton, Missouri that they have been greatly favored by the visits of various of the church officials, including Bishop Richard Bullard, R. D. Weaver, George E. Whitehead, E. L. Kelley, B. R. McGuire and R. S. Salyards. The ladies of the branch recently served a supper which netted \$65, to be applied on church expenses. Brother Proffit held preaching services on October 12, with Brother and Sister John Rains, south of Jamesport, to a full house. Any desiring to locate at or near Trenton are invited to correspond with Brother Proffit, who is president of the branch, and well acquainted with real estate possibilities.

TORONTO, November 25, 1919.

THE HERALD PUBLISHING HOUSE, Lamoni, Iowa.

*Dear Sirs:* As I have had many inquiries as to why I left the Church of the Christian Brotherhood I have thought it was wise to ask you if you would publish my resignation in your paper. There are hundreds of people that know that I have been closely associated with Bishop R. C. Evans for years and I feel assured that my resignation to that church in your paper will let them see the facts in that matter. I will now give you a copy of my resignation:

TORONTO, October 22, 1919.

BISHOP R. C. EVANS, 51 Ozark Crescent, Toronto.

*Dear Sir:* I have decided to tender to you my resignation to the church over which you preside. Knowing your life as I do I can no longer believe the angel story that you told, but I pray that God will forgive you for that and also for your cruel and unjust treatment to me and others. I know that even if I do not get fair play here I will yet stand before a just God and then we will know who has tried to serve him. My prayer is that he will forgive you.

(Signed) A. E. GRAY.

Yours very truly,

A. E. GRAY.

TORONTO, ONTARIO, 247 Parliament Street.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, December 10, 1919

Number 50

## EDITORIAL DEPARTMENT

### ADVANCE THE BALL

The football season is over, but it may not be too late to borrow an illustration from the gridiron. We sometimes wonder what our keen young football players think of our team work in the church, and particularly in the ministry.

In a well-organized football eleven every move of every player is designed to advance the ball. Every player supports the team. Every player supports every other player. All try to make the goal. One man may have the honor to carry the ball forward for a gain—but all others help him to make the

play. Some may run before or beside him for "interference"; but they do not interfere with *him*, they protect him and interfere with his assailants. All obey the signals. There is discipline and order.

Suppose that in a certain team, after the lineup has been determined for the game, after the whistle has blown and action is on, two or more players decide to oppose each other. Or suppose they decide to oppose the captain or quarter back, to "rough" and "foul" their own fellows in the scrimmage, to defy the orders, and ball up the signals. What will happen? The opposition will go right through them and around them and over them.

What would you think of such a team? Reverse the question. What do you suppose a good football team would think of some of the things we do? If two players on an eleven should decide to fight each other, that would leave nine to meet the enemy. If four should become thus involved, seven would be left. If five should decide to oppose the remaining

six, one would be left to oppose the enemy. The same principle holds good in branch, in a stake, or in the general church.

Here is an incident not so unusual that one may say it never happened: a certain branch, or district or stake, has its regular business meeting or conference. Policies are discussed. Officers are elected, or sustained, as the case may be. The lineup for the team is decided upon. But almost immediately when the work is begun, some of the officers get at outs and spend the rest of the time trying to defeat one another. Or perhaps they get at

outs with the branch president, or the district or stake president, as the case may be, and spend the rest of the year trying to make him unhappy and to balk his plans. Or possibly those on the side line get upon the field and endeavor to kick the ball about. What would you think of such a branch? Obviously, Methuselah would not live long enough to

see it make even a ten yard gain. It is impossible to advance the ball. While the struggle goes on few are left to meet the enemy—and he goes right through our line.

Is the picture overdrawn? Since this editorial was begun a letter came to the desk of the Presidency from a brother in a rather large and important branch. He says:

We have a wonderful opportunity here to build up an organization that will be a power for good in the church, but every effort is being made to frustrate all progressive movements; in fact the past year as I view it has been devoted to defending the policies of the church against those who insist that it is being led to destruction.

According to the report of this brother, who by the way, is in position to know what he is writing about, at least one large branch has accomplished little constructive work during the year. Every effort has been balked. The branch has worn itself out in factional fights and has had no strength to

## It Is Written

"Behold, it is My will that you should pay all your debts."

For this reason the Bishopric advocate for 1919

**EVERY MEMBER A TITHE PAYER**

meet the opposition or to do real progressive and constructive work. The ball has not been advanced.

Why not line up and play the game? Let our objections be registered at the proper time by voice and vote in conference and business meeting, and at elections. But when the majority has decided the lineup for a team, let us get busy and advance the ball. Let us heed legitimate leadership and discipline and direction. Otherwise we can never, never win out to the goal.

Some one may say: "Oh, that is Brighamism! You want us to obey counsel, to follow the file leader. That is Brighamism!" It is not. The charge has so little foundation that it is not even worth while to get angry about it. Here is one vital difference between "Brighamism" and our philosophy and procedure. Brighamism gives no opportunity for free speech at the business sessions and conferences, the very place where the people are to discuss matters and determine common consent by the ballot.

The man who started any sort of opposition in Brigham's day, and for a long time after, was speedily shown to the door by an escort of very efficient ushers. He found himself immediately in the great and glorious out-of-doors. The conference went on without him—and a negative vote was not taken. Often the recalcitrant member found himself disfellowshipped speedily, if indeed he escaped an exposition of the principle of "blood atonement."

Have we anything like that? You know we have not. Free speech has been the rule in our conferences—very free indeed. And very often those who have stood in opposition to the administration have been given positions of great trust and responsibility as well as honor. That has been done to this very day.

The late General Conference was a monumental evidence that the right of free speech remains un-abridged. Everyone said about what he pleased. Debate continued until the people closed it themselves. In *every* decision made by the chairman on a question wherein there was even a shadow of doubt, free speech was given the benefit of the doubt. You know that to be a fact.

If this church errs in anything it errs in too great leniency, and men are allowed to go on and on until they ruin themselves and others. If you do not believe that, get the proper longitude and latitude and draw a straight line across the map toward Toronto. Where an attempt has been made to curb one man who will not play the game according to the divine rules, a dozen have been permitted to go scot free, because to the last extremity we have thought to save them.

But returning to our theme: free speech has its time and place. And there is a time for work—orderly, concentrated, disciplined work. When the debate is over, in branch, district, or stake, or gen-

eral church, the votes cast and counted, the lineup for the period determined, we ought to get busy and play the game, giving mutual support. Let us advance the ball.

Let us not deceive ourselves. We are not out for a summer picnic or a little joint debate among ourselves. The opposition is lined up. And the opposition is bent upon only one thing: the entire destruction of the church, root and branch.

Have you noted the character of the books appearing against us? Have you observed the work of the lecturers who are covering various parts of the country? It is reported that two hundred and eighty-eight thousand congregation of various denominations have banded themselves in an alliance to destroy "Mormonism," as they term it. And their hardest attack many times is upon the Reorganized Church—not upon the Utah Mormons. Some of them at least do not hate polygamy as bad as they have claimed to do, or they would not pass by Utah Mormonism to attack a moral and religious people whose record is clean and honorable. But so it is. The issue is drawn. The battle is on.

Have we time for bickerings? The opposition does not wait for us to adjust our little differences. Our opponents have no excessively reverential regard for fair play. They are not lop-sided with over-developed consciences. They mean business. They are smashing at our center and driving at the ends of our line. Perhaps we better get together and advance the ball.

ELBERT A. SMITH.

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### THE SOCIAL AND ECONOMIC PLAN

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A few have told us that we have been publishing too much in the *HERALD* of outside affairs; that we should discuss simply the gospel of the Lord Jesus Christ.

We concede after all, that this is our primary purpose, but we consider that within the gospel of Jesus Christ there is included, not only the first principles of faith in God, repentance from dead works, baptism of water and of the Holy Spirit, the resurrection of the dead, and eternal judgment, but that there is also the right of humanity to receive justice here and now. The industrial and the economic is part of the teaching of the church, and is part of the gospel of the Lord Jesus Christ, and we should be workers with God, but also with one another.

When we consider the industrial situation, we are confronted clearly by the fact that divine revelation first warned us of the necessity of organization, and laid down the plan in general terms as early as 1831. Thirteen years later we find, in England, the beginning of a cooperative movement.

In America, there was at that time such an abundance of land and opportunity, that the need for economic organization was not apparent. It is probably within the last ten or fifteen years that we have reached the point in America that was reached by England one hundred years ago. But in view of this necessity, the papers are full of the discussion of our industrial need.

The organization of Zion, the law of stewardship, of tithing, of consecration, of inheritance, of the storehouse, were all first laid down and set forth with some detail in modern revelations in the book of Doctrine and Covenants.

After a few years the church was reprov'd, in the Fishing River Revelation, for its lack of faith, and that progress had not been made, because they wished God first to accomplish his purpose, before they were willing to move forward and do their share.

Some are blind to the fact that to-day other church organizations have taken up tithing, and are taking up and defining consecration, surplus property, stewardships, and are even discussing the establishment of Zion. Practically every one of these terms used in the social and economic law is receiving now, construction and interpretation at the hand of others. How can we be blind to these facts? If we are to progress we must first face the situation frankly.

We have the conviction that if the church would move forward and live up to the law already given, that our heavenly Father would reveal more of the details, and also would place upon us a responsibility and a privilege of service to humanity greater than has yet been declared.

We continue to print these statements by others to show what others are doing, with the hope of arousing our own members to a realization of our opportunity and of our need. This church calls for the most complete consecration of any organization. Are we doing as much in practice? Are we giving as much as are other organizations? Are we making an effort to carry on that which we believe is the very work of God, restored under his immediate direction? Are we raising the warning voice to the nations of the earth as are others who have less light?

It is not those who are called; it is not the son who says, "I will," who deserves a reward, but it is the one who does the will of his Father who is in heaven.

To us there belongs the honor of presenting in the Doctrine and Covenants, the first definition and statement of these principles, some eighty-eight years ago. It is possible that we still lead in their definition.

To this church should also belong the honor and the responsibility of leading in this economic movement. Nor is that for the sake of personal glory

nor that we may prosper, but upon us is laid a responsibility by the revelations of our heavenly Father, that being given the light, we may let it shine. The plan of God is best for us, though a selfish interest is not and cannot be the first consideration. But by doing his will, and seeking the good of our brother and all humanity, good will result to us and to others.

S. A. B.

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### UNSELFISHNESS AND SACRIFICE

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For the solution of the problems before us it is plain that no progress can be made on the principle of "What can I get out of it" but only on the principle of "What can I give? What can I do?"

The world challenges the idea of unselfishness, and says that too long has man proceeded on the basis of his own self interest to make possible now a sudden change. Yet it is admitted that enlightened self interest will cause the employer to provide amply for those who work under him, and that enlightened self interest requires on the part of the working man a right return for the remuneration given him. An increase of production is necessary. To meet our problem it is also necessary that there be the spirit of conciliation and of cooperation to settle strikes and to solve even the more immediate of the world and national problems.

But in the doctrine of the church the spirit of preferring one another and seeking one another's good, of doing unto others as you would be done by, it is clearly set forth that there is no opportunity for reasonable controversy.

Yet if the spirit of each member should be, "What can I do for my brethren; what can I do for the church?" so should the spirit actuating the church and those directing in its affairs be, "What can the church do for the membership?" Not "What can we get from them?"

Enlightened self interest would require an adequate remuneration. Enlightened self interest requires, the work of the church requires the spirit of sacrifice; the elimination of unnecessary wants; a devotion and willingness to do anything we possibly can to assist in the onward progress of the work.

On behalf of the church, enlightened self interest alone requires not only a reasonable remuneration, but a refusal to permit this devotion to be wasted and scattered abroad; but rather an instance that each man and woman shall be not only permitted, but urged and encouraged to give the best service for which special training has fitted him or her.

We should support the church and church institutions, even though it be to our seeming hurt; support them though it does not mean our immediate gain. Yet we may justly ask that the different insti-

tutions and stores be efficiently managed, and hope and expect that efficient management will mean ultimate advantage to the body and to the members who make up that body. Unless it accomplishes that end, it is so far a failure.

It is right that there should be that spirit of consecration on the part of the membership. It is wrong that we should hold the spirit set forth in section 102, to wait until the Lord has done his work; that we will hold our money until we can see the benefit. We should go to work to make progress possible through our efforts.

The ideal before us is not greed, it is not envy, but should be more efficient service on our part to the body, and through the united efforts, improve conditions for all, and especially those of the household of faith.

S. A. B.

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### A PUBLIC DEFENDER

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*The Public*, sometime ago, contained an able article, "The public defender" by Meyer C. Goldman, of the New York Bar.

He states that in European countries, also in certain American communities as Los Angeles, Omaha, Pittsburgh, New Haven, Bridgeport, and Hartford, the public defender is already a part of the court system, the same as the public prosecutor.

It has been a practice of the courts in criminal cases to appoint some attorney who happened to be in the court room, or in some instances one who is not there, to defend the accused, when he is too poor to secure counsel for himself. But this service is entirely without remuneration except in the case involving possibly capital punishment. Sometimes it results in an able defense; sometimes in the reverse.

Very often these cases are assigned to young lawyers, who are glad to take them in order to secure experience. Just as able physicians donate their services, so able lawyers have assisted and taken care gratuitously of the interests of clients in such cases. The question arises whether it is really just to the attorney, to the defendant, or society. In New York City an effort is being made to secure counsel for defendants who are too poor to provide their own. But as Mr. Goldman well points it would be a matter of justice, and not called charity.

The public defender would be a man chosen to perform that service, and would be under like obligations with the public prosecutor; and like the public administrator, would see that all cases are taken care of, wherein the parties had not the means to secure a good defense. The principle of fair play and of underlying justice is involved.

S. A. B.

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### CORRECTIONS

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Two unfortunate errors appear in the report of my sermon in the HERALD for November 26. In speaking about the resolution favoring the preparatory course for the ministry, adopted by the Joint Council, I said: "The notation in the joint council record says that this motion was adopted unanimously; however, my recollection is, that there was one member who did not vote." The HERALD unfortunately makes it read, "*Here* was one member who did not vote." My vote was cast for the resolution.

The title intended for the sermon was, "The student in the ministry." The subtitle, "Is he a menace? Does he presage apostasy?" By mistake it got into print: "Does he presage *authority*?" The subtitle was suggested by the insinuation thrown out by some that the growing student body in the church foreshadows apostasy and approaching rejection as a church.

Again the quotation from Paul is made to read, "As certain also of your own poets *may* have said." The *may* is superfluous.

E. A. S.

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### ORPHANS' HOME

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F. L. Mahannah, superintendent of the Orphans' Home at Davenport, Iowa, urges that the first consideration for a child at the children's home is to eliminate and care for elsewhere those that are mentally deficient or subnormal. They should not simply be turned out, but provided for elsewhere.

Second: The child should be given a very thorough physical examination and put into first-class physical condition.

Third: The next matter that should be considered is the facility for play and wholesome recreation. In the larger institutions this would include a gymnasium.

Fourth: The next consideration is education, or the school. And in this should be included manual training, such as simple bench work in wood and the use and care of wood working tools. Also the work in the schools should be supplemented by, and correlated with the work in the various departments of the institution, the farm, the garden, the kitchen, the laundry. The object to keep in mind being that every boy and girl should be trained to work, to like his work, and to do his work well, and earn wages readily and honestly.

This is difficult even in a private home, but there are still greater limitations on an institution. To overcome the fact that the state furnishes everything, the child is encouraged to earn and own property of its own, individual garden plots, or broods

(Continued on page 1216.)

## ORIGINAL ARTICLES

### *It Is Written*

Slavery is a most absolute and involuntary form of human servitude and deprives its subjects of their personal and political liberties.

The first negro slave in the United States landed in Virginia in 1619, but slavery has existed at various times and in sundry places. It was practiced by the Babylonians, Assyrians, Greeks, etc.

Anciently one of the chief sources of securing slaves was by the captives of war; in fact, it is said that the word "slave" originated from Slavs taken as prisoners of war.

In some countries men have been made slaves for the satisfaction of their debts. This was later modified by imprisonment for debt. Debt creates a condition of serfdom and subjects man to the tyranny, injustice and caprice of his fellowmen.

Excessive debt has a depressing effect upon our spirits. To rid ourselves of it often requires long and laborious self denial under which we tire and become resentful.

The Lord seeing the detrimental effects of debt upon his children has warned them against it. Much of our trouble from this source could be avoided by the exercise of wisdom. We should never contract an obligation that we are not morally sure that we can fulfill. We should never let our pride, our desires, or our ambition overbalance our judgment.

There is this difference between our business dealings with men and our business dealings with God; we can place ourselves in debt to man while we may be operating our business at a loss; but we only get in debt to God as we prosper and increase in wealth. Having been thus blessed we should not take that portion which belongs to God to pay our debts to man. Pay man's debts out of the nine tenths, but remember the instructions; "Behold, it is My will that you should pay *all* your debts."

The manner in which we shall determine this is simple. Let every member take an inventory at the close of the year of everything that he possesses of value, listing it in its present conservative selling value; from the total of this deduct your debts.

To those who have not yet paid any tithing, one tenth of the remainder would represent the material wealth in their hands which belongs to God.

Can you afford to continue to hold and use that

which belongs to him and his law has made it clear that you should pay *all* your debts and that this particular one must be cared for at least annually?

If you have not yet filed your Property Statement for 1919, we suggest that you *do it now*.

BENJAMIN R. MCGUIRE,  
*Presiding Bishop.*

INDEPENDENCE, MISSOURI, Box 256.

### LOYALTY TO CHURCH INSTITUTIONS

*Sooner or Later We Must Decide on This*

As Israel of old we are come up to Mount Zion to realize the fulfillment of promises long since made by the Lord. We are very glad to be numbered among those who have thus been permitted to come and shall surely appreciate the good things we receive. Long years we have waited in patience for this time to come, and earnestly we have prayed that the Lord would hasten the redemption of Zion, that we might find a place of safety in time of trouble, a place with Latter Day Saint environment, a place where we might rest from the jarrings of the world, Yea, verily a place, where separated from the world so to speak, we might be privileged to labor with the Saints for the accomplishment of Gods word, and above all, realize the promise, "They shall have all things in common," "there shall be no poor among them," and that "every man shall have an abundance of the things he needeth" even his needs and just wants, I repeat, for this day we have longed and for the realization of these things we have earnestly prayed, and we continue to pray.

#### WHAT CAN I DO?

Do you realize that in our anxious anticipation for the above-mentioned conditions, there is constantly present with us a hope that we might enjoy, and that we may be protected and that to us, might come the realization of the promise to receive all things necessary to our existence and enjoyment? I say in our hopes for Zion's success we are altogether too much concerned as to "what shall I get out of it?" and too little concerned as to "what can I do to assist in this great work?"

Did Christ ever ask himself the question, "What shall I receive?" No; listen; "Father, I will go and redeem man, and to thee be the honor and glory." Again; "I am come that ye might have life, and that ye may have it more abundantly." Who, then, was Christ interested in? You and me and the establishing of his Father's word. Lest we be dishonest with ourselves and each other, turn the searchlight inward and ask ourselves the question, Why do I want Zion to be redeemed? Why?

## OUR RESERVATIONS TOO PROMINENT

Observation has justly been made that in many of the cases the Saint answers: "If the church will give me my needs and just wants I certainly would be glad to go on the stewardship plan." Why? Because in many cases we are not receiving our needs and just wants in the world and natural enough, if the church can give us better than we are already receiving, why not work for it? In far too many cases has the answer to the call of the church for earnest, consecrated workers, who are willing to labor unreservedly for the accomplishment of the redemption of Zion failed to come in. Perhaps this is due to the fact that to serve God unreservedly means the laying away of a great many things that may seem dear to us. Think ye, even if the church should say you are entitled to your just wants and needs, that in the sight of God you are justified, altogether, in requiring it unless you are living fully in harmony with the law, which says there should be given to our brother and sister graciously, out of the things we possess that they too, may not be in need.

He who was entitled to all things, said upon one occasion, "The birds of the air have nests, the foxes have holes, but the Son of man hath not where to lay his head." Did he require, even though he was entitled to receive? No. He who might have summoned angels to his relief, sacrificed many of the things we hold dear to us, that we might partake of that more abundant life. But he who sacrificed then, will enjoy the fruits of his labors. When through with our experiments, speculations, etc., we will have to learn that to serve God, means to serve our fellow men and to do so, means sacrifice.

## WHY PATRONIZE CHURCH INSTITUTIONS?

We have church institutions for the purpose of assisting in the accomplishment this service to our fellow men and honoring God, but they seem to be ever in their infancy because there be some who would hinder the growth of these, recognizing that if they should be permitted to grow, eventually all greed, graft, speculation and selfishness would be subdued and trampled out, which thing, seemingly our people could not live without.

Did you ever hear anyone say, "Oh, well, I'll tell you brother or sister so and so, if there was any inducement for me to purchase my goods from the church institutions I would do it, but what's the use? I can buy cheaper somewhere else."

Of course you have; so have I, and in carrying the conversation a little farther we will discover that these same people will be very glad to purchase from the church institutions when the time comes that it is possible to do so at a decidedly cheaper

## OF GENERAL INTEREST

## UNIVERSITY EXTENSION WORK

We are just in receipt of University Extension Bulletin from Philadelphia, in which we note a very ambitious and important program is presented. There are lectures of marked interest, beginning with the last of October. The program so far announced is for the month of November, including the first week of December. But it is evident that it continues into the late spring of 1920 with lectures every night of the week except Sunday, and on some nights two numbers at different points in Philadelphia.

The University Extension Symphony Orchestra, under the direction of Albert N. Hoxie, is announced for seven concerts of a remarkably high order. The following is a short announcement of these concerts:

"The University Extension Society takes pleasure in announcing a series of Thursday evening concerts at Wither- spoon Hall (and November 20, at the Academy of Music) weekly, beginning November 6, by the University Extension Symphony Orchestra, under the direction of Mr. Albert N. Hoxie, former Director of Music at League Island Navy Yard, and Director of the largest chorus organized for war work, the Liberty Chorus.

"It is generally acknowledged that few men in this country have done so much as Mr. Hoxie for "music for the masses," for spreading among the people the the gospel of good music, and giving them an opportunity to express themselves musically. He was not only one of the pioneers in community music, but is to-day, through his war activities, undoubtedly its foremost exponent. His directing of monster audiences in past summers at Hunting Park, Asbury Lake, City Hall Plaza and elsewhere, as well as his two years' work at League Island, to which prominent navy officials have paid splendid tribute, equip him admirably for the work he is now undertaking. A little over a year ago the American marines thrilled the world by their exploits at Chateau Thierry, they not only drove the enemy back, but they revolutionized attack. They went into battle singing, and the songs they sang were those that Mr. Hoxie had taught them at League Island. Those who were fortunate

price. Let's brace up, show the Lord that we *will* move now and *do* the thing he has required at our hands; he has spoken and again has he spoken and we have failed. It is possible now for us, if we will all put our shoulders to the wheel and *push*, furnishing the church institutions with the volume of business necessary to the putting into effect the conditions we hope for. Think if we will lay aside selfishness and *do* our bit, instead of waiting for the Lord to do it for us, how much we could hasten this Zion in its redemption. Let us cease to be so much concerned as to what I am going to receive out of it but more concerned as to what can I do to assist. We can never redeem Zion with our selfish desires and more than that, we can not expect someone to eliminate it from *our* lives, you and I, each in his own place must drive it from his own life. Perhaps we are all guilty. What think ye?

R. J. WILDEY.

enough to listen to the singing of the sailors and marines night after night under Mr. Hoxie's direction, realized what a unique force he was in creating the splendid morale which characterized the American army and navy, and, in his directing in this city and other cities, in keeping at a high pitch the civilian morale. This same leadership, enthusiasm, stirring personality and musicianship, Mr. Hoxie is now devoting to the University Extension Society.

"He has surrounded himself with a group of the leading soloists and instrumentalists in Philadelphia."

#### LONDON COMMENT ON LEAGUE FAILURE

Among other comments on the action of the United States Senate on the Treaty of Peace, we note the following from the *London Spectator*:

"We understand perfectly America's difficulties and the spirit in which the Senate has been in action and how public opinion has been working. While America's voice is still uncertain, let it not be forgotten that America is always inclined to be like the man in the Gospel who said 'I go not and went.'"

"When she did act, it was with a self-abandonment and unselfishness and generosity to which the history of international relations affords no parallel. America threw herself into the contest without a reservation."

The *Globe* adds:

"It is for the government and the people of the United States to decide whether they are meeting the moral responsibility the present situation places upon them. America never failed before, and it is inconceivable that she will fail now."

#### DANGER IN SUNDAY EMPLOYMENT

A brother who has charge of one of our western branches located at a summer resort, in a recent letter makes the following comment on a condition there which may exist in other places. He writes as follows:

"There were a number of vacant seats in our church yesterday, quite a few being absent from one cause or another. One that is giving me much concern is that several of our young sisters have accepted situations calling for service on the Lord's Day in serving refreshments around 'The Pike' where the environments are anything but spiritual and sacred, and must naturally partake more or less of the spirit of those who disregard the Lord's Day. I am amazed sometimes at the blindness of the parents in permitting lovely daughters to be placed in such surroundings merely for the paltry sums they can earn that way. I spoke gently and kindly to one of our finest girls on this matter, telling her I thought she should seek other employment for her own sake, but I fear it was not very kindly received. There is such an allurements in these places to see a gay life that the effects of the 'sowing' are lost sight of, and only when perhaps it is too late will the awakening come that will reveal the exorbitant price which has been paid for the slight pleasure enjoyed. My heart is saddened, but I can only pray and hope that the good Father will so influence them that conditions will soon be changed for the better."

The danger pointed out by the brother is real, though unrecognized or ignored by those threatened. It is one which should be recognized by our pastors and by them pointed out to the people of the church.—*One.*

#### PARENTAL DON'TS

As all students of practical psychology know, a command to a child given in the form of a prohibition usually fails of

its object. "Don't do" simply suggests doing, and generally results in disobedience. The ancient story of the mother who left home with the caution to the children not "to put beans up their noses," thereby suggesting to them an interesting experiment which they subsequently tried, to their own agony and the mother's discomfiture, is an extreme example of much modern foolishness in the matter of discipline. Kindergarten theories and practices are doing much good in this connection, but it will be some time before parental injunctions cease to be couched in the form of prohibitions, and "don't," is eliminated from the mother's vocabulary.

Professor O'Shea of Wisconsin University tells a story of the fall from grace of a boy whose father left him alone in the house with the sole suggestion: "Don't touch the clock." The boy had never touched the clock before, but when the father returned it had been trifled with to its exceeding detriment. Commenting on the story, Professor O'Shea said: "If instead of leaving the boy with mind empty of all suggestion save one that centered his thoughts upon the clock, the father had said: 'There are some bits of wood in the cellar and you may have my tools to make a box if you like,' the clock would have remained intact."

Another story told by Professor O'Shea illustrates the fact that the trained mind of the adult is also keenly susceptible to the power of suggestion. On the wall of the laboratory in the scientific department of the university was a notice: "Do not strike a match in this room!" Owing to the danger connected with explosive gases, this caution was very necessary. One of the learned professors was seen, one day, deliberately to strike a match and watch it burn out. When brought before the Faculty Board and asked to explain his action he assured the Faculty that he had had no reason for doing so unjustifiable an act; his only explanation was that, being at the time in deep thought on an abstruse subject, his eye had caught the prohibition on the wall and the suggestion of the striking of a match had affected him subconsciously and prompted an act which had been performed by him without his conscious volition.—Gordon Hart, in *The Woman and the Race*.

#### THE GRAPHIC ARTS BUREAU

The bureau has for immediate use, fifteen or twenty sets of slides on travel and economic subjects. We can also secure any of the Underwood and Underwood slides. We can also assist in securing moving pictures from the United States Government Social Purity League, etc.

We can also assist you in the purchase of stereopticon or moving picture machine at a discount to you.

The bureau was organized at the last General Conference for the purpose of encouraging the amateur photographers of the church; building up a "circulating library" of slides and films; developing a Latter Day Saint art gallery and being of general service to the church along lines of the graphic arts.

For further information, write to the secretary, A. H. Knowlton, 622 South Chrysler Street, Independence, Missouri.

Occasionally we get short items for publication that are so incomplete in essentials that we cannot use them. We like brevity, but an obituary notice without the date of demise, a report that Brother Smith, for instance, (without initials) is holding a series of meetings, or anything like that makes it hard for the editors to do anything with the items. Read your letters and contributions the second time for such things.

## THE FORUM

This department is for the free discussion of questions of vital interest to the church in an impartial, impersonal way. We welcome affirmative discussions for the purpose of ascertaining the truth. The views presented are not authoritative, and represent the opinion only of the writer, but we hope it will lead to authoritative conclusions by the church. Names must accompany contributions but need not be used.

### *The Book of Revelation As I See It*

I read in the *HERALD* of October 1, under the caption of "Concerning Revelation 17 and 18," a letter with request by the writer of hearing comments thereon from other Saints.

To me it was an interesting letter. Comparing Revelation 18 to the German power, it harmonizes in many ways. It naturally would, as history repeats itself. As in the case of Acts 2:16, where Peter said, "This is that which was spoken by the Prophet Joel." They were not drunken, but it was the Spirit of God, the same spirit spoken of by Joel, not a complete fulfillment of the whole prophecy but the same spirit, the same in Revelation 18.

The German power harmonizes with many of the things spoken of there, but not a complete fulfillment. Some of the places failing a complete fulfillment are in Revelation 18:21-22 where Babylon shall be thrown down and found no more at all, as there will be a Babylon after the millenium, possibly the greatest Babylon of all the world.

Again, when no craftsman of whatsoever craft he be, shall be found anymore at all in thee. While in Germany and not only Germany but all the world, the craft of millers or whatever "craft he be" still exists and will create strife and turmoil, until the beast of Revelation 13, which came up out of the sea, will be wounded, as it were, to death. When the Babylon of Revelation 17 is completely subdued, is the time when Satan will be bound. When Satan again is loosed the wound of the first beast will be healed. The second beast will then come up out of the earth, or up among the well organized body of Saints, when Satan shall manifest the power spoken of in the latter part of Revelation 13.

As to the time of the calamities of Revelation 11 and 16, the Babylon of Revelation 18, I will use the Inspired Translation of the Bible.

In writing this article as I see it, one would have to touch on the second and third coming of Christ. (Luke 12:40-42.)

I know that some do not see this as I do, but I do not know that the church has taken any stand contrary to it. I will ask those who see differently, to harmonize the following: I understand the scripture to teach that at the second coming of Christ, the dead in Christ shall rise first, then we who are alive shall be caught up with them, into the cloud. (Thessalonians 4:16-17.) At the age of man they shall be translated. (Doctrine and Covenants 63:13.) At the close of a thousand years, Satan will be loosed, Christ and those who ever remain with him, will appear on the sea of glass, (Revelation 15:2) which is before the throne in heaven. (Revelation 4:6.) At the expiration of the short season will come the judgment, the Battle of Armageddon, the everlasting reign of peace. When God and Christ with the beautiful city shall descend from heaven all is to be changed. (Revelation 21-22; Revelation 16:16, 21; Revelation 11:15-19; Matthew 25:32-47; Joshua 14.) If not how can we harmonize the following:

All changed at the sound of last trump. (I Corinthians 15:51-52.) A trump shall sound at the end of the short season after the millenium, all dead arise, divided on right

and left hand. (Doctrine and Covenants 28:6-7) divided on the right and left hand at a time when Christ shall come. (Matthew 25:32-33.) A trump shall sound at the second coming of Christ. (Doctrine and Covenants 85:26-27.) Redemption of those received the Gospel in prison at second trump. (Doctrine and Covenants 85:28.) Coming of the spirits of men to be judged, sound of third trump. (Doctrine and Covenants 85:29.)

As the Doctrine and Covenants tells us of many things that shall be made known in the Inspired Translation in the New Testament, more especially because the Book of Mormon tells us that great and marvelous things which were hid from the foundation of the world, would be unfolded which the Lord had caused to be written by his servant John, an apostle of the lamb. (Book of Ether 1:113.) (1 Nephi 3:251), therefore should we seek to have a more thorough understanding of the Book of Revelation.

Beginning with the 4th chapter of Revelation, the apostle was shown a door open in heaven and a voice said, "Come up hither and I will show you things that must be hereafter." One of the things he saw in heaven was the sea of glass before the throne. (Revelation 4:6.) Beginning from that time on things have transpired as they were shown to him, at the opening of each seal. The restoration being the fifth seal. (Revelation 6:12.)

Things that are to transpire prior to the second coming of Christ. The full description being given from there down to latter part of chapter seven. This trip over the path of history does not give much of a description of the preparation being made by the Saints during the millenium, but it tells of a preparation of the seven angels with the seven trumpets, preparing themselves to sound after the opening of the seventh seal. (Revelation 8:6.) Giving a description of the plagues, etc., that will be upon the human family from then on down to the judgment. Revelation 11:18 and Revelation 10 and 11, will give a description of the work God will do among his people, that are left on earth just prior to the judgment. One time over the history from John's time until the judgment, next time over begins with the apostacy.

Revelation 12 and Revelation 13, tell again of the apostacy in the form of a beast with 7 heads and 10 horns, down to the time when she will be lead into captivity or wounded as it were wounded to death. Revelation 13:11, the Beast came up out of the earth and exercised all the power of the first beast before him. The remainder of the chapter tells of the miracles and the power that he manifested down until the judgment. The first five verses of chapter 14 tell the blessings of the redeemed just prior to the judgment and that they sang before the throne in heaven. (Revelation 14:3.)

Again he was shown the future, beginning with the restoration, (Revelation 14:6) telling the work to be done by the restoration, and the plagues and judgments down to the coming of Christ.

GUY E. MOSES.

In view of the prices fixed, sugar that comes from Louisiana costs 17 and 18 cents wholesale. It is of interest to note that F. G. Miret of Porto Rico states that at 10 cents per pound, it will give the sugar men enough profit in a year to buy half of Boston.

Mr. Miret, according to the *Christian Science Monitor* is very familiar with the trade of sugar production and refining. He states that sugar can be produced to sell at five cents per pound, even under very primitive conditions.

### Affirmative Discussion

Every once in a while we hear from some one who does not know what is meant by an affirmative presentation of the gospel. By that is simply meant that we present the gospel of the Lord Jesus Christ; that we present the truth; that we show something constructively for which we ask the assent of our hearers or readers. But the strength of our argument rests in the good that we present, rather than in tearing down what some one else believes, and indulging in personal attacks. We may prove that everyone else is wrong, but that does not prove that we are right. It is more important that the truth should be presented. It is more important that the right should be made manifest, than we spend our time in attacks upon others.

So in the columns of the HERALD, by action of General Conference, as well as editorial suggestion, our arguments should be affirmative. That does not mean that we should all write on one side of the question, or all write on two sides of the question; that we approve or disapprove. There may be more than two ways of looking at a matter. We want all the light we can receive, but we do not care to receive articles, the only point of which is to destroy some one else's position. If you have a reason for the faith within you; if you have a reason to believe that you are right, present your ideas and the reasons why you assume the position you do.

One principal reason why we urge this rule is, that we are more interested in finding the truth than we are in receiving or making attacks upon others.

HERALD EDITORS.

### Where Is Hell Located?

In discussing the location of hell, I wish to call attention to an extract taken from Josephus's discourse to the Greeks concerning hades, and then compare his description of hades with various statements made in the Scriptures.

"Now as to hades, wherein the souls of the righteous, and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine, from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which all angels are appointed as guardians to them, who distribute to them temporary punishment, agreeable to everyone's behavior and manners.

"In this region there is a certain place set apart, as a lake of unquenchable fire, whereinto we suppose no one hath hitherto been cast, but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain an incorruptible and never fading kingdom. These are now confined in hades, but not in the same place wherein the unjust are confined.

"For there is one descent in this region, at whose gate we believe there stands an archangel with a host; which gate when these pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the right hand and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the be-

ginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold; nor are any briers there; but the countenances of the fathers and of the just, which they see always, smiles upon them, while they wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham.

"But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them, and threaten them with their terrible looks, and to thrust them still downwards. Now these angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself, but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; not only so, but where they see the place (or choir) of the fathers and of the just, even hereby are they punished, for a chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

"This is the discourse concerning hades, wherein the souls of all men are confined until a proper season which God hath determined, when he will make a resurrection of all men from the dead; not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks seeing to be dissolved do not believe (their resurrection.)"—Whiston's Translations, Josephus, page 743.

Jesus confirms the main facts of this Jewish conception of hell, in his teaching, as shown by the following passage.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died and was buried; and in hell he lifted up his eyes, [in hades he lifted up his eyes.—Revised Version] being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."—Luke 16: 22, 26.

There evidently was no water where the rich man was, so he wished Lazarus sent to minister to him.

"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."—Zechariah 9: 11.

The fallen angels were to be reserved in chains of darkness until the judgment day.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—2 Peter 2: 4.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."—Jude 6.

"Now this is the state of the souls of the wicked, yea, in darkness, and in a state of awful, fearful looking for the

fiery indignation of the wrath of God upon them. Thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."—Alma 19: 6.

The Prophet Ezekiel in foretelling the destruction of Tyre, said the city should be brought down to the low parts of the earth.

"When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down into the pit, that thou be not inhabited; and I shall set glory in the land of the living."—Ezekiel 26: 20.

"Son of man, wail for the multitude of Egypt, and cast them down, even her; and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit."—Ezekiel 32: 18.

"Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down."—Amos 9: 2.

"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations."—Isaiah 14: 9.

A part of the mission of Christ was to deliver the captives. In order to accomplish this, we are told, that he visited the lower parts of the earth.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Matthew 12: 40.

"Now that he ascended, what is it but that he also descended first into the lower parts of the earth."—Ephesians 4: 9.

The foregoing passages seem to indicate that hell is located in the interior part of the earth. Now hell is also spoken of as the bottomless pit. If a man was to dig a pit in the earth, the part nearest the center of the earth would be the bottom, but suppose the pit should be dug to a depth past the center of the earth, then it could have no bottom because the limit of the excavation would be approaching the surface of the earth, and could no longer be properly called the bottom of the pit, in other words a cavity at the center of the earth could not have a bottom as all surrounding surfaces of the cavity must of necessity be over the cavity, not under.

"The hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the Devil shall have power over his own dominion."—Doctrine and Covenants 1: 6.

"Woe to the inhabitants of the earth and the sea: for the Devil is come down unto you, having great wrath."—Revelation 12: 12.

"And they were thrust down, and thus became the Devil and his angels; and behold there is a place prepared for them, from the beginning, which place is hell; and it must needs be that the Devil should tempt the children of men or they could not be agents unto themselves."—Doctrine and Covenants 28: 10.

While Satan has had power to tempt man, from the beginning, he has not had *all power* even over his own dominions in the past, but the time is near if not already here, when he will have more power over those who surrender themselves to him. That the earth and hell are the same does not seem to agree with some of the foregoing quotations, but, that hell is a part of the earth seems to me to more nearly harmonize the various scriptures referring to the subject. When Satan is confined in the bottomless pit he will have no power to tempt the nations, but after he is loosed for a season he again has that power.

"And I saw an angel come down from heaven, having the

## PASTORAL

### Getting Results in Pastoral Work

(Read before gathering of the priesthood of the Far West Stake at First Saint Joseph Branch, October 5, 1919, by E. F. Robertson.)

In what enterprise a man enters he wishes to succeed, and, to him, success means the attainment of the desired goal or end, the accomplishment of that for which he strives. Every normal man who possesses the average amount of ambition is therefore interested in getting results and is willing to spend time and earnest thought in developing plans that will contribute to his success.

This should be and doubtless is, as true of the priesthood in the church as it is of other men. The man in business without ambition does not succeed, nor do we find victory perching on the banners of those in any walk of life, who pursue their vocation half-heartedly, or who fail to put into their work the best of their thought and energy.

If we are to make this work progress and grow, if we are to contribute to Zion's redemption, it will be because we *desire* to do so, because we are earnestly and consistently devoted to the work.

So long as we desire other things more, so long as we take more pleasure in the pursuit of our own projects—the increase of our business interests—so long as we fail to keep that second great commandment to "love our neighbor as ourselves," so long the work will lag and so long will Zion exist for us only as an unrealized dream.

#### DESIRE BUT THE FIRST STEP

There was a time in my boyhood when I looked fondly forward to the time when I would be a man, and I thought I would be a physician and would go about among the suffering and afflicted ones ministering relief from pain and sickness. But I learned that before I could be a successful physician I would have to spend years in earnest study and preparation. Desiring to be one would contribute to my success only inasmuch as it inspired me to the necessary sacrifice of time and effort.

Later I came in contact with the gospel, and when I had been baptized and was receiving confirmation at the hands of the servants of the Lord I was told of the work he had

key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years be fulfilled: and after that he must be loosed a little season."—Revelation 20: 1, 3.

"And when the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth."—Revelations 7: 8.

Even when Satan holds sway in the earth there will be an oasis in the desert of wickedness.

"And it shall come to pass among the wicked that every man that will not take up his sword against his neighbor must flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."—Doctrine and Covenants 45: 13.

MARIAL E. MOORE.

in store for me and commanded to *prepare* myself for it. I was glad to have a vocation selected for me by wisdom so much greater than my own, but could not escape the responsibility imposed upon me of making preparation. At other times during my early youth the word of the Lord came to me, always urging *preparation*, and I became conscious of the fact that just as I would have had to labor and sacrifice to qualify myself for the profession I had chosen, so must I labor and sacrifice if I would succeed in the vocation whereunto God had called me. This is true, not only of myself, but of every other one who is called to this high and holy calling.

#### NO WORK FOR GOD IS TRIVIAL

Let no man in any order of the priesthood think the work required of him is of trivial importance. There is no office in the priesthood but presents a *man-sized* task, and if it is prosecuted properly will call forth all the best manly qualities of mind and soul and in the performance of the work you will be giving expression to the best that is in you, intellectually, morally, and spiritually.

If God has called you to do a local work, and you load yourself down with other duties and responsibilities, allowing the work of your own choosing to crowd out opportunity or desire for preparation for the God-appointed work, do you not thereby manifest a lack of faith or a want of love for the work? Do you not of your own will block the channels by which the divine blessings should come to crown your work?

Christ, above all others, has the right to counsel and advise. He says: "Seek *first* to build up the kingdom of God, and to establish his righteousness, then shall all these things be added unto you." You, brethren, who are called to labor here in the land of Zion in this last and final day, am I placing too great a tax upon your faith, or your integrity, if I ask you to give your *first* and *best* thoughts and efforts to your God-appointed work, and trust him for that clearness of vision and business sense you will need in your own work?

The work of a pastor is, preeminently, a work of teaching, and it requires no argument to prove that he who would teach must *know* the subject he essays to teach. He should not only have the matter well learned but should know how to present it so that others might benefit by his knowledge.

The man who does pastoral work among the Saints should be *thoroughly* conversant with the spiritual ideals of the church. He should have a vision of the completed work, and should cause those to whom he ministers to visualize these ideals and to feel the necessity of realizing them.

This necessitates an intimate acquaintance with the people, he must visit them in their homes, see them at their work, observe the conditions under which they live, appreciate their difficulties and trials, catch their point of view and learn their mental processes. For all this God has wisely provided in the law.

#### VISITING EDUCATES THE VISITOR

Did you think official visiting was designed solely for the benefit of the people visited? Not so. God has designed this visitation as a part of the education of his pastoral workers, as a means of bringing them into direct contact with the flock over which they preside.

In this connection let me suggest, there is no formality needed as a part of official visitation. I have seen certain brethren who also pursued a fixed course, and unless they have gone through with a certain formality they would hesitate to report an official visit. To always call the house to order, to begin and close with prayer often places a formal constraint upon the persons visited, and

you fail to do what the visit was intended to do, that is, get a definite idea of the real everyday lives of the families visited. My advice is, do a lot of praying *before you go*, and when you meet the people, greet them with a smile and hearty handshake, and put them just as much at ease as you can, then proceed to visit with them and learn what they are thinking about, what their ambitions are, and what their necessities. Be sure to locate something in which the church can be of service to them and talk that feature. Impress upon them wherein the church needs them, and wherein they need the church.

#### BUILDING THE TEMPLE

The church is represented in Holy Writ as a temple. Paul referred to himself as a "Master-builder," and to others as workmen. He counseled Timothy to *study*, that he might shew himself approved unto God, a workman that needeth not to be ashamed. I may safely say that the work of that structure is still unfinished, and you and I have a part in the completing of it. We, too, must study and put into our work the best of our thought and our most earnest endeavor if we would not be ashamed.

Did you ever look upon some magnificent building, beautiful in design and construction, and think of how it existed once only in the mind of some architect and in rough unhewn stone? Workmen on the building knew how to take the idea of the architect and work it out in stone and we behold the result. So should we, as workmen on the "Holy Temple of the Lord" know how to take the idea of the divine Architect and work it out in the characters of the men and women, he has given us as material with which to build.

Let us not forget that the most effective way of teaching is by the example we set before the Saints. Paul advised Timothy thus: "Be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." When the Christ came to earth to be our great Teacher, he essayed to be just such a character as he taught us we should be, that his teaching might be made effective by his example.

The Lord, in Doctrine and Covenants 119: 3 admonishes us thus:

The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud or boisterous speech, or in the relating of coarse and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate and be made effectual by your example."

#### LIVE UP TO OUR PRECEPTS

The doctrine of "Do as I say but don't do as I do," will never accomplish any desired results anywhere. If I am to admonish the Saints to observe their prayers in the season thereof, and to attend to all family duties, I must not, myself, be neglectful of prayer or remiss in the duties of my home. If I urge upon others the necessity of being present at the services, Sunday and midweek, I must not be absent myself for some trivial cause. If I teach others to be honorable in their dealings with men there must be no shadow on my own character as an honorable and upright man and if I teach the law of tithing to my brethren, I should have my own tithing paid; that in all these things my teaching should be made effective by my example.

## ENFORCING THE LAW

But let us now pass to another phase of pastoral work, namely, the enforcing of the law. The Lord has placed upon the priesthood the responsibility of seeing that the law is kept, yet in my opinion we are liable to greater condemnation for failure along this line than any other.

The law is very plain and explicit and is, that he that sinneth and will not repent shall be cast out. We may deceive ourselves with the thought that we are showing *mercy* when we allow the wicked and unrepentant to retain membership in the church, sometimes to the hurt of the whole body. We would not think it mercy however to fail to place in quarantine a case of contagion that is likely to spread death and misery broadcast. We would look upon such a course as unwise. Would it not also be unwise to tolerate in our midst a case of moral leprosy that might cause the dejection and death of the entire organic body? I am making no plea for the application of harsh measures. To accuse me of so doing is to impute hardness to the law of God.

The carrying into effect of the law implies the doing of all within our power to reclaim the sinner from the error of his way, and when all our efforts in that direction have failed, he must be cast out. If fully applying the law results in a man's losing his membership in the church the trouble is either with the lawbreaker or the lawmaker. No man can attach fault to the person who makes the application.

It is the declared will of God that those who enjoy fellowship with the church should keep the law, and that his house should be a house of order.

I have heard this criticism upon the work of this church, that if iniquity were found by the officers it would be covered up. I want to say this right here, not half the harm will result to the work if we proceed against the offender boldly and in harmony with the law (and if he is guilty and will not repent, cast him out), as will follow if we try to keep the thing hidden from sight to save the good name of the church.

There is no society on earth where iniquity does not enter sometimes. We may not hope to keep so pure that no one will ever offend, but let it be known that offenders will be dealt with, that he that sinneth and will not repent shall be cast out; that only the pure can retain membership here.

But let me be understood. "He that sinneth *and repenteth not.*" We can afford to be long-suffering and patient with those who repent. The law requires forbearance in such cases. Careful and painstaking labor should be done always to produce repentance.

Paul says, "If a man be overtaken in fault, ye which are spiritual, restore such an one *in the spirit of meekness*; considering thyself, lest thou also be tempted.

## INTROSPECTION

The first thing to be considered by the officer, when dealing with an offender, is himself. It is the work of one who is spiritual to restore the erring. If you are not spiritual don't undertake it. Become imbued with the spirit of the work and then proceed in meekness. You will need to be meek, for sometimes your well-meant efforts are mistaken for interference and you may be insulted and advised to mind your own business. Then you must be prepared to show the brother in kindness that in looking out for his spiritual interests you are minding your own business.

All labor with an offender should be done in love, and with a fervent desire to restore him to diligence in the work. Threatening should be avoided, and harsh words should never be indulged in. If it becomes necessary for charges to be preferred against a member, it should be a cause for deep regret on the part of the one preferring them. No action should be taken in anger.

If I find myself to be actuated by personal ill feeling in laboring with a brother, I should know that I need to be labored with myself and should pass the work on to some other brother who is *spiritual*, that it may be done according to the law.

But I may not excuse myself for not performing labor on the grounds that I am not spiritual. It is my duty to be spiritual. A certain brother once told me of a time when he hesitated to take upon himself the responsibilities of the priesthood. The words of prophecy through another to him were: "From this day you are responsible for the souls of men, and I will require them at your hand." This is true of every man who accepts an ordination to any office in the priesthood. He assumes responsibility for the souls of men, and God will require them at his hands. His lack of sufficient spirituality to proceed with the work will mean only greater condemnation to himself.

It may be that the offending brother or sister has gone so far in the dark way that I cannot reclaim him, or her, but I can only demonstrate that by doing my best, and only when my best efforts have failed am I free from responsibility, and then only inasmuch as I have honored the law.

Action against any person should be made with the sole purpose of honoring the law of God and of freeing the church from iniquity.

All officers in the branch are to a certain extent pastoral, and these general rules will apply to each. If followed I am sure we will get results.

First, *know the work*, Second, know the people. Love the work and desire its progress, give yourself unstintingly to it. Love the Saints and let them know that you are eager to help them in all their difficulties. Win their love and confidence and never betray them. Thus you will meet with immeasurable success and Zion will come out of the mists and become a tangible reality.

## Some Pastoral Activity

The following letter has been received by the Presidency from Elder C. I. Carpenter, President of the Kewanee District. So many lines of activity are mentioned in his letter that it is deemed worthy a place in the HERALD. Possibly it will convey to other district presidents some ideas or suggestions upon which they may act with profit.

"On Sunday the 9th we began what has developed into a series of discourses on The duties of members, in the Moline Branch, which has seemingly created considerable interest among the members, the attendance being noticeably increased and the requests for continuance being worthy of consideration. We feel that under the circumstances it will be wise to follow it up until we have finished the subject according to a definite outline which we had worked out and are attempting to follow.

"We began the same subject in the Rock Island Branch, but have made no definite appointment for a continuance there, as we wish to go to Peoria as soon as we have concluded this effort here. In the meantime we are doing some much needed study, preparatory to a broader line of teaching, and following up some definite lines of correspondence work with the ordained men of the auxiliary departments.

"We are working out the details of a literature campaign among the members, and a campaign of education of the priesthood along the line of the detail of their specific as well as general duties.

"We are trying to prepare ourselves for more effectual labor by assembling the information to be had, preparatory to disseminating it as we go among the members."

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

### Reunion Afterglow

Surely it is recognized by all general officers of the auxiliaries of the church that reunion committees generally are responding to the demand for more educational work such as institute sessions, training classes, etc. Now and then we receive letters telling of the pleasure and satisfaction experienced by those carrying on such work. Two of these are found elsewhere in this column, no doubt, many others could write just as interestingly if they would but take the time.

I am happy, indeed, to give the following account, though brief, of the auxiliary work done at four different reunions which I attended. Perhaps if I had written immediately upon my return home I could have given a more enthusiastic report but this, having had a month or more to mature, can be taken as a "safe and sane" account of the work done at Matherville, Illinois, Madison and Chetek, Wisconsin, and Plano, Illinois.

My heart was full—of homesickness—when I arrived at the little mining town of Matherville after missing one inter-urban car, waiting all day for the next one (the power was off) and then no one at the station to meet me. Several times some one had come from the camp only to find that the "cars were not running." The reception given me on the grounds, however, made me feel at home and as though I had come to just the right place in this great big world. The reunion committee, of which Brother C. I. Carpenter and J. W. Bean were members, told me that we could have all the time we needed for our work. This offer was rather overwhelming considering some of our experiences of the previous summer!

However this is what was done: Each morning was spent with the children in singing, story-telling, and manual training. At the close of the reunion the exhibit showed clay models, crayon and cut-out pictures, sewing cards of all sizes and designs made by the younger ones; the Oriole girls made an entire quilt for the children's Home, outlining, with red thread, pictures drawn on small muslin squares; the boys exhibited fly swatters and bird houses made under the direction of Brother Okerlind who proved himself to be a real boy's man.

One day Brother Okerlind asked to have all the boys excused from the closing assembly of the school and they stole off mysteriously from the camp, not returning till the middle of the afternoon. How happy we girls were to see them come in camp finally carrying bundles of long sticks for the marshmallow roast planned for the evening!

In the afternoon the Woman's Auxiliary was given one and one half hours and we used it for the discussion of our work, holding four interesting sessions. It would be impossible for me to name those who were helpful in carrying on the children's meetings and the Auxiliary meetings, for everyone helped. I have never seen better cooperation or a more helpful spirit. The stories and experiences told by Brother and Sister Pitt, the prayer offered by Brother C. I. Carpenter and others, the kindly, encouraging spirit shown by uncle, J. W. Smith, and Brother J. W. Bean and wife, the interest manifested in the round table discussions, and the attendance of about fifty children daily, all contributed to the successful reunion in that little town of about three or four hundred.

At Madison, Wisconsin, I again missed connection with those who were to meet me but any disappointment I felt

disappeared as I setpped into the meeting tent and Brethren W. L. Christy and C. B. Hartshorn smiled a greeting. Brother Muceus was speaking and during his discourse very kindly introduced me and told my reason for being there. This made me feel just one of the rest of them, helping to make the reunion a success.

We began our children's meeting on Monday morning and carried on much the same work as at Matherville, helped efficiently by Sister J. W. Peterson and Sister Ethel Williamson, who took charge of the work during the latter half of the reunion and prepared the exhibit for the last Sunday. The afternoons were given to auxiliary work and recreation. Brother Hartshorn, who was in charge of the auxiliary work, very kindly gave the Woman's Auxiliary most of the time for the first three days as I was leaving for Chetek the middle of the week.

The Auxiliary meetings were highly satisfactory, all the campers, men and women, attending and taking part in the round table. Brother Christy supervised the work of the young people and I wish to mention especially the young people's prayer meetings held on the bank of the lake at six o'clock in the morning. They were wonderfully helpful and spiritual.

In the afternoon and evening there were swimming games (and please, Sister Editor, tell the girls I learned, in beautiful Lake Monona, to float on my back. I had learned to swim in the Y. W. at home).

To ask a man to meet a stranger at four o'clock on a cold, bleak morning in northern Wisconsin and have him do it and still be called amiable is saying a great deal. Brother LeRoy Colbert met me at the station at Chetek on one of the darkest, dampest, chilliest mornings imaginable, and yet was able to smile!

Here again I met Brother and Sister Pitt and had their splendid assistance and helpful association. We organized the children and carried on story-telling, singing, and hand-work as before. During the two afternoon sessions given to us we used the Home and Child Welfare charts and the charts furnished by the National Child Welfare Association.

At Minneapolis on Sunday afternoon Brother Lundeen called a special meeting for two-thirty and we used one and one-half hours in talking Woman's Auxiliary work. The evening hour was given entirely to us and in these two meetings we sensed a keen interest in our work. Not the least was the interest shown by the men in our relief and service program.

Sister DeLapp entertained me most hospitably and I spent a few days with her family at the wonderful Minnesota Fair.

When I arrived at Plano the children were already organized and working under the direction of Sister Ethel Williamson with whom I had worked at Madison. A special tent had been provided with tables, organ, and chairs. Again I met Brother and Sister Pitt and Brother Christy, and each time they listened with kindly and sympathetic interest, and helped in the round table discussions.

Brother Wipper was an encouraging coworker in the institute work at Plano. He will verify my statement when I say that especially in our Relief and Service program and round table was the Spirit present to a marked degree. I cannot forget Brother Wipper's own statement as to the vision he had received of the work of the Woman's Auxiliary in this department of it. I leave it for him to tell you sometime in his own convincing way.

Another stop would have been made at Blue Rapids, Kansas, had a telegram been received in time. I was glad for the opportunity of meeting so many of the Saints, with some of whom I had corresponded, and to carry to them, personally, the inspiring message for service in assisting to redeem Zion which the Woman's Auxiliary has to give. It

was a wonderful, happy time for me to meet with those away from the larger branches and witness the kindly spirit, love and consecration among them. From my experience this summer I must conclude that the Woman's Auxiliary has found a very definite place and that it is being welcomed in many, many places as a very necessary department of church work.

MRS. J. A. GARDNER.

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### From the East—

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Sister Lucie Sears, in a personal letter to Sister Gardner telling of the work at the Onset reunion makes the following interesting and inspiring comments.

"I was somewhat troubled because I could not connect with the people I wished to help me. The High Cost of Living kept many a seasoned reunionite away this year. I did not know just how I was coming out with the work, and after I went to bed at night I would spend a little time thinking it out—"How could I get the women interested?" and "Why were they not interested?" The thought came, "You were not interested until a short time ago, why?" and the answer was, "I did not understand it nor take the trouble to find out about it." "Exactly, and that is just the attitude of many other women. If you can get the work before them again this summer won't it be the very best thing to accomplish? There is no running before walking."

The Home and Child Welfare charts and outlines were of great assistance to me. I planned to use them as propaganda, and thus my work was based on that and one day's program paved the way for another, each fitting in most harmoniously with the other sessions of the reunion. Brother Baldwin said it was divinely planned, and I am willing to give the praise where it belongs for I know the Lord did assist our efforts and carried the message to the people accompanied by his Holy Spirit.

We had one meeting for women. Sister Jennie Studley gave a splendid talk to the mothers and some appropriate songs were sung by a young soloist. We talked a bit about what we had gained from the talks about the Woman's Auxiliary. (A complete program was given elsewhere in the letter and will be given careful consideration by the executive in presenting the work for reunions next year, no doubt. It is an excellent program.)

"I cannot tell what the results will be, but there was a fine spirit in all our meetings, and many whom I have longed to see active came out and said they would work, pledged themselves to seek opportunities for service and to keep trying until they found their niches to fill. I could not but notice how often the ministry referred to the topics discussed in our meetings in their talks which made it seem of more importance to some and helped to drive home the points we desired to make. Brother Edwin Miller in his sermon had our outline on the platform as we had used it in our talk. He called attention to the theme and the outline below and used it as his illustration. The need and the remedy at hand for greater care of the children was several times brought out in talk and testimony; the talk on Relief and the Round Table gave rise to "An evening with the bishops" at which such questions as we could not answer at our round table came up as well as other kindred subjects. This in turn made a splendid opening for the next topic about household management, which was well explained by a sister who has been working along that line. Her budget system was so reasonable and so well explained that it was helpful to many.

"Let me relate an experience that drew us all nearer together and was one of the many beautiful things which came to us at this reunion.

"Every one had started for the tabernacle but myself. For some reason I lingered in the cottage and decided that before going to the meeting I would again pray. As I knelt beside my cot the Spirit came to me with the gift of prophecy and bade me hold myself in readiness to deliver it when prompted. It was spoken to me distinctly and yet so quickly that when I arose I could not frame the thoughts into words but I knew that when the time came it would be given back. We had beautiful meetings for the next two days and the Spirit was there in power but I was not prompted to speak. The following day as soon as the meeting opened the Spirit said to me, The handmaidens to whom this word is addressed are all present and each will receive it as a personal message from God. Arise and do your duty.

"As I stood near the front on the side in a position to see all over the tent, I could almost see (although it was not seen but sensed) how the Spirit touched the various individuals. I saw twelve people who were thus touched, so I was not at all surprised that during the day twelve people should come to me and say, 'I recognized that part of the message which was meant for me.'

"And because of certain things contained therein that may encourage and comfort you and others who are laboring so hard to help the women of the church and because of the recognition of such labors by our heavenly Father I am sending with this a copy of the message that brought rejoicing to our young mothers and workers."

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### — To the West!

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Dear Sister Gardner: . . . We all enjoyed the Home and Child Welfare charts very much and used them in our Denver local after using them at the reunion. So we tried to profit by the good work sent out and pass it around as much as we could.

We were wonderfully blessed in the efforts put forth in presenting the Relief and Service work. The time allotted was in one of the general meetings and we had the whole reunion present. I will send you the outline we used for this work, as you request, as soon as I return home. We are at present spending a little vacation up in Wyoming with Mr. Cowan's mother, who will soon celebrate her seventieth birthday.

My heart and soul is in the work and I have tried to do what I could in Denver, but have not done near all I planned to do. We have been in touch with some of the noblest charity workers of the city of Denver and have had them come to the church to explain their work. One morning our pastor arranged to give us the morning hour and we had one of the principal workers from the board of city charities. She told us all about their work and the systematic way in which they were working for better conditions.

We have also had a number of government workers who have given talks on Home and Child Welfare work, adequate foods, relief work and social purity work, in our Auxiliary meetings. Sister Cramer and I belong to an organization known as the "Woman's Cooperative Committee," composed mostly of club women, woman doctors, and government workers. We are trying to keep up with the times in various lines of relief work that we may be able to be of better service to our church. . . .

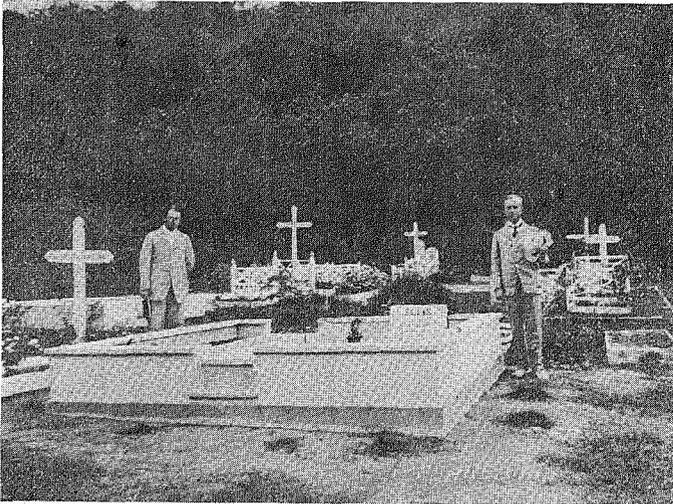
Sincerely,

ALICE M. COWAN.

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Above all else this country needs a nation-wide revival of the old-fashioned prayer meeting religion, which will make every man and woman strive in every act of life to do that which on the great judgment day they will wish they had done.—R. H. Edmonds.

## LETTER DEPARTMENT.



### A Martyr in the Cause of Christ

*The resting place of Sister Clyde F. Ellis, at Tahiti, Papeete. She died during the epidemic of influenza in 1918. On the left is Apostle John W. Rushton, and on the right Apostle Paul M. Hanson, both of whom recently visited the islands on their way to Australia.*

### Remarkable Evidences of God's Kindness

Wyoming and much of the plateau west has recently been swept with a very severe snowstorm, developing particularly for one day into an actual blizzard. Trains were delayed, stock suffered, mail deliveries stopped, and much inconvenience very naturally resulted and still results from such a deep snow at such an unexpected time. Some were and still are without a sufficient supply of coal, owing to the limitation placed on the amount of purchase, which in turn is owing to the decrease, suddenly, of the amount of supply caused either by the strike or the fear of the strike. And some—those out on the prairie at any rate—have an insufficient supply of coal owing to carelessness in many cases.

What a shower of letters greeted me when once again I was able to get in touch with travel and transportation! And what a miscellany as to subject matter and nature. Here is a portion of one from a sister now in the West whom I visited in Saskatchewan many years ago and who had all but faded away from the horizon of my recollection. Let her tell her pathetic story. Surely she has had her time. I blessed her child at the time I visited her of which she writes:

"He is a big boy now, fourteen years old this last October. I only resided in Canada a little over three years. I have two boys and one girl; they were all born in Canada. We left there to come to Iowa, my old home, when my girl, the last child, was three months old.

"When I left Canada I was practically an invalid, had drifted into that most critical condition of health till my life was despaired of by the best medical skill.

"We moved from Iowa to western Nebraska. At this time my health had become so bad that I had to give up house-keeping and stay with my husband's people who lived in these parts of Nebraska, and eventually by very energetic

efforts on my part with the aid of a good home treatment I regained my health in some measure at the end of three years. This seemed almost miraculous—in fact was considered so by medical professors—owing to my tubercular trouble which reached a stage where it destroyed much lung tissue, leaving great cavities in my lungs. But this is an incident of the past and I can only look back over it all and see God's hand guiding me through the purifying furnace. Of course this is only one experience; others have followed with rich blessings always attending, while I am growing in grace and a knowledge of God.

"Two years ago I had the privilege of proving his unchangeability during a very severe siege of typhoid pneumonia fever. To explain: I have for the past ten years been isolated from all church privileges of our faith and have had to mingle with those of all denominations, so had to keep my light always burning brightly in order that its rays might reflect for a guide to others.

"So it was in such a community that I asked God to use me in any way he saw fit that I might convince those people that the God whom I served was unchangeable. I was so enthusiastic over their soul's interest that I was ready to lay down my life if need be. So this spell of fever came as a means to prove him.

"The first day my fever ran up to 105. I became unconscious about the twelfth hour and lay in that state for forty-eight hours, when I gained consciousness again. God gave me the witness of the Spirit that he was watching over me and not to fear, for this was a chance to prove my faith by my works.

"Of course the best medical aid was secured through the aid of my friends (my husband being in Colorado at the time). But I refused to take the medicine prescribed. This called forth indignation from my friends and more so from the doctor. And I persisted to the end in refusing medicine though they used every possible inducement to get me to take it. They called my husband home by telegram, even threatening to use the law to gain their point. They went so far as to threaten to withdraw their service in caring for me if I did not yield. I had to kindly tell them that such was their privilege, that I did not fear the outcome in any case. So they all deserted me—my Presbyterian friends, who were the people with whom I was laboring in church work at the time.

"But the doctor continued his daily visits, mostly to watch results, for I would not take his medicine. He predicted I could not possibly recover. I got so low they pronounced me dead at one time. My fever became so great that the hair of my head was burnt so it looked and smelled as though it had been seared with a hot iron. The suffering I endured could not be told in words, but His grace was sufficient. You know all our trials are attended with a blessing. So most of all I want to tell you of the blessing.

"The last three days, when my fever ran to over 110, I surely realized what the tortures of a burning furnace meant. Oh! such agonies! But I still trusted Him whom I had learned to know so well.

"It was during the last of March when it was very cold, so cold the attendants could not stay in the room where I was as all the windows and doors had to be open for me. It seemed every hour my fever grew worse, till I cried out in the anguish of my soul for deliverance in these words: 'O God, have I not suffered enough to convince these people? I can endure no more.'

"For a moment my agonies seemed to increase. 'Yes, God, I will trust you, though I die,' was my last appeal at the time, having my arms stretched upward in an appealing attitude. Instantly a hand grasped my hand, and that moment my fever left me. The scene and blessing I will not

try to describe. It was satisfying enough for me and compensated for all the suffering I had endured up to that time and also what followed the next three weeks which was the worst of all, which I will not take time and space to relate.

"When my husband and the nurse came into the room again I was cold. "The nurse said, "she is dead." It was about a half an hour from the time of their former visit into the room, as I had requested them not to come in and bother me since they could do me no good. It was for God and me to settle it. I could not speak, nor move, but I realized all they said and did. I lay in that state for a while and then fell to sleep, the first I had had for eight days.

"The convincing evidence in this case will bear no small amount of fruit in its own due time, which I am fully assured of, but I am not leaving the field unworked. While I am living in other fields I am reminding many of them of this same truth by sending tracts and other literature of our faith. I am now living in another locality where I have to mingle with the churches of the world, as we truly have to consider them, for they are not of God. So I am endeavoring to keep the banner of the latter-day gospel in the foreground.

"My husband was killed shortly after I got over the siege of fever. He was killed in July two years ago. So I have been struggling alone, having no means left me of this world's goods, but somehow I have managed to get along and my health has been improving continually till I have now regained my former health which cannot be improved upon very much. So I now feel as though I can commence life over."

The sister's extraordinary experience brings back to my mind my own in Phoenix, Arizona, in 1908 when I went there to make an opening in that town in the fall of the year. Promptly after my arrival I took severely sick in my little furnished cottage which I had rented to occupy alone and board myself. I made my way in the nighttime with assistance to the Catholic hospital. I presently found myself in the hands of hooded charity sisters and everything went well till the old Mother Superior came around. And then because I was not prepared to pay in advance the cost of their hospitality she impetuously said: "Our terms are strictly sixteen dollars a week in advance and I shall call for the hack." And sure enough she called; the hack came, and sick as any dog ever was I had to pull out and seek other shelter. I entered the hack. The driver said, "Where do you want to go?" "I don't know," was my reply. After a few moments' meditation I decided to return to my own hired quarters, to my bed and room all alone by myself and depend wholly on God. And don't you know that as I went back there with that resolve unreservedly enacted in my mind, I began to recover, hop, step, and jump. Soon again I was on my feet and no thanks to the designing papists—save for a little calomel and part of a night's occupation of their unwelcome nest. It seems there is no limit to God's mercy when faithful sincerity throws itself wholly upon his dependence. But how seldom we do that. Medicine is all right in its place, but he who hath faith to see shall see, he who hath faith to leap shall leap. And he who hath not faith to receive these things hath power to become God's sons and to be saved in his kingdom.

Most sincerely yours,

ALVIN KNISLEY.

TORRINGTON, WYOMING.

It is little short of criminal, not only from the standpoint of the normal child, but also from the standpoint of the sub-normal child, to attempt to care for subnormal or feeble-minded children in a cottage of normal boys and girls.—Fred L. Mahannah.

## Sentiments We Appreciate

In the HERALD of November 12 I read an invitation from the editors to the younger element of the church to send in contributions. I have long felt a desire to write some of my thoughts for the HERALD but have always held back from doing so, believing that what I would write would not be of enough worth to take up valuable space which could be used for better material. But the invitation from the editors—"Let us hear from the young," has given me the boldness to attempt it.

I am one of the young (28 years), called to the priesthood as a teacher a year ago, and before that time and since, I have tried and am still trying to qualify for not only acceptable but efficient service to the church. The more I study and learn of this "marvelous work" the bigger and grander it seems and I am made to realize that as Saints we do not appreciate the gospel as we should and the sole purpose for which I wrote this article is that it might create a train of thought in the minds of the Saints that will cause them to appreciate the gospel more. Why shouldn't we appreciate it when we understand its universality, its power, and purpose?

I long to see the church of God progress even more rapidly than it has and I believe that this progress cannot take place unless each individual member progresses and develops, nor can this individual development be obtained only by study and activity in the church work, and activity can only be effectual when we have our whole soul in the work. Half-hearted effort is little better than none at all.

These are my sentiments, and express the reason for writing that it might be that some of the young people, of whom I am one, may read and feel a desire in their heart to be of service to the Lord.

GIBBS, IDAHO, November 15, 1919.

*Editors Herald:* Perhaps a few lines from this part will be of interest to you and the readers of the HERALD, not regarding anything great that I have done or helped to do but relative to our Brother Augustine Dwyer. (It is with no little degree of pride that I call him *our* brother.)

Yes, Spokane has had this man in all her schools from the lowest to the highest, in our churches, halls, and homes, and Spokane has received him as she has no other lecturer or reader. And she had a right to.

Brother Dwyer captured the high school in an amazing way. I witnessed his presentation of Shakespeare's Julius Caesar before the faculty and eighteen hundred pupils of the North Central high school. The following day another ovation awaited Brother Dwyer at the Lewis Clark high school where before two thousand pupils he gave Shakespeare's tragedy Macbeth.

The Credit Men's Association, made up of the leading business men of Spokane, made Brother Dwyer their guest of honor at a noonday lunch. After the lunch, he delivered, according to engagement, his great lecture: "Thirty-one days in the Desert of Sahara." The lecture was given in a beautiful auditorium especially arranged for the occasion.

Mrs. M. E. Hayes, wife of ex-governor of Washington, received nearly one hundred in her home to hear Brother Dwyer read the three-act drama, "The silence of Dean Maitland," November the 11th. Each of the Spokane papers spoke highly of the affair.

Several of the churches engaged him and he brought to them record breaking houses.

In our own little chapel he spent much of his time. He lectured both to the church and the priesthood. Never shall we forget him! With all due respect to the ministry that has labored here, we feel free to say that he has done more

to lift the stigma which has so cruelly been held over us, than any one else.

It is true that he is a lover of order especially in the house of worship, and we regret that in order to have it his kind requests were not heeded and it became necessary for him to insist. May his insisting be indelibly stamped on the minds of those who have been so careless in that respect, all of our ministry of Spokane is agreed.

His many friends of this place wish him a continuation of the manifest blessings of heaven. We would that he might remain with us, but we would not be selfish. We know that wherever he goes fortunate are the Saints, and to them we say with all our heart: receive him with the fullest confidence, that he is not only a man of God but a most diligent worker for the cause. Kind, humble, and full of love. Saints may well be advised to get him if they can!

We all feel encouraged and cheered and our hopes are renewed. We are thankful to God for men—real men.

Most sincerely yours, J. A. BRONSON.

BASEL, SWITZERLAND, November 14, 1919.

*Editors Herald:* I was so happy to be able to write Sister Kippe yesterday that the allowance of two past months will now soon reach her, for she wrote me that they had to pawn their furniture.

When I wrote her sometime ago that I felt sure that she would receive forty dollars per month in the future, which makes so much more for them, on account of the low value of German money, she wrote me such a happy letter with the exclamation right at the top: "Thank the Lord; now I shall be enabled to pay off our debts."

As for us, applying with earnest prayer to the central federal authorities in Berne, with a certificate of Brother Passman that he needed my husband, we obtained at least a temporary annulment of the expulsion decision of Basel's authorities.

A clergyman who studied theology with my husband, who is engaged in the "Basel's Mission House," is warning the people in his sermons and house visits to cast my dear husband out of the house when he comes to present them his leaves (translation of the Angel Message tracts). But he has written to him recently a letter full of assurances of love and sympathy for him as student friend, and on account of Brother Roos's ancestors, whose books have been such a great blessing to him, and that therefore he wants emphatically to insist that there is nothing personal in his antagonism, but that his objection is only to the doctrine promulgated.

My husband and I have written him long letters, to prove to him by the Bible that the reorganized Church of Jesus Christ of Latter Day Saints is the true church of Christ; the only one that is doing what Acts 3:21 and Revelation 14:6 asks to be done in the last days. But his last answer was: "Though I must acknowledge that your leaves (Angel Message Tracts) are mild and not harmful, indeed innocent, I must repeat that I deny energetically the necessity of angel's speaking to us, bringing brass plates, etc. We have the Bible and want nothing more."

I answered him that just this teaching had brought me, in my youth, to ask myself if the Bible was of any more worth than mythology, and that on my fervent prayers to conserve my childhood faith, the Lord in great mercy gave me an insight into the superior world, by visions and dreams, and told me things to come which came to pass. Then he led me into his church, so that now I can again happily read my Bible, and no more doubt a word in it.

I challenged him to prove to me that any other church in the world is preaching the fullness of the doctrines and

will of Jesus Christ; the church has organizations, or is creating organizations which make it possible to fulfill every requirement of the everlasting gospel, as done by the first Christians.

To this he has not yet replied, and I am praying the Lord to convince him and give him his true church. Because that clergyman is really in earnest, a real Saul, and if the Lord turned him to become a Paul, the Reorganized Church of Jesus Christ would have won the continent. For the whole clergy seem out of their wits, since my husband alone has won in Basel about five thousand regular readers of the leaflets, by bringing every two months a part of the Angel's Message tracts. However they have probably literally assailed the police to put us out, for up to that time the police had been really charming.

So the authorities profited by the opportunity to expel everyone who had not a fixed position with a fixed income, and said that my dear husband belonged to that class and might one day fall to the charge of Switzerland, and so must go.

I determined to fast and pray four days, according to the word of Jesus that "there are spirits," (and I think especially spirits undermining the spreading of the fullness of the gospel, or of the everlasting gospel), who can only be overcome by fasting and by prayer, and was very happy that to-day, which is the fourth and last of these fast and prayer days (while my husband is in Berne contending before the central federal authorities), the appointment of my dear husband, by the Presidency, has come, with recommendations and assurances that the church is caring for our living. This probably will entirely annul the expulsion decision of Basel.

As for me, as my leaves have shown to you, I am the founder (1896) of the Bethany Prophylactic Society (with former pupils of my high school in Strassburg-Alsace), which is an international [interconfessional] society, which has attracted by its work, even in London, Rome, and Calcutta, thousands of souls, and has, especially here in Basel (as well as over Switzerland), proved to be a grand channel to introduce the only true church of Jesus Christ.

In all the twenty-two years of the existence of this society, never a member of it in any country has prescribed to me any work or any change in everything I have organized. So here in Basel no one objects to my teaching the children of the Rinderhort after school time, the translation of the Saints' Hymnal and Zion's Praises into French, practicing the tunes, and explaining to the women in my socials, Macgregor's A Marvelous Work and a Wonder, even bringing them to attest that the clergy here are wrong in all they say against the Reorganized Church of Jesus Christ.

By the leaves of the society's work, and successful results in nursing, especially the grippe, we found thousands of readers; after which I retired from the sale of the leaves, letting my dear husband instead carry about the translations of the Angel's Message Tracts, for which he immediately secured five thousand readers.

The licentiate of theology of the University came full of enthusiasm for the grand social movement set forth, and since then my dear husband has had some very interesting interviews and correspondence with him. Thus the colonizing work of the society proves to be a channel, a great opportunity, to lead many toward the Reorganized Church of Jesus Christ of Latter Day Saints. But I must cease. The children have come.

Yours truly in gospel bonds,

JULIA BOGGS.

They who are fine in conduct are always tender in heart.  
—Reverend Dawson.

CRESTON, IOWA, November 24, 1919.

*Editors Herald:* Sunday, November 16 will go down in the history of Creston, as one never to be forgotten by the Creston Saints. The organization of the branch was effected at this time, and the Lord's work established in this place.

We had with us Elders John Garver and Cyril Wight of the stake presidency and A. J. Yarrington of the stake bishopric. The day was enjoyed by all, both physically and spiritually. Brethren Garver, Wight, and Yarrington presided at the organization, at which time two ordinations took place, Brother Millard Hogan to the office of priest and Brother Charles T. Engle, deacon.

A beautiful tribute was paid to the few faithful Saints by Brother J. Garver, for their zeal and integrity as a little band of Saints to hold up the work for so many years, until others were added to their number, and the organization of a branch was possible.

Elder George B. Hall who has so faithfully devoted himself to the work in this place was recommended and unanimously elected as branch president. Sister Stella Franklin was unanimously elected branch clerk.

Creston offers many opportunities to the Saints desiring to locate within the stakes. Good employment, good schools, beautiful surroundings, and a wonderful opportunity for those desiring to work along spiritual lines.

With a good leader and the cooperation of our faithful little band of Saints, we intend to accomplish much good in this place. C. F. ENGLE, *Correspondent*.

[The following letter is from Bishop A. Carmichael to President Smith.]

LAMONI, IOWA, November 19, 1919.

We are pleased to inform you that we have reached home and hope that we are again on the job. Mrs. Carmichael stood the trip as well as could be expected under the circumstances. We are optimistic in the thought that she will continue to recover, thus liberating us more fully for the work we take such a delight in doing. There is nothing in the wide world like it, Brother Smith, to be a real coworker with the Master, and as the days come and go, our constant prayer is that we may be more and more worthy of being engaged with him in this wonderful work.

We have come back to our work, we cannot say with a broader view, but we can say with a more consecrated one. We believe that in the years past we have sensed the extent, somewhat, of the height and width and depth of this work, but we have also felt that our vision was finite, hence our viewpoint limited and especially our spirit of consecration was not as deep as it should be. We still feel this, but the Master knows that we are trying to place ourselves in a position wherein he can use us to the very best possible advantage to the cause.

From our travels among the Saints we have had one idea forced upon us and that is the great necessity of preparing not only a people but a place where the Saints could gather. It is almost pitiful to listen to the longings and hopes of the Saints expressed in their desires with reference to Zion. We have come back with renewed determination to place every ounce of our energy as well as what little talent we have on the altar to help prepare a place for these honest souls who are longing for a place of refuge.

Right here, allow us to compliment you on your articles in the church papers. They have the true ring to them, so far as we can discern. You may rest assured, Brother Smith, that the thing the Saints are interested in, is Zion, including the gathering, etc. Your articles were timely and if we are any judge of this matter a continuance of such articles from

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your pen will do a wonderful lot of good. Our experience in Southern California has been, in some respects, unusual. While we have been hampered in our spiritual work with domestic affairs, we have had a wonderful endowment of the Spirit in what little we did do.

We are very much in hopes that Mrs. Carmichael's health will rapidly improve so that we can get out among our people. Never before have we had such a great desire to teach the people the law. It is useless for us to take your time with statements verifying the fact that the thinking men of the world are giving us a close race in many of the views that we have thought were essential for the progress of the race. From your vantage ground you can note these better than we can tell you, but in passing, we wish to say that we thank God that he is inspiring men to help us educate the human family to the standard desired to bring to pass Zion's conditions.

We are still optimistic, thoroughly imbued with the thought that there is nothing for us to fear that the slogan, "go forward," is the only one worth listening to.

May the Master who controls the destiny of all be with you and yours. In bonds,

A. CARMICHAEL.

[From a letter to the Presidency by E. B. Hull, dated at Attleboro, Massachusetts, November 17, 1919.]

Last Saturday and Sunday the district Sunday school and Religio convention was held in Boston. Twenty-eight of our members attended. One of our number is the editor of the district paper, called *The Gleaner*, which was read Sunday. Peter Whalley, one of our Attleboro boys that was in the war four and a half years, delivered a lecture in the Boston church on Saturday night, from the subject, "A Latter Day Saint at the front." He certainly has had a wonderful experience, meeting men and ministers while in the British service, talking our work to them, in fact holding debates with chaplains while on the front, when an opportunity would present itself. Many times the wounded boys would send for Corporal Whalley rather than their chaplain. Brother Whalley has been in demand by various organizations, to hear of his experience while on the Macedonian front. He has lectured in our churches in Attleboro and Boston, also in the Universalist church and other places in this city.

Our convention was of a high order, the Lord being with us in all our meetings, especially in the prayer service. A

large number of members and friends from the various branches were in attendance.

We are doing very nicely here in this city, had a remarkable case of healing here a couple of weeks ago. A sister was stricken with appendicitis; the doctor ordered her to the hospital, but she refused to go, instead, she sent for Brother Richard Bullard and myself and the next day she was so much better that the doctor did not urge her to go to the hospital; in a week's time she was able to be about her business again. The Lord is working by his Spirit with the Saints and friends in this place and we hope for greater things in the future than we have been able to do in the past.

[The following extract is taken from a letter to the Presidency written by Bishop Richard Bullard, Winter Hill, Massachusetts, November 17, 1919.]

I wish you could have been with the young people's convention, which convened here [Boston] Saturday and Sunday last. The spirit of light, joy, and intellectuality, was sure y with us in power. It was a feast which must have a lasting effect for good on all whose hearts are tender to the divine touch of the true spirit of this majestic work. A young man, stranger to us, arose and said he came out of curiosity, but never before had he experienced such a spirit that could thus move strong men to tears, and have such an influence upon one as it had affected him; he heard the voice of the Good Shepherd, and will come into the fold, I feel assured.

The work in this district has taken upon it new life, and the men you have sent here fit in exactly to the needs of the hour.

[From a letter addressed to the Presidency by Elder T. U. Thomas, Youngtown, Ohio, under date of November 18, 1919.]

The church work holds its own here thus far and everything moving along very nice according to our understanding.

This week this city is visited by Mrs. Lulu Loveland Shepherd from Salt Lake City who speaks in opposition to the polygamous doctrine of that church and exposes their evils in that city and valley.

The lady made a distinction between our church and the Utah church and said in addition we were opposed to polygamy; this was done after the writer had made a visit to her previous to the lecture and made the request. The audience were dumfounded to learn that we had no affiliation with the Utah church; of course we were delighted for them to know the truth.

[Extract from a letter by Patriarch Ammon White, addressed to the Presidency, under date of November 16.]

The recent articles of the trip of President F. M. Smith in the East, carried with it the spirit of devotion to the interests of the people.

Everywhere the best people of the church are praying that wisdom and strength shall be the heritage of the leading men of the church.

May the obstacles that infest the path be removed that your usefulness may be extended.

Brother Benjamin Pearson reports that the recent Southern Missouri conference was poorly attended, largely on account of heavy rains. Five branches reported, five elders and one priest. Most of the important business was carried over till next conference at Thayer, in February, date to be set by district officers.

## FROM HERE AND THERE

One of our progressive district presidents is working on a literature survey of each branch in the district, with the object of placing the church literature in every home. Incidentally he is sending out catalogues and explaining what is to be had of special value to various individuals in the branches.

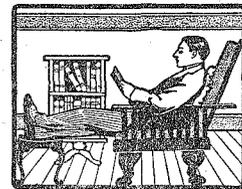
The Tri-Cities had a union service on Thanksgiving at Rock Island, Illinois.

### PERRY, IOWA, BRANCH

"We have a splendid deacon in the person of Brother E. C. Kibby who is treasurer for the entire branch, paying out of one common fund the expenses of each department of church work, thus not only supplanting the office of treasurer in Religion, Sunday school, Woman's Auxiliary, etc., but also eliminating all collections, except Christmas and birthday offerings. The deacon brings in a budget estimate once a year, each member paying his share takes care of the expense. If any of the members are not just clear as to the amount they should pay, a little talk with the deacon makes it all right. How is that for coordination? This method has been in operation for one year and has been very satisfactory.

The district organizer of the Woman's Auxiliary, Sister D. A. Emslie of Des Moines, recently met with the Perry local, giving instruction, encouragement and strengthening

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the sisters in a marked way. The functioning of district officers means progress.

"Thanksgiving day was fittingly observed. The Saints met at the church for worship at 9 a. m.; the meeting was well attended and given largely to testimonies, which were edifying to those present."

Burlington, Iowa, Branch reports visits recently by J. A. Gillen and C. E. Willey with forceful sermons from each. On November 9 Model Sunday, or Rally Day, was observed, in the interests of the branch and the departments, with excellent program features. The organized men's class, the United Workers, have purchased a small printing press and made their debut with a printed program for the day. Henry Broman and Bertha Green, of Ottumwa, were recently married. The Thanksgiving service was a pleasing one, with two papers read, one of which was commended in a spiritual manifestation in the prayer meeting.

Elder George H. Wixom, president of the Southern California District, reports a joint meeting of the priesthood at Santa Ana on November 9, at which Bishop Carmichael was present, and the situation in Southern California discussed. Elder Wixom then proceeded to Ceres, California, where he preached twice on the 9th, and continued on the 10th at Turlock. Some drove twenty miles to attend the services, so the attendance was good. On the 16th Elder Wixom was in Los Angeles, where he preached in the morning, and met with some Baptists for two hours in the afternoon to explain our work, then with the Eighth Quorum of Priests, and finally spoke that evening at Santa Ana.

Elder S. W. L. Scott has just completed a series of sermons on Bible prophecy and church history at Battle Creek, Michigan. He discussed the great conflict, Russia, Israel, and the Lord's work in these latter days. He expects to return there after Thanksgiving.

The Second Saint Joseph, Missouri Branch had a roll call Thanksgiving evening, each member responding to his name and giving proper address and addresses of any others not present, followed by a statement of what they were thankful for. We presume the mailing list thus secured will be used to good purpose. Three persons handed in their names for baptism. Considerable local interest is manifested in the Christmas offering. A box social netted \$44.15, and the men folk talk of putting on one at which their boxes will be sold to the sisters. E. F. Robertson and V. M. Goodrich have been speakers of late.

The Lamoni Electric Company has been fortunate in securing coal sufficient to keep going, though on a somewhat limited schedule, so the Herald Publishing House has been able to continue its usual work and hopes to for some time to come. A local fuel administrator has been appointed, to care for all orders for coal and wood. It is expected a municipal woodpile will be established. A car of coal was recently received for the Saints' and Children's Homes at this place.

A series of gospel sermons is being preached from the Lamoni pulpit on Sunday evenings. J. F. Garver, pastor, has been delivering a series especially for the Saints at the morning services. The Sunday school attendance has been especially large of late, averaging around 600. The attendance at the junior meetings, for children, reached a total of 180 on the 24th.

Brother A. Howard of Richton, Mississippi, desires that some of the missionaries visit his community and preach to the people there. He thinks the interest would be good in that community.

A letter from Marlette, Michigan, by J. D. Westover, says the branch there is progressing. They expect Brother William Fligg to hold a series of meetings there this winter, but the churches are closed just now on account of diphtheria. Brother G. M. Shippy will be interested knowing the writer of this letter was ordained a priest lately.

Brother C. I. Carpenter has located with his family in the Kewanee District, residing at 2760 Eleventh Avenue, Moline, Illinois. They like the people and find a vast amount of work to be done.

The First Presidency is in receipt of the following letter from Elder G. R. Kuykendall, who is attending the Palmer School of Chiropractic at Davenport, Iowa:

"Just a few lines to let you know we are still alive and

find some time for church work. Yesterday I preached in Rock Island, Illinois, church. Sunday before last I preached morning and night in Clinton, Iowa, church, also have been occupying here in Davenport and Moline, Illinois. Other places here in Iowa and also Illinois I am to get to soon. With my church work and serving as one of the presidency of the large freshman class of about six hundred, also as chairman of their committee on or for entertainment, also as president of the student body organization here from Texas, and my studies and other minor things, I am a little busy part of the time. . . .

"Had a good, large, appreciative congregation at Rock Island last night, they seem to be growing quite fast."

*Moorehead, Iowa.*—In the early fall Joseph Lane of Pisgah, and Joseph Seddon, of Woodbine held a series of meetings here, well supported by the local officers. Four Sunday school girls were baptized. The usual regular services are held, all fairly well attended considering the scattered condition of the members. The Thanksgiving service was followed by a basket dinner at the church.

*South Boardman, Michigan:* The branch here, once a flourishing organization, has dwindled of late because of lack of employment for the Saints. Regular meetings are held, with Religio and Sunshine Band working together on 4 p. m. Sundays. Prayer meetings are held at the homes during the winter.

Prayers are requested for Lawrence, son of Mr. and Mrs. J. C. Maclelland, who was discharged from army service last summer.

A long letter from Sister Queenie Swann, of Birmingham, England, says they long for Zion and Zion privileges where their children might grow up under more favorable circumstances. She relates that the Lord has answered her prayers in many ways. The organization of a Woman's Auxiliary is noted and credit given for excellent leadership in the branch. The reunion in August is still fresh in mind as a very enjoyable occasion.

*Stewartsville Branch* is in the Far West Stake, about twenty miles east of Saint Joseph, Missouri, and numbers about two hundred. Three other branches are near, the four being within a radius of about five miles. The people are mostly agricultural, and of the busy, energetic type. Recently Bishop E. L. Kelley held a series of meetings, which were well attended and received. He preserves his old-time geniality and likability. The Sunday school class of W. H. Worden was recently by request given the entire Sunday, which they occupied as "Old boys' day." A pleasing program was rendered, including singing by the class of about fifteen. A. W. Head, senior member of the class (being in his eighty-sixth year) spoke in the evening, T. T. Hinderks in the morning. Carl Kennedy and Sister Edith Anderson were recently married. The Sunday school has raised three dollars a member as Christmas offering.

*Sioux City.*—The Woman's Auxiliary of the Sioux City, Iowa Branch served dinner Thanksgiving Day in the dining room of the chapel. A short program was given by the Religio Department in the afternoon. The coordinating committee hopes to have a series of such entertainments during the winter months. We are pleased to see the rapid advancement our orchestra is making under the able leadership of Glen Baker.

*Indianapolis.*—The three department building, one department of which is occupied by the Indianapolis Branch, caught fire from an inferior flue, burning two district tents which were kept in a small storage room. Other than this our room was not damaged. The rooms occupied by the kindergarten and the Northwestern Baptist Association, were damaged considerably by fire and water. We regret that we will not be able to use our room until Sunday, December 7, as the owner is having some excavating done and will build a new flue and install a furnace for each room. We are expecting to have a much nicer room when it is finished.

Brother J. E. Vanderwood writes from Elida, New Mexico, that after some difficulty in securing the use of a building for services in that place, he obtained the use of an empty store building and is having good results. At present he is being cared for by nonmembers and has sold a Book of Mormon.

The Lamoni Branch is putting in an extra furnace in the east end of the basement, to heat the toilets and better equalize the heating problem. It will be a decided improvement.

Fargo, North Dakota, has recently had an influx of members from Montana and the western part of the State, where the drouth has affected them seriously. Several baptisms and others announced. Spiritual prayer meetings are especially mentioned, with the gifts manifested in power. The Saints are endeavoring to provide for the social needs of the young, so the attractions of the world will lose their lure. The Religio is flourishing, and normal work made a feature.

Nowata, Oklahoma, numbers about 100 members, with room for more. A. C. Silvers, of Nevada, Missouri, is there, having returned home for Thanksgiving. They appreciated the district conference, and announced that the next one is to be at Pittsburg, Kansas, February 14 and 15.

Cope, Colorado, is a new place, holding meetings about nine miles out, in the Hobbs schoolhouse. Through the efforts of J. C. May and James Thomas, prejudice has been broken down and interest established. Brother Thomas was ordained an elder while there, F. T. Imlay a priest, and two baptized. They invite those passing through to call. Address F. T. Imlay, at Cope.

Central Chicago, at Sixty-sixth and Honore Streets, has been having excellent prayer meetings of late, especially the Thanksgiving service. Prophecies were given through the Spirit, and some calls to the ministry indicated. U. W. Greene and Peter Anderson have recently visited the branch. By buying certain groceries at wholesale and selling them to the Saints at retail prices, one of the Sunday school classes not only had a good time but realized \$22.55 for the Christmas offering. Another phase of cooperation is the securing of an agency for a "factory to family" supply of hosiery and underwear. The branch is flourishing, and the Saints happy.

Ruby Caldwell, of Paris, Tennessee, wants the names and addresses of all interested in Sunday school home class work, so she can present the advantages of keeping in touch with the work through this department of the work.

Sherrill, New York, a branch of seven families recently completed a \$3,500 house of worship and expect to make their branch a real factor in the community. Joseph Luff was the speaker at the opening, and addressed about 120 persons. Not satisfied with that, he helped during the days of his ten-day stay on the cement floor of the basement. This and his work in general was greatly appreciated. He and George W. Robley are now doing missionary work in Buffalo. James Bishop and G. F. Robley have been working at East Pharsalia. It is planned to organize a Sunday school at East Syracuse.

Clinton, Iowa, holds regular meetings, including priesthood. A committee of the priesthood is appointed to solicit funds for the excavation of a new basement under the church, about \$200 already raised. Immediately after the holidays a series of cottage preaching services will begin, a number having requested them. Sunday school and Religio flourishing under the coordination plan, harmonious action due to this method is greatly appreciated.

Lamoni Branch. In conformity with the resolution adopted by the Sunday school, the branch presidency nominated A. M. Carmichael as superintendent of the school for the coming year. G. W. Blair has served about twelve years and desired release. J. A. Gillen was in town during the past week, lecturing at Graceland to the class in religious education on "Principles of the gospel." He addressed the priesthood on Sunday and preached at night. During the sacrament service James R. Houghton, a college student from Davenport, Iowa, was ordained a priest, as per action of his home district. During the coal famine the Religio has been changed to Sunday evening, 6.30, and the entire time on the evening of the 7th was occupied in a debate by six Graceland lads on "Resolved, that the Cummins Bill of railroad

administration should be adopted." The affirmative was given a 3-0 decision by the judges. Ziegenhorn, Needham, and Almond affirmed; Scarecliff, Houghton, and Roberts denied. To carry out provisions of fuel administrators, church services are to be curtailed to one heating on Sunday, and college classes begin work an hour later and close an hour earlier each day. Stores are open from ten to four.

Sincere gratitude is expressed by Sister Mary Hartshorn, of Senlac, Saskatchewan, for the article on church decorum recently appearing in these columns from the pen of Augustine Dwyer. She feels that is a sad spectacle when the deacon or other officer must shout to secure order from an assemblage in God's house.

Mrs. Ellen Horr writes from Thunder Hawk, South Dakota, that they have a Sunday school composed of four Latter Day Saints and some belonging to other denominations. They miss the privilege of church associations.

Elder E. E. Long announced a series of sermons, at Fairfield, Nebraska, beginning November 30, on "What is the matter with the world?" He treats such subjects as the "Battle of Armageddon," "The time of the end," "What prophets say about the I. W. W.'s," "God's plan and man's way."

The Philadelphia North American for November 17 mentions at some length Albert N. Hoxie's work of democracy through liberty singing, which evidently is the result of an interview. The program this winter are combinations of special solo and other vocal numbers, and orchestra music, and sandwiched in between is singing by the whole audience.

"On coming to Independence one cannot but be impressed by the many opportunities for study, and the large number of classes for study. The fine library and reading room is used by many, and is an ideal place to spend a quiet hour. The Religio is also a source of interest, the attendance being large and the programs interesting. A large number of Boy Scouts attend, and will make up the warriors in the army of the Lord."—Mrs. Helen McKenzie.

Any Saints near Mandan, North Dakota, are asked to write to or see Brother and Sister G. W. D. Twyman, of that place, employed at the industrial school.

Bedison Branch, in the Far West Stake (at Conception Junction, Missouri) is reported as in a condition of commendable unity, though finding some discouragement in the small number of Saints. Preaching is done by local brethren, with prayer meetings in private homes.

Hiteman Branch, made up of coal miners and in the Lamoni Stake reports considerable anxiety among the Saints because of being out of work since November 1, but hoping for a better turn of affairs. They have about two hundred members, and are operating under the coordination system and find it a success. The various heads of departments meet regularly to exchange views, and find it very profitable. To make Sunday evening meetings attractive, posters are used to announce subjects and other interesting features, and the choir is helping commendably. Religio, Sunday school, and Sunday services well attended.

Soldiers Grove, Wisconsin announces some of the ladies' aid society recently raised fifty dollars to apply on a new church in the spring. In spite of typical winter weather, recent meetings are well attended.

Meetings of the editors of the HERALD and Ensign and the Board of Publication were held in Independence on the 4th and 5th. A number of matters concerning a closer unification of editorial and managerial problems were discussed, and some decisions arrived at which will be announced later.

The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere.—Roger W. Babson.

"Every man knows the difference between falling for a thing and tumbling for it."

"On the road to success it isn't every man who knows when to change cars."

## NEWS AND COMMENT

The printing strike in New York apparently ended about Thanksgiving Day, with a wage loss of about three and one-half million dollars. It is expected that normal conditions will have been achieved even before this appears.

The Labor Party, recently organized in Chicago, expects to present a nomination for President of the United States next summer.

One pound of sugar per person per month it is stated will be the ration allowed in New York until February.

The British Government expects to introduce the temperance bill before the close of the year. This is not prohibition, but will probably be a bill for control.

Great Britain is already laying its plans for developing Palestine in a manner similar to that pursued in Egypt; that is, by financing government works of benefit to agriculture. They have also provided for the establishment of a bank there which will permit of loans being secured at a low rate of interest in order to develop agriculture. When one considers also the financial standing of the Jews in Western Europe and America, there is no longer fear of lack of funds for the development of that task.

There is a movement on foot to have the suffrage amendment ratified by the States on or before February 15, 1920, as that is the centenary of Susan B. Anthony, in whose honor the federal amendment has been named. Already 21 of the 36 necessary have ratified, and only one has refused to ratify. It will take quick action, however, to insure ratification by a sufficient number within the next two months.

One outcome of the experimental flight of army aeroplanes across the continent, will probably be the early establishment of an ocean-to-ocean air post. The air mail service between New York City and Chicago has proven a success and will probably be extended to the inter-mountain regions and on to the Pacific Coast. This will be a great improvement over the pony express between the Mississippi River and the coast, which was the means of communication in the memory of men still living.

The International Labor Conference in session at Washington reports some exceptions to the 48-hour week, in countries having a number of new industries just being developed.

W. G. McAdoo, formerly secretary of the treasurer, states that many of the soft coal mines made a very high profit during the past two years, 1917 and 1918. The profit was as high as 900 per cent in some cases.

Lynn J. Frazier governor of North Dakota reported that public ownership is a success in North Dakota, and that probably 80 per cent of the citizens favor public ownership of elevators, mills, and banks. This is for the purpose of eliminating freight charges both ways, as well as the speculative profit, and save money for the farmer.

## AT THE OFFICE

Birds of a Feather, our newest book, is being mailed. Post-paid, \$1.50.

The new descriptive catalogue has been mailed. Did you get your copy? If not, please write us a card.

By careful planning, the power supply house has managed to keep us going so far.

During November 1800 books were sent to the stock room from the book bindery.

We now have the Instructor in stock in flexible binding.

Volume One of the Church History will be ready for delivery this week.

We are binding a new supply of Braden-Kelley Debate.

"The thing the church is trying to do, and is called to do, is to solve the problem that has bothered the world throughout the ages."

Our Canadian subscribers will note a raise in prices on *Stepping Stones* and *Zion's Hope*, indicated in our new descriptive price list. The postage on single copies of *Stepping Stones* to Canada has been and is 52 cents a year, which means that we have been donating 12 cents a year on each subscription sent across the line. In raising the price, we have sought to share the expense but avoid carrying all of it.

How is this: "I wish the HERALD would come twice each week. It is full of information, and that is what I am after."

At present we are operating under a new time schedule to save heat. We begin work at noon and continue till 9 p. m.

## MISCELLANEOUS DEPARTMENT

### Conference Notices

Spokane, at Spokane, Washington, December 13 and 14, 10 a. m. W. F. Yates, president.

### Quorum Notices

To the Detroit District Priests: We are desirous of hearing from all the priests in the district, in order to fill the First Quorum of Priests. Will all communicate with the undersigned, whether enrolled in quorum or not. John L. Hall, secretary, 656 Gladwin Avenue, Detroit, Michigan.

### Pastoral Notices

To the Saints of the Eastern Oklahoma District; Greeting: I have been called home from my mission field on account of my wife's sickness, but hope to return to my field of labor soon, at least as soon as her condition will warrant me in leaving her. I hope we may have an interest in the prayers of the Saints. Send your tithings, freewill Christmas offerings and consecrations to the following address: J. C. Chrestensen, Box C on Maple and South Avenue, Independence, Missouri.

### Married

SMITH-VARDAMAN.—At Fairmount, Indiana, November 27, occurred the marriage of Mr. Ray Smith and Sister Orpha Vardaman, Elder J. E. Warne of Indianapolis, Indiana, officiating. For the present they will reside at Fairmount with the bride's mother, Sister Lizzie Tappin.

**Addresses**

J. L. Parker, 517 South Eleventh Street, Lincoln, Nebraska.

**Our Departed Ones**

**SMITH.**—At Albany, Missouri, November 27, 1919, Sister Nellie B. Smith, aged 50 years, 8 months, and 23 days. Lung consumption was the cause of death after much suffering. The husband, three daughters and a sister survive. Married Brother Charles E. Smith at Knoxville, Iowa, May 23, 1893. Her body was brought to Davis City, Iowa, and laid to rest near the graves of his parents. Sermon by H. A. Stebbins.

**SALSIG.**—Lewis C. Salsig, born April 10, 1880 at Three Rivers, Michigan, baptized, August 10, 1919, at Kansas City, Kansas by Edward Tucker; died November 22, 1919, as the result of pneumonia, after illness of one week. He leaves to mourn, wife, 5 children, a father and mother, 2 brothers, one sister and numerous other relatives. Funeral services attended by the Odd Fellows Order, and held in the Bennington Heights church, T. J. Elliott officiating.

**ENNISSON.**—Mabel Nellie Bartholomew was born near Moorhead, Iowa, May 15, 1879. Married George R. Ennison of Dallas, Texas, June 25, 1910. Died November 9, 1919, after suffering over 4 years from tuberculosis. Baptized and remained a faithful member. Leaves a devoted husband, 3 daughters, Veroma, Liquori and Mabel, father, mother, brother, four sisters and a host of friends to mourn their loss. Semon by Elder Bailey of Tulsa. Interment in Ridgelawn Cemetery at Collinsville, Oklahoma, November 11, 1919.

**HOPKINS.**—Adolphus J., son of John and Sarah Hopkins, was born October 10, 1833 at Hornerstown New Jersey. Died as a result of an accident on November 17. He was the last member of the family. He joined the church about 5 years ago and was a consistent Christian. Funeral service was conducted at the Baptist church in Hornerstown by William Osler. Interment at Cream Ridge Cemetery.

**MICKELSON.**—Marie Mickelson was born near Hjorring, Denmark, October 1, 1825. Came to this country in June, 1865, living at Nebraska City, Nebraska for some years, and afterwards at Terre Haute, Indiana. Baptized in 1876 by Henry Hemp, and remained a devout Saint the remainder of her life. Died November 28, 1919. She leaves a son, Marius Mickelson, of Irwin, Iowa; one daughter, Mrs. A. P. Jensen, of Terre Haute; 4 grandchildren, 3 great-grandchildren, and a host of friends to mourn. Funeral at the home of Mrs. Jensen, Terre Haute, Indiana. Sermon by J. E. Warne.

**RAWN.**—Elias James Wellington Rawn was born in Ontario, Canada, October 16, 1854 and died at Alma, Michigan, November 22, Funeral at Coleman church, November 25, interment in Coleman cemetery. Leaves to mourn, wife, one son, 2 daughters and 3 grandchildren, besides other relatives. Baptized by C. F. Smith April 5, 1896, and lived a faithful, devoted Saint. Sermon by W. D. Ellis, assisted by Matthew Umphrey.

**WAYGOOD.**—Maria Waygood, mother of Elders Edward, John and Daniel Tucker, also of Sisters John George, Maria Loosemore, Elizabeth Eltzroth and Sarah Hawkins, and oldest sister of William Newton, died November 28, 1919 at Kansas City, Kansas. She was born in Devonshire, England, April 17, 1837. She was baptized January, 1889, by William Newton. She lived a faithful life, and was a dutiful and devoted mother. She leaves to mourn the above-named children, twenty-five grandchildren and thirty-eight great-grandchildren. Funeral services conducted from Armstrong Church by J. A. Tanner and T. J. Elliott.

**FLOCK.**—Margaret Flock was born September 16, 1855 at Warsaw, Hancock County, Illinois. Baptized August 10, 1917 by J. T. Riley, and became a member of the Sugar Creek Branch in Arkansas. She was a sufferer for over a year, and was released from her suffering by death at Kansas City, Missouri, November 30, 1919. She leaves to mourn a husband and one sister, and other relatives. Funeral service from the home conducted by J. A. Tanner and T. J. Elliott. Interment at Warsaw, Illinois.

**DOWNING.**—Joseph Franklin Downing was born 1856 in the State of Kentucky. He died at Kansas City, Missouri, November 25, 1919, leaving to mourn 6 daughters and 2 sons, his wife having preceded him in death. Funeral service con-

**THE SAINTS' HERALD**

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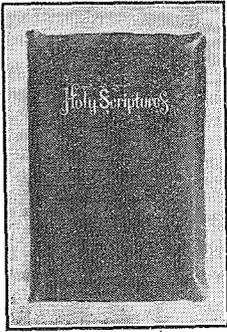
ducted from the home of his daughter by J. A. Tanner. Interment in Kansas City, Kansas.

**ROBINSON.**—Thara Robinson was born in 1844 near Concord, Maine. When a small boy came to Saint Louis, Missouri. During the Civil War he served in the Second Missouri Volunteer Cavalry. Then for 4 years lived in Clark County, Missouri. Married to Miss Laura Parish at Saint Francisville, Missouri, 1872. Located at Vincennes, Iowa. Later moved to Keokuk, where he died after a sickness of but 3 days, October 12, 1919. Survived by wife and 3 sons. Baptized at Independence, Missouri. Member of Keokuk, Iowa, Branch and of Belknap Post, G. A. R. Funeral services at the home, James McKiernan in charge.

**HEMMENWAY.**—Maria Hemmenway, of Santa Ana, California, was born August 4, 1843, and baptized by Joseph F. Burton 42 years ago. Her maiden name was Garland. Married H. L. Hemmenway, 53 years ago. Her family consisted of 7 children. She was a consistent member of the church, and believed that doing was more important than saying. Funeral was under the supervision of A. Carmichael. Another worthy Saint has gone awaiting the call of the master.

**SCHIEFELBINE.**—Alzena Adans was born at Toronto, Missouri, June 4, 1890; died at that place November 21, 1919, from typhoid fever. Married F. W. Schiefelbine September 8, 1907. Four children—2 girls and 2 boys, were born: Bell, Lorene, Leonard, Fred M. Leaves husband, mother, sister, and other relatives and a host of friends. Services in Christian church, Norwich, Kansas, E. A. Curtis in charge, assisted by the Reverend L. B. Myers. Interment in Upchurch Cemetery.

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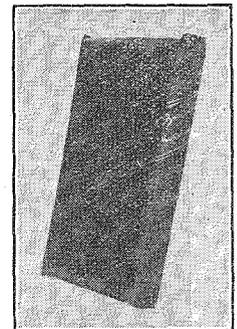
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### ORPHANS' HOME

(Continued from page 1196.)

of chickens, the entire proceeds of which go to the child owner.

The whole discussion of the problem of state institutions, which also applies to church owned institutions, emphasized the fact that the farm should have such a system of accountancy as to show what it is costing and what it is producing, and that this can be effectively done by charging off the portion of time of all employees who work on the farm or in any other department.

But, while it is true it may take from two to ten inmates to perform the work of one man, and while it may even require a greater expense to secure the work done by the inmates than it would to do the work directly, still that is not the best policy. The primary consideration of every institution is the good of its inmates. It is better for the mentally deficient and helps to their cure to give them outdoor work. It is not well simply to give them play. They should have purposeful work to do. Even though the hope of recovery is not good, even though they do not

recover, it tends to make their life happier and to produce better health. It is true also of delinquent boys and girls, and of feeble-minded boys and girls. It is true in the state penitentiary.

But nowhere is it more important than in an orphans' home. These are presumably normal boys and girls, with splendid prospects, in fact the certainty, that at sixteen years of age they will be turned over to society. The work of preparation is vital.

Manual training is excellent and should be secured. Playgrounds are a splendid thing, and play apparatus should be secured and maintained; school work should also be provided. But none of these can take the place of purposeful work; none can take the place of the advantage of responsibility and personal property.

What is true of the farm is true of the garden, is true of the kitchen, is true of every part of the institution.

Efficient business management there should be, but the question of profit or gain financially is secondary to the proper development and care of the children.

S. A. B.

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, December 17, 1919

Number 51

## EDITORIAL DEPARTMENT

### NEW YEAR'S COURSE IN RELIGIOUS EDUCATION

The work being done at Graceland College by the group of young men and women preparing for foreign missionary work holds so much promise for the good of the church and its work, that it appears wise to issue a call for another class to enter Graceland College next fall. That class will be enlarged to the number of forty at least. The preparation will be not alone for foreign service, but for domestic as well; mayhaps not over a third for foreign service, the ratio to be determined after the applications are in showing the material available for the next course. The preparation will require at least a year of intensive study along special lines. The great demand for qualified workers requires speeding up in preparation. This course of preparation carried on in Graceland will include:

1. A thorough study of the doctrine and beliefs of the church and methods of presenting them.
2. The language, history, geography, customs, etc., of the foreign country to which the missionary is to be sent, or courses in American political history, political science, economics, or sociology, for those expecting to do local work, with particular reference to the problems of Zion.
3. Certain academic studies to meet the needs of individual students.
4. Elementary sanitation, hygiene, first aid, simple nursing, etc.
5. Other incidental subjects closely related to the work to be accomplished.

The selection of the young people to make this preparation is highly important. The qualifications of those selected must be such as to assure the highest degree of success possible. These will include:

1. Consecration and call to the work of the church and intense interest in the welfare of the church and the prosecution of its work.
2. The necessary education and general intelligence; a high school education or its equivalent. Successful church and

missionary work is in most cases the best equivalent. Systematic reading courses and travel experiences function as developers of intelligence.

3. Not over thirty years of age, with general good health and physical fitness.

As above indicated, the number is limited, and those desiring to enter the course should apply at once by writing to the President of Graceland College, Lamoni, Iowa. From those applying, selections will be made by the general church authorities for admission to the courses.

Since the establishment of this course, many of the conference appointees and church workers have spoken to me about young people qualified for the course. Such should write to President George N. Briggs of the college, or to

the undersigned, so application blanks can be forwarded.

This work of preparation for church service is highly important, and all interested in the progress of the church work should assist in securing a group of workers in the course whose qualifications are exceptionally good. All who are engaged in the work of this present class deeply feel the responsibility and importance of the work, and are earnestly working to meet the divine

approbation, and the standard for next year's class must be raised rather than lowered.

May God bless our efforts.

FREDERICK M. SMITH,  
*President of the Church.*

INDEPENDENCE, MISSOURI, December 11, 1919.

## It Is Written

"... those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever..."

*For this reason the Bishopric advocate for 1919*

**EVERY MEMBER A TITHE PAYER**

A plan has been approved by the municipality of Jerusalem and "Advanced G. H. Q." with General Allenby's signature affixed, to extend the boundaries of the city and provide better quarters for its inhabitants as well as allow normal growth. The present symmetry of the city will be interfered with as little as possible. The valley of Kedron, the Garden of Gethsemane and the Mount of Olives on the east are to remain clear of buildings except those which will be characteristic of the area. On the north and west sides is a wide area free for the erection of buildings. It is intended to reserve a certain area around the walls free from buildings.

President Wilson in his message to Congress recommended again a law requiring that all merchandise and interstate commerce be plainly marked with price paid the producer. This should tend to prevent unconscionable profits.

## THE NEED TO ORGANIZE

*Since Capital Is Strongly Organized, Labor Must Be*

The reason for the existence of labor unions, and the right of the workingman to organize are hardly matters for argument at this late day. Organization comes from force of necessity. It has the cold logic of self-preservation back of it.

Capital has always been organized to a greater or lesser extent. And of late years its organization has become very complete, as well as complex and powerful. Capital being without individuality, is of course without conscience or pity or justice. Individual capitalists may have these graces and characteristics; but not to such an extent that many of them are in danger of immediate translation.

Capital has only one purpose: to get dividends. Labor is something to be translated into profits. The life and well being of the laborer are of little concern to capital, excepting to the point that he shall be able to do his work and reproduce his kind to take his place at the machine—unless cheaper labor can be imported from abroad.

In the face of this situation, the laborer must look to his own interests, if they are to be guarded at all. Individually he is powerless. As John Mitchell used to point out so concisely, if the individual worker goes to his employer and says, "I cannot live on my present wage and I cannot endure so many hours of work in my occupation," the employer cheerfully replies, "Well, then, quit! There are a hundred men ready to take your place." But if all the men in an industry go to the managers with such a statement, they command respect. Hence, organization. Hence, collective bargaining. Hence, the use of the strike as a weapon.

Labor is compelled to organize, and the individual laborer is almost compelled to enter the union if he would live. If he stays out he must fight both organized capital and organized labor.

But here is the dilemma that confronts some of our men. They recognize that labor has its just grievances. They recognize, perhaps, also, that employers have their just grievances. But they observe that both resort to many methods that are questionable, if not reprehensible. In most every strike, violence and crime are resorted to by both sides to the struggle.

So the individual laborer finds himself in an organization whose existence is justified by the cold logic of necessity. But with some of the *aims* of that organization he is not in sympathy. And with many of its *methods* he is even more out of sympathy. In the event of a strike he must walk out willy nilly when the votes fall that way. A switchmen's strike was called in Kansas City a few weeks ago. Six men were interrogated as they walked out and not one could give the reason. One replied, "H—, don't ask me. I came to work this morning and the boys said we were to go out at four. Here we are." (The next day the vote was reconsidered and they went back.) And when the strike is on, the individual worker may find himself either an active or a passive supporter of violence, lawlessness, even murder or rebellion.

So it becomes more increasingly apparent that the Lord foreknew our times when so many years ago he said that we must needs organize ourselves as Saints and become independent above all other people. That seems to be the only escape for individual Saints who are laborers and who recognize the need of organization and cooperation but do not feel that they can identify themselves with the methods of warfare that evidently will become more and more prevalent

as the struggle between capital and labor becomes more and more virulent.

Certainly we need the Lord's help, and divine wisdom to accomplish such a work. And above all we must divest ourselves of the spirit so prevalent in the world that defeats the best meant efforts of almost every worldly organization.

ELBERT A. SMITH.

## JOINT HEIRS WITH JESUS CHRIST

*A Christmas Theme*

We wonder to how many is the real meaning of this term known, "joint heirs with Jesus Christ."

In our study of the law, we are struck with the fact that there are different estates in land; different manners or times for which it is held.

Most fundamental of all is the title which is in the government or king, the alodial title. It is because of that fundamental right the government can take land by eminent domain, can tax land, and can make certain provisions with regard to its holders.

The most fundamental title held by individuals is one in fee simple. The very fact of fee means that it was held in fief, and subject to certain duties. Subject to these duties the right of title is to a man and his heirs and assigns forever.

There were then the fee tail of various kinds, which limited title to a man and the heirs of his body. He was not permitted to transfer it except his life interest, and the fee returned always to the heirs of his body. It might be his children, it might be to his eldest son. It usually was the latter in English law. Ancient Israel held the land on a similar plan by which the title returned to the tribe every jubilee year (fifty years).

Land might also be held for the life of an individual, or the life of another; or it might be held under leases of various length, or simply rented from year to year or month to month.

While a life estate was considered superior to any lease, yet lease is often made for ninety-nine years, especially where important structures are to be erected, and the title is defective, for then no matter who is found to be the owner, those who erect the building as lessees are protected in their possession. In the early days, some leases were made for nine hundred and ninety-nine years. Leases of the time of Alfred the Great have just been coming due of recent years in England.

Then when more than one individual owned a title, it might be held in various ways. When the same deed conveyed directly to a man and his wife, they took as tenants of the entirety, as they were considered to be one person in law, so that each of them owned the whole of it, and not the half, with the right of survivorship; that is, the survivor took the whole of it free of debts, free of any obligations, as it was his or hers from the beginning. This still continues in some States, but not in others, unless clearly specified.

There is also the estate of tenancy in common. Such tenants necessarily hold the like estate, but do not necessarily take their title at the same time, or by the same instrument. Each one takes an undivided share of the whole. They can sell it; can devise it by will. They do not own any one particular part, but an undivided share of the whole. Their creditors can claim and sell the undivided share. If they do not will it, it passes on to their heirs, not affecting the interest of the other tenants in common.

But our Lord did not use any such figure in declaring our interest in his kingdom, but declared that we are *joint heirs with Jesus Christ*, if it so be that we suffer with him that we may be also glorified together.

Joint tenants take by the same instrument, whether deed or will, the same estate, exactly equal, neither more nor less. Their estate takes effect at the same time. Each one owns an undivided interest or share. In the case of the failure of one, those who remain still own the whole. One cannot assign his share for a price to another, nor will or leave it intestate to others, for the right of survivorship intervenes; those who survive have the right of the whole.

Now consider what that means. Such a deed or will or testament opens up to admit new members if they come within the terms of the description, when the will takes effect. One cannot sell his right, he cannot give it away. Only those who are worthy are included. If some who were once in, enter into death (spiritual death), their share is lost to them, and the whole still remains to those who survive and continue. Joint heirs with Jesus Christ means that we take, by the same instrument, at the same time, the like interest with him. It is also a fee estate, being a freehold, inheritable, but subject to duties.

It is a wonderful thought and one that should encourage us greatly, that we may indeed become the sons of God, worthy to be accounted his heirs, and associate with our elder Brother.

If we are to do so, we must partake of His spirit. He possessing all, yet left the courts of glory that he might open the way that others might enter in and share with him the like interest, the like glory. He was already the elder Brother in perfect and complete right. He underwent much suffering that he might extend to us the privilege of association and sharing with him that to which he was already fully entitled.

Too many times has our heart been made sad to see the way that those who are left, the heirs of one who has passed away, while they express great sorrow for his loss, and great love for him who has gone, yet show the most narrow and bigoted spirit: "I must receive all that he left me, and exactly as he left it." That which is not written absolutely and signed must be ignored, no matter how clearly expressed.

We have known this to occur when thousands of dollars were left to each heir, and the wish of the one who was gone represented an expenditure of only fifteen or twenty dollars at the most; and not more than three or four dollars to any one heir. It is left so it is mine.

Such do not possess the spirit of the Father, the spirit that was in Jesus, "I come, as it was written in the book of thy law, to do thy will, O God." He placed the will of his Father above all technicalities. He had only to know the Father's wish, and he was fully ready to carry it out, regardless of cost or suffering to him.

How wonderfully then shines out his example. The whole estate was already his, yet he would say, "Father, kill the fatted calf, for I will go down in the waste places, even among the swine; down into the ways of suffering, that I may perchance win back my brother and gain my wayward sister, that they may share with me as thy heirs. All that thou hast is mine I know; but I would that these also share with me as the heirs of the kingdom and thy glory"; heirs of God—joint heirs with Jesus Christ, if so be they suffer with him that we may be glorified together.

Christmas celebrates his birthday. His birthday means just this—the reconciliation of man to God. He suffers that we may share his glory as heirs of God and joint heirs of Jesus Christ.

S. A. B.

## SIGNIFICANT ECONOMIC SIGNS

Of all the unrest existing in the world there still remains this very important factor, that out of the turmoil is coming a better understanding of the social order, and of justice between man and man. There is becoming a disposition, not only on behalf of agitators, but among employers, to recognize that the better a man is cared for, the better a workman he is; that shorter hours to a limitation, means both better work and greater output. This applies especially to the eight-hour day, but it is a principle that could not be applied indefinitely with like beneficial results.

The man who is able to have reasonably good home surroundings is a better workman and produces better results, and is in fact cheaper in the long run. It is not enough to provide arbitrarily by a board as to what he shall have by providing public baths and public recreation halls, but the man himself should be allowed to make his own choice of his form of recreation.

We recognize that the action taken by an assembly of Quaker employers as pointed out in the *Atlantic Monthly* is a good one. They hold quite clearly that the time has come when profits cannot be said to belong exclusively to one class. The cost of labor, the cost of material, the cost of management, necessary depreciation for machinery, and of property employed, should be allowed for, and also a fair interest on the capital invested. But all the resulting profits should not also go to capital. The laborer should have his just share therein.

Fundamentally this is the basis of the plan proposed by the railroad brotherhoods for the management of the railroads of the country, though it is not primarily government ownership nor thoroughly worked out in all its details.

Similar conclusions are to be noted in the action of the archbishops' committee in England, and also in the writings of such men as John D. Rockefeller, jr. and Jacob Kahn in this country.

This principle is also seen, and has been seen for several years past in the conduct of the Ford factories at Detroit.

Still later, as we see in the *Atlantic Monthly* for July, 1919, the coal commission of England made a report which has been adopted by the government there, reducing the working hours underground from eight to seven hours per day, beginning July 6, 1919. And if the economic condition of the industry at the end of 1920 warrants it, a further hour shall be taken off, beginning July 13, 1921. Wages shall be increased two shillings per day work. This latter would mean an additional sum of thirty million pounds or one hundred and fifty million dollars per year.

The chairman and the employers associated with him, joined in a report, that upon the evidence given, the present system of ownership and working in the coal industry stands condemned. Some other system must be substituted for it. In the report they add:

"We are prepared, however, to report now, that it is in the interest of the country that the colliery worker shall in the future have an effective voice in the direction of the mine. For a generation the colliery worker has been educated socially and technically. The result, he is a great national asset. Why not use him?"

Such movements as these represent practically a new moral and social order.

We have pointed out in these columns in the past year the essential fact that just treatment for the workman is economically sound, for the sake of industry itself. But more than that in the social order, the sole aim should not be the good of society as a whole, but also the highest possible

development of the individual and then the utilization of his powers and ability for the good of the whole social order. The ideal then becomes greater individual development and through it greater social development; and because of greater social development, again greater individual growth.

These signs, of which we have indicated but a few, are certainly significant to the church and society as a whole. There are, it is true, some signs of backward and destructive tendencies, but the movement is onward. It is important to us, because of our social ideals as a church.

S. A. B.

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## DEFEAT OF THE LEAGUE OF NATIONS

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The *Christian Science Monitor* of November 20 contains an editorial on the Peace Treaty, in which especial emphasis is placed upon the fact that the agreement was not openly arrived at. They urge that if this one clause of President Wilson's platform had been upheld, every other difficulty would have resolved itself. If the discussion could have taken place in the full light of world publicity, public opinion would have made itself so plainly felt in each and every state, that the Peace Treaty would not only be ratified by now, but all of its difficulties removed.

One can readily see how it is possible for experienced diplomats to put something over in secret, which they could not do in the full light of publicity. One can also see the argument that would be made that they must first agree upon what they are to present to their late enemies; and that if their enemies knew the discussion and the details as they were being formed it would be possible to submit an unanimity of opinion, and that it would be possible to prevent the work undertaken.

That is a problem which also confronts us as a church: How far should matters be determined in quorum capacity? How far should they be determined by open public discussion? It is evident that to arrive at any reasonable form, a relatively small body will have to be concerned in concurring in these forms of action. It finally narrows down to a very small number of men who would make the actual draft and take care of the wording of each clause.

Before we are too critical, let us remember how largely in our private undertakings we depend upon secrecy. A man going to purchase a home does not make his full purpose known at once. When people know that a railroad is going to purchase ten acres of ground in a certain locality, immediately they put up the prices. Yet there can be no doubt if a matter is publicly faced, in the end that which the public wants will be accomplished.

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## A CHILD'S PLACE IS THE HOME

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An orphans' home, a children's home, or a hospital is not a good place for a baby, even though they have the best of doctors, trained nurses, even though the work is as it must be where one nurse will have to care for a dozen babies. They cannot be cared for as they should be. Babies as a rule, come into the world singly. They are individual, and should be cared for individually. Otherwise the child will suffer physically and mentally.

Doctor Chapin, in the *American Magazine*, states that in New York State Institutions, 1909 to 1913, four hundred and twenty-two babies out of every thousand died under two years of age. Out of the State as a whole, only eighty-seven out of one thousand died. We must remember that the latter figure includes the orphans; and that the figure is much less for those who are not cared for in an orphans' home.

Doctor Chapin states that it means that three hundred and fifty out of every one thousand babies will die, because they do not have the normal life that babies should have. For one thing they cannot have the care exactly when they need it, however special and urgent the need may be. In the second place, they need loving. In the third place, many babies together means an added danger of contagion. Even though the matrons and nurses are kind, a baby needs something more than kindness. He needs plain love, all by himself. This statement is made by a physician, as a physician, and not as a matter of sentiment.

It is also true of babies who are sick. They cannot be cured nearly so readily in a hospital as they can be in a home. For in an institution, he is nobody. In a private home, he is somebody.

Doctor Chapin refers to many cases of babies, who were anemic, and it seemed they could not possibly do anything for them in the hospital, yet they grew fat and hearty in a private home. It was not an antiseptic home either, nor by any means too clean.

It seems a strange thing to think that a woman not specially trained, but with just good common sense and love will have better success caring for one or two babies than will a trained nurse in a hospital with a dozen. But it is undoubtedly true.

According to Doctor Chapin, in New York when a child is taken from the hospital, the foster mother is paid fourteen dollars a month, while a physician takes supervision of a number of babies, and gives them the attention of a trained nurse from time to time. The work of the physician and nurse is only supervisory and occasional, seeing the child every week and giving advice.

But the benefit to the baby is not the only gain. It has caused men and women to wake up. Some foster fathers have shown as much interest as the foster mothers, and have been absolutely transformed. Hysterical and nervous women who are always on the sick list, adopting a child, have an interest outside of themselves and forget their ills and become normal and healthy again. The baby gains a mother; the mother gains a child; and the doctor loses a patient, which is quite as it should be. Doctor Chapin says:

"Men who have become absorbed in business to the point of overstrain and irritability go home to a child, and find themselves relaxing and growing young and care free once more."

S. A. B.

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## THE ECONOMIC OUTLOOK

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From many sources comes the information that the situation in Europe will be very grave the coming winter. The difficulties have been pointed out many months ago, but no one has arisen to grapple with them in a way to clear the field for proper reconstruction.

Mr. Churchill stated in the House of Commons, that the only government in Europe which had abolished conscription and translated disarmament into practice was that of Great Britain. But that is only a drop in the bucket. There have been many petty wars going on in Europe, and large military forces sustained throughout the summer, which prevented the rightful use of the men in industry and in the raising of food.

At the same time there are a series of strikes in this country. Those that loom largest are the coal strike and the steel strike; but at the same time almost every paper features some smaller strike in some part of the country. There are strikes also in Great Britain and throughout Europe.

(Continued on page 1239.)

## ORIGINAL ARTICLES

### THE CHURCH AND ITS MISSION

It may be thought presumptuous for one of limited experience and little authority to give an expression of what the church stands for and what should be its mission. Official statements of the presiding ministers, numerous tracts showing the distinctiveness of our belief, and the miscellaneous articles in the church papers along this line, ought to have given us a sound understanding of what the existence of the church means to mankind. However, the plea is made that so far as he is aware, the writer believes the following to be a discussion of the church from a new angle.

#### THE MESSAGE OF THE CHURCH

Let us, for one moment, allow our minds to go back over the centuries and rest upon a scene of dramatic importance to the future ages. Upon the hills near Bethany walk a small group of men in deep conversation. They watch with loving and earnest devotion every movement of their Leader as he tells them of the work that lies before them. Then, reaching a hill near Bethany, the Master stops them, and in words of authority and of love he gives to them the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, unto the end of the world." Then, with a parting blessing to his disciples, the Master is taken away from them.

History records that soon after this remarkable event this chosen band of men went out in the power of God, and in a few short years brought thousands of honest souls to the feet of Jesus. What was the message they had to offer, and what was it that brought the nations to a realization of the supremacy of the gospel?

It is a certain fact that unless the message of the church to-day is based upon the same foundations as was the gospel in the early days, we may expect nothing but miserable failure. But, in so far as the basic principles of the latter-day church are in harmony with those of the church founded by the apostles of the first century, thus far may we expect it to be a power for good among humanity.

#### FOUR FACTORS IN OUR MESSAGE

What, then, is our message? Analyzing the records of the church and its official statements, we find that there are four dominant factors in the message of the gospel. They are: first, the fatherhood of God; second, the mastership of Jesus Christ; third, the brotherhood of man; and fourth, the immortal destiny of the human soul. But, you may say, what difference is there between our church and the different sects, for they also teach these four principles; at least, most of the churches do? That may be true, yet there is a vast difference between our understanding of these principles and the understanding that the sectarian world have of them.

For instance, our belief in the fatherhood of God is not relegated to the world of two thousand years ago. We believe that our Father's ear is not deaf to his children's cry, nor his voice dumb to their entreaty. We conceive our God as being as near to us as he was when he spoke unto the church at Jerusalem: "Separate me Barnabas and Saul for the work whereunto I have called them." We believe that

in all matters pertaining to the eternal welfare of the children of men, God is anxious and willing to speak to them and acquaint them with his solution of their problems. We teach that before a man may presume to occupy in the sacred ministry of God, the Father must give him permission and call him by the voice of revelation to that holy and special position. Further, we claim that, while a desire to serve as a minister of God is a righteous and good desire, yet that alone is not sufficient excuse for a man occupying in the priesthood without a permission from God.

#### CHRIST'S WORDS AT FACE VALUE

In harmony with this belief in the reality of a Father, we believe that the prayer of faith will bring its answer. We claim that the age of miracles is not past, but that the conditions of disease and death are still under the control of an almighty Power, and that by the administration of his ordinance and through the authority of the name of Jesus Christ, devils are rebuked, the sick healed, the lame made to walk, the blind to see, and the deaf to hear.

All these claims may be substantiated by reference to the divine Word, and we quote the following passages, for further reading: Amos 3:7; Galatians 1:11, 12; Hebrews 5:4-6; Acts 13:2, 3; Romans 10:14, 15; Mark 16:17, 18; James 5:14, 15.

Such, then, is our understanding of the fatherhood of God, and it will be readily seen that there is a vast difference between our church and other Christian sects.

As regards the belief in the divine Mastership of Jesus Christ, the Reorganized Church is much more rational in its belief in this principle than is noticeable in the other institutions of Christianity, for we are willing to accept all the precepts of Jesus Christ as the principles of the gospel. Mastership implies obedience, and that church which gives implicit obedience to his words is the church which fully recognizes his Mastership. For many years the elders of the church have proved before the world that this church does indeed receive all the commandments of Jesus Christ, and in honorable controversy with other churches have shown that the Reorganized Church is the only church which accepts the words of Christ on their face value.

#### THE BROADEST VIEW OF DEMOCRACY

As regards the principle of the brotherhood of man, there has been on the church books for the past eighty years a God-given plan for the remedy of all the social and economic evils resulting from the violation of this principle. At a time when men scoffed and ridiculed the social solution as presented in the gospel, this church was laying afresh the foundation of a new order. Other churches might indorse the ideals of brotherhood and they might eloquently extol the ideals of democracy, but it must be remembered that for many years the restored church of Jesus Christ presented to its followers the only solution to labor troubles, and that while it has been sleeping on its rights, the sectarian churches have adopted many of its views, such as the principle of stewardship, the consecration of the surplus, and the payment of tithing. We believe that there should be a new emphasis laid upon the social plan of the church by the ministry, and this institution of God should blaze the trail to a higher condition of civic and political righteousness.

#### IMMORTALITY OF THE SOUL

As regards the fourth principle, the immortality of the human soul, there is no teaching in all the world that can compare in depth and beauty to that found in the latter-day revelation. There we find that man was in the beginning with God, that the elements are eternal, and that spirit and element inseparably connected bring to man the fullness of

joy, and to this end was man born into the world. The revealed word of God, as understood by us, shows the grandeur and beauty of the atonement of Christ and the plan of salvation such as the world has never conceived. Furthermore, in Doctrine and Covenants 76:1-8; 85:2-16, there is revealed to us the marvelous and beautiful plan that God has ordained for the perfection of his children and for the reward of their works. No longer need we believe in an arbitrary dividing of humankind into two different groups—the sheep and the goats—of which one is ever in the presence of the Father enjoying the glories of paradise, and the other is consigned to the flames of a never-ending torment. No, the church has a message of love and mercy to every man, and the immortality of man is interwoven with the other principles of the gospel in such a way as to cause us to exclaim: "Oh, how wonderful are thy works, O Lord of Hosts; and thy ways, they are past finding out."

Such, then, is the message that the church has to offer to the darkened souls of men. Is it not one worth taking to them? Should not the hearts of every member of the church throb with joy when he realizes the glorious gospel which has become his? If only every individual in the church could see the glory of the latter-day message, there is no doubt but that there would come over the church a spirit of consecration and devotion such as has not been seen since the days of the early Christians.

#### THE WORK BEFORE THE CHURCH

With such a message as this, what should be the aim of the church? What is the work that lies before us as the church of God to-day? What are the great responsibilities that God has placed upon his people?

When the apostles were commissioned to take the gospel to the nations of the earth, they had two great ends in view: the conversion of the heathen nations to Christ, and the restoration of the gospel to Israel. For a time they were remarkably successful; the Spirit bore witness to their labors, and thousands upon thousands were converted to the gospel. The church failed when it forgot the principles upon which the gospel is based; when it arrogated to itself power and pomp in the place of the simple teachings of the brotherhood of man; when it forgot to obey all the commandments of Christ; when it allowed heathen philosophies and ideas to mar the simple and beautiful teachings of the immortality of the human soul and the rewards of right conduct; and, finally, when it heaped up to itself teachers not commissioned of God, and who refused to hear the voice of the Lord. Such, in brief, is the history of the great apostasy.

#### OUR MISSION UNDER THE RESTORATION

Now that these pure principles have been once more given to the church, and the church has been restored to power and authority, what must its mission be? So far as we can see, the mission of the church is threefold: 1. It must revitalize the dead form of so-called Christianity. 2. It must convert the heathen nations to the ensign of Christ. 3. It must bring about the gathering of Israel from the four corners of the earth—Judah and its fellow tribes to Jerusalem, and the ten tribes to the land of Zion.

In reforming the various Christian sects, there should be shown a broader sympathy with the members, and a deeper understanding of the human heart. Error, in itself, should be relentlessly fought, but that should not be made an excuse for a tirade of abuse against individuals or society. It should be the aim of every missionary to acquaint himself with the various religious movements, and, instead of the usual method of finding the largest number of errors in a certain sect, it should be his purpose to discover the beauti-

ful and life-giving truths upon which he may expect to build. Instead of the critical, faultfinding spirit, there should be shown the helpful, loving spirit of the Master. I believe the time will arrive when the people of the many churches will come to a general realization of the truth of our message, and if that time should come, may it please God to see that this church has not become too frigid and self-centered to receive them with love and fellowship.

#### THE EVANGELIZATION OF THE WORLD

As regards our work among the pagan nations, our purpose should still be to bring to our task the broadest possible vision and the deepest sympathy. We should remember that all the truth is not contained in the three books of the church, and that wherever a nation has felt after God, he has ever condescended to shed the beams of his glorious light upon them, and perhaps in the darkest tradition of the heathen, we can catch a scintillation of the truth which to us has been revealed more fully. It is not enough that the church convert the heathen to the gospel. It is not enough that the idolator cast aside his images, and bow at the feet of Jesus. It is not sufficient that he be baptized and receive a new birth. There must be given to him the opportunity of expressing his new ideals in his own ways. The church must provide for him this opportunity. Every heathen should be given a fair chance of contributing to the measure of his ability to the welfare of the church and to the advancement of his race. We should note that in the Orient the conversion of villages and tribes is the rule, as compared to the individual conversion among the white races, and the missionary should be prepared to see that these conversions are real and sincere, and that each tribe or village is given a chance to develop in the gospel light.

There are great things happening in the East. The Lord has opened the countries that have been secluded for centuries from the Western civilization, and he has been using the Christian missionaries thus far sent to them as instruments in his hand for the preparation of these peoples for the dawning of the brightness of the gospel. If our vision is broad enough we can see under the turmoil and struggle of the present age the dawning of a new existence for the Orient, and the time is near when the gospel must be taken to them in power and assurance by men commissioned and endowed by the Spirit of God.

#### PLACES TO BE PREPARED

Turning now to our third aspect of the work of the church, we must remember that before the gathering of Israel can be consummated, there must be a place prepared for them in the regions designated by the Lord. For years and years the people of the new covenant have wandered in darkness and slumbered over their responsibilities. Zion, the city of God, should have been a holy habitation many years ago, if only the church had obeyed the commandment of God, and to-day the voice has gone forth again in no uncertain tone, that this is a day when the sacrifices and service of God's people are required to the uttermost. It is high time that the economic law of the church should be fully put into operation. Like the children of Israel we are standing near the River Jordan at the entrance to the Promised Land, but we are afraid to put our foot upon the river to test the promise of God as to the opening of the way.

As for the Jewish home, it is noticeable that "the sons of strangers" are building the walls of Jerusalem, and "their kings" are ministering unto the welfare of the long-persecuted race. Our missionaries are being sent over to make of Jerusalem a holy habitation. And very soon the call shall go forth to the dispersed among the nations to come and gather back to their ancient home.

EQUALITY MUST PREVAIL

It is in this great work of the church that the law of equality must shine, the true ideal of the brotherhood of man must ever be kept before our eyes. Our success temporally and spiritually will be measured by the way in which this law is kept. We may expect soon to see the principle of stewardships becoming more generally known among our members, and we ought to expect a greater consecration of talent and means to the end of the redemption of Zion and the building of the temple of God. But before this can happen it is necessary that every Latter Day Saint become fully aware of the significance of the hour; it is vitally necessary that each member of the church be keyed up to the highest pitch of service and self-sacrificing devotion to the great cause.

Then can the army of the Lord go forth, and the ensign be raised in the sight of all nations, and then we may hope to see the culmination of the great purposes of God and the ushering in of the millenium of peace.

WHAT DO WE NEED?

With such a soul-stirring message and with such a tremendous piece of work before us, what does the church need to carry forth its stupendous program?

It needs, in the first place, men and women of intelligence and high ideals. To meet the gigantic problems lying before us as a people, we need men who are able, under the help of God, to solve them. We need trained minds prepared to undertake the special work which the church will lay upon them. And, of course, it is understood that with the intelligence there must be a spirit of consecration and self-sacrifice such as is rarely seen nowadays.

Again, we need the spirit of love. Never in the history of the church has there been more necessity for the spirit of forbearance in our dealings with our brothers. While the world outside is in a turmoil of hate and madness, there should be reflected inside the church more and more of that "love which casteth out fear." Cooperation and trust are the watchwords of the hour, and we should see to it that the church presents a solid line against the enemy of our souls. Retaliation and strife may be the method of procedure in the affairs of the world, but there should be in the church of Christ the spirit of forgiveness and meekness that was characterized by our Master.

Furthermore, there should be shown a spirit of zeal and energy in the church. We need men whose hearts are throbbing with the yearning for souls; we need men and women who are eager and ready to be found in the front lines of service. We need men whose very beings pulse with a great desire to spend themselves to the very last breath in service to the church.

But more than all, we need the Spirit of God. We may have men of zeal, actuated by the spirit of love, and gifted with an unusual amount of intelligence, but unless the Lord pours out upon us the gift of his Holy Spirit, we may as well give up the battle at the beginning. But we are assured that the Lord will not break his promises to us, and while in the past we have enjoyed a bountiful measure of his spirit, yet we feel sure that the time is near when the wonderful endowment of the Spirit of God will be poured out upon these servants who are ready and pure in heart. Possibly we are too optimistic, but we believe the time is not far away when, clothed in the power of God, an army of young men and women shall go forth to the nations that know not the God of Israel, and in the might of the Lord proclaim the ensign of the gospel. If one will but put his ear to the ground, he will hear the steady tramp, tramp of the army of God which has been and is being marshalled in

the quiet homes of the Saints, preparing themselves for the great call to serve.

To the eye of faith, one already sees the fulfillment of the glorious prophecies of old. "In the wilderness, waters" are breaking out, and "streams in the desert." A highway is being cast up, the "way of holiness."

FRANK B. ALMOND.

## It Is Written

An inquiry recently received at the office reads as follows:

"I am making out my inventory and would like to ask you a question. I have 12 hogs weighing 100 pounds each and 400 bushels of corn. Now, say I pay tithing on these hogs and also on the corn, and the hogs gain 100 pounds each from eating the corn that is tithed. Would I have to pay tithing on 1200 pounds increase in the weight of the hogs?"

The foregoing problem, together with many others of a similar nature which frequently perplex the Saints in their honest endeavors to comply with the tithing principle of the gospel, is clearly solved by the calculations provided for in the Property Statement blank, which has been adopted as the basis for the Saints to determine, at least *annually*, their standing before the Lord.

The Property Statement provides for a list of your resources (what you possess) and a list of your liabilities (what you owe). If no tithing has been paid previously, your debt to the Lord is one tenth of the amount that the former exceed the latter. For the sake of illustration, let us assume that our inquirer has paid no tithing heretofore and that the Property Statement he is now making out will read as follows:

| <i>Resources</i>        |         | <i>Liabilities</i>       |         |
|-------------------------|---------|--------------------------|---------|
| Farm .....              | \$4,000 | Mortgage on farm .....   | \$2,500 |
| Machinery .....         | 500     | Note on live stock ..... | 400     |
| Clothing .....          | 200     |                          |         |
| Jewelry .....           | 50      | Total liabilities .....  | \$2,900 |
| Cash .....              | 200     |                          |         |
| Liberty Bonds .....     | 200     |                          |         |
| Horses .....            | 500     |                          |         |
| Cattle .....            | 400     |                          |         |
| Poultry .....           | 100     |                          |         |
| Corn, 400 bu. ....      | 400     |                          |         |
| Hogs (12, 100 lb. each) | 150     |                          |         |
|                         | -----   |                          |         |
| Total resources .....   | \$6,700 |                          |         |

This brother's total resources exceed his total liabilities by \$3800. His debt to the Lord as tithing is therefore \$380, which he pays, leaving a net worth of \$3420.

Another year goes by and he desires to pay tithing on his increase. In the meantime the tithed hogs have eaten the tithed corn previously referred to; the hogs have been sold and the money placed in the bank, with his returns from other sources, from which he has withdrawn a portion for living expenses and upkeep of the farm. He feels that his farm machinery has deteriorated in value \$100. In his previous statement he valued the family's clothing as \$200 and although since then they have spent \$400 for this purpose, a fair valuation of clothing now on hand he places as \$300. He has paid the \$400 mortgage on live stock and reduced the farm mortgage \$300. As a result of the foregoing and other changes, the following is his:

## SECOND PROPERTY STATEMENT

| <i>Resources</i>             |         | <i>Liabilities</i>     |         |
|------------------------------|---------|------------------------|---------|
| Farm .....                   | \$4,000 | Mortgage on farm ..... | 2,200   |
| Machinery .....              | 400     |                        |         |
| Total live stock .....       | 1,500   |                        | \$2,200 |
| Clothing .....               | 300     |                        |         |
| Jewelry .....                | 50      |                        |         |
| Cash .....                   | 400     |                        |         |
| Grain .....                  | 350     |                        |         |
| <hr/>                        |         |                        |         |
| Total resources .....        | \$7,000 |                        |         |
| Less total liabilities ..... | 2,200   |                        |         |
| <hr/>                        |         |                        |         |
|                              | \$4,800 |                        |         |

From the net worth as shown above should be deducted the net worth the previous year after payment of tithing in full which gives an increase for the year of \$1380 (4800-3420) on which the tithing would be \$138.

It is thus clearly evident that the hog and corn transaction cannot be figured by itself but must be considered in connection with the other activities of the brother. One should figure his tithing upon his entire increase and not upon the profits of a particular undertaking or certain branch of his business.

To briefly sum up the entire question, one should enter as a resource everything he possesses of value, and as a liability everything he owes. In beginning his tithing payments his debt to the Lord is one tenth of the amount that his resources exceed his liabilities, and thereafter *annually* one tenth of his total increase.

The Property Statement is the form that has been adopted for making this computation, and in harmony with Section 106 of the Doctrine and Covenants, the Bishopric urge that the membership of the church, both old and young, adjust their affairs at least annually before the Lord. Blank forms may be obtained from your Bishop's agent, local bishop, or by writing to this office.

BENJAMIN R. MCGUIRE,  
INDEPENDENCE, MISSOURI, Box 256. *Presiding Bishop.*

### THE ESTABLISHMENT OF ZION

*Written for the Pen and Ink Club.*

This is the stern task to which we are appointed. Nothing short of it will satisfy us. To attain it we must maintain undiminished a sense of personal worthiness; we must learn—though oft defeated in our efforts—to be disciplined into a larger vision made surer by adversity; to be delayed many times and yet to believe in the power of the human spirit (supplemented by the Spirit of God) to surmount difficulties; to outwit sin; to defeat envy and hate; to believe in the gradual but sure power of good will; to grow heart-sick but never bitter; to chafe under the restraint of delays, but never to be conquered; to feel the presence of evil, yet to believe in the supremacy of a personal God; to give liberally, yet to obtain in abundance. This is the completest of consecration.

MARK H. SIEGFRIED.

The number of Chinese in America is stated to be 80,000. About thirty years ago there were probably 180,000 but this number has now greatly decreased.

If we see rightly and mean rightly, we shall get on, though the hand may stagger a little; but if we mean wrongly, or mean nothing, it does not matter how firm the hand is.—Ruskin.

Ability and necessity dwell near each other.—Pythagoras.

## OF GENERAL INTEREST

### THE LABOR PROBLEM

The labor problem is a grave one. A recent article in the *Saturday Evening Post* (October 18, 1919), by Floyd W. Parsons declares: "Everyone knows that high wages alone are not a panacea for labor ills." Recently some have come to question if high wages, safe and healthy working and living conditions, and a voice in the management of the business, will constitute the desired answer.

It has long been well recognized by enlightened employers that an inadequate wage is the most expensive of any. Safe and healthy working conditions pay dividends. A good wage does the same. A voice in the management has also been found a profitable investment. It has long been recognized that the enthusiastic interest of working men is a valuable asset. This in many instances is best secured by giving them a share of the responsibility.

### IMPROVED WORKING CONDITIONS

Mr. Parsons, in the article referred to, reports that the Metropolitan Life Insurance Company has taken practical steps to better the working conditions with improved ventilation and sanitation of the work room. Partitions have been removed, and the size of the rooms enlarged, so that now practically all rooms have natural light from two sides. To avoid the morning and evening rush, the working hours are from nine to four-thirty, five days a week, and nine to one on Saturday. Five minute rest periods are given at eleven o'clock and at three; during this period the windows are thrown wide open and exercise indulged in.

All of the company's welfare or betterment work is in addition to wages, and not a substitute for them. Also, care is taken not to interfere with the right of the employee to live his or her life without undue interference.

### DISEASE PREVENTED BY EARLY STEPS

Vacations with full pay for two weeks are allowed each year, increasing length of vacations with increasing length of service. Entrance tests for employment includes both a medical and psychological test. The latter is based upon the psychology of association, reaction, time, etc. The company abolished the common plan of making deductions for tardiness. A bonus of a week's salary is offered employees who make exceptional records in attendance during the year. All employees are given an annual medical examination. The purpose is to detect disease in its incipient stage, to correct minor defects, encourage proper treatment, and to secure the prevention of disease. Workers who handle food are examined more frequently than others. A rest room, an office dispensary, an optical clinic, a dental clinic, and a tuberculosis sanatorium are some of the special house provisions. Three days a week glasses are fitted. The optical clinic is held each afternoon. A dental clinic being on the grounds saves many days of time.

Naturally some of these plans are only possible in such large institutions. For instance, the sanatorium cost over \$1,000,000, and has resulted in the cure of many of their employees. Fifty-three per cent when sent were only in the incipient stage; forty-two per cent were moderately advanced, as the physical examination had discovered the trouble in time. When an employee is in the sanatorium, his pay goes on. When he returns to work he is weighed biweekly, and bimonthly is given a careful medical examination. For anemic condition, employees report twice daily at the dispensary for milk. The average last year was 112 each day.

In addition thereto, the company furnishes a meal, costing them, not including any charge for rent, approximately twenty-nine cents each day per person. The meal is not charged for nor deducted from wages; it is supplementary.

Each employee has a steel locker where he can keep his personal belongings, comb and brush, individual drinking glass, and towel.

#### SAVINGS FUND MAINTAINED

A savings fund was instituted according to which the company deposits for the benefit of each employee, an amount equal to one half the deposit made during the current year. The purpose is that those who are not saving are most likely to be dissatisfied. The company's deposits may be drawn out in case of death or permanent incapacity, or by vote of the trustees, in the event of honorable retirement after twenty years' continuous service. The employee's deposit may be withdrawn at any time, but in such case the company's contributions stand to the credit of the remaining depositors. The rate of interest earned by the deposits was 5.16 per cent. It is evidently a form of insurance through personal saving.

Also a cooperative store is run by the employees to offset the increased cost of living. The best qualities are sold as near cost as possible, and the company contributes the rent.

Disability insurance, plan for the retirement of aged and disabled employees, and wide provisions for recreation and education are other factors. The company pays one half of the premium for disability insurance. It has also insured the lives of all its workers under the group-insurance plan. At the age of 65 an employee may be retired at one third salary.

A gymnasium fully equipped is provided with competent instructors in attendance. Classes are provided in life insurance and stenography. The library contains more than 20,000 volumes. Classes are provided for women in sewing and millinery, with full equipment and trained instructors in dress making and millinery.

Many of the plans expressed above are scarcely possible except in a large industrial unit.

#### LOS ANGELES MINISTERS SEEK TO REVIVE HEALING

Resolutions urging all church people of Los Angeles to study the Bible closely with the view of restoring the work of healing as a part of the regular church work will be presented to practically all Protestant denominations. The resolutions were adopted at a meeting of approximately 200 evangelical ministers and laymen held at the Y. M. C. A.

The action of the ministers was taken at the suggestion of Doctor Henry Stauffer of Park Congregational Church, who presented the resolutions, reading as follows:

#### RESOLUTIONS

"Whereas, we, as a conference of ministers and laymen assembled here, feel that healing is taught in God's word and that it is possible to utilize those teachings in a very definite and helpful way with scientific facts that are becoming well known.

"Resolved, That we encourage a study of the subject of healing in all practical and helpful ways and urge all who are interested to make as thorough a study of the subject as possible from a Biblical, psychological, scientific and common sense standpoint, and thus learn how to help and heal themselves and help others.

#### URGE LEAGUE OF HEALING

"Resolved, That we encourage the organization of a Christian League of Healing and Helpful Service, with duly

elected officers who shall arrange for meetings in which healing in the churches shall be presented by different speakers and studies on the subject of healing shall be encouraged, and

"Resolved, That we also encourage the churches to organize classes and study the subject of healing and learn the definite principles which can be used to help and heal the people and also train persons to help disseminate Biblical, scientific and common sense methods and principles which everyone can use to establish health and recover it if lost."—*Los Angeles Evening Herald*, December 2, 1919.

#### HEALING THE SICK

We note in *The Gospel Trumpet* for October 30, a page devoted to instances of divine healing. It seems that in at least one of these instances the patient was anointed first with oil. (See James 5:14, 15). It is quite curious to see that they use the word *saints* in referring to their members—the saints of Montana, the saints of Alberta, etc.

The Lord provided in James that they should send for the elders. We cannot but think that following the exact plan that God has given is the best way. We recall that the disciples came to Christ and told him that a certain one was healing the sick and casting out devils in his name. He replied, "Forbid them not, for he who is not against us is on our part."

#### THE JOURNAL OF HISTORY FOR 1920

The *Journal of History* at present has about three hundred paid up subscribers. The membership of the church is about ninety thousand. Surely, there ought to be ten times three hundred of this ninety thousand interested enough in the historical aspects of their religion to pay one dollar and fifty cents for a record such as we are publishing. One dollar and fifty cents is a good deal less than the price paid for other historical reviews which usually range from two to five dollars in price.

We believe that the reason for the small number of subscribers to the *Journal* is the fact that what we are publishing in the *Journal* is not very well known to the church as a whole; therefore we wish to present here a prospectus of some of the things that will appear in the *Journal* for next year. In the January issue will be a plat of the city of Nauvoo, on which is located the exact residences of each of the places of historic interest there. Accompanying this will be a description of some of these places by Brother Mark H. Siegfried who grew up in the city of Nauvoo. Anyone having a copy of this *Journal* can add greatly to his interest when visiting the City Beautiful.

In the April issue of the *Journal* will be a bibliography or index of all of the biographical material which has appeared in the *Journal of History* or in the *Autumn Leaves* since the beginning of their publication. Also all of the material so far published on local history such as the history of the work in Michigan, in Pottawattamie District, in Independence, etc.

Frequently demands come to us for information with regard to the life of some Latter Day Saints. If it has been published, you will have in this *Journal* a key where it can be found. In the same issue will appear a directory of the quorums in the history of the church, in which the reader may see at a glance the exact year in which any man entered the leading quorums or left it. Also the January issue will contain an article by Heman C. Smith, not previously published we believe, taking up legal points involved in our claim of succession from the church as established in 1830.

During the year of 1920 the *Journal* will publish important private letters such as the William Marks letters, bearing upon our early history. It will publish complete genealogy

showing the descendants of the early founders of the church, such as Oliver Cowdery, Whitmer family, the Briggs family, etc. It will also publish a series of memoirs of some of our pioneers who are still with us, such as John Shields, Henry A. Stebbins, and others.

The 1920 *Journal* will also continue the new department begun in October entitled "With the Exchanges" in which will be reviewed current periodicals and articles as well as books touching upon the history of the church. There will also be a history of foreign missionary work which ought at this time to be of peculiar interest to Latter Day Saints. This history will contain the record of our work in Scandinavia, Germany, Switzerland, and the British Isles, as well as something of our work in Australia, Society Islands, and in Hawaii. A good deal of this latter material has been published, but very little with regard to our work in Europe. There will also be a history of our work in Canada.

In addition to all this the present articles such as Official Statements of Joseph Smith; the one republished from the Missouri State Historical Review on "Early Days on Grand River and the Mormon War." History of Pottawattamie and Lamoni Stake which are now running in the *Journal* will be continued.

We believe some knowledge of what is going to be in the *Journal* for next year will be welcomed by the readers of the SAINTS' HERALD.

WALTER W. SMITH, *General Church Historian*,  
HEMAN HALE SMITH, *Assistant Church Historian*.

#### THE EGYPTIAN UNREST

The British Government announces that its purpose is "to preserve the autonomy of Egypt under British protection, and to develop self-government under Egyptian rule." And they have decided to send a commission to Egypt to work out the details of a constitution, and in consultation with the representatives of the Egyptian people, propose an acceptable scheme of government.

The commission is to find the causes of unrest in Egypt, and attempt by exhaustive inquiry to determine how best the situation may be handled. It is probably true that the administration in Great Britain is a great deal more prosperous than it had been any time within recent centuries, so that the grinding poverty of the old code has been swept away. But much yet remains to be done to secure an equitable administration.

#### BIBLE TRANSLATIONS

Nsenga, Kono, Donga, Adamawa, Dehwali, Wukungfu: these six for the first time appear on the list of the Bible Society. During the years of war that energetic and persevering body has brought out the Scriptures in thirty-five new languages, dialects, patois, or whatever term is the most correct for the speech of out-of-the-way peoples of the earth. The six quoted belong to various parts of the great African continent—all but one, Wukungfu, which is the language of Hakka, a people of 15,000,000 in the South of China.—*The Christian Science Monitor*.

#### DISPOSING OF LIQUOR

In the arguments before the Supreme Court of the United States, the brewers urge that they wish to get their money out of liquor now tied up, which they value at around fifty million dollars. It was further stated that over seventy-five million dollars of whiskey is in bond. They are trying to claim one year of free drinking in which to dispose of this.

It certainly would pay the Nation to buy it and dispose of it in some other manner, rather than to engage in such a year of free drinking after adopting prohibition.

#### FARMERS' BULLETINS AVAILABLE

##### READ CAREFULLY BEFORE ORDERING

Send no remittances to the United States Department of Agriculture.

A copy of any of the publications listed herein, except those otherwise noted, may be obtained free upon application to the Chief of the Division of Publications, United States Department of Agriculture, Washington, District of Columbia, as long as the department's supply lasts.

After this department's supply is exhausted, publications can still be obtained from the Superintendent of Documents, Government Printing Office, Washington, District of Columbia, but by purchase only, and at the prices noted herein.

Send all remittances to the Superintendent of Documents direct. His office is not a part of the Department of Agriculture.

**LAWS RELATING TO FUR-BEARING ANIMALS.** A Summary of Laws in the United States, Canada, and Newfoundland Relating to Trapping, Open Seasons, Propagation, and Bounties. By George A. Lawyer, Chief U. S. Game Warden; Frank L. Earnshaw, Assistant, Interstate Commerce in Game; and Ned Dearborn, Assistant Biologist. Pp. 32. Contribution from the Bureau of Biological Survey. (Farmers' Bulletin 1079.)

**THE MONTHLY CROP REPORTER.** Vol. 5, No. 9, September, 1919. Pp. 85-96. (Bureau of Crop Estimates.) 25 cents a year. Send by postal money order or cash—no checks.

Contains data relating to agriculture, including estimates of acreage, conditions, yield, prices, and value of crops and live stock.

**SEED REPORTER.** Vol. 3, No. 3, September 6, 1919. Pp. 8. (Bureau of Markets.) For free distribution.

Contains data relative to stocks, receipts, movement, prices, qualities, outlook, etc., for field and vegetable seeds. Issued monthly.

Men, my brothers, men and workers, ever reaping something new;

That which they have done but earnest of the things that they shall do;

For I dipt into the future, far as human eye could see,  
Saw the vision of the world, and all the wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails;  
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens filled with shouting, and there rain'd a ghastly dew  
From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of the south wind rushing warm,  
With the standards of the people's plunging through the thunderstorm;

'Till the war-drum throbbed no longer, and the battle-flags were furled  
In the Parliament of man, the Federation of the world;

There the common sense of most shall hold a fretful realm in awe,  
And the kindly earth shall slumber, rapt in universal law.  
—Tennyson.

## THE FORUM

This department is for the free discussion of questions of vital interest to the church in an impartial, impersonal way. We welcome affirmative discussions for the purpose of ascertaining the truth. The views presented are not authoritative, and represent the opinion only of the writer, but we hope it will lead to authoritative conclusions by the church. Names must accompany contributions but need not be used.

### Amusements for the Young

A great deal is being written about furnishing amusement for the young people to-day. In my young days we were quite content with our places of enjoyment. We had what we called school exhibitions, where a packed house gathered to hear the pupils who entertained them with recitations, readings, dialogues, and songs. We had lyceums where debates were carried on until recess, and the rest of the evening was taken up with a program. We had singing school where we learned the rudiments of music; then different schools would have spelling schools, where they would compete for the best speller. These were all educational, but times have changed. We have outgrown them.

I am heartily in favor of education, but I think too much space is being taken up in our paper, which could better be used along gospel lines. Perhaps that is one feature of the gospel. I think the young can not be encouraged along educational lines enough, but we who did not have the privilege of institutions of learning in our day as now, do not enjoy an article where the writer seemingly can not use enough big words to express his meaning; words unknown to us, and we need a dictionary of late date to understand them. I am thankful there are not many of such articles. The good old Bible with its plain language can only be comprehended by the Spirit of God.

In regard to the picture shows to keep our young people interested from the outside world, I am opposed. There are lectures that may be thrown on the screen that would be impressive and of great benefit. Otherwise, I think we should teach our children to shun every appearance of evil. My parents would not permit us to stand and look on at the dance at a public gathering, and my observation of the picture show has been that those who attended were infatuated, as those who attend the dance, many absenting themselves from church rather than miss the show. Another reason is, I believe it to be detrimental to the eyes.

I thank God for parents who taught us that we must attend church services and Sunday school exclusive of everything else. The reverence I felt for them was expressed in my patriarchal blessing, given by Uncle Charles Derry a few years ago. It truly represents the influence of parents in the home.

I do not wish to criticize, for I truly believe the church is doing that which is for our best good. To this end we ever remember you in our family worship, that those who have the responsibility of carrying on the work may have wisdom to guide and direct the affairs of the church, and that his Holy Spirit may be with them that all may be done to God's honor and glory. Your sister in gospel bonds,

MRS. ELLEN HARR.

The fewer the words the better the prayer.—Luther.

"Get your happiness out of your work or you'll never know what happiness is."

### Profiteering

A short time ago a certain clothing merchant in a well-known Southern city, filed a complaint in court against a negro porter, charging him with felony, the charge specifically stating that the porter had stolen a suit of clothes valued at \$65. This price was stated in the complaint because it was his selling price for this same suit of clothes.

The porter secured the services of an attorney, and upon being told that it was necessary to show that he had stolen something worth \$50 or more before he could be convicted of a felony, he produced the price tag and said that he knew the cost mark, and that the suit of clothes had only cost the merchant \$22. Upon being informed by the lawyer that he was going to raise the cost price as an issue in the case to show that his client had stolen something worth less than \$50 the merchant went to the prosecuting attorney for the State, and had the charge against the porter squashed.

This merchant was afraid to let the public know that he was selling his goods for almost three times as much as their cost to him. He also knew that such a practice is just as dishonest as was the stealing of the suit by the porter. He perhaps also knew that the people did not know they were being victimized every day by this kind of stealing, which is within the law. He knew if the truth had been known there would likely be some very unpleasant happenings in his immediate vicinity, unpleasant to merchants of this character, who if they are ever discovered and brought before the court of public opinion, it will be impossible for them to receive protection in their violations of the law, by having the district attorney squash their cases.

Reader, which of these two men is the most dangerous to society? And which would the name of *thief* best suit? the porter who stole the suit of clothes valued at \$22 or the merchant who has perhaps sold hundreds of these suits at an exorbitant profit, and who became an accessory after the fact in a misdemeanor case, rather than let the light shine on his business methods? Some day the people may understand the standard set up by the Christ, when a knowledge of him will cover the earth. May the day be hastened.

CLYDE SMITH.

HOUSTON HEIGHTS, TEXAS, 223 East Ninth Street.

### The Poor

Jesus said, "For ye have the poor always with you." (Matthew 26: 11.)

The Master did not make the above remark with the idea in his mind that it was a necessary condition, and that we should give it no special concern; that it was one of the permanent conditions of life. It was more in the nature of a historical statement, that like the seasons it would come and go; death and sickness and other misfortunes would constantly be making people poor, and as it would be necessary to preach the gospel until he came, so would it be necessary to care for the poor; and at the same time, there would be no poor in the absolute sense because the perfect law of the gospel would respond so quickly that it would not permit the unfortunate ones to go uncared for for even one day.

As a church we will not have attained the standard of righteousness contemplated in the law of Christ until we can say, There are no poor among us.

It is the purpose of the writer to give consideration to this very important question in the light of scripture, and also from the best writers on the social problems that are ever present with us for our solution. We cannot turn it aside; it must be solved; if not by us as a church, then by others who

will have the vision, courage, and patience to go on with the greatest problem that has ever been before the human race for solving.

The Old Testament teaches:

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. . . . Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto."—Deuteronomy 15: 7, 8, 10.

"I am poor and needy; yet the Lord thinketh upon me. . . ."—Psalm 40: 17.

"The rich and poor meet together: the Lord is the maker of them all."—Proverb 22: 2.

"The poor is hated even of his own neighbor; but the rich hath many friends."—Ibid., 14: 20.

"Wealth maketh many friends; but the poor is separated from his neighbor."—Ibid., 19: 4.

"He that oppresseth the poor reproacheth his Maker; but he that honoreth him has mercy on the poor."—Ibid., 14: 31.

"Whoso mocketh the poor reproacheth his maker."—Ibid., 17: 5.

"What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts."—Isaiah 3: 15.

"If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury."—Exodus 22: 25.

"And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger."—Leviticus 19: 10.

"For the needy shall not always be forgotten; the expectation of the poor shall not perish forever."—Psalm 9: 18.

"Defend the poor and the fatherless: do justice to the afflicted and needy."—Psalm 82: 3.

In the New Testament:

"For ye have the poor with you always, and whenever ye will ye may do them good."—Mark 14: 7.

"But ye have despised the poor. Do not the rich men oppress you, and draw you before the judgment seats."—James 2: 6.

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."—Acts 6: 1.

What the Book of Mormon says:

"Nevertheless they put down the power and the miracles of God, and preach up unto themselves their own wisdom, and their own learning, that they may get gain, and grind upon the face of the poor."—2 Nephi 11: 91.

"They rob the poor, because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride they are puffed up."—2 Nephi 12: 15.

"For behold, ye do love money, and your substances, and your fine apparel and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted."—Mormon 4: 50.

"And they had all things common among them, therefore there were no rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."—3 Nephi 1: 4.

"Perhaps thou shalt say, The man has brought upon himself his misery; therefore I will stay my hand, and will not

give unto him of my food, nor impart of my substance, that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this, the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the kingdom of God."—Mosiah 2: 30, 31.

"Yea, will you persist in turning your backs upon the poor, and needy, and in withholding your substance from them."—Alma 3: 96.

"And now behold my brethren, I say unto you, Do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substances if ye have, to those who stand in need; I say unto you, If ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites, who deny the faith."—Alma 16: 223, 224.

In the Doctrine and Covenants:

"And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."—Doctrine and Covenants 36: 2.

"If thou lovest me thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken: and inasmuch as ye impart of your substance unto the poor, ye will do it unto me."—42: 8.

"And the storehouse shall be kept by the consecrations of the church, that widows and orphans shall be provided for, as also the poor."—82: 2.

"And the bishop, Newel K. Whitney, also, should travel round about and among all the churches, searching after the poor, to administer to their wants by humbling the rich and the proud."—83: 23.

"Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."—102: 2.

"Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation and of indignation; The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!"—56: 5.

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."—42: 12.

#### WHAT WE HAVE LEARNED

From the preceding quotations we have learned the following:

That our heavenly Father desires us to be very kind and considerate of the poor.

When we do the poor a kindness we should not exact compensation for our service; that would be usury.

That we should defend the poor; be their friends.

The poor is despised and hated by his neighbor.

The poor will not always be outcasts; in the Lord's own time they will realize what they have hoped and prayed for.

The Lord will bless those who have been friends to the poor.

When we oppress the poor we are enemies of God, for he loves them.

Widows and orphans have a claim on the church.

Excuses will not be acceptable to God; because the poor have done wrong the rich are not free from blame.

The rich and proud persecute and oppress the poor.

There will be a day of lamentation and sorrow for those who have oppressed the poor.

The poor, if an idler, is condemned, and it applies with equal if not greater force, to the idle rich.

If we neglect the poor our prayers will be an abomination to the Lord.

There were no poor in the Zion of Enoch's day.

There will be no poor in latter-day Zion when it is established.

One of the causes why Zion was not established in the early days of the church was because the poor were neglected.

The bishop was directed to travel among the churches to seek out the poor.

#### A SYMPATHETIC VIEW

The quotations that follow are from a book written by Walter Rauschenbusch, professor of church history in Rochester Theological Seminary, entitled, *Christianity and the Social Crisis*. He shows a very sympathetic feeling in regard to the poor in his effort to interpret the teachings of Jesus, the prophets and apostles, and the conditions of the early Christian church.

"The fundamental conviction of the prophets, which distinguished them from the ordinary religious life of their day, was the conviction that God demands righteousness and nothing but righteousness."—Page 4.

"The twin-evil against which the prophets launched the condemnation of Jehovah was injustice and oppression."—Page 8.

"We advance another step in our study when we emphasize that the sympathy of the prophets, even of the most aristocratic among them was entirely on the side of the poorer classes. Professor Kautzsch says: "Since Amos it was the alpha and omega of prophetic preaching to insist on right and justice, to warn against the oppression of the poor and helpless."—Page 11.

"When the prophets conceived Jehovah as the special vindicator of these voiceless classes, it was another way of saying that it is the chief duty in religious morality to stand for the rights of the helpless."—Page 12.

Referring to a time when Israel was wandering away from God he writes:

"The rich controlled the administration of the law. Priest and magistrates shared in the thirst for the most attractive of all narcotics—wealth. The rich in their well fed optimism were lifted out of the natural human sympathy with the poor."—Page 15.

"Thus the law, like the preachings of the prophets, manifests a striking sympathy for the poorer classes and an unflagging respect for their equal humanity. The manhood of the poor was more sacred to it than the property of the rich."—Page 21.

"We have seen that their sympathy was wholly and passionately with the poor and oppressed. If they lived to-day, they would place the chief blame for poverty on the poor and give their admiration to the strong."—Page 41.

"Moreover, in joining hands with John, Jesus clasped hands

with the entire succession of the prophets with whom he classed John. Their words were his favorite quotations. Like them he disregarded or opposed the ceremonial elements of religion and insisted on the ethical. Like them he sided with the poor and oppressed."—Page 53.

"As with the Old Testament prophets the sympathies of Jesus were with the poor and oppressed."—Page 82.

Referring to the early Christian church he writes as follows:

"Moreover, the income of the church was wholly for those in need. In modern church life the bulk of the income goes for the support of the clergy and the expense of benevolence only a small fraction is for charitable help of the needy."—Page 126.

"The property of the primitive church was entirely devoted to the needy. The officers of the church lived by their own labor unless the service of Christ compelled them to forego their earning."—Page 182.

"From the outset widows and orphans were extensively cared for."—Page 129.

"The duty of working was strictly urged in the primitive church; . . . but if a man was out of work, the churches assumed the responsibility either of finding him a job or of caring for him. . . . The church at Rome, living in the midst of vast pauperism, could boast that it had no beggars in its membership."—Page 130.

#### THE CAUSE OF POVERTY

If we understand the cause of poverty we can then be better able to provide some means for its elimination. To be poor, or in poverty, does not always mean to be suffering because of hunger or for the lack of clothing; if a person's income is only sufficient to provide for the day's recurring wants in case of sickness, accident or lack of employment he will be dependent on some one to assist him in supplying his daily needs. Such a person is poor and they stand in the poverty line, and as old age comes on their hardships will increase and without hope of improvement.

Poverty and pauperism are not synonymous. The pauper, because of indolent and vicious habits, has sunk himself so low in the scale of morality that he has lost all of his self-respect and becomes an absolute dependent because he has lost all of his power of initiative, and finally becomes a public charge. Being poor would be a contributing cause but that alone could not be responsible for his downfall; vicious companions and heredity would contribute very largely.

Men who have labored among the poor have given us much valuable information in their writings concerning the poor and so have some who have given it a special study and from their extensive writings we will make a number of extracts:

"To live miserable we know not why, to work sore and yet gain nothing,—this is the essence of poverty."—Thomas Carlyle.

"The insecurity of livelihood caused by sickness increases with the increase of poverty. The highest classes of workmen have less sickness than the next lower, and so on down to the poorest, among whom sickness, in one form or another is almost universal. Among 10,000,000 well-to-do persons the number of yearly deaths is probably not more than 100,000; among the highest class of wage-earners the number is probably less than 150,000; and among the poorest, or those in poverty, the number is probably not less than 350,000."—Poverty, by Robert Hunter, p. 144.

"The workmen who are crushed, crippled, or killed, who contract incurable diseases, who are poisoned, or who are incapacitated by carelessness, unsanitary conditions, or dangerous machinery, are so numerous in this day that in a

very few decades we shall look back upon this period as one of downright barbarism."—*Ibid.*, p. 157.

The extracts that follow are from *Sociology and Modern Social Problems*, by Ellwood:

"In an investigation made by the writer in thirty-four State reform schools, 29.6 per cent came from families in which there had been divorce or desertion, 33 per cent in which either father or mother were dead."—p. 157.

"It has been estimated that the number of people in the United States living below the poverty line is more than 10,000,000 in years of average prosperity."—Page 284.

"It is usually estimated that from twenty to forty per cent of all such cases of dependence may be attributed to lack of employment, not due to the employee. . . . Again, changes in methods of production through the introduction of new machinery frequently displace large numbers of workingmen, who, on account of age or other reasons, fail to get employment along new lines."—Pages 290, 291.

"The employment of women and children in factories is another cause of poverty." "The disease-begetting occupations in modern industry are very numerous, such as hat-making, glass-blowing, the grinding of tools, and the like—any work in which there is a good deal of dust." "The accidents in mines and on railways in the United States each year cause as many deaths and serious injuries as have often resulted in many a petty war. Thus, on the railways in the United States in 1912 there was a total of 10,585 persons killed and 169,538 injured, over four fifths of those injured being employees."—Pages 291, 292.

"The housing of the poor in badly ventilated, poorly lighted, and unsanitary dwellings greatly increases sickness and death, and undoubtedly contributes greatly to their economic depression."—Page 293.

"Sickness causing temporary or permanent disability figures in from twenty-five to forty per cent of all cases applying for relief in our large cities. Probably it is the most common and most important single cause of poverty with which charity workers have to deal."—Page 294.

"In thirty-three cities, out of thirty thousand cases dependence was due to personal intemperance in 18.46 per cent, and due to the intemperance of others is 9.36 per cent, making a total of 27.82 per cent of cases in which intemperance can be traced as a cause of poverty."—Page 295.

"Shiftlessness and laziness are frequently found in the list of causes of dependence. . . . From ten to fifteen per cent of the cases of distress being attributed more or less to these causes."—Page 295.

"Even in America we frequently find old persons who have worked hard all their lives and yet come to poverty in their old age through no fault of their own. . . . From five to ten per cent of all cases of distress . . . which charity organization societies in our large cities deal with are those of deserted wives."—Page 296.

"On the whole, it seems unwise to attempt to divide the poor into the 'worthy' and 'unworthy' poor as has often been done, for no one can say who is the worthy and unworthy, in a moral sense. The only sense in which these words may be used scientifically in charitable work is to mean 'needy' and 'not needy.'"—Page 298.

"It is estimated by those in charge of reform schools for delinquent children that from 85 to 90 per cent of the children in those institutions come from more or less demoralized or dissipated families."—Page 320.

#### THE REMEDY

The remedy for poverty and its attendant evils is found in the gospel of Jesus Christ, and the writer knows of no historical account that any people or nation have ever solved

it under any other law. The Bible and the Book of Mormon give the accounts of three efforts being made. Two of them were successful, and one a failure.

"And the Lord called his people, Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."—Genesis 7: 23, I. T.

One of the important facts in the above statement is that they "dwelt in righteousness," and we must not lose sight of that condition.

"And they had all things common among them, every man dealing justly one with another."—2 Nephi 12: 11.

Two things we learn from the above, that they had all things common and dealt justly "one with another," and were a very happy people. (4 Nephi 1: 19.)

The prosperous and happy condition continued until the year 201, and then the historian gives us the following information:

"There began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes."—4 Nephi 1: 27, 28.

From the above we learn that the cause of their downfall from their happy condition was pride, and then they no longer had love one for another.

"And all that believed were together, and had all things common; and sold their possessions and goods and parted them to all men, as every man had need."—Acts 2: 44, 45.

In the fourth chapter and thirty-second verse the same ideas are expressed, and their happy condition was because they "were of one heart and one soul." This happy condition did not continue very long because selfishness began to show itself and before a year expired complaints were made to the apostles as the following will show:

"There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations."—Acts 6: 1.

What is said in the Bible and Book of Mormon about "all things common" and "equality" is very meager, and we have nothing of the details to help us to understand how to carry the principles into effect. What is given in those two books must be interpreted by the light all ready received through latter-day revelation and what the Lord may give us in the future.

In the Doctrine and Covenants (81: 4) we learn that to accomplish the Lord's work it must be done according to the laws of the Lord, and in 101: 2 he says: "It must be done in mine own way." There have been in the past, and now are, a great many good men and women who have tried to solve the problem of the poor and have done great good in the world, but it never has or ever can be by human wisdom. Unless God is in it, the problem will ever remain unsolved. The realization of that happy condition will only come to that people, whether small or large, who are willing to live under the law of righteousness as revealed to us in the gospel of Jesus Christ.

Doctor Shailer Matthews, in his book entitled *The Social Teaching of Jesus*, puts the matter in very terse language, as follows:

"And Jesus saw aright. A perfect society cannot be created from imperfect people. That which stands in the way of the realization of many a man's ideal for society has not been its own logical inconsistencies, but its failure to find or produce the right sort of men upon which to work. The plan of the house called for marble and the only material at hand was mud. Jesus proposes to furnish good material as well as a noble plan."—Page 209.

There are four elements which must exist in every member of a group who attempt to solve the problem of poverty, and without them failure is sure to follow. First, honesty; second, industry; third, economy; and fourth, efficiency. The following illustration will help to make the matter more clear:

A group of ten men agree to put their surplus wealth, after all their just wants and needs are supplied, into a common fund to be drawn on in times of sickness and old age. Suppose "A" is dishonest; there will soon be discontent and trouble. "B" is lazy and finds many excuses not to work; that means more trouble. "C" is wasteful; food, fuel, clothing and other common things are wasted in an extravagant manner, so that he has a very little bit to contribute to the common fund, and that means still more trouble. "D" is not very efficient and wants to work at something for which he has no skill and is not content to work within his sphere of ability, and so accomplishes but very little; the climax has come now with such conditions existing. The group cannot remain long together, so a separation is sure to follow.

As a commencement in the solution of the problem men and women must be found who are honest, industrious, economical and efficient and who have made a good start in eliminating selfishness from their lives, and, "every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." (Doctrine and Covenants 81: 4.)

The Lord's plan to bring about equality and eliminate poverty in the material things of life is the law of stewardships which he has given to the church, and is found in general statements in the Book of Doctrine and Covenants: 42: 9, 13, 19; 70: 1, 3; 81: 4; 72: 9; 101: 2, 12.

The Lord has made the bishopric the interpreter and administrator of the law, so I will not attempt it. (Doctrine and Covenants 126: 10, 128: 2; 128: 9.)

The results accomplished by living under the law of stewardships will be that every person will have an opportunity to work, every family will have a home, all farmers will have a farm and not be renters, all children will have opportunity to go to school, the sick can be adequately cared for, the widow and the orphan will be cared for, not as paupers but as members of one common brotherhood. There will be no need to join fraternal societies or take out life insurance, or lay up for a rainy day. The storehouse will have the abundance in it so there will be no rainy day for God's children. Colonies will be organized (Doctrine and Covenants 128: 1) and the spirit of cooperation will prevail in all the activities of life. Are we all willing to work, pray and help the bishopric bring about that happy condition when there will be no poor in Zion?

EDWARD RANNIE.

### HONESTY

Many people comment upon the statement of David that "all men are liars." If such is the case they do not spend much of their time in that employment. Some one has estimated that even the worst liar tells the truth about ninety-eight per cent of the time.

A recent article in the *American Magazine* states that ninety per cent of the people can be trusted absolutely to be honest, and at least seven per cent more are honest in intent, and if they do not pay promptly they will pay as soon as they possibly can. Less than three per cent are bad accounts.

There is no power on earth that can enslave a man who is mentally free; no power that can free a man who is mentally enslaved.—Patrick Flynn.

## THE STAFF

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### What Shall the Harvest Be?

*A Strong Appeal for Higher Standards in Music*

The Apostle Paul probably did not realize when he wrote that pithy epigram found in Galatians 6: 7 that he was uttering a truth concerned with the greatest law in the universe—the law of compensation. We wish we could comprehend more of that limitless law, but being one of the most finite of the finite ones of earth we feel that we but touch only the immediate particles of it. "Whatsoever a man soweth, that shall he also reap" is more than a truism; it is a universality, and so far as mankind is concerned and human activities are had in the consideration, there is wrapped in it all of the splendid balance of the universe.

Men fail to keep mindful of the ever-present connection of cause and effect; of the absolute surety of consequence following action, and they go on sowing as though the ultimate harvest could be as they might wish; they go on producing as though they need never make use of or father the things produced if they chose not to do so; and so often are they unmindful of the fruits that posterity must harvest for them because they leave the scene of their actions before the consequent harvest can ripen. But the harvest will surely come, and it will be of the thing sown, and the increase will be of the fold that nature shall decree.

#### THE CHARACTER OF MUSIC IN OUR FATHERS' DAY

It is equally so in the musical life of mankind. During the past thirty years the writer has given a fair amount of attention to the trend and development of popular music in America; to the evolution of the music of the masses. He remembers from his childhood days the character of the music that dwelt in the hearts of the common people. The great conflict of the Civil War had not long been closed and there had sprung up from the hearts of the people and out of its almost crushing distress a host of songs, expressive of the depths of feeling into which the people had been plunged. There were at this time born some things that were more than sentimental; some things that seemed as if touched with inspiration. Periods of great crisis and distress have always resulted in the bringing forth of some great epochal songs that have burned themselves into the lives of the people and their way into enduring fame. In the throes of the French revolution "La Marsellaise" was born in a single night of intense stress of feeling. When the perpetuity of the young American Nation was threatened in the war of 1812, Francis Scott Key, while confined in a dungeon, gave to the Republic that which has since been adopted as the national anthem, "The star spangled banner." When the integrity of the nation was again threatened in the awful carnage and woe of internecine strife, Mrs. Julia Ward Howe arose in response to the divine afflatus and endowed the struggling republic with courage and determination in her immortal poem, "The battle hymn of the Republic," the music to which it was coupled being more generally known as "John Brown's body." Other songs were born in that great crisis that still live on with us. It remains for the future to demonstrate to us what the epochal songs of the recent awful World War shall be.

#### SONGS ARE SOUL EXPRESSIONS

But aside from the great crisis of mankind the evolution and trend of a people may be seen in their songs, for people will express themselves in those ebullitions of the heart, that

reflect in so large a degree the heart throbs of their everyday experience. Such, for instance, are the songs of Stephen C. Foster, who gave to us such imperishable things as "Suwannee River" (Old folks at home), "My old Kentucky home," "Old black Joe," etc. In these songs may be seen the spiritual tendency of that people, whether it be upward towards better things of human attainment or downwards toward that which is enervating and disintegrating.

Each age has brought its own harvest of songs into being; each age has imprinted its nature and its characteristics, its attainments and its ideals on the songs it has produced. Thus the era of sturdy upbuilding in the history of this nation following the close of the Civil War brought forth its songs, reflecting the dominant characteristics of the people. The simple pure melody; the tender ballad; or the heroic setting of some vigorous inspiring poem of sentiment; all these proclaimed that the nation was bent on building its structure solidly and that men's minds were turned soberly to the work of attainment. Some of these songs were of course worthless; many of them were only commonplace; but a few of them stood the test of time and bore within them the germ of their immortality.

But as the nation grew and life became more easy and luxurious and men began to seek the gratification of lives less virile, their songs began to take a lighter vein; less of the serious and more of the frivolous began to creep into them. Men slowly drifted into that state wherein they desired to seek that which would amuse rather than that which would elevate and their songs were an answer to their desires.

What of to-day? What do the songs that are now sought and sung by the people proclaim as to the present status of the race. Will comparison and analysis make us proud of our place in history or will it give us cause for regret tinged with shame? Which has been the path sought by man in the music of to-day; upward or downward?

We well remember the songs the people loved to sing when in our childhood days. When folks gathered together in social ways they chose to sing the songs expressive of the better nature of the people. "Annie Laurie," "The old oaken bucket," "The last rose of summer," "When you and I were young, Maggie," "Sweet Genevieve," and others were sung constantly. Syncopation was then known only in its properly restricted sense and its frenzied exaggeration, now known as "ragtime" was not even dreamed of. People loved to cling mostly to the substantial and the real in their music, for humanity was not then pleasure mad and so intent upon the pursuit of folly as now. In the churches one heard and helped sing the grand old hymns that had arisen from the religious experiences of the people, such as "Duke Street," "Pisgah," "Uxbridge," and others of like character.

#### THE DOWNWARD TENDENCY MOST EVIDENT

But now what? In the past score of years there has gradually been developing a style and class of songs that truly betoken the steady decadence in a large measure of modern society. Our folk songs have gradually left the old safe standards of pure and simple expression of heartfelt sentiment and have insidiously crept into the realm of that which is more and more trifling, banal, vulgar and debasing. The descent has been from the cheap and vulgar down through the whole superinduced growth of "ragtime" to the present tawdry, sickly sentimental, suggestive mawkishness of to-day. Society is clamoring for the song of unnatural sentiment and she is being served with the screeds of unholy love; she demands the thrill and she is given excitement that vitiates; she seeks constant exhilaration and she receives self-induced, illy-disguised frenzy. The legitimate, if wisely employed, element of syncopation (writing or uttering a note or phrase

away from its natural accent) is pursued to its disgusting extreme and as a result "ragtime" is had among the masses in its fullest most atrocious measure. Even our churches believed they had to yield to the abnormal appeal for the artificial and its undue excitement, and instead of the beautiful, dignified, reverential hymns of our fathers we have the "modern" church song with its catchy lilt and its appeal to speedy popularity through the most primitive musical instinct, the love of rhythm, as evidenced in the tom tom beating of savagery. Disgustingly sentimental words, descriptive of attributes that neither God nor his worship can ever possess are set to tunes that are positively a "near relation" to ragtime, and made to serve as songs of worship.

#### "BEST SELLERS" AND WORST SMELLERS

Some one has said, "of the making of books there is no end" and it may with equal truth be said about the publishing of songs. The number put upon the market each year is positively appalling. It is a safe guess to say that out of every hundred put out there are not five that justify their existence. Music stores and department stores are crammed with them, dressed in gaudy colors and betitled in such way as to fascinate and attract; ranging from the "best sellers" to the worst smellers; and too often both qualities are found in the same piece.

What shall the harvest be? Amid all the vast and appalling array of that which is alluring, unwholesomely pleasing, unnaturally exciting, unduly stimulating riffraff of songs, how is the chaste and pure in music to thrive and prevail, and what is to be the effect upon the music of the future by such untoward influences?

There are some who maintain that the present deluge of popular songs is a healthy sign; that society is merely progressing through its accustomed development, and that out of the ruck and heap of music being put before the public there will come a distinctively American school of musical composition. We admit that society always goes forward in the long run, even though it many times has to go through the throes of travail, but why that way? We cannot conceive of the vitiatory and degrading as being in any way a part in contributing to the general uplift.

But what is the moral with which this tale shall be pointed? It is that Saints should as ever seek to *discriminate* and always choose the good. That those to whom God has given the divine charge to cultivate the gifts of music and song should seek to do it with music only of the best. In no other way can we whose creed is "all truth" honor the God of intelligence who bids us to come and partake of his glory.

ARTHUR H. MILLS.

#### Musical Gleanings from Near and Far

Singing is being made a feature in the Boy Scout's training, as tending to increase good will and enthusiasm as well as artistic appreciation.

A statue of Paderewski is to be the central figure in a group monument being erected in Warsaw in celebration of the new independence of the Polish nation.

An ex-British soldier has sent a letter to the Red Cross Institute for Crippled and Disabled Men, in which he begs that more music be composed suitable for playing with one hand.

His Majesty, the Emperor of Japan, recently bestowed the decoration of the Order of the Sacred Treasure upon four

woman musicians, professors of the Musical Academy of Tokio. His Majesty also conferred on them the sixth Order of Merit for their services in musical education.

The National Association of Negro Musicians was recently organized to encourage art and composition of the colored race in this country. They have drawn their members and directors from all the states and propose to make this a very live society.

Wounded soldiers are being musically educated at the Music Settlement Schools all over the country under the Federal Board for Vocational Education.

Pope Clement IX wrote seven opera librettos. At one time in Rome, popes are said to have possessed a theater of high order with excellent scenery.

The Paris paper, *La Figaro*, has sent a call for six poems not more than thirty lines each, celebrating peace. These poems are to be set to music by such well-known composers as Brunneau, Faure, Messager, Saint-Saens, and Widor.

The first musical dictionary was published in 1703.

The pianos of Beethoven's time were nearly an octave shorter than the pianos of to-day. They had ten notes or keys less.

### **American Women to Promote Community Singing in Orient**

So potent has been the influence of Occidental music in the Far East, particularly the Christian hymn, that it is actually causing widespread changes in the music of the natives. This very definite announcement, based upon first-hand reports from American missionaries, has just been made by the Interchurch World Movement, whose national headquarters are in New York City.

According to the reports, the squeaky notes of the average Chinese and Japanese orchestra are giving place to the strains of "Rock of Ages" and "Onward Christian Soldiers," and even the raucous noises of the Mongolian street band are being subdued into more musical sounds. The missionaries also state that it is always easy to draw a crowd of Orientals with a baby organ, no matter how antagonistic the people may be toward the Christian faith.

#### USE OF HYMNS IN INDIA

The Interchurch World Movement calls attention also to the growing popularity of Occidental hymns in India. The recent coronation procession of a maharajah in that country marched to the stirring strains of American gospel hymns played by the potentate's brass band. Christian music is said to have reached its highest development in Burmah, where Baptist converts among the natives have been trained for the past century in vocal and instrumental work.

#### BROAD WORK OF COMMISSION

Music has shown itself so important an evangelizing factor in the Oriental mission field, that a commission of prominent American women, headed by Miss Josephine Ramsay, a specialist in community music, is on its way for a six months' investigation of the question. Miss Ramsay and her commission will give special study to means of building up community choruses in the villages in India, China and Japan, methods of training oriental musicians and choir directors, and the translation of Christian hymns.

## WOMAN'S AUXILIARY

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### A Square Deal

"Is your child getting a square deal? If not, what are you going to do about it?" In these words the new dodger, "What do growing children need?" just issued by the Children's Bureau of the United States Department of Labor challenges every parent. In simple, concise language the essential requirements for the normal growth and development of the child are listed under the headings, Shelter, Food, Clothing, Health and Personal Habits, Play, Education and Work, Religion and Moral Training.

These simple standards include nothing that is not fundamental. It would be easy for the parent to check each item and discover in what respects, if any, his child is not getting what is absolutely necessary for his proper development.

While the average, well-to-do, intelligent parent could probably rate himself 100 per cent efficient in maintaining such standards as these for his children, it would be a fortunate community in which every child had correct weight for height; a safe, clean, roomy place for outdoor and indoor play; and schooling for at least nine months a year from 7 to 16 years of age; or even clean, whole garments and three square meals a day.

These dodgers can serve the community, as well as the parent, as the basis for a survey of its children. "Has your child these?" is a question not only for parents, but also for cities, towns, and villages. The children's rights, in a democracy, are without exception, all children's rights.—United States Bulletin.

### Children Keep a Weather Calendar

If nature study is to be begun for the first time, the easiest introduction is by the time-honored topic of the weather, in conjunction with the day. A weather calendar naturally follows, the days being marked with appropriate colors and symbols, yellow for sunshine, grey for cloudy, kite for windy, umbrella for rainy, etc. The calendar may be decorated to represent the main nature study idea for the month, a snow scene for January, skating for February, etc.

Daddy has a newspaper every morning; why should not the children have one of their very own? Theirs can be a sheet of drawing paper hung beside the calendar, on which one of the children may draw a flower, etc. These drawings may not be works of art from the grown-up standpoint, but they aid the child to observe and to tell, as well as he is able, what he has seen. He should be shown where he can improve his work, but the original sketch should never be interfered with or criticized. A more accurate representation can be given in a separate lesson after the child has had a chance for further observation, but in no way connecting this with his first drawing on the calendar, lest he become discouraged or self-conscious and try to express something which he has not really seen.

To adopt a tree in springtime is another good plan. Have the children give the tree a name and so make of it a companion. Always include the family name of the tree. Frequent visits must be made to the tree because it cannot come to the children. Notice how the buds are arranged on the branches, which of them grow most rapidly; and what they turn into, leaves, flowers or branches. Try to discover if the

tree has any other visitors; bright eyes will soon discover many. Play a game around the tree; sing to it.

"Time is never wasted listening to the trees;  
If to heaven we arose as grandly as these,  
Holding to each other half their kindly grace  
Haply we were worthier our human place."

Because the child after making mud pies is told that his face is dirty, he naturally concludes that all soil is dirt. Point out to him that it is only when out of place that it is dirt, for in place it is the home of miracles, the matrix from which comes that wonderful force we call life. Let the children make experiments with different kinds of soil—clay, sand, loam. In this way they will become familiar with the names and textures of each.

Have the children notice the changes in the air, that it is hot in summer, cold in winter, dry in sunny weather, damp in rainy weather, calm, breezy or very windy. Explain why we should be careful to breathe only good air, breathe deeply and expand our lungs; that we live in the air as the fish live in the water; that birds fly up and down in the air as fish swim up and down in the water, that air is all above us just as the water is above the little water animals that crawl on the bottom of ocean or river.

Every child is familiar with water in many forms, but perhaps the wonders of its forms are so common that he has not noticed how miraculous they are. "We cultivate the imagination of our children by tales of the prince who became invisible when he put on his cap of darkness and who made far journeys through the air on his magic carpet and yet no cap of darkness ever wrought more astonishing disappearances than occur when this most common of our Earth's elements disappears from under our very eyes, dissolving into thin air." What child has not noticed the steam rising from the damp pavement when the sun comes out after a shower? The drops of water are donning their magic caps and flying off into the atmosphere to become invisible to our eyes. The next time we see them, it may be as part of the white clouds sailing across the blue sky. Then there is the magic power which brings back the vapor spirit to sight and touch. This magician's name is Cold or Jack Frost who transforms our water drops again and gives them many fancy shapes.

When the child sees so many things smaller and weaker than he, all doing something and making something, he too longs to join this busy world. He may well use such occupations as cutting, pasting, weaving and modeling, for the birds, trees and spiders do all these things, while the flowers are painted with colors taken from the sunbeams and from the earth.

Stories of animals and insects may be appropriately told to emphasize the nicety and exactness of work done by creatures so much more helpless than we, and in this way a desire to do good and accurate work will be stimulated.—MRS. BERTHA LEWIS, in *Bureau of Engraving Bulletin*.

Public health officials announce the discovery of another germ which is causing a plague-like disease. To discover a new species of germs is the first step in fighting the result. The one is called bacterium tularense. About two dozen cases of a peculiar disease have occurred among the rural population of Millard County, Utah, within the past three years. A fever, like that of ordinary blood poisoning, develops and lasts from three to six weeks. The patient becomes very sick and is confined to bed. The first case known to have ended fatally was reported in 1919.

## Music In the Nursery

At a very early age the sense of rhythm develops. The love of soft, sweet sounds, accompanied by rhythmic motion, is utilized by Froebel in his "Mother Play," where the mother gently moves the baby limbs in time to a simple melody. Baby specialists are now advocating the giving of rhythmic exercises to the baby, beginning when he is about a year old and continuing throughout childhood. There can be no doubt that these rhythmic exercises with musical accompaniment not only develop the baby's muscles and improve his health, but benefit and also soothe his nerves, and in some subtle fashion put him into harmony with the rhythmic orderliness of the world about him.

Just as the baby enjoys rhythm before he himself can beat time, so also he enjoys melody long before he can carry a tune. Even a baby a year old, unable to express his art sense by drawing or modeling, will delight in chanting or humming little tunes of his own invention. Do not discourage the baby or make him self-conscious by laughing at these first efforts, or by publicly applauding them.

Now comes the time for the many charming motion-songs of kindergarten and other origin. Let the youngster delight his sense of rhythm by tramping sturdily about the nursery to a spirited march, by singing the rain-song while his tiny fingers imitate the falling drops, or by beating out an imaginary horseshoe while he sings about the blacksmith.

Great care should be taken to choose toys that are musical. Instead of an ear-piercing whistle, let brother have a melodious fife, or even a drum. And instead of providing baby sister with a spoon and a tin pan, why not let her have a xylophone on which to play with a padded stick?

Still more important, if possible, is the avoidance of harsh voices in the nursery. If our children heard only low, pleasant, well-modulated voices the force of imitation would change the American voice in a single generation.—*Music and Childhood*.

## Influence of Happiness

When we go along the street and meet so many different countenances, attitudes, motions and behaviors, then we can discern the different conditions in which people live. We can tell what kind of homes they live in, what sort of wives, husbands or children they have, the character of their neighbors and their homes, too; the care of their homes and surroundings, and the order and beauty of the things that form their lives. In our tottering down street we met a beautiful woman, beautiful in face, form, dress, grace and manner. We say at once that she has a lovely home, a fine husband, interesting children, happy visitors, ample living. We wondered at once if these things made her so perfect or her sweet personality was part of her noble life. The latter, we were quite sure. We detected at once she was a religious woman, one whose life was up on the plane of the Golden Rule and the Beatitudes. There was not a particle of envy or vanity or discord in speech or manner. In fact, she seemed an entire harmony made up of sincere conviction and helpful life. She was like a sunburst in a cloudy day and the viewing of her made us feel better as we moved on through the motley crowd.—*Ohio State Journal*.

Tyranny is always weakness.—James Russell Lowell.

Build new domes of thought in your mind, and presently you will find that instead of your finding the eternal life, the eternal life has found you.—Jenkin Lloyd Jones.

## LETTER DEPARTMENT

### News from German Saints

The Presidency is in receipt of a letter from Elder Gustav Huvendiek, of Hanover, reporting a conference of the German elders and members at that place, September 14. The report is in duplicate, German and English. The English version says:

"In a with flowers decorated hall in the church of Hanover, was at 10 o'clock a good visited Sunday school held. And at one o'clock in the afternoon all the elders met with prayers and great happiness, to deliberate over all things connected with the church."

A "German Elders' Colleague" was formed to look after the needs of the mission until the Presidency could be heard from. Hanover reports 82 members with 6 deaths; from 20 to 30 visitors at services. The conference was harmonious and happy. The German Saints report great hardship and suffering during the war and even till now on account of scarcity of provisions and houses; but are determined to prosecute the Lord's work.

### Some Debating Activities

Matters are quite alive in my district (Eastern Oklahoma) by reason of the spasmodic condition of the nonprogressive wing of the Christian church. They remind me of the little bantam rooster, always ready for scraps, no matter what they are up against, if the bait is large enough.

On August 12 the Curtis-Chism Debate had its beginning near Fort Towson, Oklahoma; a grand victory for our cause, that being the third debate held at that place with that people.

On September 20 was the beginning and the ending of a twelve-night debate between our Elder J. W. Jackson and T. R. Vaughn at Broken Bow, Oklahoma, in the Christian church. That very first night Brother Jackson splintered his opponent's playhouse so badly that his congregation got their heads together the next day and by their vote closed their church house and stopped the debate, after having fully endorsed their man. We waited, counseled, and labored with them nearly a whole week to get them to hang fire, but they would not. As soon as we would remove one excuse, another would take its place.

About this time or before, I received a challenge from the same people of Apple Springs, Texas, and after considerable parleying, church propositions were signed, and our Elder J. W. Jackson of Dierks, Arkansas, met their Mr. F. J. Berry, of Frankston, Texas, and the fight was on, October 27, 7.30 p. m. and continued twelve nights in a tabernacle at Apple Springs, and if we are to judge the case by the sentiments of the people, the verdict would surely be in our favor by far.

Elder Jackson is a noble defender of the faith, and I have my doubts about Mr. Berry ever meeting him or any other of our elders till he thinks himself better informed. I would say Elder Berry, but he denied being an elder, after he had made the statement that an elder was not an elder only by reason of being old, and by the way, Jackson fixed that delusion for him, too, as well as his Brush Run Pennsylvania Pentecost church. The debate ended with seemingly good feelings on both sides; much prejudice was removed, friends were made who requested us to return at some future time and preach for them.

Waiting for another challenge, I remain,  
As ever firm in the faith,  
J. C. CHRESTENSEN.

*The Bishopric Advocate*  
for 1919

### Every Member a Tithe Payer

#### THE MOTIVE

Some men pay their tithe like some men hold their job, by holding it down instead of holding it up.

Don't pay your tithe to be safe—pay it to be of service to humanity.

#### GOOD ADVICE

The doctors will tell us that when we are sick not to quit work and keep on eating but to quit eating and keep on working.

Why is not this good advice for the Saint who is spiritually sick? Don't quit paying your tithing and begin to find fault, but refrain from finding fault and keep on paying your tithe.

#### SUPPLY AND DEMAND

"The man who loads only nine gallons of gasoline to take a ten-gallon trip might just as well have stayed at home. He has bucked up against the law of supply and demand." Just so the man who thinks he can supply the demand of God by paying only a part of his tithe will not be able to make his trip to celestial glory. The Lord's demand is that you pay one tenth (tithe) of your net increase. Nothing short of this will supply the demand.

#### THE SIZE OF THE MAN

We have read somewhere that "A small man can make a big job shrink to littleness, but it takes a big man to make a little job grow into a big one" and we think this is about so. To be a partner with God is a big job.

We have seen men try to make the paying of the tithe which is God's share of the profit in the partnership business, shrink to littleness. Unconsciously they were measuring in thunder tones their size.

We have seen other men pay their tithe no matter what the amount with such a spirit of generosity and love that the smallest payment has been as big as any check a multi-millionaire can draw.

### North Dakota Mission

I am not as closely in touch with conditions in this northern mission as when I left three years ago, but having returned last June, I have tried to adapt myself as much as possible to present needs.

With a few exceptions, I may say the spirit of hardy pioneers, (using the term in both its material and spiritual sense), has not lost its old-time force. Speaking more particularly of the western half of the State, and this applies also to Eastern Montana, four successive crop failures still finds the people looking hopefully into the future.

Our summer reunion brought out about an average attendance. The presence of Brethren F. A. Smith, W. W. Aylor, and Augustine Dwyer with their diversified talent was appreciated, and next year's meeting to be held at Minot is looked forward to with joyful anticipation.

Despite the very early and severe winter, we are striving to keep up the regular branch meetings, Sunday school, and Religion.

The Boy Scout Movement, under the leadership of Brother McElwain, and musical training under Brother Mollison, show marked improvement. Graceland as an aid to development and efficiency is included in the future plans of many of the young, and when the sun of financial prosperity in the shape of golden grain fields revisit us as in the days of yore, there will be a substantial increase in the attendance from this State.

The ordination of three young men to the priesthood, was authorized at the late district conference. We hope and pray they will magnify their calling. The world is in great need of spiritually enlightened, consecrated young men to take the lead, with singleness of heart to the glory of God and welfare of the church.

Political strife is at fever heat in this State where the nonpartisan governor has taken over the large coal mines. The case was tested in the courts. Judge Amidon decided in favor of the State on the grounds of necessity. We have already had six weeks of winter and the thermometer ranging from 28 to 32 below in the last days of November, with high winds prevailing. Human lives were at stake. What man of sense and feeling but will agree the governor did right in keeping the mines at work, which he did, leaving politicians and capitalists to settle their differences later.

Several of our members have moved from the farms and small villages into the larger towns, especially Fargo, to obtain employment, and the branch at the latter place is considerably augmented thereby. Mrs. Sparling and myself go along with our daughter to the same place. Saints will learn my street number later.

WILLIAM SPARLING.

### The Coal Strike

[An elder writes from the Kansas coal fields as follows]:

"In this section I have opportunity to see the coal strike in some of its phases. One thing is certain, that regardless of the merits of their claims or lack of merit, the miners will not return to work except under a contract satisfactory to them. Governor Henry J. Allen, whom I met when he lectured at Scammon on the 21st, has appealed to the men to return to work with the mines under State control, guaranteeing that they should receive whatever their new contract when made should allow them, but I have not seen the least inclination to yield.

"From our viewpoint in the gospel are seen more deep-rooted causes for these troubles than are commonly seen: The miners have just grievances against the operators, but on the other side the operators have just complaints against the miners. Some of these grievances are local and some general. The ungodliness of men and the consequent withdrawal of the Spirit of God leaves the way open for every form of difficulty to arise.

"The spirit of anarchy is rife among men and in this district an organization is now being effected under the title of The Communist Labor Party which holds among its principles the developing of the power of the workers, the abolishing of the existing political state and the establishing of the dictatorship of the proletariat. Locals are being organized and the appeal for new members is being made most strongly to the radical socialists to whom the old socialist party is too conservative and too tame. . . .

"During the two months last passed I have taken special care to teach the Saints the law given in the Scriptures as to their attitude toward the Government, and to warn especially the young men against the spirit of mobocracy and anarchy which is threatening the foundations of both civil government and church. Our church law does not admit of any

principle or policy which weakens faith in the government, and the Saints ought to see that the destruction of the government means the destruction of our church also, for neither can exist where anarchy prevails."

### Christmas the Time of Giving

During the Thanksgiving season, as I thought over the many things for which I was grateful I could but feel that one of the greatest blessings that could have come into my life was that the Sunday schools responded so nobly and so faithfully to the call we sent out. Your splendid cooperation and the sustaining influence of your prayers builded up my spirits and enthused me in my work. May God bless you all for this good support.

We are drawing near to the Christmas season, a time when we all desire to give something to our loved ones and friends, a time when the spirit of giving predominates, a time when we would be pleased to make all the world happy with a gift. Let us think for just a moment—who has done as much for us as our heavenly Father? Who has watched over and protected us when dangers hovered near, to whom do we owe our very existence, our all, and who offers us a home when we have passed into the future life? I need not answer these questions—you need not answer them. We all know.

Every Nation responded to the call of their Governments during the time of war. The people gave and gave, then sacrificed and gave some more. Can we be less loyal and true to our God, his church? Remember, this offering is for the building up of his kingdom here on earth. The building up of Zion that we may have a more safe and righteous place in which to dwell.

Would we have God withhold his support from us? Shall we withhold our support from him? Think it over. Christmas is nearing—the time of giving. Our aim this year is for \$150,000; shall we content ourselves with giving less? Can you content yourself with less than your portion? Let us all join together and give to God's church this one great Christmas gift that he may rejoice with us on this most glorious of all days.

If you are not a member of the Sunday school, or if your Sunday school has not taken up actively, the offering work we will be very glad indeed to have you enter personally into this movement for your assistance and your help is needed if we are going to be successful in our efforts. Do not wait for some one else to set the example, be a leader, one whom others may follow without regret. Don't see how little you can give to this offering, but do your best according to your circumstances.

Watch the church papers for announcements. Let us hear from your school; tell us what you are doing. Now, altogether—with one grand charge for "over the top." Come on.

Do not send any checks, money orders or drafts to the writer, but send all returns to Benjamin R. McGuire, Independence, Missouri.

Merry Christmas! Happy New Year! With God's blessings.  
ARTHUR W. SMITH.

While less than six per cent of the population of India can read and write, still one half of one per cent are enrolled in the secondary schools and universities, so that India ranks in higher education next to England and Wales, and even above France or Japan.

## NEWS AND COMMENT

According to an Australian trade representative recently quoted in the news dispatches, "Australia continues peaceful, placid and prosperous." In other words, the wave of high prices and industrial unrest has not affected that land at all seriously. There are three wheat crops ready to market; returned soldiers are paid \$10 a month till employment is found.

New York State is considering taking charge of the whole milk situation of production and distribution. A meeting was held of men representing the producers, distributors, consumers, and public officials, and a majority approved the legislative act of making the production of milk a public function, and having the State fix the price.

Lord Leverhulme, speaking on the partnership of labor and capital in business is reported to have said: "Why should all the profits go one way, and all the work go another? Why shouldn't we divide the stream, and let the profits go, some portion to the stockholders and another portion amongst the staff who are engaged in the business? . . . If anyone approaches the subject with the idea of adopting copartnership and profit-sharing as the best way to increase his profits, he will make an utter failure of it. If he approaches the subject with the idea that there is something finer than dividends and something higher than big profits, namely, making finer men and women, it will be a success."

The International Labor Conference which convened at Washington for the last three weeks of November, adjourned on November 29. It is the first such conference to be held, and is remarkable for the fact that it was held in America, but American labor did not take part in it. Among the results agreed upon was the eight-hour working day, and the fourteen year age limit for children. They also provided for a government body and international labor office, and for future conferences. Special provisions were made for countries in which industry is only partly developed. Thus a working day of nine and one half hours for Japan was a decided gain.

Despite the oppressive signs of the times there is still apparent the strong undercurrent of democracy and greater freedom of peoples. In Belgium this has caused the overthrow of the house of the Clerical Party, even though led by so popular a leader as Cardinal Mercier. There is a large gain in the number of seats held by the Radicals and the Socialists in the Belgium Senate. This is only one of the signs out of many.

In Massachusetts in the first five months, the fees derived since prohibition are already equal to more than half of the fees derived from liquor licenses, while additional savings are becoming apparent from time to time. The first big saving is in the jails and criminal courts.

*The Public*, which has indeed been a "Journal of Democracy" has discontinued publication, the unexpired subscriptions being taken over by *The New Republic*. We shall seriously miss this fearless weekly with its frank discussions of the real issues in democracy, and only wish it might have continued its good work.

A large department store for their 12,000 employees is to be erected by the American Woolen Company at Lawrence, Massachusetts. It is understood the store will be conducted on the cooperative basis and that the employees will have the privilege of buying necessities at cost. There was such great interest in the purchase of foods from the recently offered army supplies that this movement is the result.

A bill has been introduced in Congress by Martin L. Davey, member from Ohio, proposing drastic steps in dealing with sedition. The department of justice found no existing laws to meet the emergency in deporting undesirable aliens, even when they had been convicted of sedition. This bill provides for denaturalization and subsequent deportaton. It is a sad condition when the Government must allow all manner of outrages on our institutions and representatives because we have no adequate statutes for dealing with such offenses. We have no doubt Congress will take speedy action in this matter that the festering sore may not become a cancer and eat out the vitals of American life.

*The London Daily Times* of November 18 features some gloomy comments by Canon Peter Bren who lately declined the bishopric of London in the Church of England. He deplores the fact that the leaders of the church seemed to have no conception of the extent to which the great masses of the people were out of contact with all forms of organized religion. Not only is it true of one class, but all of them are affected. He quotes a vicar in a northern town who says: "I am appalled not merely at the indifference but at the hostility to the church of the whole body of workers." Accepting for argument's sake the suggestion that it was but a temporary effervescence following the war, the canon asserted that the only real course of safety lies in the entire democratization of the church, yet he was not sure but that it was too late. He regarded support of the Life and Liberty Movement and the Enabling Bill as of the utmost importance to the churches; otherwise dark days from antichurch legislation is apt to ensue.

Because of the urgent need of conservation of paper to prevent a complete depletion of stocks, publishers in Kansas and Missouri have adopted resolutions requesting the Government, either by legislation or executive order from the post office department, to forbid issuance of comic supplements and magazine sections.

Public ownership of utilities is possible now in forty-two States of the Union. Eight hundred and fifty towns and cities in the United States are successfully operating electric light plants, and municipally owned plants are increasing more rapidly than those owned by private corporations, according to the Municipal League, of Georgia, which is seeing to it that use is made of the possible 2,000,000 horse power waste now allowed in the rivers of the State.

In the Eastern District of Missouri, December 5, the United States District Court sitting at Saint Louis, ordered an injunction against the officers acting under the War Prohibition Act to prevent sale of whisky. As a result a large amount was sold that week end. The issue will doubtless be decided soon by the United States Supreme Court. However by January 16 the Eighteenth Amendment takes effect, and it will no longer be a question of wartime prohibition.

One of the most far-reaching industrial struggles in our time ended in the acceptance on the 10th of President Wilson's proposal that the miners accept a 14 per cent increase of

## AT THE OFFICE

The reduction of size in some of the type used in the present issue of the HERALD, and which will likely be continued, increases the amount of material used about one sixth, or four pages on the regular twenty-four used. With the print paper shortage so serious, and the possibility of running out of stock before the supply ordered months ago arrives, we are glad we can do this and take one of the necessary steps in our Bigger and Better Herald. However, we expect to make good the promise of "bigger" even in size as occasion demands when our paper arrives.

Order your Christmas gifts from us as early as possible. The mail service is greatly curtailed, and we fear all who order late will be disappointed, even though the orders are filled on the date of arrival.

Sunday school and Religio *Quarterlies* are being mailed this week. Be sure they have not arrived at your postoffice before writing us. Oftentimes there is confusion because of several different people ordering, each disregarding what the other has done.

The management expresses its appreciation of the splendid cooperation on the part of the employees which alone has made it possible to meet the demands made upon us during the last two months. The printing business has had no end of troubles for sometime, but we are almost up to the requirements of the trade. In another month we expect to see things normal again.

Matthew W. Liston, our energetic agent at Flint, Michigan, sent us orders during 1919 to the amount of \$855.30. It is that kind of spirit of cooperation which will insure success in all departments of church work. We will be pleased to have other agents compute the total of last year's orders.

wages and resume work at once. In the meantime a commission composed of one practical miner, one operator, and another person will formulate a permanent basis of wage and price adjustment, attend to immediate needs for equalization of wage scale, and report within sixty days on their findings. Though the situation is greatly relieved in the resumption of work by the miners, a coal shortage will continue to exist all winter, and the fuel administration intends to see that proper conservation is had, and urges the utmost care on the part of the general public in the use of fuel.

Health Sunday was observed all through the United States December 7. By public education it is hoped that better health may result throughout the world.

President Wilson in his message lays marked stress on cooperative bargaining as a basis of justice to labor. He also emphasized the need of democratization of industry and the present labor unrest.

The rapid increase of tobacco-using among the women of England is frequently commented on in the press notices of to-day. Recent items from England insist that men not only do not disapprove of the habit among the womenfolk but actually encourage it. We are assured by some editors that these dispatches are originated by tobacco interests in this country to produce the general idea that the custom is receiving universal sanction, but we know from several unbiased sources that the conditions exist, whatever the causes or results. This church was warned against the use of the weed long before medical science had so thoroughly demonstrated the harmful effects of its use. The insidious advances it makes toward our young people should be met with a strong barrier of well-grounded information and sentiment from those fortunate enough to have been warned.

## FROM HERE AND THERE

### FROM THE BRANCHES

*Attleboro, Massachusetts.* The church building is to have a new roof; the various auxiliaries of the branch have raised over \$200 for this purpose. The Saints of the Massachusetts District are solicited to contribute to the district Sunday school paper, *The Gleaner*, edited by Sister Gertrude Robbins, of 17 Hodges Street, Attleboro, Massachusetts. She is also editor of the local Religio paper. Any news of general interest in the branches is asked for. Efforts are being increased to bring the Sunday school Christmas offering "over the top." E. B. Hull, pastor, recently used for sermon subjects: "Making excuses, and taking things for granted," and "Need of changing our tastes." The church was well filled with members and friends.

*Wiley, Colorado.* Since the visit of Brother J. C. May in 1915 this branch has taken on new activity. The branch was organized in 1919, with a membership of 37. To-day the membership is 113 and they have a new church that with equipment cost \$3,000, and it was dedicated in October with Brethren Sutton and J. D. Curtis present. Since then money has been raised for additional equipment. Regular meetings include preaching, Sunday school, prayer meetings, Religio normal study.

*Burlington, Iowa.* Two baptisms recently. The "United Workers," the organized men's class in Religio, had an oyster supper to help defray expenses of their new printing press. They want to use the latter in tract work in the city. A movement is on foot to have union Protestant and union Catholic services at the churches during the coal shortage if wood can be secured. The Saints believe they can get the necessary wood for their services.

*Stockton, California.* The Saints have been making improvements on their building and surroundings regularly commensurate with their means. The latest, not yet complete, is an Oregon pine floor in the basement. The Woman's Auxiliary has most loyally assisted in such movements and announce the sale of home-made food, fancy and useful articles on the 20th. H. J. Davison, pastor, visited Chico lately, and attended Thanksgiving service. While he is absent Priests Roy Snively and A. Kern keep up the preaching services in Stockton. The Temple Builders are reputed to have definite plans regarding individual communion set.

*Pisgah, Iowa.* Sunday school, preaching, Religio and sacrament the first Sunday of the month are on Pisgah's program. An oyster and ice cream supper was recently given under auspices of one of the young people's Sunday school classes, and netted over \$60 for the Christmas offering. Norman E. Hield, of Janesville, recently visited the place and preached twice. Joseph Seddon, of Woodbine, will begin a series of meetings on the 14th. Mrs. Jess Nuzum was recently shot by her four-year-old son who was playing with a gun. She was the mother of ten children, nine living.

*Soldiers Grove, Wisconsin.* The correspondent suggests that when meetings are held the elder to occupy is expected to be there and fulfill his obligations. Should he have more responsibility than the individual members of the congregation? is the question propounded.

*Rich Hill, Missouri.* Elder H. E. Moler, district president, and Elder Lee Quick, missionary, recently held a series of services at this place. The effect on the Saints was good, and the flock built up and strengthened.

*McGregor, Michigan.* Good Thanksgiving services were held. In the afternoon, after preaching in the morning, an institute session was held for Sunday school and Religio. Severe storms were in progress at the time of writing this letter, with considerable damage from high winds.

*Second Saint Joseph, Missouri.* Five were baptized on the 30th. The church was filled to capacity in the evening, with preaching by the pastor, J. L. Bear. The Religio held its session at Sister Whitlow's, about thirty being present. About three thousand invitation cards have been sent out, in-

viting friends to attend services (the time and character being noted) and it is bringing results. They plan to send them out again about the middle of January.

**Independence, Missouri.** The coal shortage has seriously affected the meetings, none but day services on Sunday being allowed. Preaching has been done in cottage meetings. On the 7th President F. M. Smith, Pastor W. W. Smith, and Bishop B. R. McGuire presented to a large congregation many stirring and practicable features of church doctrine, such as common consent in government stewardship, and strict loyalty to the accepted faith in all things pertaining thereto. The reports of the missionaries are enlisting the very thoughtful attention of the Saints.

**Scranton, Pennsylvania.** In October a rally day was held, with a large crowd at all the services. Several talks and papers were had, and were very inspiring. At the close, two were baptized. E. J. Gleazer was a speaker, and introduced a series of meetings which were held the following week, with a fair number of nonmembers in attendance. On November 23 "Family Day" was held, which has been one of the favorite days in the branch for the past few years. At the prayer service two manifestations of the Spirit were had. Five were baptized that evening, three adults.

**Valley, Idaho.** The prayer meetings were well attended, especially by the young people. The Saints are very busy attending to the Lord's work and building the kingdom. A Doctrine and Covenants class meets Monday evenings and has recently discussed section 83. The Religio is giving special attention to the lessons, but in addition have some interesting programs by the young.

**Webb City, Missouri.** The branch has been materially reduced in number by the removal of members on account of the closing of the lead and zinc mines. The loss is keenly felt because in a branch of this size all are needed. At the recent election of branch officers the presiding officer was given full charge of the work, under the present recognized system. That is, there is no presiding priest or teacher. Some are investigating the work, following the series of meetings by Lee Quick.

**Uniopolis, Ohio.** The membership is near fifty, well scattered. Two collections are taken up at Sunday school, one for the school and one for branch needs. It seems to be a good method of keeping money on hand for time of need. Social service is held after Sunday school, the Saints believing that in harmony with the Doctrine and Covenants. Opportunities for employment are good.

Bishop R. May writes from London on November 21, saying that he had just completed the purchase of a hall at a great bargain. It will be remodeled for church purposes.

Though there have been some very narrow escapes, the electric light plant in Lamoni has been able to continue its service with some restrictions, and the Herald Publishing House has been permitted to continue. The schedule for some days has been from noon till 9 p. m., on account of heating facilities, but on the morning of the 15th all restrictions in Iowa were removed. Enough coal was on hand to last till 3 p. m. but two cars were left at 11 a. m. so normal conditions may soon prevail.

Editor S. A. Burgess spent a week in Saint Louis, Missouri, recently, on business.

Brother D. Amos Yates is reported as a welcome visitor in San Bernardino Branch. He is arranging for cottage meetings to be held in the homes of the Saints. Friends and neighbors are to be invited to attend with their Bibles, and study the word of God. All will be privileged to ask questions and the round table effect sought.

**ECONOMIC OUTLOOK**

(Continued from page 1220.)

There seems to be a spirit of distrust, that makes adequate leadership difficult.

As a result we are confronted with what may easily prove to be the most terrible winter the world has seen since the Thirty Years' War, and the difficulties existing at that time added to by anarchy and distrust.

**THE SAINTS' HERALD**

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. The official organ of the Reorganized Church of Jesus Christ of Latter Day Saints. Published every Wednesday by the Herald Publishing House, Lamoni, Iowa, as second-class mail matter.

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The serious losses of the world can only be made good by the clear cooperation of those who work, whether with hand or brain.

**MISCELLANEOUS DEPARTMENT**

**Convention Notices**

Alberta Sunday school with South Edmonton Branch, December 19, 1919, 2 p. m. Meeting place one block south of post office. District officers, please report. Minnie Burton, secretary, Ribstone, Alberta.

**The Presidency**

It will be remembered that notice was published after the spring conference covering the matter of reports by all General Conference appointees to the effect that the weekly letter was to be continued and that in addition thereto a monthly statistical report was expected. These reports are to be addressed to The Presidency, Box 255, Independence, Missouri.

It is to be regretted that there are many delinquencies in this matter of reporting and the general authorities are constantly under the necessity of reminding those who are backward in this matter. A form letter has been prepared which will be mailed to all who fail to report promptly, which is as follows:

"According to the instructions issued governing the matter of reporting, a weekly letter and monthly statistical report is expected from every General Conference appointee, addressed to The Presidency, Box 255, Independence, Missouri. All weekly letters and reports of missionaries are passed to

the Quorum of Twelve for reading and attention, those from local appointees being scrutinized by the Presidency.

"The files show you have failed to comply fully with the instructions, and this is to urge you to make consistent effort to do so, for these letters and reports are necessary. Please be prompt, and when making statistical monthly report, it is requested that under the heading 'Remarks' you give a brief survey of the work performed and the places visited in the month, as this information is of material assistance in making out the official reports of the various departments concerned."

It is to be hoped that those who receive this notice of delinquency will make prompt effort to comply with the request contained therein. Respectfully submitted,

THE FIRST PRESIDENCY,  
By Frederick M. Smith.

### The Bishopric

BISHOP'S AGENT

*To the Saints of the Northeastern Kansas District:* The year 1919 has almost drawn to a close, and those of you who have not as yet enlisted under the 1919 banner as a tithe payer must not procrastinate. The total receipts in the district for the year has been very gratifying; but the increase of tithe payers is not what it should be. The political and social conditions of the world cause a heavy drain upon the resources of the church to alleviate the distresses of the unfortunate ones. The bishopric not only need the means you place at their command, but your concordant assistance. Will you do your part by enlisting in the noble work?

FRANK G. HEDRICK,  
Bishop's Agent.

FANNING, KANSAS.

### Pastoral Notices

*To the Missionaries, Local Men and Saints of Kewanee and Nauvoo Districts:* Having been appointed by the Quorum of Twelve to supervise the missionary work in the above-named districts, I wish the cooperation of all of you, because by working together we will be able to accomplish more. If you want special meetings in your branch, please let us know, or if isolated, and there is an opportunity to get the gospel before the people, write to the undersigned, and we will try to fill the need.

The hastening time is upon us, and we should heed the admonition, "He that is warned, warn his neighbor." Have you observed that to the limit of your possibility?

I hope and pray that you will feel free to write to me, as that is the only way I will be able to get in touch with the work in some places.

Yours for the advancement of truth,

OSCAR WILLIAM OKERLIND.

INDEPENDENCE, MISSOURI, 1216 West Maple Street.

### Our Departed Ones

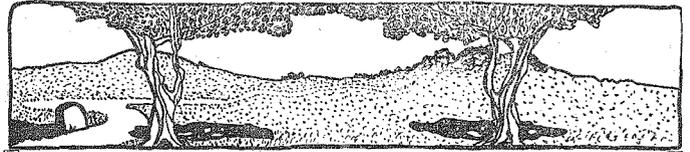
**JONES.**—Earl Edwin, son of Elder David H. and Martha Jones of Sharon, Pennsylvania, born November 21, 1915, died November 10, 1919. Cause of death, yellow jaundice.

**SURRIDGE.**—Clarence, son of Brother and Sister Ivor Surridge, died December 3, 1919, aged 13 years, 4 months, and 10 days. Funeral services from the home, Bevier, Missouri, conducted by Charles Edmunds and F. T. Mussell.

**SLOVER.**—Mary A. Chatman Slover, wife of James W. Slover, was born December 13, 1850; died November 17, 1919. Married James Slover, March 3, 1869, and 11 children were born: Mallisa J., Jerry, Johnnie A., Louraine, Joseph C., Mollie, William A., Sara E., Inez D., Roxie A., and Ruthie. Three daughters and 2 sons preceded her. Baptized May 19, 1876, and lived a Christian life. Funeral services at the Saints' chapel at Brush Creek; sermon by I. A. Morris, William Clements in charge.

**PARKER.**—Barton S., was born in Crawford County, Indiana, December 5, 1832, and died at the Holden Home for the Aged, November 12, 1919. Married Eliza Jane Sellers, who preceded him in death 28 years ago. Baptized by W. W. Blair, December 8, 1860. Ordained an elder by E. C. Briggs, June 9, 1861. Nine children were born to them; 3 have died; those living are A. L., T. H., and H. G. Parker, Missouri Valley, Iowa, Ida May Lange and Irene Nelson, Saint Joseph, Missouri, and Pearl Pruitt, Council Bluffs, Iowa; also 12 grandchildren. Funeral service was held in the chapel of the Home, C. J. Hunt having charge, assisted by James E. Yates; sermon by D. J. Krahl. Burial in Saints' cemetery in Holden, Missouri.

## An Unsurpassable Gift



## Hesperis

or

## Poems by Father and Son

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\* \* \*

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**Herald Publishing House**  
Lamoni, Iowa

# THE SAINTS' HERALD

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

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

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

Volume 66

Lamoni, Iowa, December 24, 1919

Number 52

## EDITORIAL DEPARTMENT

### Wanted: Consecrated and Able Men

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

There was a time in the history of the church when one of the chief factors, perhaps the greatest factor in the success of a man's ministry was his ability to preach. The preaching of the gospel must ever remain one of the chief functions of the church, and the power to declare the word acceptably a priceless endowment. And yet, as the organization and work of the church become more complex and farreaching many other factors enter into the work of the ministry.

The necessity for men of executive ability becomes more and more pronounced in all departments. This is true in branches and districts, many of which languish for the lack of leadership. One man with ability to organize and lead out can transform an entire local congregation, or an entire district or stake. It also is true in the auxiliaries, and in the missions.

To illustrate the variety of questions that must be met and studied and mastered, if we are to succeed, we refer to a rather voluminous and remarkable report recently made to the First Presidency by Apostles Rushton and Hanson, covering the situation in the Society Islands and adjoining islands. Not all the questions studied by them can be mentioned here, but we have made a notation of some of them, as follows:

*Economic conditions of the natives:* The natives have been brought into a condition of bondage to the traders amounting to serfdom or peonage. Dependent upon the traders for supplies, they must sell their copra and shell at prices fixed according to the whim of the traders, and pay at company stores for all commodities at prices fixed by the same standard. The burden of debt quickly accumulated on company books holds them in thrall to the will of the trader, and may, eventually, besides eating up the man's life in toil, also eat up any property holdings in the way of a home. Under these circumstances what can be done to help our native Saints toward independence? To what extent, under French

law, could the church engage in commercial activities? What steps should be taken, if any?

*Moral conditions:* White men have been no less slow to exploit the natives morally. The natives have their own natural weakness to contend against, in addition, all nationalities among the traders, travelers, transients, and foreign officials, both great and small, have persistently debauched native womanhood and girlhood. As a result, moral standards are very low, and the shame is upon white men more than upon the natives. Venereal diseases are prevalent—in some islands it is said that ninety per cent are affected.

In the Marquesas Islands it is said there were thirty thousand natives in 1897; now there are scarcely three thousand. Disease, drink, opium, and vice have made the change. Boys and girls of eight and nine are delinquent. Unmarried young people are given over to promiscuity. It is a native tradition that young girls who remain chaste will sicken and die. Once grown and married, the natives generally remain continent—but if one should die the other is then likely to go wrong again.

Under these conditions we can save our own Saints only by extreme vigilance. What can the church do to combat this situation? What

steps had best be taken? Again, should we enforce the law touching what we know as the "second offense" rigorously in the islands as we do in America? We have back of us two thousand years of Christian teaching on morals. The natives have had only a very short period, and during that time have been more victimized than ministered to. Must they be held to the same strict account? When a boy or girl, thus surrounded by such an environment and such traditions, twice falls into iniquity and confesses, but later, in mature years, fully realizes the nature of the sin and forsakes it, is the church door forever closed? Is there any "balm in Gilead" for such?

*The missionary force:* What are the needs of the mission in the way of men? How many missionaries should be sent over next year? The apostles recommend that at least five should be sent, besides the bishop and mission president.

What should be the qualifications of the missionaries to the islands? The apostles say that they should be married men, not over forty years of age, students, deliberate, tactful, of good judgment, moral, intelligent, spiritual. They should have had some manual or vocational training; with an elementary understanding of hygiene, sanitation, domestic economy; and one of them should be a musician. The women should understand nursing. Those now taking the course in

## It Is Written

"Behold, I bring you good tidings of great joy, which shall be to all people."

For this reason the Bishopric advocate for 1919

EVERY MEMBER A TITHE PAYER

Graceland who may go to the islands, if there are any, are advised to study the bibliography of the Polynesian races (that part from Brother Rushton's pen) also the French language, and social and official etiquette.

How long should men remain in the mission? The apostles say not longer than five years. How long should they remain away from the General Conferences? Not longer than two years, we are told.

*Mission headquarters:* Our present mission headquarters are at Taronā, Papeete, on rather low ground, subject to frequent damage by tidal waves, and in an undesirable quarter. Should they be changed? A tract of high ground in a very desirable quarter, consisting of five or six acres, with buildings, can be purchased. Should we take it over? If so, how should the project be financed, until we can dispose of the property now in our possession?

*Children's home:* A movement has been on foot for some time to establish a home for children in the islands. Is it practicable? How should it be financed and conducted? Might such a home be used in the campaign to combat juvenile delinquency? Could boys there be prepared for later entrance to Graceland College? If started at all, where should it be located?

*The island press:* Is there need for a local board of publication? What tracts and other literature, including hymn books, should be published? What field is there for the *Te Orometua* as a mission paper? What is needed by the local plant in the way of presses, pressmen, etc.?

*Removal of natives to Zion:* Is the time near when any considerable number of the native Saints should come to America? Could they adapt themselves to our customs, environment, climate, and food? What would be their status as citizens? What their social status? How would they be received by our own people and others? Could they become economically independent here? Could they be happy anywhere, except in the land of the sea and the coconut?

We have made these notations from the report of the two apostles for two reasons: first, they contain some items of interest and information that our readers may enjoy; second, they illustrate our subject by indicating the great variety of problems met and studied by two of the apostles in a rather brief stay in one mission. Evidently the mere preaching of the word was but a part of their work. Executive ability and a wide range of knowledge and information were required to pass upon these matters and others not mentioned—giving just a hint as to the dignity and responsibility of the office of apostle in the mission field.

Every mission as it is opened up will bring its own great list of complex problems—Mexico, South America, South Africa, France, India, Japan—each will bring its own problems. Hence the need that men should be making preparation. Hence the wide range of studies assigned by the Lord to the eldership, in Doctrine and Covenants, that they might "be prepared in all things." Hence the need that executive ability should be developed. Hence the need for consecration and inspiration. No one need fear that he will not be allowed to use ability, power, authority, when he is in condition to do so—for the world is calling, the harvest is great and the laborers are few.

At home, the development of the stakes, and the building up of Zion, together with the grave problems associated therewith, calls for men of marked ability, as well as men of devotion and prayer. Trained men, able men, broad-minded, big men are needed. We believe that God will call such men, and equip them, and assist the church to equip and develop them. And when they are at hand, bigger and better, and more able to grapple the situation than those now in au-

thority, let us step aside with a sigh of relief and help in some humbler capacity.

We have great hopes for the young men now coming on—unknown men, perhaps, some of them. But our brightest hopes are for the children of Saints, traditioned in the story of the latter-day glory, consecrated from birth by parental prayers, called of God to fill important places and finish the work of their fathers.

ELBERT A. SMITH.

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### The Birthday of the Prince of Peace

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Once more the short passage of the year has brought the day on which we celebrate the coming of the Son of Man to earth. He appeared in the eyes of men as an innocent, helpless babe; but in the eyes of God he was the only begotten of the Father, the Prince of Peace, Lord of Lords, the Son of God. That was the day of greatest significance since the world was.

A year ago we were able to celebrate it as the end of the world war. It was so near to that event that we realized little more than the fact that the great quiet meant the guns on the western front were no longer tolling the passage from life of the sons of men. The world has only begun to realize once more the soft tones of the church bells calling us to worship.

The year that has passed has been one of tremendous stress. The Peace Conference has met and adjourned. Many of the leading nations have signed the Treaty of Peace, even though America has not as yet. It has been and still is a time of great unrest and uncertainty. But with it there has also been a deeper appreciation of man's fellowship with men and a greater realization of the necessity of co-operation; a growing hunger for service. When all things are in motion, all things are possible. What changes will be brought forth the wisdom of man does not know. But there is a unanimity of opinion that there will be a new world of some kind.

A League of Nations has become a possible fact, even though there are objections to some details of that document, as there always are to every forward movement; even though it is probable that time will show the need of amendments and changes. Still it marks a great human stride in advance that mankind has not only discussed, but the rulers of the nations have formulated such a document, and that in the opinion of the majority of thinking mankind, the League of Nations is not only a possibility but a necessary.

All of this signifies a desire for peace. It is not alone a selfish desire, but is part of the broad realization of the sonship of man and the fatherhood of God.

In far-away Bethlehem once the shepherds heard the angels sing, while they saw the glorious presence of the messenger of the Lord. There still wait the shepherds on the plains, though to them there comes not again the angels, and there is no heavenly choir. Yet for the second time in many centuries, the nations again celebrate that natal day in the fair town of Bethlehem under Christian rule. Again there rings forth, if not from angels, still from the word of God, the words, "Fear ye not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, who is Christ the Lord. . . . Glory to God in the highest; and on earth, peace; good will towards men." (Luke 2:10, 11, 14.)

At the spot where it is believed he was born, there was erected years ago, the Church of the Nativity. Under the choir loft of that church, down twelve steps there is still preserved the place where it is believed he was born, and on a silver star placed to mark the spot, the words are in-

scribed in Latin, "*Hic de virgine Maria Jesus Christus natus est.*" Which in English means, "Here was born of the Virgin Mary Jesus the Christ."

The fact that a British soldier stands guard in that room only emphasizes that the great war has been not only the triumph of democracy over autocracy, but it also has been the successful crusade of Christianity to free that land from the Turks.

But these outward signs are only the symbols of the great, tremendous fact that once the Son of God left his throne on high and came as man to bring humanity back to God, and open up to us the possibility of sonship with God, and brotherhood with him, insomuch as we are brothers one with another.

With him there is no delight in war. When he reigns, peace will be established in all of the earth. When he came in the meridian of time, the temple of Janus was closed, and the world was at peace; and he comes again to restore to the world a like condition.

A change is not necessarily an improvement. A new thing is not necessarily better. But he will bring a new world which will be a better world, since it will be a restoration to the divine plan, and from it will be purged all iniquity and all that destroys or harms.

We give gifts to one another to celebrate his natal day, because we are all members of one common family, and thus we may signify our love for him. But we should not forget to give to his little ones, nor our gift of self and means to him, as from our hearts we breathe in fervent prayer, "Glory to God in the highest; on earth, peace; good will to men."

S. A. B.

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### A Correction

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In the *HERALD* of December 3 appeared an extract from a sermon on tithing without credit. The line giving the information we intended to accompany the article was as follows: "Delivered by Elder W. H. Deam, at Enoch Hill church, Independence, Missouri, August 17, 1919."

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### Interchurch World Movement

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We have in previous *HERALDS* indicated the survey being made throughout the United States, county to county, community by community. The information should be valuable when completed. Church conciliation; movements for civic betterment; charitable, educational, and religious work in each community.

We are now in receipt of a letter from Professor George H. Von Tungeln, Professor of Sociology, at the Iowa State College, Ames, Iowa. Professor Von Tungeln has charge of the work in Iowa, and states he is in position to give college credit in the department of Rural Sociology, for the work done by qualified students.

He incloses a letter signed by Roscoe C. Edlund, 111 Fifth Avenue, New York City, who is in charge of the personnel work for the whole United States. Professor Edlund states that there is need of a number of men with training in sociology, statistics, and economics; men connected with church work, or who are at least sympathetic with church work. Many of these men will be salaried; in addition thereto a number of volunteers will be needed in local communities. Those who give full time will be paid. Those not available for full time work, but who can give voluntary service should also write to Professor Edlund at the address given.

### A Trip Among the Indians of Oklahoma

Some of the same reasons which indicated the wisdom of my recent trip to the Omaha Reservation also suggested a trip into Oklahoma, and about it I had written Brother Hubert Case, for upon him I depended to arrange for some meetings. On November 14 Brother Case and I left Kansas City on the Rock Island, bound for Kingfisher, Oklahoma. Fifty-three a. m. is a bit early to leave one's bunk, but the Firefly's stop at Kingfisher is but a short one, so we had to be ready to detrain at 6.09 a. m. But when we stepped from the train at Kingfisher into the clear, crisp air we experienced the euphoria nearly every healthy person does who gets up "bright and early." Rather strange, isn't it, how naturally proud one feels to be "up with the sun" or before. Day was just breaking, and the bright stars indicated a cloudless sky and promise for a good day. The conspicuous constellations of Ursa Major and Orion gave us our directions, and the friendly greeting of Brother Sorden made us feel welcome. He was waiting for us, and soon his car was steadily carrying us into the lightning east. Two miles from Kingfisher we found the ever-present welcome for missionaries at the Sorden home—and refreshments.

The forenoon was spent in work on the mail I carried along, and chatting "church" with the folks. After lunch we were taken to town and put into the care of Brother A. R. Smith, who assumed the task of taking us to Victor Bushyhead's, some twenty-five miles south and west of Kingfisher, where a meeting was to be held. Near the middle or latter part of the afternoon Brother Smith started on the trip, and it was well after dark when we finally found Victor's place. And we had some road experience the last few miles. At Victor's Brother Smith left Brother Case and me and returned to Kingfisher.

Brother Bushyhead extended to us the usual Indian greeting, quiet but cordial to one who understands Indian ways. After shaking hands with those present, we were soon informed the meeting was about to begin. We knew from past experience what the meeting would be like, so we prepared for it by laying off our overcoats and hats and throwing over our shoulders the Indian blankets furnished us.

The tepee, erected south of the house, was a good one, and spacious. Much larger than the one we were in on the Omaha reservation; yet at the start it was crowded, for more came than were expected. Brother and Sister Ed. Dillon came in soon after the services began, and Brother and Sister Keuffer, and Brother and Sister Miller. Only a part could find room, so the rest went to the house.

We have spoken previously of these peyote ceremonies. They are distinctly religious, and extend throughout the night. Symbolism plays a prominent part in all Indian religions, and the peyote ceremonies are no exception. It would be quite difficult to describe them here. Just where the peyote religion originated it is difficult to say, but so far as its ceremonies among the American Indians are concerned, they seem to have come from some Mexican tribes taken up by the Indians of the Southwest have spread northward and eastward, until few tribes do not have them. The ceremonies vary somewhat from tribe to tribe. I noted quite marked differences between those of the Cheyennes and those of the Omahas, though on the whole they were alike.

Prayers and sacred songs are the dominating features. Before entering the tepee the participants form "Indian file" before the door to the tepee (always on the east) and as the already blazing sacred fire in the center of the tent casts its flickering light through the canvas walls upon the silent worshipers it has a strange effect upon one as he listens to the intonations of the leader who stands before the tent and devoutly prays that Powhattan or Manitou (God) may bless

the meetings to all who enter, that good may come to each, especially to their sick ones.

From the moment the chief begins his prayer before the tent till the formal dismissal after sunrise, everything within the tent is ceremoniously governed, and solemnly and religiously done, except when short recesses are taken.

Among the Cheyennes tobacco enters into the ceremonies, and to roll a cigarette and solemnly smoke at least four puffs is expected of each worshiper. The smoking is at times the prelude to prayer. After the first "holy smoke" in the Cheyenne ceremonies, the first of the peyote is eaten. Each person is handed two or more (depending on the quantity on hand) of the herbs, and these are solemnly eaten. Following this the singing begins. The chief starts it. Holding in the left hand a staff, called "Aaron's staff," one end resting on the ground between the singer and the fire, the same hand holding a wisp of sage and at times some sacred feathers, the rhythm of the song is accompanied by the shaking of a rattle in the right hand. Each singer sings four songs, being accompanied by a drummer at his right. The four songs finished, the staff and rattle and drum are passed to the left, and another singer and drummer take up the singing. The staff thus makes the rounds, always passing to the left, and the singing is thus kept up till midnight, interrupted at times for prayers and speeches. In the meantime, the fire in the center is skillfully attended by the "fire chief," the bed of coals being carefully shaped into whatever design may suit the fancy of the fireman. On this bed of coals is sprinkled the incense used with prayers.

After the first general eating of peyote, the number consumed is left to individual inclination, the user securing by request from the chief the number desired. The eating is accompanied by prayer, and while one is eating no person is permitted to pass between the one eating and the fire or the crescent on which rests the chief peyote.

At midnight a change is made in the program while two special ceremonies are performed. At a signal blown on a whistle made from an eagle's bone, a pail of water is brought in by the wife or daughter of the chief, and this water is "blessed" or consecrated by solemn and deliberate prayers by the chief and the water carrier, then passed around and drank. During the drinking, speeches are usually made. The other midnight ceremony is the prayer offered by the chief outside the tent at each of the cardinal points of the compass.

The water having gone around and been taken out, the chief returns to his seat, the singing is resumed, and, interspersed with prayers, is kept up till about four o'clock a. m., when the water ceremony is repeated.

At daybreak the daylight songs are sung, and at sunrise the closing songs are sung, when food—four kinds—is brought in ceremoniously, ceremoniously blessed, and partaken of in common. After dismissal the worshipers file out in certain order, and the ceremonies are over.

At various times in the night at Victor Bushyhead's we were called on to participate in prayer and speech, and did so, and told of our faith, and also of the proposed legislation at Washington. We again spoke of our pleasure in sensing the religious spirit present, and felt sure that while we saw the appeal this peyote religion made to the Indian heart, in time it would give place to a better religion.

Sometime about eight or nine o'clock Sunday morning, the 16th, the meeting was over, and after getting something to eat we again met with the Indians to discuss matters having to do with the Washington matter. In the meantime, however, I got my camera busy, and secured pictures of the tent, the crowd of worshipers, of Victor Bushyhead, Percy Cable and Skunk Neck, and other interesting characters. I left with

them a paper I wanted them to sign, and about 11 o'clock we left Victor's in the car with Brother and Sister Keuffer and son and Phillip Cook, and drove about fifteen miles north and west, to the home of Mrs. Earrings, mother of John Bull who is one of our members, where another meeting had been held. There we met John Bull and his wife Inez, and his mother, and Reuben Taylor, and several others. There, too, we held a meeting and Brother Case and I spoke to them, Brother Cook acting as interpreter.

At this place Brother Cook left us, and Brother and Sister Keuffer took us to El Reno, en route to Oklahoma City. At El Reno, about three o'clock Brother Keuffer took us to a restaurant for a meal, the first full meal for Brother Case and me in twenty-four hours. We enjoyed it.

The ride from El Reno to Oklahoma City was a sleepy one, but it was made without mishap, though we had once to waken our driver, Brother Keuffer. Nodding at the wheel was a bit too risky to let him sleep peacefully on.

It was after dark when we reached Oklahoma City, and the comforts of Brother and Sister Keuffer's hospitable home were enjoyed by the tired and sleepy missionaries. A good night's rest and a good bath put us in shape for work at our mail on Monday. We found time for a ride in the big Apperson eight which Brother Keuffer sent to the house, and not a little enjoyment for me in the ride came from being at the wheel with a chance to try out the big car.

In the evening we met with the Oklahoma Saints at their chapel and I spoke—on Zion—to an audience of interested listeners.

Tuesday was spent working on the mail, and visiting in the home of Brother and Sister Dillon, and talking with Brother Rannie, the district president, and Tuesday evening meeting with the branch priesthood at the church.

Wednesday morning early, Brother Ed Dillon was at the door with his Ford ready for a long trip, for we were starting out on a journey which would take several days. Ripley was our first destination, which we reached late in the afternoon, having stopped at Perkins for lunch. Just after leaving Perkins, however, we went to the home of Chief Dave Tohee, of the Iowas, and had a visit with him, and from him Brethren Case and Dillon received an invitation to be with them at their Thanksgiving feast. About a mile from Tohee's we met Robert Small, another Iowa leader, and had an interesting visit with him.

At Ripley we were made welcome at the home of Brother and Sister Tom Berry. On short notice the Saints were called together at the church and a goodly little audience greeted us.

Ripley was in the midst of a new oil craze. A big well had been brought in a few days before just east of Cushing, and speculation in oil leases was rampant. Brother Tom was a bit affected thereby, and was as busy as could be. Here's wishing him well.

Thursday morning, in Sister Berry's new Ford, we went east from Ripley to Cushing, thence east and south. We were making a hasty trip into the country of the Sac and Fox Indians. About six miles from Cushing we met Henry Hunter, a Sac and Fox, and from him learned where lived their leading chief, Ed. Butler. Taking Mr. Hunter with us, we drove four miles further, over to within sight of the great Drumright oil field, to the home of Chief Butler. His family were away, picking pecans and visiting. His home is a neat farm house, and the general appearance of the barns and outbuildings gave evidence of prosperity. Chief Butler spoke good English, and is a man of about thirty-five years of age. Our visit with him was interesting, and we feel sure accomplished good. It opened the way for our work among the Sac and Fox Indians, and it is to be hoped that we

can take advantage of the opportunity, though shortage of missionaries for Indian work may prevent.

On our return we left Mr. Hunter at his home, and passed on to Cushing. West of Cushing about two miles we made a detour to see the big oil well, the Thompson well mentioned above as being responsible for a new oil excitement. Brought in about two weeks before we were there, it was still flowing at the rate of about 500 barrels per day. It was my first sight of a gusher.

Returning to Ripley we were at Brother Berry's for lunch about one o'clock, and about 2.30 p. m. we left Ripley for Stillwater, where we visited a sister living there, and called on a professor at the A. and M. College. Then on to Morrison, where we arrived sometime after dark. But despite being unannounced, we found a hearty welcome at Brother and Sister Dave Linden's, where we were for the night. We remained in Morrison till noon, Brother Dillon getting some repair work done on his car, while we called on some of the Saints living in Morrison, having lunch with Brother and Sister Joseph Liggett, Sister Liggett being the daughter of Brother and Sister Dave Linden.

Leaving Morrison about one o'clock, we drove to Red Rock, but on the way drove to the home of Brother Bert Diamond, an Otoe Indian who owns several hundred acres of fine land on the Arkansas River bottom. Brother Diamond had left for Red Rock, and we later saw him in town.

At Red Rock we secured a room in the hotel for the night, and, while Brother Case and Dillon drove out to Brother Jaynes, I wrote some letters and took some pictures, and also visited a bit with Brother Diamond.

The forenoon of Saturday we spent visiting some of the native church members, among them Dave Pettit, several members of whose family are members of the church, and one or two of whose children I hope to see in Graceland College next fall.

A "feast" was scheduled at Mr. Arkeketa's, some four or five miles west and south of Red Rock, at noon, Friday, so Brethren Case and Dillon and Sister Dillon (who joined us that day) and I went there. It was in honor of the birthday anniversary of a little girl, granddaughter of Mr. Arkeketa. The Indians are sociable, and love to be together, so "feasts" are common and popular. While the women join in the kitchen and talk while they work, the men gather and converse on various topics. In Mr. Arkeketa's parlor we talked to the Indians, answering questions on church matters, and about Washington affairs.

The "feast" was partaken of out-of-doors, as it was spread out on clean table cloths on the ground, picnic fashion. It was plentiful and enjoyed. A speech and prayer preceded the meal.

At the meeting at Victor Bushyhead's three Otoes were present, having come 120 miles to be present and extend to me and Brother Case an invitation to be present at a meeting to be held the 22d at Jonathan Koshiway's, near Red Rock, so from Mr. Arkeketa's we went to Mr. Koshiway's, some six miles east of Red Rock. We reached there about four p. m., and found some already gathering. Sitting Indian fashion on a rug in the yard were three leading chiefs of the Otoes, Chief Bluehair (English name Hoke Dent), Chief Sam Black, and Chief Sam Alice. To these we were introduced, and with them chatted, through an interpreter.

The chief in charge of the meeting was "Jack" Koshiway, at whose home it was held, and in whose yard the large teepee was already erected, enlarged by an addition in anticipation of an unusual attendance. Quietly the crowd gathered, and by 7.30 when the meeting began, over thirty entered the tent, this number being augmented during the night, till about thirty-eight or forty were participating.

Several marked differences from the Cheyenne in the method of conducting the meeting were noticed, chief among which might be noted the following: Tobacco is not used in the ceremonies; the singing is more frequently interrupted for prayer and cedar burning; scripture readings are introduced occasionally; more prayers were uttered in English; less peyote was eaten. Another feature particularly valuable and interesting to us was the courtesy shown us by Chief Koshiway in frequently explaining the ceremonies and their symbolism. These explanations were offered in a dignified but simple manner, and greatly added to our enjoyment at witnessing the ceremonies. A deep religious feeling pervaded the meeting from beginning to end.

We have mentioned the midnight water ceremony. The Otoes usually have scripture readings at this part of the night, but on this occasion I was asked to talk to them, and I did so for about one half hour. I spoke briefly of my great interest in Indian affairs, of their tribal religions, and how their religious ceremonies had always served a purpose, and expressed the hope that the good and beautiful in their ceremonies might be preserved, yet in their development what at one stage might appeal and serve would at other times need to be superseded by better forms. Then I led up to their traditions and our beliefs, and how they ran together in some directions, and that our missionaries came among them with a gospel message which according to our beliefs and traditions was once enjoyed by their ancestors when under better conditions. From this I led to more immediate subjects and told how I desired to help them along certain lines, and what I expected of them. Suffice it to say I met with a satisfactory response.

The morning ceremonies began about daylight, and were finished some time after sunup. In the course of these morning ceremonies, several little events took place which will be of interest to HERALD and *Ensign* readers, I think. Indian friendship is expressed frequently in gifts, and several presentations were made to me in unostentatious manner, and the spirit accompanying the gifts was greatly appreciated. A Mr. De Roin passed to me his eagle feather fan, as an expression of friendship. These feather fans are sacred. A Mr. Daily passed a dollar to me as a token. Chief Diamond gave me his gourd rattle, one he had used on many occasions, and which has often done service as the official rattle of the ceremonies. Chief Koshiway said there was five dollars left from the provision fund, and he handed me that, saying they wished it to be used towards our expenses in driving so far to be with them. Then Chief Koshiway took from his feet his official moccasins, a beautiful pair of Kiowa workmanship, symbolically decorated, and said he wished to give them to me. Holding them in his hand, he told the traditional story of their symbolism—a tradition which I wish to relate at some other time and place.

I valued greatly the presents for what they meant: tokens of sincere friendship.

At times during the night a ceremony was repeated which for religious beauty is seldom excelled. At a signal from the chief, the gourd and staff would be laid gently on the ground in front of the singer, the drum stick laid quietly on the drum head, while the chief, handing some cedar to an individual, would ask him to pray. The one so called upon, leaving his seat in the circle, would step towards the center of the teepee, and kneeling or standing before the fire, still holding the cedar, and raising the face towards heaven, would utter a fervent petition to Wakonda, for help, for blessing, for favor, for healing. Each of the four of us, Brother and Sister Dillon, Brother Case, and I, were called on for such prayer. At the close of the prayer, the cedar was sprinkled on the glowing embers, and the tent was filled with the sweet odor of this

fine incense. Be it said to the credit of Sister Dillon that though timid about praying in public, when called upon she quietly and readily responded, much to the delight of the worshippers.

At 9.30 Sunday, the 23d, the ceremonies were finished, and the ceremonial breakfast over, and we all stepped out into the sunshine of a splendid day.

About 10 a. m. a feast was spread, and at 11 Brother Case called them together for a meeting, when he and I both spoke again. But before we did so, Chief Bluehair, stepping before me, addressed me in Otoe, and in well-chosen words greeted me as a friend, "face to face." He had listened to my words during the night: he believed them and wished to greet me as a friend. Then he solemnly shook my hand. And I knew that he thus extended to me the friendship of the tribe. I prize it greatly. May God help me and our workers to repay the friendship of that tribe.

For nearly an hour after coming out of the tent, I was kept busy with my camera. I got some good pictures, too, which I hope to use soon in some illustrated articles which I hope will be of interest to the Saints.

Sometime about one o'clock we left Koshiway's, after saying good-by to our many friends, and, turning our car northward, we drove to Ponca City. At Ponca City Sister Dillon left us, to take the train for Oklahoma City, while Brother Dillon, Brother Case and I drove eastward. Crossing the Arkansas River near Ponca City, we entered the Osage country, and at night stopped at Fairfax. After supper at a restaurant, we went to our rooms at the hotel, and it may readily be guessed we were not long in retiring for some much-needed sleep.

The next morning we were on the road quite early, with our noon objective Skiatook; but owing to some very bad roads encountered from Powhuska to Skiatook, we did not reach Skiatook till nearly two o'clock. Though the road was rough, yet it was interesting, for we went through some of the new oil fields, at times the road threading among oil derricks and past "gassers." Pumping rods run in every direction, crossing the road at all angles, above and below, while the "chug, chug" of pumping engines kept the air throbbing. We passed through Pershing, a new oil town, composed chiefly of "shacks" and hustle, and past a roaring gas compressing station, where the gas is collected, compressed, and sent under high pressure through pipe lines to Kansas City and other cities consuming it.

At Skiatook we met quite a number of the Saints, though our stay was necessarily brief. Brother Case left us here to cross the river to Collinsville, to visit other Saints and relatives, while Brother Dillon and I went to Tulsa. There I met the branch officers, Brethren George A. Kelley and Earl Bailey, for consultation relatives to Tulsa affairs, and the following morning met Brother J. A. Davis, missionary, and left about noon with a better understanding concerning some recent developments in the Tulsa Branch, the better prepared thereby to advise on further movements. From the Tulsa Hotel management we received the same courtesy and entertainment always extended the church representatives—a courtesy we duly appreciate for our church men as well as ourselves.

About one o'clock I bade good-by to Brother Dillon, who had in his Ford car piloted Brother Case and me on our journey among the Indians, and who through "thick and thin," rough or smooth, sick or well, had faithfully stuck to the wheel, and done his part, all the more appreciated because his services were voluntary. On the journey we had driven nearly five hundred miles, and had visited the representatives of seven or eight tribes, and I believe much good was accomplished.

Our opportunities among the Indian tribes for church work

are increasing wonderfully, and devoted workers are needed who will study the needs of the Indians, and who are prepared to adapt themselves to the methods of work necessary to follow. The Indians are anxious to learn better ways and religiously are alert. The opportunities to do good run in social and economic directions as well as religious, and I earnestly hope and pray that a corps of workers may be formed to meet the needs.

The trip from Tulsa to Kansas City was passed in working on my mail, doing some reading, and engaging in very interesting and at times very earnest conversation with a fellow traveler, Brother W. N. Robinson. Though the train was late, and at a late hour of the night, yet the "folks" were at the station to meet me, and I was happy to be home after a strenuous trip, more than ever interested in the Indian question.

FREDERICK M. SMITH.

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### The I. W. W.'s

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The following item from the *Christian Science Monitor*, November 14, may prove of interest to our readers:

"Scott Henderson, a former assistant attorney general, testified that at the request of former Governor Lister he had conducted an extensive investigation into I. W. W. activities in this State, interviewing a great many members of the order, in and out of jail, and that the average I. W. W. interviewed did not possess intelligence above that of a 12 or 15 year-old-boy; that they had but hazy ideas as to any definite political program their organization might have; that in some way they expected to gain control of the industries of the country and believed that this would ultimately place in their hands the control of the political machinery of the government."

We have not seen the figures to verify this conclusion, or do we know what tests were made by Mr. Henderson to make his conclusion. The result is one, however, that might have been foreseen when a few able men are leading many unable to their hurt and the hurt of society in a so-called revolutionary movement. But this being the case, there is required sympathy and careful treatment, rather than persecution and oppression.

Forceful opposition tends rather to aggravate than to cure the trouble.

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### Book of Abraham

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On the question of the Book of Abraham. In 1913 Elbert A. Smith wrote an editorial in the *HERALD* of June 4. This was followed by an article by W. R. Dexter, in the *HERALD* for June 11 and 18. These show the points clearly to be different between the translation of the Book of Mormon and the Book of Abraham, and show also clearly that there were only three books accepted by the early church, the Bible, the Book of Mormon, and Doctrine and Covenants. Judge Philips stated that such was the case as late as 1846, in his decision in the Temple Lot suit.

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Poverty doesn't hurt much. I go down town and see acres and acres of women's hats, and I wonder where they will get the women to go under all of them. They certainly couldn't get me under one of them. God doesn't look at the hat but the head under it; sometimes it isn't there, it's minus.—William Quayle.

At forty a man knows that he didn't know what he thought he knew at twenty.

## ORIGINAL ARTICLES

### *Preparation for Our Ministry*

(Excerpts from sermon by Apostle U. W. Greene, Independence, Missouri, Sunday, November 30, 1919.)

There are at least two things plainly revealed of God unto this church that we must perform if we do the work that our heavenly Father requires of us. The first and foremost is that of taking this gospel to the nations of the earth. I see no escape from that. Our commission is to go into all the world, to carry the gospel to every nation and to preach with a warning voice, to call upon people to repent and get right with God—and then to flee from the nations to Zion. Now, we have not as yet accomplished the work that has been assigned to us in this direction.

For a long time I have felt somewhat a burden of spirit, possibly because I have performed some work in foreign countries, and that work has been very near to my heart. I for one have been glad to assist in the selection of the small company who are taking the special course of preparation at Graceland with a view to their being appointed to go to various nations of the earth with the gospel, and I believe that this work is so important that every man and woman who names the name of Jesus Christ should be behind the movement with their prayers and with their faith and with their means, for we must work together for the accomplishment of the divine purposes.

My experience has taught me that the man who has been sent to a foreign country without the knowledge of the language is handicapped; that if he is not supplied with suitable tracts he is handicapped; that if he is unable to reach the people without an interpreter he is handicapped—and badly so; hence the need of the preparation that is being given to a few of our brethren at the present time.

And I want to say for one that I will welcome the day when the Presidency will ask for the ministers, the missionary arm of the church, to come in for a few weeks during the year or prior to the convening of the General Conferences for special courses of lectures that will tend to make them more efficient representatives of this church than they have ever been before. We can see the necessity of it, that we may all teach the same things and that there may exist greater unity, and that information may be imparted to the young men that will enable them to prepare for service better than they can do at the present time.

I would welcome, gladly, hopefully, such a call to the ministry of the church this coming spring. I believe it would be time and means well spent.

In the past we may have been hindered by lack of training, but I am glad to-day that God has been moving upon a number of young people and they have taken a special course of training that will enable them to direct the affairs of Zion scientifically and intelligently, as well as spiritually. I can see no wrong in special preparation for so important tasks as have been assigned to us. A great many people have looked at the work and said, "Why, it is more than we can accomplish; we just can't do it. We are so few, we are so poor, and it means the expenditure of so much money that we can't bring it to pass."

I am reminded this morning that a great many years ago,

I should have said centuries ago, a company of twelve thousand men and women which had been exiled from their native land for seventy years was permitted to return, and from the top of Mount Scopus they looked upon the ruined city of Jerusalem. Their temple was a heap of stones, their palaces were in ruins, their walls had been thrown down; and as they looked they wept and lamented: "We are too few and too poor; we cannot possibly rebuild it." At once there arose in their midst a young man and he spoke in the name of the Lord and said, "The gold is mine, the silver is mine, saith the Lord, and the precious stones and the wood and the stone is mine. Now go to with all your might and I will work with you; and you shall accomplish that which seems so great a task, and this house that you shall rebuild shall be greater than the first house that stood here, and the desire of all nations shall come unto it."

Those people went to work and they worked all day and their enemies came at night and threw down the stones they had placed on the walls. This happened until finally every man put a sword by his side and they placed watchmen all around the walls at night so that their enemies could not come and overthrow their work. It took them twelve years to accomplish the task, working by day and watching by night, but God blessed them. And with the passage of years there came a time when a woman brought a little boy to the gate called Beautiful and offered the two turtle doves as provided for in the law, the token of the birth of a firstborn son, and that day that mother brought the desire of all nations unto that house of God—it was the Christ, the Savior of the world, who was there according to promise.

If the task seems too great in these latter days, remember God has said, "I will be with you and I will help you." But there are some things that we must observe: First, we must have faith in God; we must have faith in our brethren; we must recognize other men as being as honest as we are and as anxious to do the will of God; we must recognize the fact that we are colaborers together with God, and not try to tear each other down, but seek to build up the work that has been committed into our trust, and we must prepare. I am satisfied that there are sufficient people in the "regions round about" to-day to make possible the accomplishment of the divine purpose if we can instill into your minds and hearts the spirit of love for this work and love for each other that will enable us to move out as one great army of workers together with God.

## *It Is Written*

"A man there was, the people called him mad; the more he gave the more he had." These words of Bunyan express a truth realized by many at this season of the year. As paradoxical as it may seem, it is true, nevertheless, that the increasing measure of our giving determines not only the measure but refines the quality of our receiving.

The heavenly chorus which roused the little company of shepherds on Bethlehem's plain at our Savior's birth inspires an ever increasing multitude the whole world round each succeeding year.

These good tidings of great joy; these anthems and praises, glory to God in the highest, are born to earth by the grace of our Lord, Jesus Christ. He was rich, yet for our sakes became poor that we through his poverty might be rich. He is the way, the truth, the life.

The gospel is the greatest gift that can come into one's life. By a willing consecration of life and means we become

workers with God and bearers of good tidings of great joy to all people, and into our lives there comes an abundant measure of joy and peace which the world cannot give nor take away.

As we sit around the hearth this Christmas day; as we see the children's bright faces, the new light in mother's eyes; as there wells up within us good will toward all men, there dawns upon us added meaning of our Savior's words, "It is more blessed to give than to receive;" the glory of God shines round about us, and we are ready to hear and heed Paul's counsel to Timothy, to charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth richly all things to enjoy; and with the Bishopric we, too, advocate "every member a tithe payer." BENJAMIN R. MCGUIRE,  
INDEPENDENCE, MISSOURI, Box 256. *Presiding Bishop.*

### ***Intensive Preparation for a New Problem***

*A Recognition of the Past and a Look at the Future*

Shailer Matthews in his Church and the Changing Order makes this observation: "Every age is apt to think itself the turning point of history." This situation is created by the fact that the present problem always looms largest and we are naturally absorbed in the solution of to-day's problems.

Yet I believe we are justified in assuming that the present age is a turning point, in view of the fact that the kaleidoscope of prophecy has brought it so prominently into the fore. This is admitted not only by those within the church, but by those without. The world is face to face with a crisis and the church, caught off her guard, is not going to escape calamity.

When I say "caught off her guard" I do so advisedly, without any thought of particular criticism. It is due to mistakes and errors in which all of us have participated in some degree. But the time has come when these conditions must be remedied.

Withal, however, that the present economic revolution through which the world is passing finds us unprepared, I cannot refrain from paying tribute to those men of the past and the present who have so carefully built up the defenses of the church against formidable foes. Many of our men have become experts in the exposition of the scriptures and in defending the church from attack. They have accomplished this as a result of heeding the injunction to "study."

Ceaselessly and diligently have they built up these spiritual defenses in the midst of stern opposition. In many tracts and books, the work they have done remains as a priceless heritage to succeeding generations.

#### HOW SHALL THE YOUNG PREPARE?

To-day a new problem has come. The principles of the gospel are just as fundamental as they ever were. But there comes a clear and insistent call for a determined effort to solve the pressing economic problems that remain before us. How, then, are we who are younger going to be able to prepare ourselves to defend the faith and at the same time make much headway in the working out of new plans to meet the present crisis?

There can be only one answer: by intensive preparation. In a few moments or years, we must absorb that which our forebears have learned through years of effort and study. This is their contribution to us and we believe they give it gladly. There are those, however, who have made the mistake of thinking that because new methods and new efforts

toward intensive preparation were being undertaken, we were rushing blindly to our destruction.

Just the other day I heard a man say: "Instead of opposing everything the young men are doing, the men who are advancing in years should thank God that the young men are ready to take up the work." I believe they do. That is, the vast majority. But because there are some very good men who sound the tocsin of alarm occasionally, it is necessary to call attention to these matters.

#### RELIGIOUS EDUCATION

It was in this spirit of giving the younger men and women a chance for this intensive preparation, that the work in religious education was indorsed by the leading quorums of the church and by the church in conference assembled. This work will be a success in the future to just the extent that the church lends its sympathetic support in addition to its vote.

It must be borne in mind that like in every new venture, new trails must be blazed. It must be nothing short of miraculous if we did not occasionally get lost in the woods.

In addition to making up an entirely new course of study, we have been compelled in the doctrine course proper to teach from textbooks that have never been written. While many good books are available, they are not written in textual form. Surely, a great work remains to be done!

On account of these conditions, the writer pleads guilty to having made many errors. In fact, the responsibility was undertaken with the full realization that such would be the case. But if in this path through an unmarked forest we can set up the "danger" signs to assist those who shall follow, we shall not feel that our effort has been in vain.

#### GRATIFYING RESULTS FROM PRESENT CLASS

If any have wondered as to the effect of this "education" on those sent to receive this intensified preparation, let all fears be set at rest. They are thoroughly consecrated. I am free to state that I have come to regard very highly this group of devoted and earnest workers, even as I have learned to love the majority of Graceland's students who have come to prepare for more effective service to the church.

In closing, let me add this word of personal testimony: As I have stood before the class, talking to them of the many problems confronting us and the evidence of the crystallization of forces for their solution, I have been made to rejoice because of the burning power of God's spirit.

May this Spirit come to each of us not only as an abiding comforter, but as a bright and burning beacon light to lead us past any trivial differences that hinder and to a full comprehension of the lessons to be learned. C. E. WIGHT.

### ***Echoes from the Student Body***

(It will be of interest to our readers to know what the prospective representative men of the church are thinking about and saying in some of their classes. Below are a few of the characteristic remarks one hears in attending the large Sunday school class of over sixty members in Lamoni. We invite other classes to have some of their best conclusions likewise reported for publication. These are reported through the kindness of Elder J. A. Koehler.—EDITORS.)

"Our concepts of basic laws are constantly changing."

"The price of progress is the disturbance of equilibrium."

"The endurance of society is based upon some kind of standard."

(Continued on page 1249 following the Bishop's Report.)

"The standards of society are set up by society itself. Society itself determines what it believes."

"We can judge by the experience of the race what is basic."

"Governments usually have failed because of a disregard of moral law."

"Are we educating a generation away from the church?"

"The reason so many students are educated away from the church is because they go from one extreme atmosphere of accepting dogmatic pronouncements as authentic without question, to another extreme where nothing is accepted as true until it is proven."

"The authority of any decree or law is its adaptability to the end it is intended to serve."

"The men who are called upon to rescue society from time to time are drafted from the ranks of religion."

"The great fault of religious people is in accepting without question what is given as the mind of God. They should examine it to see whether or not it is divine."

"The religious world has been individualistic; it has thought of salvation as purely an individual affair, and they have not thought of the salvation of the group."

"We find an ever increasing tendency in economic discussion to emphasize the necessity of *fair and just returns*."

"Both labor and capital have thought only of what they might procure for their own ends, and have not thought of the public good."

"The laws of the state or the nation are determined by what is conceived to be the public welfare."

"Our church exists to the end that in those communities where it may exert a controlling influence it shall work out the problems of society."

"As a church we have been withholding from the world the greatest thing God has given us—and this because of our selfishness."

"There is a danger that when labor comes to its own that it will abuse its power as capital in the past has abused its power."

Mistresses of homes, don't let there be a dog or a cat or donkey or any other creature in or about your homes, which shrinks when a man or woman approaches it. And here I may add that, without specially victimizing the animals through dislike, a household frequently makes the life of some poor brute one long martyrdom through neglect. The responsibility of this neglect lies primarily with the mistress of the house. She must not only direct her servants, but see that her directions are carried out, in the way of affording water, food, and needful exercise. A pretty "Kingdom of Heaven" some houses would be if the poor brutes could speak.—Frances Power Coobe.

Heaven is not a place of inaction, not a place of passive enjoyment, but a realm of congenial pursuits and ennobling occupations.—Samuel F. Halfyard.

## OF GENERAL INTEREST

### CHEAP BUILDING MATERIAL

As one method of meeting building difficulties in Europe, a return is made to a variation form of construction, called in French *pise*, from the Latin meaning "to pound." It consists of clay and other earth pounded into slabs between boards.

It was used in Egypt and also in the southwestern part of the United States in prehistoric times. The buildings in the earlier times in France were made of this material. And recently a building has been made in England at the cost of about twenty dollars for a six-room cottage, by an inexperienced man and boy. This probably does not allow for their time.

It has the advantage of furnishing the material right on the grounds at a minimum expense, and requiring little machinery.

Reading of it reminds us of the adobe houses of the west, erected by the pioneers.

### SHRINKING VALUE OF THE DOLLAR

Frank A. Vanderlip points out that the present situation is largely determined by the decrease in the value of money. Evidently we have not a permanent standard, and the value of the dollar has fallen about fifty per cent. This would cause no suffering if wages and income were adjusted upon a like basis. It is not the number of dollars a man receives, but it is what he can secure with those dollars that is important to him and his family. The liquidations of the securities held in Europe, and the transfer of excess gold from the United States have been two vital factors securing increased prices in this country. Prices are, in fact, higher in the United States than they are in Great Britain. A remedy lies in taking steps to restore the balance by the investing of American money and credits abroad.

### UTAH MORMON TEMPLE DEDICATED

Laie, Island of Oahu, T. H., November 30.—A magnificent Mormon Temple was dedicated here to-day by Heber J. Grant, president of the mother church in Salt Lake City, four years after the site was consecrated by the late President Joseph F. Smith and sixty-nine years after the first Mormon missionaries made this their Hawaiian headquarters.

To-day's dedication marked the conclusion of four days of ceremonies, to attend which President Grant made a special trip from Utah.

#### TEMPLE NEAR HONOLULU

The temple is located on a hill overlooking the ocean in the heart of the prosperous Mormon settlement, forty miles distant from Honolulu.

Before the temple stands a semicircular wall ten feet high, while a series of terraces stretches from the entrance of the grounds to the temple door. Each terrace is three feet higher than the next below. There are five acres of ground within the temple square, where provision is made for fish, water fowl and flowering plants in four cement ponds. The grounds are surrounded by a wall of native stone.

E. Wesley Smith, son of the late president of the Mormon church, is the president of the Hawaiian Mission. He is a native of Hawaii, having been born at Laie thirty-three years ago while his father was conducting missionary work upon the island of Oahu. He worked for three years as a mis-

sionary among the Hawaiians and also spent five years as a missionary in California.

#### WADDOPE IS PRESIDENT

William M. Waddope is president of the temple and Duncan McAllister, for many years chief recorder in the temple at Salt Lake City, will be chief recorder of the Laie temple. Elder Robert Plunket, a young Hawaiian, will assist Elder McAllister in this work.

The Mormon church has houses of worship in all the principle settlements of the Hawaiian group.—Oakland (California) News.

#### A NO-TOBACCO CITY

LaVerne, California, bids fair to become a no-tobacco city and be the first outside Zion City, Illinois, to prohibit tobacco.

LaVerne is a college town of 1,700 people. The moral tone is high. Our California superintendent has been looking for a town with sufficient moral courage and sentiment to drive tobacco from its corporate limits, and it appears that he has found it in this fine little city. In that state such can be done either by the city council or by referendum vote.

On October 23, Professor Lough addressed their college faculty and student body and at the close of the address the following resolution was adopted without a dissenting vote:

"Whereas experience and investigation demonstrate the fact that the traffic in tobacco is fundamentally wrong, be it resolved by the faculty and student body of LaVerne College, LaVerne, California, that legal steps be taken at once to prohibit the giving away or selling of tobacco in any form within the corporate limits of the city of LaVerne."

This was introduced by Doctor Hoover and Doctor Miller, president and vice president of the college. The matter will be taken before the city council of which a majority are favorable.

Zion City, Illinois, has always prohibited tobacco and the action has been sustained by the courts.

Rejoice with us for the progress being made by our California hustler. Pray that he may carry it through to success and we may soon be able to announce a no-tobacco city to the credit of our league and the first step toward the consummation of our purpose.—*The No-Tobacco Journal*, November, 1919.

#### A SOCIALIST SIDE TO THE CENTRALIA AFFAIR

Upton Sinclair, who has recently been using a great deal of space in *The Appeal to Reason*, in denunciation of the "capitalist press" suggests another side to the commonly reported shooting of discharged soldiers while marching in a parade on Armistice Day in Centralia, Washington. We give here the quotation he uses to establish his version of the affair, which he says he found after diligent search in a newspaper, no name being given:

"A coroner's jury sitting over the bodies of Lieutenant Warren O. Grimm, Arthur McElfresh, Dale Hubbard and Ben Casagranda, the ex-service men killed here last Tuesday, brought in a verdict finding that the men came to their deaths as a result of gunshot wounds fired by persons unknown, without fixing responsibility. Testimony tending to show the marching ex-service men started toward the I. W. W. hall before shots were fired from the building or from the Avalon hotel opposite featured the inquiry, and is said to have been responsible for the failure of the jury in rendering the verdict to fix responsibility for the shooting.

"Doctor Frank Bickford, one of the marchers, testified at the inquest that the door of the I. W. W. hall was forced

open by participants in the parade before the shooting began through the doorway or from the Avalon hotel opposite. Doctor Bickford said he was immediately in front of the I. W. W. hall at the time and that during a temporary halt someone suggested a raid on the hall.

"I spoke up and said I would lead if enough would follow," he stated, "but before I could take the lead there were many ahead of me. Someone next to me put his foot against the door and forced it open, after which a shower of bullets poured through the opening about us."

#### ILLITERACY

There are fifteen cities as follows: Boston, Kansas City, Saint Paul, New Orleans, Los Angeles, Springfield, Omaha, New Haven, Cincinnati, Baltimore, Indianapolis, Saint Louis, Philadelphia, Providence, Birmingham, in which from ten to twenty per cent of the foreign born cannot speak English. This represents a total of 88,500 persons.

There are seven cities having from twenty to thirty per cent who cannot speak English, as follows: New York City, Scranton, Newark, Chicago, Detroit, Buffalo, and Pittsburg. This represents a total of nearly 757,000. Two cities are over thirty per cent, Cleveland and Milwaukee, representing 97,400.

This represents a problem to be dealt with frankly and justly. To do away with all foreign languages would be decidedly foolish. On the other hand, the citizens of any country should be acquainted with its institutions and should be able to converse in the common tongue. We seriously question, if they should be prohibited ever using any other tongue. That would naturally cause objection. But they should be able to converse and understand the common language, and be acquainted with our institutions.

Several universities are offering special courses for Americanization workers. A decided effort is being made to improve existing conditions, with hazy hopes of success. Education is the fundamental thing in the whole movement.

#### DISEASE PREVENTION

The United States Public Health Service states that preventable disease cost the United States four billion dollars less in 1917 than it would have done had the health conditions of twenty years ago prevailed. Four hundred thousand less deaths occurred in 1917 than would have occurred had the 1900 death rate prevailed. One man in every three called by the army was found to be physically unfit, and annual illness of workers in this country costs two billion dollars.

State and city health officers, the Red Cross, the American Public Health Association, the American Medical Association, the National Tuberculosis Association, and other health agencies have some plan and are attempting to deal with this question, but Surgeon General Blue points out that there will be little accomplished and much overlapping unless there can be a coordinated effort.

An effort will be made in the near future to hold a conference of these various agencies, to consider not only matters of general interest, as public health nurses, supervision of school children, conservation of the lives of mothers and children, but also special local questions—malaria in the south, and pneumonia in the north. There is need for national conservation of health.

"Time is money, in spite of which many a fellow never knows how much time he has."

## THE FORUM

This department is for the free discussion of questions of vital interest to the church in an impartial, impersonal way. We welcome affirmative discussions for the purpose of ascertaining the truth. The views presented are not authoritative, and represent the opinion only of the writer, but we hope it will lead to authoritative conclusions by the church. Names must accompany contributions but need not be used.

### *The Laborer and His Hire*

There is much discussion over administration and the establishment of Zion, and many think that it will be some kind of a mysterious charge by which everyone will be taken care of without having to work, or with working only very short hours.

It is undoubtedly true that the earth is the Lord's and the fullness thereof, and also that there is an abundance and to spare; that it is a question of distribution. But it is also true that it is the laborer who is worthy of his hire. (Doctrine and Covenants 83:13); that "the idler shall not eat the bread of the laborer (42:12); we are commanded to cease to be idle (85:38); idleness shall not be upheld (118:4); the idler shall be held in remembrance before the Lord (68:4); "And the idler shall not have place in the church, except he repents and mends his ways" (75:5).

The economic and social plan, if we understand it correctly, does not provide for either relative or complete idleness. It requires that every man shall labor. There is no place in the divine plan for the idler, whether he be the so-called rich or poor. Every man should work for the upbuilding of the kingdom of God.

Nor does the divine plan mean that we will work easier. Rather our faculties and ability will be developed by due preparation and practice. We shall be given the incentive to cooperation by virtue of which we will produce more rather than less, and will willingly work a right number of hours, for the sake of ourselves and our brethren of the faith, and for the church of the living God.

With just distribution it may properly result that with intensive application, we shall be able to produce ample for our just wants and needs and the work before us in a smaller number of hours. But that remains as yet to be developed by experience.

We must have time for spiritual service and for study, under the divine plan, and we expect that a man will then receive a just recompense for all of his labor (Doctrine and Covenants 42:14) and that he shall be secured and so shall labor willingly for the common cause; as in a practical way, he shall receive such assurance as will amount to an insurance against old age and sickness, and an insurance of his loved ones in case of his passing over before them.

He will voluntarily avoid unnecessary expenditure, both in private and in public, and carry into active exercise the principle of sacrifice and the repression of unnecessary wants; and will gladly turn in his surplus to upbuild the insurance fund for the sake of himself, his family and his brethren. (Doctrine and Covenants 130:7.)

The same principle will be carried out in church administration, and unnecessary expenditure will be avoided. The principle of sacrifice will also be there observed, and that which is essential devoted to the continued progress of the general work. There will doubtless then exist that liberality which is not waste. Zion cannot be built up except according to the

## PASTORAL

### *An Invitation*

Wishing to assist in making the call of "Every member a tithe payer in 1919" effective, we ask you to consider your duty fully. Have you been prospered? Have you complied with the law of God in financial affairs? Are you excusing yourself? Are you honest in your conclusions, knowing that God knows the facts? The orthodox churches are now teaching the law of tithes and offerings, to them a newly-discovered truth. Shall we who have had special revelations upon this law, neglect it? We meet Saints who feel they are unable to do but little in financial support of the church, and excuse themselves because of the "high cost of living," and yet they spend freely for comforts, pleasures, luxuries. In fact if they are affected it is because of the cost of high living. Are they justified? We think not!

We are living in a day of tumult, unrest, perplexity of nations as well as individuals. Our only safety, our only hope of deliverance, is by a conformity to the law of God, spiritually and temporarily. When we consider our duty, we should look at all the facts fairly—squarely—and study the revealed word—and know that it is the doer, and not those who hear only, who are justified.

If you say you love God: love the gospel light and truths, if you regard in mercy the poor, if you are earnestly desire the salvation of human kind, you will prove your faith and love by your compliance with the law of tithes and offerings. Your works count, not your words only. Some pay nothing—some salve their conscience by payment of "a sop." Neither make a sacrifice. The promise is that after the sacrifice cometh the blessing."

The Little Sioux District has done well through the years. But we should do much more. Everyone who believes his name is recorded above, should wish and expect that his name is recorded here, not only on baptismal record, but financial record as well.

For you know we love to preach, and tell our neighbors that we are to be judged and rewarded for our deeds—our works. The payment of tithes for the intended purpose is a good deed, a noble work. It broadens the soul, it increases faith, hope and love, and spirituality. To withhold increases selfishness, which withers the love for God. A sad reflection it is to see so many who are ready to testify of their "love for the work" and do little else. "He that knoweth the Master's will and doeth it not, shall be beaten with many stripes." Do you know his will? Are you doing it?

Only a few days of 1919 remain. There is a solicitor in your branch. Pay him! If you are isolated, send to the undersigned.

MAGNOLIA, IOWA, Box 127.

Yours for success,  
ALMA M. FYRANDO.

principles of the celestial law, nor can it be built up except on the principle of right business administration, and through the labor of our own hands, and our own intelligence. Enlightened and strengthened also by the spirit of God we shall be able to produce sufficient and to spare. S. A. B.

"Start some kind word on its travels, and do it now: there is no telling when the good it will accomplish will stop."

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5620 California St., Omaha, Neb.

### Peace and Good Will

Much gentle light still remains in the world since that great Light came into it on Christmas day, so long ago. Indeed, we of the household of faith, cannot but believe that the effulgence and glory of that Radiance increases as we contemplate It, and attempt to reflect It. At this particular season of the year, who shall say that the influence of the Child of Bethlehem has not purified the hearts of men, and brought peace and good will?

When raging hate is spread over the world, and the hand of man is lifted against his brother, when crime and cupidity, and all the orgies kept at the altar of the god of self, are witnessed, one wonders where the divine power of the Christ poured out in blessing upon the world so many weary years ago, is made manifest! It is comforting to remember, when such thoughts arise, that "the kingdom of heaven is within," and that it comes softly to the heart of man, without trumpet blare, or spectacle of pomp. Therefore we find, in the multitude of kindly thoughts, in the devotion of consecrated workers among the poor, in the ministrations of gentle hands at the bedside of the sick, in the loving words of life, of comfort and counsel given by ambassadors of the Christ, in even the common everyday life of conscientious manhood and womanhood, evidence in rich abundance that that power has not been curtailed, that love not shortened, nor the influence of that Life lessened in the world to-day.

We find an echo in our hearts now, of the song which was heard on shepherd plains. Peace, and good will! Down the corridors of time, the message of the angels has come ringing, and it has only gained in beauty and meaning through the passage of time. Believe in it! Let it surge through humanity, this day, purging out all dross of self, all unworthiness, all baseness. Let it purify every thought, animate every impulse, consecrate every endeavor. Let it become a star to which to hitch every ambition, by which to rectify every aspiration, and towards which to direct every enterprise. It cannot lead astray, for its mainspring is *love*, the "new commandment" given by the Savior in those last hallowed hours with his disciples before the culmination of his life's offering.

If we could carry with us, throughout the days ahead, the soft ministry of love which we experience during these days of "peace and good will," might not the end of the next year witness fewer heartaches for us? Might we not escape much pain and regret? Might we not find more opportunities to minister to those who need us—to reflect the Light we so adore? Might we not approach our sunset days with greater confidence of a race well-run, duty well-performed, God well-interpreted? Might we not be able to see that after all, all there is to life, is the simple, honest living of it, the conversion of its every event into things of the spirit—things which are eternal in their nature? Should we not be able to look beyond the vehicle, which at times conveys us so slowly and imperfectly, to the destination towards which we journey, realizing that the race is only to those who finish the course, whose faith and works agree, who have grace sufficient for the accomplishment of the resurrection of body and the spirit from the graves of their follies, their mistakes, their sins of omission and commission?

What will the new year bring to this church, and its members? What definite progress will have been made? Will we be nearer the culmination of our hopes? Will we have

thrown all reservations to the winds, and placed our whole selves upon the altar of obedience and fulfillment of that which has been given to us? Will we?

AUDENTIA ANDERSON.

### Have Faith in God

Our attention was called some time ago, to a man who, because of a certain calamity, turned from worshipping God, and denied that such a Being existed. The details of the case were interesting, and the affair was being discussed by a group of his friends and acquaintances. One remarked, "Well, he never could have had any real faith in God, or he would not let trial destroy it."

"You can say that," defended another, "because you are strong, and have never been called to pass through anything like that. Just think, how would you feel if your child had been born with that defect, an idiot for life, poor little innocent thing?"

"But," said the first, "that does not change my position. True I should be tried to the soul, were any such calamity to befall me, but after all, is it not only in harmony with what is happening to humanity every where? Why should I, because I am called upon to share the ills of human life, say that there is no God? I say, this man had no real religion before this happened, or it could not have made him turn atheist!"

"There you are mistaken," replied the other. "He was always deeply religious, was a loyal supporter of his church, taught a Sunday school class, and in every way identified himself with the activities of his group."

"I still insist that his religion did not reach his heart. It was not grounded upon real faith and confidence in God. It was egotistical in nature. He evidently had the attitude, 'I will trust God just so long as he lets things go well with me.' Consciously or not, this must have been his thought, for did not just such sorrows and woe exist before this thing happened to him? What kind of a spirit, do you think, is it, that can see misery and sorrow all about, and can smile, and say 'I believe in God,' and 'God is good,' and then, when it touches him, when his own heart is wrung, his own interests involved, will shrivel up like the small thing it is, and say, 'There is no God?'"

Recalling the arguments and statements made at that time, we are asking ourselves the question, "What is real faith in God?" We are reminded of the latter-day utterance, "Against none is His wrath kindled save those who confess not His hand in all things," and this seems to be the corner stone of the faith we should have in our Creator, whose love surrounds us equally in adversity or prosperity. If we cannot feel that his love is abiding, and that he only allows that to come to us which shall be for our development, surely our feet are not well established upon the rock of faith which is abundant to our salvation.

Faith in even small degrees, is no doubt of some avail in leading us upward. By at least the exercise of so much, we are hopeful of receiving more. Nay, "receiving" is not the word,—it should rather be, "developing" more. Surely it is possible to build up faith, by the slow steps of experience, going patiently on from one acquired position to another, and yet, how slowly wisdom comes! It means much thought, much patience, much vision, much "wrestling with the angel," but at last we may be sure, the struggling soul shall reach the light—that blessed light which reveals things as they are, as they have been, as they shall be! Is it not worth working for, striving for, hoping for? Should not our patience be unlimited in attempting to reach these heights,

building in confidence from the known to the unknown, from the now to the then, and never faltering at pain, sorrow, or trial?

Who are we, that we might hope to escape the common lot of man? What have we done for the Maker of the universe, that we should expect him to set aside his laws, to shield us from the common experiences of the flesh? Have we always rung true? Have we always lined ourselves up squarely with the living principles of love and truth? Or have we complained, doubted, denied? Peter, impetuous one, sank beneath the waves, because of his weak faith, and yet he saw the Savior, worked with him, listened to his teaching, caught the priceless words of life as they poured freely from his great heart. How much more need have we of understanding the principles of life? And shall we be content without them? No, let us rather search with all diligence for the pearls of knowledge hidden in every experience, the germ of light and truth hidden in every sorrow and grief. If we will it to be so, nothing but good can come to us whatever path we may traverse in this earthly pilgrimage. But to find it, to make it our own, we must ever ring true, ever assay pure gold.

The tendency to good is an influence none of us can escape. We may divert direct leadings, we may twist and misuse powers and instincts, we may hinder by perverseness and wilfulness, but sooner or later, the softening, glorifying, unction from above will bring us to the source of all good, even God himself. We cannot believe otherwise, and still profess to believe in his omnipotence and his supreme love. "God so loved the world," can we think, for one moment, his designs and desires for the object of his love, shall, or can be thwarted? Can we believe that slow of heart as we are to concede, loath as we are to obey, blind as we are to see, his love can not reach us and triumph over the human barriers we erect between it and ourselves?

As in the mighty river there are counter currents, eddies, whirlpools, where *apparently*, the onward course of the water is hindered, hampered, diverted, yet the mass is inevitably being rushed seaward, so in human life we see apparent divergences, counter forces, even black whirlpools where all seems lost, only to awaken to the consciousness sooner or later, that all obstacles were but seeming, and humanity as a whole is being inevitably and irresistibly drawn to God, to good, to the center and great source of love and truth. The Christ showed us the straight, direct path to the Father; we choose the roundabout, the dalliance with forbidden things, the exploring of dark caves and burrows, we tie bandages about our eyes, shut our ears, snore in sleep and sloth! Now and then some sleeper is awakened, and tries to shake his fellows into consciousness of the spirit, but a grunt or a rubbing of heavy lids, is all the reward he gets. When, oh when, shall we "awaken in His likeness," realizing that that awakening is for us, here and now? When shall we learn to see with his eyes, recognizing eternal values instead of earthly ones? When shall we look with steadfast purpose to the great Light, as he looked, reduce the terms of mortal living to those current in immortal realms? When shall we learn to value the things of the Spirit above those of the flesh? When shall our faith in God be reflected in actions commensurate? When shall we sense the fact that "in love is the fulfillment of the whole law?"

Let us have faith in God. Let us believe that whatever comes is best for us, if so be we shall *will* to turn it to the glory of God. Sorrows and griefs soften the heart, and give wide sympathy and friendliness toward other sufferers. Adversity steels the courage; temptation gives resistance, trials develop patience, and deprivation, hope. All these are eternal values, that go into the sum total of our individualities, and

will be carried eventually into other realms than this. Can we afford to deny or scorn this gentle ministry, which seeks to bring us imperishable good? Shall we shut the doors of our being against the pleadings of divine love, which, reduced to terms of our everyday living, becomes simply love to all human creatures—thoughts of peace and good will?

"As ye did it unto the least of these, . . . ye did it unto Me."

AUDENTIA ANDERSON.

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### Give Your Child First Hand Experience

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For those who intend to teach little children of four and five as a profession, a training in kindergarten methods is required by law in practically every state in the Union. Why is such training not equally necessary for those whose future work will probably be home making? The broad principles underlying kindergarten training have been thought out for us by many great educators and philosophers of the past and present, and these principles will help the individual parent as well as the teacher to interpret his surroundings, to form a wiser attitude toward life, and to love and understand children. Such an education is almost indispensable to mothers. But if, as mothers, we cannot have such training or cannot send our children to kindergarten, let us plan their early education in the home so that it will be based as far as possible upon sound principles of child-study.

The child between the ages of three and six is very impressionable, and upon his early experiences must be based his whole future education. Therefore it is important to see that he receives only right impressions and has only right experiences.

The child is and should be constantly handling objects and constantly inquiring about them. Such inquisitiveness is the greatest aid to education. How many interesting sights we pass over because we lack the keen observation of a child! "He who is interested in much has in advance a great advantage over the indifferent person and remains younger even in age; whereas the indifferent becomes old in the seasons of youth."

Let the child live with you. This is not easy for a busy farmer's wife such as I am. It does not mean, "Keep out of my way while I mix this bread." It means, "Roll up your sleeves and wash your hands. Now dip out four quarts of flour for me." Perhaps some of the flour may be spilled, but only by using the hands will the child learn motor control. What if the biscuits are not all smooth? By making three rows of four each, he will be learning valuable number facts.

The child may ask, "Why is the flour white? The wheat is not white." This question brings out the whole story of bread. Don't merely tell it; see it if possible—the wheat seed, the growing wheat field, the reaping, and threshing the flour mill, the bakery. Enrich the child's experience with pictures, stories and songs, relating to this subject, and after this a slice of bread will be an object of new interest to the child.

Tell in the same way about the strawberries that he eats with his bread. Where do they come from? If you cannot show him the growing plants, find a picture or draw one so that he may not say, as a lady of my acquaintance did, "I've always had such a desire to see strawberry bushes."

City children ask, "Why is there a picture of a cow on the butter paper?" If you cannot visit a dairy or a creamery, buy a gallon of milk and let the child skim it and churn the cream into butter with the egg beater. Then after he has salted it, let him eat some on his bread. My country children ask, "How did the firemen know there was a fire?"

Their father took them to the fire house to see the alarm bell and the boots, clothes and brass pole ready for the night alarm.

When fathers go to the field to see the oats planted, they should take their five-year-old boy or girl along and tell the story of the growth of the seed.

On the way for the cows, sharp eyes may find a badger hole or see some muskrats in the creek.

Is all this education? The beginnings of education are started in and about the home in the child's attitude and reaction toward his environment. All the time, he is learning to see and hear and to think. The child whose mother and father live with him is sure to store up experiences and be able to compare and relate them later, to be observing, to be constructive (which is the only remedy for destructiveness) and to be able to express himself as well as to have something in his mind to express.

In play children are constantly educating themselves. They are learning to direct their attention and their motions persistently toward a definite end. We can suggest plays and tasks which will train the eye to see quickly, and teach the colors, directions (front, back, up, down, right, left); the points of the compass, the time of day, and the days of the week. My little four-year-old learns much as she sits beside me at the sewing machine. She arranges my drawer of thread, learns the colors and plays a game, guessing which color is gone from a long row of spools.

A set of colored kindergarten balls, a box of crayons, or later a box of paints make an excellent Christmas gift and aid in color training. Colored papers and a small pair of scissors will occupy many a stormy day profitably. The mother who is at all musical can train the ear to detect high and low tones, loud or soft bells, and music for marching and skipping. Have the child bounce a large ball to music, or clap to music. This will help him to gain motor control. Play dominoes with him. Suggest "Hide the thimble" or "Blind man's buff" or "Cobbler." All these games help to train the eye, the ear and the hands.

I will not dwell upon the moral training of children, for mothers seem to consider that their duty even though they may not think it necessary to train the mind. My idea of preparing a child for school is not to teach him reading and writing unless he is past the age of six, but to give him many and first-hand experiences, which will train his senses and make his mind and body active and able to express his feelings.—Mrs. Winifred B. McBroom, in Government Bulletin.

#### SALOON LICENSES AND PROHIBITION

Much emphasis has been placed in the past on the argument that the Government finances required the license fees received from the saloons, and that if prohibition took effect it would mean greatly increased direct taxes. This has been shown not to be the case, and even though it were true, the increased prosperity more than justifies the change.

It is of interest to note that similar reports of benefits from prohibition are now sent from Louisiana, and New Orleans in particular. Receipts for the past fiscal period show an increase of over one million dollars over what it was with the saloon licenses. That is, there is a total of over fourteen million. The increase comes in the opening up of new stores, increased licenses paid by other merchants, and the increase of population.

It is striking that this increase has proven so substantial that the budget for the coming year is much larger than for the previous year. Yet it is expected to be met from these routine taxes without placing an additional direct tax on the property holders.

## LETTER DEPARTMENT

### Among the Indians

(From a letter to the First Presidency and Quorum of Twelve.)

The last ten days has been a strictly missionary effort in the way of introductory work. President F. M. Smith came to Oklahoma with me. We visited the Cheyennes where I had called a meeting especially for him. They had invited other tribes to come and there were a few others present. We held two meetings with them then came on here for two days' rest, after which we went to the Iowas, Sacs, and Foxes, and on to the Otoes where we had called a big meeting.

We met the Otoes and their visitors from five other tribes, and were with them three days. I believe much good was done. The last meeting we called them together at one o'clock Sunday and the leading chief, Mr. Dent, walked forward with his right hand extended with a greeting of friendship saying to Mr. Smith, "We are ready to believe what you say; we have heard your words and feel you are our friend."

President Smith went home from Tulsa and Brother Dillon and I drove through the Creek Nation and the Sac and Fox, coming on to the Iowas where we had an invitation to come and hold a Thanksgiving meeting for them. Here we met the three tribes, Otoa, Iowa, and Arapho. The weather was stormy so we had to content ourselves with one day's meeting. We came on here last night where we will rest for a few days.

An open door awaits us everywhere among this wonderful people who are ripe for the gospel. We need helpers. Brother James Yates should be sent to the Otoes, Pawnees, Iowas, Sacs and Foxes soon. Never in the history of the church has there been such an effort made as President Smith has given us here in this work.

I am, your coworker,

HUBERT CASE.

OKLAHOMA CITY, OKLAHOMA, November 25.

### More About Moving Pictures

In confirmation of what I have hitherto said on behalf of the moving picture as an aid to gospel work permit me to present herewith excerpts from a recent article descriptive of what is going on in the land of the movies.

"On the foothills of the Verdugo Mountains just east of the town of Burbank, California, and not a dozen miles from the heart of the city of Los Angeles, are building the studios of the Historical Film Corporation of America, the organization that is to picture the Holy Bible.

"Here, like unto 'a city that is set on a hill' and overlooking the beautiful San Fernando valley, as Jerusalem sat, queen of the east, will be built a new Jerusalem, replica of the city of the time of Christ, and here also will be called into being again the people and events of the Old and New Testaments.

"Here will the ministry and the passion of the Prince of peace be revived in solemn but gorgeous pageantry, and here will Moses and the prophets be called into pictured life in order that Bible history and its lessons may be made a part of the daily life of the people to cure unrest and help in the work of bringing lasting peace to the world.

"In short, an American Holy Land is rapidly being called into being at Burbank, and something new and wonderful in

moving pictures is in process of creation. The Jerusalem set will be the largest ever conceived for motion pictures, but there will be many other sets, like Jericho and Thebes, nearly as large, and hundreds of fragments which in the aggregate would make a city.

"Back in one of the canyons in the heart of the Verdugoos is building another kind of set—the Garden of Eden. Here with \$100,000 worth of flowers and trees, shrubs, vines, ferns and plants, Director Wells, with his staff of artists and engineers, is creating the most entrancing garden ever dreamed of outside the Elysian Fields—an appropriate setting to the great tragedy of the fall." And this garden, when the purr of the camera is no more heard within its purple shadows, and the actors have departed to other scenes, will remain a memorial to the greatest work ever done in motion pictures and a show place to travelers who in time to come will make pilgrimages to the Western Holy Land.

"Burbank was named for Luther Burbank, the famous horticultural wonder worker. It is an ideal setting for Bible pictures, for the beautiful environment is bound to lend inspiration to all who work therein. Work on 'The Creation,' the first spectacle of the pageant of the Bible, has already begun."

I had no intimation that the above was in prospect when I wrote you only a few weeks ago. But I am sure this is only the beginning and that the coming ten years will see a wonderful revolution in the moving picture field. Once the churches are aroused to the utility of the moving picture in portraying religious themes there will be a general and wide spread demand for same.

I have received an unsigned letter from a sister objecting to the use of the moving picture machine in church work. She contends that if God had intended for us to use the machine he would not have called men to preach the gospel! She also urges that this money should not be squandered but should be used to care for the poor.

Let me say; the moving picture will never displace the minister of Jesus Christ, but it can, and will, be an almost indispensable help to him. The same argument now used by the sister can be urged against magazines and periodicals of the church such as the HERALD, *Ensign*, and *Autumn Leaves*. It will apply to charts and maps or any "helps" outside the spoken word. It is illogical. And as to caring for the poor we should not overlook the fact that our first and greatest duty is to warn the world, and if, by the use of the moving picture we can reach the eye, so likewise through the spoken word can the ministers of Jesus Christ reach the ear of men.

I sometimes think that the reason why Jesus was always on the go, sometime leading the people into the wilds away from the common haunts of men where it was necessary for him to miraculously feed the multitudes who followed him, was because he wished to have object lessons close to nature—to have a continuous change of scenery and surroundings, knowing, as he did, the teaching by means of the eye is the greatest factor in education. My advice is that wherever you can install a moving picture without causing too much inconvenience do so.

T. W. WILLIAMS.

Men who by their actions succeed not as they would are always ready to impute the blame thereof to heaven, so as to excuse their own follies.—Spencer.

On the question of the cost of living it is of interest to note that a bill before Congress allows a man who is totally, permanently disabled, \$100 per month; and in case of double, total, permanent disabilities, where a man has lost both eyes and both arms, \$120 a month is paid, together with \$57.50 insurance.

## At the Front

(From a letter to the First Presidency.)

On arrival at Sherrill, New York, I found Brethren Robley (senior and junior) and J. E. Bishop busy putting on the priming coat of paint on the new building. It is a neat structure.

The conference was more of a "two-day meeting," as no business was done. The meetings were very enjoyable and spiritual. I spoke four times while there and the other brethren alternated. Services continued over the second Sunday. Audience good-sized first day, because of members from abroad, but after that *slim—very*; but I am told that an audience of fifteen or thereabout is about the average in churches there. We beat that, of course.

After the first Sunday I suggested to Brother Bishop that he and I concrete the basement floor and excavate and build the baptismal font therein. He consenting, we set to work, and with help from Brother Robley, jr., finished it before I left. A small portion of the floor had been put in before by Brother Whitehead of Syracuse. While engaged thus a trio of sisters arrived and summoned us to the exterior of the building and after making us "pose" to their liking, "shot" us a *la kodak* process, Robley, jr., self, J. E. Bishop, and the carpenter (Brother Loveland).

Reached Buffalo, started in as per schedule of announcement. We occupied alternate nights and a sermon each on Sundays. I was called on for an extra yesterday and responded.

Leave here for Niagara Falls, New York, to-morrow (D. V.) to begin a series of meetings. Health—fair to miserable. Epidemic of smallpox in Toronto reported in papers and all border lines quarantined here.

Hope to keep going till time of spring conference and then return to the home roost.

With prayer and hope for Zion's triumph and your endowment to lead thereto, sincerely as ever,

BUFFALO, NEW YORK.

JOSEPH LUFF.

## Christmas Offering News

From the many letters bringing news of work done, we are sure you will be interested in the following summaries.

The time is short. Only a week left of this year, then we will begin counting our totals. Let us rally our forces to the utmost and go over the top to a glorious victory.

Yours for the greatest degree of success. A. W. SMITH.

Pleasanton, Iowa, a little band of 15 to 22 Saints, has raised \$3.50. They enjoyed the experience, as do all those who work faithfully in a good cause.

Little Sioux, Iowa, raised \$3.24 a member by each doing his "bit" each Sunday, which after all is a very good plan. The grand rush at the end of the season too often finds us financially embarrassed.

Saint Marys, Ontario, has been hard hit from various sources, but have steadily forged ahead until they have gone past the \$2.50 per member mark. They are beginning immediately on the next year's offering.

Delhi, Ontario, planted a patch of potatoes which netted about \$70, and the home class raised \$47.90, which, with other funds raised, gives them \$147.47.

Second Detroit has \$3 per member and paid in addition \$200 on the church building. They have an average attendance of about 60. They ask for a clock for next year.

Creston, Iowa, raised \$76.47 to date of reporting, and had 29 members. They are working for \$3 per member.

Levering, Michigan, had \$60 last year or \$2.50 a member. For this year their aim is \$100, and they had about \$95 at time of reporting.

Second Independence had over \$4.50 per member and expected to reach \$5 by Christmas. They have an enviable record as to their general financial standing in addition to this.

Providence, Rhode Island, is aiming for \$1,000 and has as her motto: "Providence never fails." They had only about \$150 to raise at time of reporting.

Deckerville, Michigan. These people were involved in a disorganization of the branches represented in the community, but have as a Christmas offering of \$97.28.

Bennington Heights, Kansas City, raised \$133.55 last year and thought it a high mark, but by persistent efforts have raised it so far to \$142.49 and will do much more before the end of the year.

Missouri Valley, Iowa, began with a big debt as a branch, but have set their aim at \$100 and will likely reach it. And they are getting the church debt paid off, too.

Joplin, Missouri, reports an aim of \$500 and \$204.50 on October 5. They were not discouraged, but fully intend to reach it. If the closing of the mines does not affect them too seriously, they will, too.

Dubois, Pennsylvania, with a membership of about 19 and some discouragements, had on October 17 about \$30, but were expecting to reach \$75. They have had much persecution and misrepresentation, but that nerves them to greater efforts.

Bemidji, Minnesota, raised \$20 last year, but on October 1 had a balance of \$92.25 for this year, with an aim of \$100. Looks like they are going over the top good and strong.

Wellston, Ohio, reported on October 11 they had \$87.19 of their \$100 goal.

H. M. Aebli, of Loxley, Alabama, reports that the Roberts-dale school, with a membership of only about 12 or 15 had an aim of \$50 and seemed to be succeeding. Bay Minette, with a membership of about 42 had set their aim at \$50. The Mobile school had about \$150, and the other schools had not reported.

Tulare, California, had sent to the Bishop by November 2, a total of \$257.90 and had on hand \$116.50, with hopes of increasing that considerably.

Sandwich, Illinois, has an enrollment of 25, an aim of \$175, and had at time of reporting \$145 in the bank.

Hornings Mills, Ontario, has an enrollment of 33 and set their aim at the first of the year at \$200. At time of reporting (November 3) they had reached \$97.50 and were sure they would reach their goal. They had some potatoes and eggs for sale, which would materially increase their funds.

Sault Sainte Marie, Ontario, set a goal at \$150, and although small in number, were going to increase their present \$98.60 to that amount ere time of closing the books.

Ravenwood, Missouri, believe they will do as well as last year, with \$4.50 per member. They give all the eggs laid on Sunday for Christmas offering.

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There is no investment that pays larger dividends, all things considered, than cheerful smiles and kind words.—Selected.

"The wealth of man is the number of things he loves and blesses, which he is loved and blessed by."

They can conquer who believe they can. Courage consists in equality to the problem before us.—Emerson.

"You can never win the heavy-weight title by doing light-weight stunts."

## News From the Islands

In company with Bishop A. V. Karlstrom and wife and Bishop George Lewis of Australia, Elder J. W. Rushton and I sailed from San Francisco, September 8, arriving here [Papeete, Tahiti] early on the morning of the 21st. All cabins were filled. Though the steamer was crowded, all on board were good-natured, making the voyage an altogether pleasant one.

We were met at the wharf by Elder Clyde F. Ellis and a company of native brethren who conducted us to the church where Elder Varoa, president of the Tione Branch, warmly and affectionately welcomed us as servants of the church.

The congregation here was reduced in numbers by the desolating ravages of influenza. About fifty church members in Tahiti were carried away. The world knows but little of Papeete's experience of last November and December with this terrible disease. The dead numbered so many, burial was impossible, so cremation had to be resorted to. Among those who fell in this disease was Sister Clara Ellis; well may the words of the Lord be applied to her:

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

In the cemetery a fitting monument marks the resting place of our beloved sister, a resting place until a glorified body shall spring forth from her mortal body as a fertile seed.

All who are laboring here have done much for this mission. Not one murmur have I heard from anyone of them concerning the sacrifices, inconveniences, and isolation from the world's affairs which have attended their many years of labor in the islands.

Our genial bishop of Australia was with us during the day of the boat's stay in port, then went on to the sunny shores of his homeland. His smile must have won, for though he left at daybreak many of the natives accompanied him, carrying bananas, mangoes, oranges, limes, etc., to his cabin.

Bishop Karlstrom and his wife will remain in the islands, and there is every prospect that their devotion to the ideals of the church will prove a distinct gain to the mission.

In studying the needs and conditions of this field, with the brethren, Brother Rushton and I have visited Tahiti, Moorea, which is twelve miles distant, and the following islands of the Tuamotuan Archipelago: Kaukura, Niau, Fakarava, Takapoto, Apataki and Arutua.

Takapoto, three hundred miles from Papeete, was the diving island this year; to it many of the natives from the surrounding islands gathered to dive for mother-of-pearl. Our five weeks stay on this island enabled us to come closely in touch with many of the members of our church. These outlying islands from Tahiti are but a few feet above the sea level, and are of peculiar formation, consisting of a narrow band of land, surrounded by a coral reef near the shore. They are circular or oval in form. Inside of the narrow strip of land is the lagoon, where the diving operations are carried on.

The divers go out in vaas, small canoes with an outrigger, and from these dive down to sometimes as far as one hundred and thirty feet for the shell. During our stay two young men, members of the church, were drowned while in quest of this wealth of the sea.

These people have many faults, also many virtues. The Spirit of God is in their midst. Some of the most soul-stirring talks and testimonies have greeted our ears in the social services of the church.

We returned from Takapoto on a five-ton sailing boat, and on our way met with varied experiences. A severe storm

lashed the sea into a fury, developing into a hurricane, and at one time our boat was almost capsized. It stood for a moment on one side in a balanced position, then righted itself. We next encountered a calm, then a heavy, tropical downpour of rain which drenched us all to the skin. The hold of the boat being filled with copra there was no shelter available, and then for several days we were exposed to the burning sunshine.

From here we intend to sail on the *Moana*, November 28, for New Zealand, then proceed to Australia to be in attendance at the mission conference which convenes in Sydney the latter part of December.

The weather here is pleasant, though summer is drawing near.

The faces of Elders F. M. Sheehy, F. A. Smith, Bishop Ingham, and of the company of the Saints who were at the wharf in San Francisco to bid us godspeed, are held in bright recollection. True friendship is of more worth than gold.

Our address in Australia will be 65 Nelson Street, Rozelle, New South Wales.

Brother Rushton has consented to write later to the church papers somewhat fully of our journeys.

With faith in the ultimate triumph of the church,

PAUL M. HANSON.

[Extracts from letter to Presidency by Apostles Rushton and Hanson, November 18, 1919, Papeete, Tahiti.]

We have advised Brother Ellis to make preparations to leave for America as soon as possible after the native mission conference to be held in Apataki, December 17 to 27. He thinks he will leave in March and proceed directly to Independence for General Conference for 1920. We find that he has done a good work, and seems to be held in esteem by the foreign people of Papeete as well as enjoying the confidence and good will of the Saints, and is also regarded as an expert in the Tahitian language by those qualified to give an opinion; he has also worked very effectively to straighten the various records in the mission, besides keeping up the translation, printing and publishing of papers, etc., and performing missionary work, and this in spite of the very heavy blow which nearly a year ago bereft him of his wife. . . . We speak in admiration of the good and uncomplaining work of the sisters sent to this mission. No one can appreciate what it means to travel in small boats for days at a time without beds, conveniences and proper food, exposed to wind, sea, and rain, unless having had experience. Then they are isolated from all a woman holds dear, company, culture, home, and the many little things dear to a woman's heart. Our respect and reverence for such women deepens as we consider what they have done and in spite of all no word of complaint had been heard by us from one of them. The church should know and appreciate the fact that the success of the work in this mission is due in a large measure to the sacrificing and faithful service of the women who have been here as well as to the ministry.

Spiritually, the native appreciation of our work is primarily if not largely emotional in its origin and character; still we have been surprised to find among the matured men and women an expression of their understanding of this work which approaches anything we have heard by way of intellectual appreciation. There is not any doubt in our minds that God is working with them, and there is a great field for cultivation among these people. We have noticed that while there have been an absence of what we call the "spiritual gifts," that in almost all prayer services there has been an unusual degree of spiritual power. The witness of the Spirit

## NEWS AND COMMENT

Italian cities have a fine habit of offering prizes for the encouragement of young Italian composers. The city of Bologna recently offered the Sarruzi prize for 1921, of 10,000 lire, for the composition of an opera. Milan, also, in honor of her 50th anniversary of her Civic Popular School of Song is offering two prizes, one of 2500 and the other of 1000 lire, for a composition of three or four solo voices.

Efforts are being made in Boston to secure a permanent improvement of the moving pictures offered in that State. The moving picture is coming to be clearly recognized, and also the fact that a large per cent of the pictures produced and shown are of questionable character. The effect is found to be bad, not only on children, but also upon adults, while it should be made a force for good.

An important event of the past week was the decision by the United States Supreme Court that wartime prohibition is constitutional, and that the United States is still technically at war with Germany, so that act is still in effect. This was a great surprise to the liquor interests, as they were confidently counting upon the law being held unconstitutional, and so permitting one month. The newspapers state that four hundred million dollars worth of whiskey is being held in Kentucky, ready for shipment, and thousands of box cars were held up there for its shipment, even though wheat in Kansas suffered from lack of transportation. It is worthy of note that newspapers which were strongly opposed to prohibition, still declare that it was better that such a decision be made, rather than have the country suffer from a thirty day orgy. A further decision is expected.

We have noted with much interest the effort made by various fair price committees in some of the larger cities of the country. The list published in Chicago is much below the usual market. These prices do not purport to be the lowest possible of minimum prices, but a fair price. They list both men's suits and women's suits at about \$24 and \$25, and other articles of wearing apparel in proportion. Attorney General Palmer is urging strongly the formation of fair price commissions, to not only state what is a fair price, but refuse to permit higher prices to be published. Our personal observation forces us to the conclusion that most retail prices are at pres-

to us is that these people have been born of God but need nurture and guidance by those who love them and can win their confidence.

The priesthood generally impressed us by their clean appearance. All wear white clothing and have their bodies washed that no foul odors can be detected from any of them. In the services they are equal to any of the brethren in American congregations in their deportment. They show interest in their work and their questions were above the average in such meetings as we have attended. We believe that given the same opportunities with equal facilities many of these our fellow ministers will compare favorably with any others.

We have also observed that in services there is a fine deportment; seldom any loud talking or laughter. The women usually sit on one side of the church and the men on the other, and even the children are orderly and quiet during the services.

ent too high; that there is too wide a difference between what the producer receives and what the consumer pays.

*The Saint Louis Republic* which was founded as the *Missouri Gazette* a few years after Lewis and Clark left to explore the great west in 1808, has recently ceased publication after one hundred and eleven years of continuous service. It was the first newspaper to be published west of the Mississippi River.

The Missouri Historical Society celebrated recently the centennial of the first steamboat up the Missouri River in 1819. When Lewis and Clark started from Fourth and Olive Streets in Saint Louis, for their exploration of the unknown west, in 1804, Saint Louis was the western outpost of civilization. Later a post was established which contained an important landing, near what is now Independence, Missouri, making that city practically the starting point for several western trails. It is especially famous in connection with the Santa Fe trail. We are prone often to forget that the western boundary of Missouri ran straight north and south, through the mouth of the Kaw River, while Iowa did not become a State till 1845, and all west of that was still the undivided wild land of the American Indians. The steamboat was a dominant factor in the development of the Mississippi and Missouri River territory, in the first half of the nineteenth century, and wonderful tales are told by old settlers. The steamboats would line up at the wharf in Saint Louis as thickly as they could crowd in their noses, while the trip up the Missouri was a great adventure and required skillful pilots. The river was navigable as far up as the mouth of the Yellowstone.

Captain Ross-Smith has recently won the prize offered by the Australian governor to the first aviator to fly from England to Australia within thirty days. He left London, England, on November 12, and reached Australia on December 10. On the way he overtook in India a Frenchman who had started on October 12, and in that remote part of the Far East they traveled in company for a short time. Hence we find the prophecies being fulfilled. It does not take much faith to see the time when airplanes may be used as a means of gathering the people.

Senator Arthur Capper of Kansas, has declared profiteering to be the principal cause of social unrest. As one instance he cites the advance of fuel oil one hundred per cent in less than one month on account of the coal strike. Such a price had nothing to do with cost of production, but merely with charging the public with all that could be taken because of their necessity. He declares that the people have more than paid for all the cotton and woolen mills in a single year, as well as the shoe factories, flour mills, steel mills, saw mills, packing houses, etc., during the war. He states that a lumber man informs him that prices are at least thirty per cent beyond all reasonable profit. He gives no further citations for his statements, but it is evident that there is a serious discrepancy between the cost of production and the price paid by the public for many articles.

Because of the serious shortage of print paper which threatens to destroy large numbers of small newspapers, the post office committee of Congress is calling on publishers to reduce their consumption of print paper ten per cent. Unless this is done, it is urged, severe repressive measures will have to be taken. We fully indorse the suggestion that a reduction

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

**NORTHEASTERN ILLINOIS.**—Met with Central Chicago Branch December 6 and 7, 1919, J. O. Dutton and W. L. Christy presiding. Conference concurred in the selection of F. M. Cooper as historian for the district. F. B. Baldwin ordained to the office of elder. Ministerial reports show 39 baptisms. Bishop's agent's report shows collections for the six months \$3,971.09; paid out \$351; during the last eleven months \$6,200 was sent the Bishop. During the conference the funeral service of Edwin James Lang was held, sermon by F. G. Pitt. By resolution the district voted to buy a permanent reunion ground, 9 acres being selected at Villa Park, Illinois. The reunion committee consists of J. O. Dutton, W. L. Christy, Joseph McGuire, J. A. Daer and William Darmon. Delegates to General Conference: J. O. Dutton, W. L. Christy, Lenora L. Christy, W. A. McDowell, Oliver A. McDowell, Grace Johnson, J. A. Daer, Jennie Cooper, Maggie Warlick and LaJune Howard. Alternates: Ella Burwell, F. G. Pitt, Rosa Parks Pitt, R. N. Burwell, F. B. Baldwin, F. M. Cooper, L. O. Wildermuth, Daisy Faulkner, S. D. Heavener, and Leeta Sherman. Preaching by J. W. Paxton, W. A. McDowell, F. G. Pitt, and Ward L. Christy. Adjourned to meet with Deselm Branch in June. Frederick E. Bone, secretary.

**NORTH DAKOTA.**—On November 8 and 9, William Sparling, district president, in charge. The following names presented for ordination and approved F. E. Mollison, priest; G. W. Lindsey, deacon. G. C. Adams was ordained a priest. It was a good conference in spite of the cold and snow. Three prophecies were given. Next conference at Fargo, time left to district officers. Mrs. F. E. Hammel, secretary pro tem.

### Conference Notices

Mobile, at Mobile, Alabama, January 2, 3, and 4. Conventions of the departments will be held during the conference. Edna Cochran, secretary.

Southern Nebraska at Lincoln, January 17, at 10 a. m. Blanche J. Andrews, secretary, 2521 R street, Lincoln, Nebraska.

### Convention Notices

Southern Nebraska Sunday school at Lincoln, January 15 and 16. Schools please send reports promptly. Blanche I. Andrews, superintendent. 2521 R Street, Lincoln, Nebraska.

Toronto Religio and Sunday school will hold an inter-departmental institute at Hamilton, January 24 and 25. The very best talent available in Toronto and adjoining districts will contribute to the programs of each session. Three ses-

by half in the size of the Sunday newspapers would be a real advantage rather than a disadvantage.

Never before have the merchants seen such a year for Christmas shopping. Prices have evidently made no difference, except where they were too low. In the large cities where mechanics and skilled workers in all trades are receiving about double the wages of four years ago, it is a common thing for the buyer to successively reject article after article till the highest price is reached, when the purchase is made, regardless of the cost or quality. Factories and mills are swamped with orders and sometimes months behind in delivery. Not only in this country is it so, but in England as well. It is a common thing for orders to be booked six months ahead and business refused daily.

Instead of being a military procession as usual, the lord mayor's show in London was a pageant of the League of Nations, presenting the different peoples concerned in such a league.

sions each day and prayer service Sunday morning. Addresses will be given, followed by discussion, on the following subjects: "Missionary work among the young," "Social service," "Recreation," "Music," "Qualifications of officers," "Literary production," "Public speaking," "Manner and methods of teaching," "Records and reporting," "Our boys," "Our girls." These will be interspersed with vocal and instrumental music and readings. Officers, teachers, and members of all departments in every branch of the Toronto District are urgently requested to attend every session. A cordial invitation is extended to all departmental workers and members in the London, Chatham, New York, and Owen Sound Districts, also to all missionaries. Hamilton Saints will entertain all attending the sessions. This institute is to be a normal school of training, and for the equipment for better service in the schools and locals. Come prepared to receive and impart instruction and enlightenment on the essentials and salient features of the work in each department. Come! Bring your notebooks. T. W. Williams, J. L. Thompson, Floralice Miller, committee.

**Addresses**

J. C. Chrestensen, Haileyville, Oklahoma.

**Our Departed Ones**

**HARDY.**—Joseph Henry, son of Henry C. and Gladys Hardy. Born November 27, 1919, at Weiner, Arkansas; died December 3, 1919, at Weiner. Funeral sermon by A. E. Ziegenhorn. Burial in Weiner Cemetery.

**VOWLES.**—Edward James Vowles, born January 10, 1852, at Summerset, England; emigrated to America, located at Belvidere, Illinois. Baptized July 5, 1914, by J. O. Dutton; died December 4, 1919. Besides his devoted wife, he leaves 4 sons, Harry, Fred, James, and Ernest, and 6 daughters, Harriet, Ada, Nellie, Beatrice, Nancy, and Elsie. Funeral services at the home, prayer by William Pinkerton, sermon by J. O. Dutton, interment Belvidere cemetery.

**BROOKS.**—Ella Gertrude Brooks was born in Coles County, Illinois, December 8, 1865, and died at her home in Des Moines, Iowa, December 6, 1919. Married J. A. Reynolds, December 9, 1884; 2 children were born, Austin and Golda. Leaves to mourn her departure, 2 children, 2 brothers, 1 sister, 2 grandchildren and her aged mother. Funeral services at Auburn, Iowa, December 8, by Charles E. Butterworth, interred in the Cottonwood Cemetery.

**ELEFSON.**—Oliver Elefson, eldest son of Elef H. and Ann Hayer Elefson, was born in LaSalle County, Illinois, September 15, 1854, died at his residence south of Lamoni, December 4, 1919, having been in ill health for some time. Baptized May 10, 1879 by Thomas Hougas, at Mission, Illinois, remaining true to his covenant through life. December 28, 1882, married Amelia Gunderson, Leland, Illinois. In 1886 they removed to Wright County, Iowa, thence to Lamoni, 1917. Ten children were born to this union—3 sons and 7 daughters—all of whom survive and with their mother mourn their loss. Services conducted at the home and from the church, by D. T. Williams and J. W. Wight, the remains being laid to rest in Rose Hill.

**SMITH.**—Jeanette Harriet Steelman, born February 2, 1868; married George W. Smith April 12, 1888. Baptized July 10, 1912, by J. T. Riley; died November 21, 1919. Survived by husband, George W. Smith, 3 sons, James Emmet, Arnie Berl, Samuel Augustus; 2 daughters, Elsie May Stafford and Bessie Manoro Meeker, all of Fisher, Arkansas. Preceded by one daughter, Edith Edna, in childhood. Funeral in charge of and sermon by A. E. Ziegenhorn at Fisher, Arkansas.

**WESTON.**—Henry David, son of William B. and Stena D. Weston was born at Phoenix, Nebraska, January 22, 1886. Moved with parents to Harrisonville, Missouri, in 1896, then to Lamont, Iowa, in 1899. Baptized in 1913. Married Edna Voshell in 1911. Two sons were born to this union. Died on November 22, 1919, after eight years of illness, which he bore patiently. Leaves to mourn Harley and Arthur, his two sons, his parents and three brothers. Services held in the Baptist church, in charge of Victor Hall, who preached the funeral sermon.

**JARRAD.**—Elizabeth Frazee was born in Clinton County, Indiana, February 14, 1834, and while quite a young girl moved with parents to Iowa. Married April 19, 1855, to Dittmer Jarrad. Later moved to Nebraska, where she was baptized in 1892. Seven children were born, all of whom died in their youth. In 1900 moved to Independence where her hus-

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band died in 1902. Her death occurred at Independence Sanitarium December 16. Leaves one sister, and other relatives. Funeral services in charge of U. W. Greene and E. L. Kelley, the latter delivering the sermon.



**NEWS FROM THE BRANCHES**

**Pittsburg, Kansas.** With the arrival under missionary appointment of A. E. Stofft, this place took on new life. He and family moved in August, and the effects of his pastoral work are shown in the activity of the priesthood, and in the Sunday school and Religio, while the weekly prayer meetings are a feast to the soul. The Religio programs have an important place in the work of the society, with the young people's class averaging 22 in attendance. They have organized a bi-monthly (evidently semi-monthly—Editors) club, at which meetings they are spending a part of the time in the study of church history, after which the first and second vice presidents take charge of the recreational features of the evening, thus prompting sociability. The musical talent is being encouraged.

**Wiley, Colorado.** Weather extremely cold but services continue and the Saints are busy in preparation for the holiday season. In holding midweek services at the homes of the Saints, those unable to attend for various reasons are favored first, and are greatly blessed with the rest.

**Missouri Valley, Iowa.** The pastor, J. M. Baker was called to meet with the other pastors of the place and arrange union services on account of the recent coal shortage. The union part seemed to be a unity of opinion that the Saints should have nothing to do with the meetings, and there the matter dropped. Now scarlet fever has become prevalent and prospects for services very poor. Two families of the Saints are affected. A number of plans for the Christmas offering have thereby been upset. Under normal conditions the new year should be most favorable, with the church debt paid. A short time ago a red letter day was had, and during the drive of about ten days eight hundred dollars was raised, two hun-

dred being raised on red letter day at the special solicitation of the pastor. Dedication will be announced later. Prayer meetings are now being held in the homes of the Saints.

**Waterloo, Iowa.** The branch is still alive and has a good chapel well located in a neighborhood of laboring people and no other church near. It is the hope of the Saints to interest many who are close enough to attend conveniently. The Saints who attend the meetings are well repaid.

**South Boardman, Michigan.** B. H. Doty, missionary in the Central Michigan District, returned home here to spend holidays with his family.

**San Bernardino, California.** The Woman's Auxiliary have been allowed a place in the church bazaar conducted annually by all the churches in the city, and where all kinds of articles from a mince pie to a comfortable quilt are sold. The booth maintained by our sisters stood second to none, and their influence, under the leadership of Sister Nellie Aldridge will help to make the work much better understood in this place.

**Des Moines, Iowa.** The Saints of Des Moines and vicinity are desirous of making an effort to minimize the high cost of living by instituting a community buying and distributing agency. They want, if possible, to buy direct from the jobber, and are anxious to know the names and addresses of the Saints who might be engaged in the jobbing business. Names and addresses of Latter Day Saint firms or members or friends who are in this business should be sent to E. O. Clark, 2500 Logan Avenue, Des Moines, Iowa.

**Lamoni, Iowa.** The Religio has engaged a series of moving picture films on the following subjects: "Beulah," "Littlest Rebel," "The Raven," "The Melting Pot," "Quo Vadis," "Van-ity Fair," "Aladdin's Lamp." These will consist of from three to seven reels each, and one subject shown each week. During the weeks necessary to use these films, the Religio will hold its sessions at Graceland College on Friday evenings, the lesson period being occupied as usual, followed by the showing of the films on the college machine. Subscriptions will be taken, and admission to the pictures made by ticket so the seating will be made. It is expected that these will begin early in January.

A letter from L. D. Coope, of Pittsburgh, Pennsylvania, says he has just attended a meeting in the Presbyterian church, which made him the more greatly appreciate the value of being a Saint. He reports the branch in Pittsburgh in very good shape. He thinks the church will never attain the conditions necessary till the law of tithing is fully observed. Prayers are requested that the other members of his family may become members of the church.

Heman Hale Smith, assistant church historian, is to be in Chicago and Cleveland on December 29, 30, and 31 attending some important meetings in the interests of the church. At Chicago on the dates mentioned will be held a meeting of the Association of Labor Legislation. As the dates conflict, part of the three days will be spent in Cleveland attending meetings of the American Historical Association and the American Political Science Association. On the 19th he leaves for a short trip to Independence on church business.

It is interesting to learn that Brother A. W. Smith, in charge of the Christmas offering movement, not only preaches the gospel of giving, but is willing to work out in actual practice that which he urges on others. He took over a class of four boys at the beginning of the year, whose ages were from nine to thirteen. They set as their aim \$35. In July the aim was passed, and a new one set for \$70. They are now within a dollar or two of that mark, and in addition have had two or three camping trips, with expenses cared for by the class.

The Holden Stake bishopric are sending out Bulletin No. 5, this, an illustrated leaflet showing that the tenth is the Lord's. An appeal is made to the Saints of the district to comply with the financial law, and information furnished whereby they may conveniently attend to the details. We are told that at the request of the joint council, Elder J. W. A. Bailey was released from the bishopric to fill the many urgent requests for missionary work. This was done re-

luctantly, a loyal vote of thanks was tendered him in granting his resignation.

So interesting are the stories on the Book of Mormon in *Junior Religio Quarterly* for January-March, 1920, that we suspect many grownups will be seeking a sly chance to read the *Junior Quarterly*. The style is so free and easy and such a good spirit goes with them that one does not think of "lessons." But Sister Vida Smith, the editor, could hardly write any other way. It is her characteristic literary style.

Elder E. E. Long, home for the holidays from his Nebraska fields, delivered some lectures to the class in religious education at Graceland College on "Opposition and how to meet it." He reports that on account of repeated blizzards and severe effects of coal shortage, the series of meetings at Fairfield were not very successful.

We are pleased to note the character of the inter-departmental institute advertised in the convention notices by the Toronto District workers. There is no good reason why there should not be many such institutes held all over the church, that our workers might be fully instructed in the possibilities of Religio, Sunday school and Auxiliary work.

Elder Charles Derry is now nearly ninety-four years of age and confined to the home as he has been for the past two years, but he retains his cheerful disposition and is glad there are many others able to do the work he would like to be engaged in.

Notice is sent in from the Spring River District that A. C. Silvers, of Nowata, Oklahoma, was elected to succeed A. V. Karlstrom as superintendent of the district Sunday school, and Mrs. M. E. Sheppard, of 2415 May Street, Joplin, Missouri, as secretary, to succeed Mrs. A. V. Karlstrom.

Elder G. R. Wells has so far recovered that it is expected he will be released from the Sanitarium so he can return home prior to Christmas. The operation for mastoiditis was highly successful, and by careful treatment it is hoped his hearing in the affected ear will be practically restored.

"Herbert Spencer Salisbury has been appointed as a member of the faculty of the University of Louisiana and assigned to the mathematics department. He will leave with his family for his new work and his new home about January 5. Mr. Salisbury recently purchased a home on South Pleasant Street, expecting to live in Independence permanently."—*The Independence Examiner*, December 18, 1919.

Individual contributions to the Christmas offering are often unmentioned in the lists of schools, but the following who have sent direct are mentioned as deserving credit: Mrs. Deborah Pool, Mason City, Iowa, \$4; Clarissa J. Lince, Levering, Michigan, \$2.50; John J. Newberry, Wainwright, Alberta, \$3.50.

Elder Hubert Case has been in Lamoni a few days recently after some successful work among the Indians of Oklahoma. He left during the middle of the week for his field, where he will begin a series of meetings three and a half miles west of Kingfisher, Oklahoma, and will likely preach for the week following. During that time the Indians of the community will hold one of their annual Christmas-tree events, which mean much to our red brethren.

The two most engaging powers of an author are to make new things familiar and familiar things new.—Thackeray.

Link written thoughts with the everlasting wants of men, so that they shall draw from them as from wells.—Beecher.

"It's a mighty good thing," said Uncle Eben, "dat de ten commandments was handed down direct, instead of bein' 'bliged to go through de hands of a lot of committees."—

Any book that makes life dream is worth while. It is the manumitter of the soul. One book has made life dream more than any other, the Bible.—William Quayle.

Heaven is not a place of inaction, not a place of passive enjoyment but a realm of congenial pursuits and innobling occupation.—Samuel F. Halfyard.

# THE SAINTS' HERALD

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

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

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

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Lamoni, Iowa, December 31, 1919

Number 53

## EDITORIAL DEPARTMENT

### Christmas Greeting

The following letter has been mailed to all general conference appointees, and to many others who are devoting their whole time to the service of the church. It will be noted, however, that it is a greeting from the Presidency to all of the workers of the church:

*To the General Conference Appointees; Season's Greeting:*

As the Christmas season comes on we can not but think of the faithful toilers for the church, and especially those whose whole time is given over thereunto. Without doubt the year has brought disappointments and regrets to every one, but what pleasure there is in the memory of time well spent in the Master's service, of labor for love of humanity, of working for others. And we sincerely wish that the memory of a well spent year may enhance the enjoyment and good will of your Christmas tide.

The church values the labors of its servants, and in behalf of the church, (the Presidency, representing the Joint Council of Presidency, Twelve, and Bishopric, extends to you appreciation and thanks for your faithfulness and labor. May God bless you and yours, and at this Christmas time may your soul swell with the rich, expansive, and deep feelings of good will till you can sincerely wish for every man, peace. As a minister for Christ your labors must have contributed to augment the fund of peace on earth, good will to men. May the angel's song find full echo in your heart to-day.

With kindly wishes for a peaceful Merry Christmas and a Happy and Prosperous New Year, I am

Very sincerely yours,

FREDERICK M. SMITH, *President.*

INDEPENDENCE, MISSOURI, December 25, 1919.

### Greetings

The editors extend to all our readers hearty greetings of the season and best wishes for the coming year, that the blessings of God may attend each one, and his Spirit inspire and direct us all.

### Power of Governor

In the recent coal strike, one interesting development was the mining of surface coal in Kansas by the direction of the Government. The governor of Missouri took like action, looking to the State taking charge of the mines and producing the necessary fuel. In North Dakota the Government arbitrarily exercised its authority to mine lignite.

This action in North Dakota was taken into the federal court

on an injunction, but Judge Charles Amidon refused to grant the injunction. He frankly held, in exercise of his authority, to maintain public order and prevent riot, the governor had the right not only to suppress riot after its occurrence, but to take practical steps to prevent its occurring, and in this instance to take military control of the mining properties, and furnish necessary lignite to the public. He is more than simply a police officer to arrest men for wrongful acts. But he represents the State, and on behalf of the Government may exercise necessary powers in the interest of the public.

The court therefore held that the governor had the necessary power in the emergency.

### Colonization in Canada

*The Public* for November 15, in discussing the soldiers' colony at Kapuskasing, Canada, reports the venture there to be successful; but it also points out three defects.

First, there should be a land survey, so that the unfertile spots will be avoided.

Second, there should be "town planning." As it is at present, the village is scattered for eight miles along the railroad, each family having one hundred acres. They are too far apart for ordinary association.

The third objection is, that the title is eventually given in unrestricted fee simple. This is the case with the homestead laws as affecting western Canada, and as was also the case with the homestead laws in the United States. The objectionable factor is that in a short time a fine title is gained, the land vacated and held for a raise, so instead of furnishing homes for those who need it, the land is taken out of the market and out of use.

It is urged that the tenancy depends squarely upon use. This raises a question of marked economic interest and value. At first it will naturally be opposed as being paternalistic. Legally to make titles dependent upon use, will prevent some difficulty. It is not, however, impossible of solution.

It is of interest to us in determining what is a stewardship, and in what way should land be held in Zion and her stakes to be of the greatest possible benefit.

### Peace Treaty

It is of interest to note that the vote on the question of ratifying the Treaty of Peace with Germany without any reservation, thirty-nine senators voted in the affirmative. On the question of ratifying with the large reservation, forty other senators voted in the affirmative. Thus seventy-nine were in favor of ratifying the treaty, either with or without reservation; and only fifteen voted against reservation either way.

The reservation provides that the United States may withdraw from the League whenever Congress so desires. It is sure that Congress instead of the President shall have power to decide all matters that call for action under the

League covenant; and preserves the right of Congress to decide when the United States will be bound.

The objections are that the resolutions of ratification are preceded by a preamble requiring the ratification of three other nations; the reservations practically amount to amendments; and some of these amendments or reservations would completely nullify the League of Nations. This is doubtless the wish of the fifteen who voted against the Treaty on every vote, but not of the rest of the senate.

### Training for Parents

We require a trained nurse, and require a trained and experienced physician in our illness. We require trained executives for our work. Recognized experience is necessary, in business, and in the factory. We recognize that an experienced farmer is needed for the work of the farm, and for the proper rearing of stock. Why then do we ignore the fact that training is needed for fatherhood and motherhood?

Yet in our own school and college curriculum, nothing was offered until very recently, and now but comparatively little on that important subject.

We may have advanced beyond the attitude of the woman who upon being advised, resentfully replied: "I guess I know how to bring up children. I have buried seven." But have we progressed far enough?

We call to mind a significant tombstone on which was written: "Here lies Johnny Smith, the only child of Henry and Maria Smith. Died at the age of two years and eleven months and seventeen days of acute indigestion. Our only consolation is, we never denied him anything he wanted."

### Hebrew Converts

After missing four numbers on account of the strike in New York City, *The American Hebrew* of October 31, lays a special emphasis against the Christianizing of the Jews.

This theme appears under two or three different headings, in which the position is taken that no true Jew would depart from the ideals and faith of his fathers; and those who have departed, Christian denominations are welcome to convert if they can. But that different Christian denominations have been victimized several times by men of low caliber who profess to have been rabbis, when a very casual examination would have shown their claims to be unfounded.

It is a matter worthy of serious consideration when the Hebrew papers deliberately warn us that there are many such imposters. Of course we can not agree in a fundamental sense that their position is true, for Judaism prepares for and needs the coming of the Messiah, and naturally looks forward to Christianity; that is, to the high ideals originally presented by Jesus, the Christ and Messiah.

It is said that a certain German countess in Hanover, Germany, was an ardent skeptic. She cherished an especial antipathy toward the doctrine of the resurrection. When she died she left minute directions for burial. An immense granite slab covered her grave. Granite slabs were placed on each side and at the head and at the foot. All were clamped together with heavy iron clamps. On the monument these words were engraved, "This forever bought grave may never be opened." Thus she hoped to continue preaching her doctrine of doubt. But a little seed fell upon the grave and it grew up through the crevices between the slabs and became a tree. It burst the iron clamps and shouldered the granite rocks away. A little seed was stronger than infidelity.—Elbert A. Smith.

## ORIGINAL ARTICLES

### Forward Movement Among the Churches

Five leading Protestant churches of the United States and Canada have inaugurated an Interchurch Forward Movement. These churches are the Anglican, Methodist, Presbyterian, Baptist, and Congregationalist. The field of operation will be the continent of America, India, Egypt, China, Japan, and the whole of Asia.

A series of conventions are now being held at strategic points in both countries, forty of which will be held in the United States and some fifteen in Canada. These conventions comprise delegates from all the local churches of each denomination within a given area.

It was my privilege to attend all but one session of the convention recently held in Massey Hall, Toronto, Canada. This is the largest assembly hall in the city. It was filled to its capacity at each evening session. The day sessions were well represented by delegates from all parts of the province of Ontario.

This is the first movement of its kind in the history of America. It may well be defined as an attempt to produce "unity in diversity" as the leaders disavow any desire or intention of affecting any organic unity. It is an official effort, on the part of the churches represented, to unite for a campaign covering every phase of ecclesiastical and evangelical activity. It, therefore, commands our attention and careful consideration. It does not follow that, owing to the fact that we are not included in this movement, we should oppose it. The sectarian churches are working out their own destiny. They will do this regardless of our indorsement or condemnation. They should be permitted to do this. Our work is positive rather than negative. We can, and should, inaugurate a vigorous, persistent, and affirmative campaign for Jesus Christ and the gospel which he has committed to our charge. We are called upon to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," with the assurance of Jesus Christ, who has thus commissioned us, that if we are faithful to our trust, "Lo, I am with you always, even unto the end of the world." Let others do what they may, this *only* is our work.

Doctor Alfred Gandier, president of Knox College, Toronto, presided at the opening session of the convention. He furnished the keynote, indicating the purpose of the movement, in the following language:

"This is not, in any sense, a movement toward church union. It is not a merger of any kind. It is not associated with any negotiations that have been held, or will be held, in the interest of organic church union.

"It is an interchurch movement, each church remaining true to its own teachings, loyal to its own traditions, true to its own genius, following its own form of worship and methods of work. Each church is to be permitted to pursue its own course and follow the same policy as heretofore, so far as its individual activities are concerned."

Doctor Gandier made it emphatic and clear that there was no intention on the part of the churches to modify its creed or tenets of faith. It developed, both from the opening address of Doctor Gandier as well as the addresses of the speakers which followed him, that this forward movement is

the sequence of several conferences of the leaders of these various churches wherein it was conceded:

"1. That the church has failed in its purpose.

"2. That the church members have been recalcitrant in their duty as Christians.

"3. That the church no longer holds the confidence and support of the masses.

"4. That the church is losing communicants and attendance at the general church services.

"5. That, if the church is to persist something heroic must be done to regain lost prestige and thereby maintain a standing among men.

"6. That these churches have a 'form of godliness' but lack the power and Spirit of God."

Doctor Gandier stated that the present movement was intended to rouse the churches to "obey the great command and fulfill the perfect mission of the body of Christ on earth." He did not indicate in what way this was to be brought about save in the effort to raise twelve million dollars in Canada to revive interest in the church. He freely admitted that the late war had made fully apparent the inefficiency of the churches and thereby impelled a forward movement.

He said that it was the purpose to sound a call for penitence for past failures and new consecration of purpose. One of the most important efforts of the movement will be to raise this fund of twelve million dollars in Canada to be devoted to—

General publicity.

Sending out speakers.

Printing literature.

A house-to-house canvass.

Reclaiming communicants who have become lost to the church.

Provide for one of the churches to take the entire responsibility of occupying in districts which cannot afford to support more than one church. In this event the other churches will withdraw from that field.

Doctor Gandier concluded his address by remarking that if the allied nations could pursue their individual purpose and still establish a league of nations it was likewise possible to develop and maintain a league of churches having the same purpose in the field of spiritual activity as the League of Nations maintains in the political and economic affairs of the nations of the league.

The comparison is quite faulty in this. Jesus Christ said, "There shall be *one* fold and *one* shepherd." He prayed that his disciples "may be *one*, as we are." It is recorded that in the olden time "the multitude of them that believed were of *one* heart and of *one* soul." We learn that "by *one* Spirit we are all baptized into *one* body." Paul says, "there is *one* body, and *one* Spirit, even as ye are called in *one* hope of your calling. *One* Lord, *one* faith, *one* baptism. *One* God and Father of all, who is above all, and through all, and in you all."

The Lord, speaking in latter days, has truly said, "Except ye are *one* ye are not mine." "Unity in diversity" may be possible in political affairs, but it is entirely inapplicable to the things of God. Nations can, and do, exist independently of other nations. One nation is not a part of another nation. There is but one church of Jesus Christ. There may be branches of this church, but these branches receive their strength and power from the great fountain head, Jesus Christ, and therefore must and do bear identical fruit.

Doctor Gandier stated that, "The challenge held up to the organized church of Jesus Christ to-day is, will she be true to her mission or will she not?" We answer, "Yes." The church of Jesus Christ has always been true to her mission—she always will be for a failure on the part of the people

who comprise this church to be true forfeits to them the authority of Jesus Christ and the office work of the Holy Spirit, which gives life and vitality of the church. A church without these two essentials is dead.

"The pledge," concluded Doctor Gandier, "of the united churches is to be from this time forth that the resources in men and in money, in blood and in treasure, of all the branches of Christ's church will be at the disposal of Jesus Christ as never before for a world-wide campaign of redeeming love."

The Honorable E. D. Drury, recently elected premier of the province of Ontario, followed Doctor Gandier. He said:

"We must sink our nonessentials and emphasize the one big thing for which all the churches stand."

Mr. Drury failed, throughout his remarks, to indicate what this "one big thing" was. He continued:

"This movement is an acknowledgment of a failure of duty on the part of the churches. It is an acknowledgment that we have not been attending to the things we might have, but have not, done as servants of Christ.

"This failure has not been due to lack of organization or machinery, but the lack of putting Jesus Christ as the center of all Christian service.

"We have depended too much on other things for the salvation of the world. We have depended on political reform, social service, ethics and philosophy and forgot Christ.

"I take it that this movement is an acknowledgment on our part that we are going to get back to the only thing that can save the individual and save the world, and that is belief in Jesus Christ.

"This movement is a confession that we have failed. It is an acknowledgment that we must go and get strength from the only source of strength for our work as Christian people."

Mr. Drury spoke as a layman. He was introduced as the Christian premier of Ontario. The convention gave him an ovation lasting for three minutes. Though the ministers were not willing to be as frank as Mr. Drury, he evidently expressed the sentiment of the great majority of the delegates.

We do not think it impertinent to inquire at this point:

Can we reasonably expect that the men who have been leading these churches in the past and who are responsible for the condition in which we find these churches to-day will be able to bring their followers into closer relationship with Jesus Christ using, as they must, the same organization and machinery which has produced this present spiritual dearth? Will it not be necessary to secure different tools and divinely ordained workmen for this purpose? Jesus, in speaking to his apostles said:

"Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

The Apostle Paul's exhortation to the "Church of God which is at Corinth" is particularly applicable here. He said:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among; and that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

"Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?"

The Weymouth translation renders this passage as follows:

"Now I entreat you, brethren, in the name of our Lord Jesus Christ, to cultivate a spirit of harmony—all of you—and that there be no divisions among you, but rather a perfect union through you having one mind and one judgment. For I have been distinctly informed, my brethren, about you by Chloe's people, that there are dissensions among you. What I mean is that *each of you is a partisan.*

"One man says, 'I belong to Paul;' another, 'I belong to Apollos;' a third, 'I belong to Peter;' a fourth, 'I belong to Christ.' Is the Christ in fragments? Is it Paul who was crucified on your behalf? Or were ye baptized to be Paul's adherents?"

The Twentieth Century New Testament gives the following rendition:

"I have been informed . . . that party feeling exists among you."

Doctor R. Bruce Taylor, Dean of Queen's University, Toronto emphasized the failures and shortcomings of the church in the past. He likewise noted the decline in authority on the part of the ministers and the ever lessening power on the part of the church membership. He said:

"Church people have come to look upon their minister as a paid employee, to be discharged upon a few day's notice if he displeases them. If there is to be any power in the ministry [thus indicating his doubt that there was any now] the people must expect of their minister that he will stand up and say unpopular things and take a strong stand upon public questions. No man who is at the mercy of any member of his congregation who pays a tithe of his income can fulfill Christ's mission."

In view of the acknowledged fact that all Protestant ministers receive their call from the people, how is it possible to overcome the condition herein deplored by the learned doctor? Men in these various churches are "called" through the vote of the congregation where they labor. They may be released by the same vote. And this in harmony with the rules and regulations of the churches. If Doctor Taylor would correct this fatal mistake, which he so clearly portrays, he must not seek to apply a plaster—he must go back to the source of the trouble. It seems inconsistent to acknowledge the right of the congregation to hire and thereupon deny its right to fire its minister. A stream cannot rise above its source, neither can a minister who receives his authority through the vote of the church membership arrogate to himself the priesthood which only God can give. Doctor Taylor has very frankly admitted that whatever authority there may be in the ministry of the churches herein represented comes from the congregation rather than from God. A fatal admission that.

On this question the Bible is very explicit: Jesus said:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain." John 15:16.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 3:1-3.

"And no man taketh this honor unto himself, but he that is called of God as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my son, to-day have I begotten thee." Hebrews 5:4-5.

Paul puts the question directly up to the learned doctor thus:

"How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they preach, except they be sent?

as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?"—Romans 10:14, 15.

We fully agree that a minister of Jesus Christ must be independent of any man or number of men and that, in no sense, should he feel beholding to the people whom he is to teach, but, in order to do this, it is imperative that his call comes from the only infallible source and that is from God in harmony with his law. This will necessitate direct and present-day revelation from God—a thing which the churches representing the forward movement studiously deny.

Doctor Taylor said that the first thing to be brought back is the Bible. He deplored the fact that people did not bring their Bibles to church any more. He said:

"We want the Bible back again. We want more stiff expounding and a great deal less of this stuff they put on the top of blanc mange—whipped cream. We want less whipped cream and more of the good solid kind of thing that comes out of the daily study of the inexhaustible Book. If we are going to have any quickening we must have the Bible back again. We must understand the necessity of emphasizing spiritual things."

The doctor is quite right in this. We congratulate him on the stand which he has taken in regard to the Bible. Is it not true that the various creeds of these churches have well nigh crowded the Bible out? Would it not be a splendid thing to discard the creeds, which it is now admitted have proven a dismal failure in bringing men to God and depend on the Word of God alone? The creeds have failed; church dogmas and traditions have proven ineffective. Why not have recourse only to the only infallible source? The doctor, while contending for the necessity of recourse to the Bible, also stated that "dogmas cannot be left out of religion"; a grave mistake. The Bible antedates dogmas. It is above all dogmas. Let dogmas go. Let us depend upon the Word of God.

Doctor Taylor emphasized the thought that the church should not exist to entertain people. He said:

"There is a pressing need to return to the old days when Christianity was a matter of reverent thought. There is room for a rediscovery of Puritanism, of sternness, of discipline, in religion. The situation is grave. The situation must be met with tools none too good. We should remember that we are doing this in the power that is deathless and in the power of Christ who died and rose again, in the power of the Holy Spirit manifested on Pentecost. The power is here if we can lay hold on it."

The statement is quite inconsistent. If they are *now* doing their work in the "power of Christ" then there is no occasion to "lay hold on it." If they are without this power there is only one way to "lay hold on it" and that is by conforming to the law of Christ, which makes possible a realization of this power. Why not discard these "tools none too good" and use the tools which Christ supplies and which do not deteriorate?

The "Holy Spirit manifested on Pentecost" was the sequence to a strict compliance to the principles of the gospel as enunciated by Jesus Christ which comprehended the following:

Faith in God and in Jesus Christ and in the Holy Ghost.  
Repentance which comprehended sorrow for and forsaking of sin.

Baptism by immersion for the remission of sins.  
Laying on of hands for the reception of the Holy Ghost.  
The administration of the rite of baptism and the laying on of hands by men called and ordained by the direction of God.

We venture the opinion that the doctor will wait for a

long as he and his conferees ignore and violate the specific long time for the "Holy Spirit manifested on Pentecost" so provisions of the law of Christ which made it possible for the disciples to be endowed with power from on high. If these churches are seeking the power which they confess they do not now possess, there is but one way to secure it, and that is by strictly complying with the provisions of the gospel which makes this power possible.

Doctor Taylor continued:

"There is an increase of indifference to the activities of the organized church. The rush of to-day is taking all of us more and more away from the organized religions in which we were brought up. We are not as earnest in this as we ought to be.

"Next we have a shaking of authority. I wonder where the seat of authority is in religion?"

He mentioned the arguments of the various churches pro and con and added that—

"The result of the whole thing has been to unsettle all of us with regard to that question of the seat of authority in religion."

Is it not indeed a sad commentary on the spiritual insight of the churches when a leading representative in an Inter-church Forward Movement will be forced to say, "I wonder where the seat of authority is in religion." Evidently, these leaders are not in touch with that seat and therefore have no authority to speak for the author of true religion. What would these people think of a man coming as an ambassador of the King of England and saying by way of introduction, "I wonder where the seat of authority is in government."

Doctor Taylor concluded:

"The sense of the awe of things unseen does not grip the youth of to-day in the way it did the youth of a hundred years ago. Let us rediscover in religion the fact of Puritanism. The Puritan movement has been the greatest thing in British history. In everything but religion we discipline ourselves but do we give any kind of discipline at all in spiritual things?"

"You cannot manufacture a revival—you cannot do it by advertising nor by getting some great figure here and paying him a lot of money nor by getting some choir leader who is going to play the soft stuff.

"We want to fight against this materialism that is almost unavoidable in the fact that a multitude of people have made more money than they know what to do with.

"Let us realize that the years of our working life are, after all, brief, and for God's sake in these years let us live for a result, not in those things that perish but for those things that endure."

The most impressive speeches were made by H. Sherwood Eddy, late of India, and J. Campbell White of New York, both laymen. The ministers who spoke were devoid of vision. They had no definite objective. They confessed their impotency in the past. They indicated that they were alarmed and perplexed over the present status of the church and were determined to make one desperate effort to reingratiate their services into the confidence and support of the people. These two laymen related conditions as they saw them in their work among the lay following of the churches. They evidenced a much clearer vision than did the ministers of the real purpose of the church and the needs of the hour.

Sherwood Eddy has only recently returned to America from an extended trip through the Far East. He has visited Egypt, most of Asia, India, China, Japan, Germany, Austria, and Russia. He has made an extended study of conditions in these various countries. Herewith some excerpts from his address. I regret very much my inability to present a more complete report. His was a call to the churches to rise to the

occasion and embrace the opportunity offered to them in Japan, in China, in India, and Asia, where rational movements are under way that can only be attended with good if they are given real Christian leadership based upon the actual teachings of Jesus Christ. He said:

"There are eight religions, forty-seven languages, and two thousand castes in India. For centuries these have been separated as by impassible gulfs, but to-day they are being forged into a unit of self-consciousness. Next year India enters upon a measure of responsible government. The new East, under the shadow of Islam, has caught the catchwords of the new democracy, but it has no conception of religious liberty.

"In India national feeling is awakening. There is no religion in India other than the Christian religion that can furnish an adequate basis for national life. India's supreme need is honest Christian leadership.

"China in facing a great crisis. The nation has formed a republic without the foundation upon which a successful democracy can be carried on. It must fail unless the ideals of Christianity are inculcated there.

"Japan to-day stands at the crossroads. What shall its future be—autocracy or democracy, militarism or freedom, materialism or Christianity? If ever there is a yellow peril it must be a peril of our own making. It will matter to us if 620,000,000 of the yellow race should rise up as a force for materialism.

"In Egypt, Palestine, Syria, and Turkey a new spirit is everywhere talked about. Nowhere under the shadow of Islam is there any conception of real citizenship or of real liberty.

"Three countries of Europe are verging on revolution and two on famine. It is truly a tragic world. To-day is the golden hour of opportunity for Christianity. All the world is calling to-night, 'Come over and help us.' This call comes from the East that gave us the gospel. Will we go over and help them?"

"These lands need but one thing and that is the real basis of a Christian civilization to permit of good government which will enable them to regain prosperity and real national life. One hundred thousand Indian troops, returning from many battlefields, are spreading throughout the land new ideas and producing new desires. The governments of Japan and China have shown a readiness to welcome the Christian missionary."

Mr. Eddy stated very clearly and emphatically that the converts to Christianity, particularly in India and China, were becoming dissatisfied with the divisions in the Christian churches and the creeds which thus separated them and that there was a well-defined effort to cut away from the sects and to get back to the primitive teachings and practices of the early Christian church. He stated that even now steps were being taken for independent organizations based on the Bible and the Bible alone. He showed how the young men of these nations were embracing Christianity and leading the people. He asserted that "No non-Christian religion in the world can form an adequate basis for the national life of these countries."

His closing peroration was a masterpiece, and one could easily have imagined that he was a Latter Day Saint bishop calling upon the members of the church to honor the law of consecration and tithing given through Joseph Smith. He said:

"You and I must choose between selfishness and sacrifice, getting and giving, mammon and God. How many of you Christians have tithed your increase this year? If you have done this you have not done your whole duty. Have you made a consecration of your surplus? No real Christian can

stop short this year without consecrating to the work of God all of his surplus. No Christian can afford to lay by any surplus this year. You must recognize that your business and profession is a stewardship from God for which you will have to render an accounting."

It is needless to remark that when Mr. Eddy gave expression to the above there was a breathless stillness, a hush which indicated that he was making a profound impression on many of these self-satisfied, complacent, and contented church members.

Mr. J. Campbell White was the speaker on the closing night of the convention. His was a plea for missionary work. He is at the head of the international missionary movement. He said:

"Alongside a powerful league of nations we need equally a powerful league of churches, and that is what we are now in process of shaping up. I believe that we will have a bigger war in the lifetime of many here than the last war, unless we carry this spiritual war through to a proper conclusion.

"The revenues needed to carry on this work of the churches apart from the upkeep of the congregations will be \$300,000,000 this year. God needs a larger recognition in regard to our possessions, if our possessions are not to prove a peril. We want to enroll 10,000,000 tithe payers this year—a definite enrollment of all those who recognize God as the real owner of their possessions and that they are only stewards. If the church members in America would pay one tenth of their annual increase it would mean a billion dollars a year. In the United States we do not average a fourth of one per cent."

From the speeches of other speakers we gathered the following:

"If we are to make our Christian faith a potent factor we must not only inspire the members of the churches with devotion but we must also reach out to the hinterland to those who have no definite Christian affiliation."

"What we lack is the Spirit of God. If this country would take up the work of God as it took up the work of the Empire our effort would be irresistible. There would be no limit to what might happen if we had the same oneness for Christ that we had for our earthly king."

"Has Canada been saved from Germany to the materialism and selfishness which prevailed before the war? Has she been saved to the present unrest and distrust and suspicion of each other?"

"The meager influence the church has exercised in the past is a cause for great dissatisfaction."

"The people of the Far East are not concerned with oratory or with big conventions. They are tremendously concerned about what we are going to do with the present situation."

"Men and women must be fired with the spirit and purpose of Jesus Christ."

"We must take a fresh account of stock. We must exert ourselves for a real occupation of our community and nation."

"No denomination has a moral right to stand aside from other churches. We must study to get together and plan together for our constituency. Millions of people to-day are in a frame of mind to be brought into real church relationship. Vital religion is the only hope of national life."

"We have more than the proverbial fifty-seven varieties, we have one hundred and twenty varieties of religions in New York. We hope some day to have only one Methodist church in America."

"The present situation is a serious indictment of the churches. The children of Christ must get into working relation with each other. The friends of Jesus Christ must co-

operate. For all too long have we been working in conflict with each other. We must get together."

It is proposed to:

Raise an immense fund to further this movement.

Each church will collect and administer its own fund.

Each church will make a study of the field to be occupied.

Religious leaders of all communions will study the different fields which will be divided according to mutual consent.

In unoccupied communities some church will be given responsibility where the community is not strong enough to support more than one church.

Special feature advertising, with posters, pamphlets, and newspaper advertising.

Canvass of all leading colleges and universities by specially selected national speakers.

It is clearly evident that the church leaders of the United States and Canada have read the handwriting on the wall. They sense the failure of the churches, which they represent, to supply the demand of the world for a virile Christianity. They are desperate and are attempting to regain their prestige and power among the people. Their present program will not accomplish this purpose. They may increase their treasuries; they may have accessions in church membership; they may secure a considerable amount of advertising; they may have a temporary revival, but there is only one way to get "back to Jesus" and that is by adopting his program without amendment and revision.

There is but one church of Jesus Christ. It was organized by Jesus Christ himself. Its ministers have been called by Jesus Christ. They teach the gospel as it was taught by Christ and his apostles. They administer the rites of this gospel as they were instituted by Christ himself. The membership of this church receive the gift of the Holy Ghost as it was manifested on Pentecost. God confirms the gospel, to the souls of those who obey, with signs following. That church is the Reorganized Church of Jesus Christ of Latter Day Saints.

T. W. WILLIAMS.

### Quotations from the Iowa Interchurch World Conference

[On December 8, 9, and 10, Elders F. M. McDowell and D. T. Williams of Lamoni, attended the Iowa conference of the Interchurch World Movement as representatives. Sixty-six counties of Iowa were represented and some most interesting subjects earnestly discussed. The following are quotations gathered from the many uttered on the floor of the meeting, and will be followed later by a more extensive summary of the developments of the conference, by F. M. McDowell, compiler of the notes furnished herewith.—EDITORS.]

"The church that can not see the need of the man next door can not see the need of the man at the farthest end of the earth."

"The church suffers to-day from under-spiritual production."

"One big need to-day is lives possessed with the spirit of Christ."

"Every man is a possible disciple of Jesus Christ."

"Do we merely have church service on Sunday, or church service all the time?"

"What is the gospel of Christ separated from the program of social service?"

"The Catholics have nine hospitals to every one furnished by all Protestants together. One Protestant church in the neighboring city pays \$2,400 yearly to a young man who acts as social and recreational leader for his parish."

(Continued on page 1271.)

## PASTORAL

### Northeastern Illinois Buys Reunion Grounds

The committee elected at the Plano reunion, to locate a permanent reunion ground was able to report success at the recent conference. The site is about 10 acres of land one mile northwest of Elmhurst, about 20 miles west of Chicago. It contains about three and one half acres of good timber, and Salt Creek is the boundary on the west, so plenty of water for baptizing and bathing, by adding to the dam already there. The committee was continued, with some changes, and now has J. O. Dutton chairman, Wardell Christy, secretary-treasurer and three other members, J. A. Daer, William Darman and J. H. McGuire. The committee was empowered to purchase the land and have, by drawing a contract and paying \$200, and are to pay \$1800 more March 1 when the deed will be drawn to Benjamin R. McGuire, Presiding Bishop. Over \$1000 was raised in cash at the conference and we take pleasure in announcing to all the scattered members as well as to all in branches that we are ready for your donations. Send them to Wardell Christy, 6532, South Hermitage Avenue, Chicago, who will be glad to send you a receipt for whatever you are willing to donate. The firm we are dealing with have promised to take Liberty Bonds at par, so now is a chance to use some of your bonds, and in a good cause. This district has long suffered for the want of a permanent grounds and now it is possible to have one if we all do our best! Some time in March, when the snow is off and before work can begin on the land, the committee desire a rally day, to put the timber in proper shape for tenting, as there is some small stuff in the way and some limbing of trees to be done. In fact, it will be practical physical culture, so come with axes, saws, and grub hoes. Notice of the day will be given later on. We want this purchase to make no difference with the tithes and offerings of the district, but let it be a special, offering, and in time it will yield a goodly harvest. For years past we have spent much money on temporary arrangements, and to-day have nothing to show for it, but from now on it will be different. So may we urge the young, especially to sacrifice all you can, for this will be a great blessing to you in years to come. Many holidays there will be gatherings of the Chicago Saints there, as well as many from the surrounding district. Begin now to lay your plans to be at the next reunion, for all being well it will be the largest gathering this district has ever seen, and God being willing, may it be the best. Our new missionary J. W. Paxton was at the conference, and will be in the district shortly after the Christmas time. Rockford take notice, as we are liable to come your way about then and then to Belvidere, and other points. We believe the work is onward here, and may every Saint put their shoulder to the wheels of progress that they may roll on! Let us remember in much faith and prayer, our brethren who have gone to foreign fields, and who are meeting so many things to discourage them. Remember the same God who delivered Peter of old, is just the same to-day, and can overrule all things, if we have the proper faith and works. Your servant in Christ.

J. O. DUTTON.

CHICAGO ILLINOIS.

Industrial accidents killed 3,400 persons and seriously injured 50,000 in the State of Pennsylvania in 1918, according to reports reaching the United States Public Health Service. Most of such accidents are preventable; many the result of carelessness. Safety first.

## THE FORUM

This department is for the free discussion of questions of vital interest to the church in an impartial, impersonal way. We welcome affirmative discussions for the purpose of ascertaining the truth. The views presented are not authoritative, and represent the opinion only of the writer, but we hope it will lead to authoritative conclusions by the church. Names must accompany contributions but need not be used.

### Inheritance

Are we not all His children? If children, then heirs.

What is an heir? One who inherits something. That which he inherits is an inheritance. An inheritance is that which an heir has a right to before he receives it through a will or some moral obligation. In this case he is an heir through religious obligation.

Since the heir has a right to his inheritance no one else has a right to it and no claim on it. If another has no claim on it he has no right to charge the heir for it. If another has claim on the property, he is also an heir to the same.

Shall not every man's inheritance be his, and shall he not hold it by title and deed? (Doctrine and Covenants 51: 1.)

If a man shall buy his property he is not an heir, but a purchaser; and his land is not an inheritance but a purchase.

Let me again call your attention to Doctrine and Covenants 82. All children have a claim upon the Lord's storehouse, if the parents have not wherewith to give them inheritances. This means that children, after they have become of age, have a claim on the Lord's storehouse for inheritances if their parents have not sufficient property to thus provide for them.

What does it mean to have a claim on anything? "To be entitled to a thing; a demand, as of right; a right; a title." (Standard dictionary.) It would seem that a claimant is on a par with an heir in his right to property.

Now, no one can rightfully sell anything which legally belongs to one who already owns, or has a first right to the thing in question.

In section 58: 11 we read that it was the will of the Lord that the Saints in the various places should put their money into the hands of the bishop to purchase inheritances for the children of God. That which is purchased for some one belongs to the one for whom it is purchased, otherwise it would be purchased for another. Notice that the Saints were to send the money to the bishop and he was to purchase the land; he, or the agent.

I remember of no statement being made that the Saints or individuals were to buy their inheritances.

We read in section 98: 10 that all the churches should gather together their moneys and send honorable and wise men up to the land of Zion to buy lands and gather on them and in this way establish Zion. I cannot believe that the Lord intended this land should in turn be sold as an inheritance to the Saints who had given their money to buy the land.

If not, who should pay for their inheritances; the poor? If so, how shall the poor be exalted in that the rich are made low? Read section 101: 2. And how will the Lord consecrate of the riches of those who embrace his gospel among the Gentiles, unto the poor of his people if they shall pay for their lands? A consecration is not a loan; if it were, the surplus which is consecrated unto the bishop would be a loan and should be returned, for all should pay their debts. But consecrations are not loans because they are not to be returned. Section 42: 11: "He that sinneth and repenteth not shall be cast out of the church and shall not receive again that which he has consecrated unto the poor and needy of my church."

Neither should the church ask the poor and needy to pay to it what has been consecrated to them, the poor. In section 42: 8 the Lord says if we love him we shall consecrate of our properties unto the poor with a covenant and a deed that cannot be broken. Notice that the consecration is to be made unto the poor and that with a deed and covenant that cannot be broken.

Should worthy Saints going to Zion without enough means to purchase inheritances be required to pay for them? Let reason speak and justice show herself.

The attitude of the church toward its members should be the same as the attitude of parents toward their children, for we are the family of God on earth. (Ephesians 3: 14, 15.)

According to section 82, if parents have sufficient property to give their children inheritances they should do so.

Jesus said: "What man is there of you, if his son ask bread will he give him a stone?" "Or if he ask a fish will he give him a serpent?"

"If ye then being evil know how to give good gifts unto your children how much more shall your father which is in heaven give good things to them that ask him?" (Matthew 7: 9, 11.)

Is it not the goodness of God portrayed in the principles of his kingdom on earth?

Would it be in harmony with the spirit of equality for parents with sufficient means to give their children inheritances, while the children of parents less fortunate would be required to pay for inheritances?

In Doctrine and Covenants 51: 2 we read that every man would receive alike among his people.

Would two young men receive alike if one were given an inheritance and the other required to pay for his? No distinction is made between the sons of the rich and the poor men. Let every man receive alike.

The fullness of the earth is the Lord's and he is no respecter of persons, for by one spirit we have all been baptized into one body and have become heirs according to the promise, even joint heirs with Jesus Christ. Consecration to the poor, as to the church, carries with it the sense of no reimbursement.

In my opinion, all consecration to the poor should go through the proper channel, the bishopric. (Section 42: 8.)

Though the consecrations should go through the bishopric, it is to reach the poor in the sense of a consecration. Consecrate unto the poor. (42: 1.)

We infer from the reading of section 82 that some will have claim on the storehouse for inheritances. Now, in section 81: 4 we read that the talents cast into the storehouse become the common property of the whole church. It belongs to whoever needs it. So the worthy Saint may go to the Lord's storehouse and claim enough talents as his own to purchase an inheritance in concert with proper authorities.

If it were necessary to return the price of the inheritance, that which the steward received could not have been his, and the storehouse could not be the common property of the whole church. This appeals to us as being the true spirit of all things common, translated into the terms of Christian experiences and actions. It agrees with my idea of selling our property and imparting to every man as he has need.

O. D. SHIRK.

A person can live weeks without food, days without water, but only a few minutes without air, says the United States Public Health Service. Persons who pay but little attention to the purity of the air they breathe are not careful as to drinking water and food. Become a fresh air crank. Raise the office windows.

## AT THE FRONT

### ARRIVED IN SWITZERLAND

After a long tiresome journey, we arrived in Basle on November 20. We found Brother and Sister Roos and also Broter and Sister Passman well and waiting for us. We have been nearly all over Basle looking for rooms, but have not been able to find anything so far. We are stopping at a hotel, the cheapest we can find, and we had to take our meals here in order to get a room. It amounts to about \$80 per month. The food is very poor and I am sitting here with my overcoat on writing to you. We hope to be able to get a place soon where we can do our own cooking.

We had Sunday school and preaching Sunday. There were six nonmembers present—three Frenchmen and three Germans. I spoke in German and Sister Roos translated into French.

(A letter by Elder Jacob G. Halb to the Presidency and Twelve, from Basle, Switzerland, care Frederick J. L. Roos, Petersgasse 13, November 25, 1919.)

### A NEW BAND IN THE ISLANDS

I am again able to take up my weekly letter, which, by the way, is not more frequent than monthly. And the reason is inaccessibility to the mails when one is in the Tuamotuan islands.

Emma and I left Tahiti about the last part of March for the island of Manihi where there was need of missionary work (they not having been visited by us missionaries during the last four years save passing through on ships), as well as to establish the band there which had been in process of formation for a year or more. During our stay there we began work on a church building which had been hanging fire for a like period. In fact, the branch of nearly a hundred members was in a state of stagnation. The congregation was split and half of them were meeting in another place under the leadership of a Catholic trader, who also conducted their meetings. A Catholic priest in a nearby island had been sent for to take charge of them. So my arrival at that time was opportune. They were successfully returned to the fold.

During my stay there I did my best to discharge the work of a missionary and seventy, preaching and building up the Saints, at all convenient hours as well as to engage in other special work, such as the band, at other convenient hours. The people had not much work to do as they are awaiting the time of the harvest of their nuts, so were living in the city, which gave them full time day and evenings for church work. Forenoons I went from house to house giving lessons on the horns, and afternoons I studied, wrote, and prepared for meetings, etc. I think eleven were baptized at that time.

I promised to write something of the band work that you might be kept in touch with its developments, so will report on that to date.

Upon arrival of our ship at the island a flurry of excitement ran through the village, especially among the young men who were members of the band, because their long-awaited horns and the teacher had arrived. After getting ashore and being located in a house (a very nice and comfortable frame building) the boys began to ask if they might go and take off the boxes of instruments. They soon brought them ashore and we were not long in opening them up. All the population were there. Some had been born and raised on the island and had never seen a horn. Even some of the

band boys had never seen a horn, much less had heard a band play. So there was an hour of tooting, or trying to toot, with an excessive amount of conversation, while all showed an unbounded amount of enthusiasm, and new applications for membership began to come in. I realized that I had a "half-Nelson" hold on that bunch of boys; so began at once to make the best of it by writing out a set of by-laws for the band.

At the end of the first month (the boys having learned the rudiments, signs, etc., of music), we met to try a piece together. The piece went off well the first time. Then pandemonium broke loose. Many of the younger ones who had never heard the harmony of an assemblage of instruments were enraptured by the strains of "O happy day" as played by the Manhi village band. Two months had passed. The scheme had been launched; and I was ready to sail for other places of labor, but ships did not seem to be running to the islands where I was needed, so I kept with them another month. Then we all went to the island where they dive for pearls.

At the pearl diving island of Takopoto about a thousand natives had gathered, and were well shepherded by the missionaries representing their faiths. We had fully a third of them to our credit. By this time the band had learned about ten pieces, and to meet the popular demand, we gave a concert in the most formal way we could imagine. This seemed to dissolve the prejudice more than anything I have been able to devise in my whole experience. The next day I was surprised to find boys who had been my archenemies sitting on my floor, talking to me in the most friendly manner. After that we used the band to keep up enthusiasm as we nightly preached to them from the porch of the church, for the church was too small. That is, we used the band in the worship only once a week. We had sense enough to not let the band become the main issue, but we saw it bring results. We also saw it restrain the members from doing evil by way of the praise they were getting, as well as by way of fear of the carrying out of the by-laws to the extent of their expulsion, as we did in one instance. The apostles will perhaps write you something concerning the matter, so I will desist at this point.

During our stay at the diving island (the island didn't dive) we did the work of a missionary, acting as a sort of a doctor-nurse, for there was much sickness there as well. My reports will show activities along that line for the months of August, September, and October.

We are all at Papeete at present, having returned here to confer with the apostles in reference to the future work in this mission. They will be leaving in a few days—in fact, as soon as a convenient ship arrives.

This will give you a general view of my work for the last few months, during which time I have been hindered more or less in writing a weekly letter to you.

With best wishes, I remain,

A. H. CHRISTENSEN.

(From a letter to the Presidency, by Elder A. H. Christensen, from Papeete, Tahiti, November 10, 1919.)

Hurry away from the croaker who says, "It can't be done." He is throwing cold water—keep out of his reach.—Common Sense Sayings.

Carelessness with the hands and teeth cause more deaths in America every year than carelessness with motor vehicles, says the United States Public Health Service. Keep the hands clean, free from germs, away from the mouth, and visit the dentists regularly.

## OF GENERAL INTEREST

### BREACHES OF PUBLIC ORDER

We continually note the signs of distress about us and the breach of public order. One of the latest instances is the shooting at Centralia, Washington, of American soldiers in uniform in the armistice parade. A number of the I. W. W.'s have been arrested, but we have seen no statement directly fixing responsibility, except in the one instance that the secretary pleaded guilty before the mob hanged him. But on that we have only ex parte evidence. This hanging by the mob is another instance of unrest.

Against these signs should be set the strong disposition for right on the part of the people; the action taken by the miners in the coal strike; the election of Coolidge in Massachusetts. Still these are times for serious consideration.

### INDIAN REPORT

Cato Sells, United States Commissioner of Indian affairs, in a recent report to Congress, states that the Indian is holding more of his land in a fee simple, and more Indians are becoming better citizens. For a long time it has been advisable to be to them as a father and nursing mother; to care for them, and also to protect them from those who would do them harm.

Mr. Sells states that in the past three years, nearly eleven thousand fee simple titles have been issued to the Indians, against less than ten thousand for the previous ten years. The Indian is in the habit of holding land in a community, rather than individually.

The Indian has also subscribed to over \$10,000 of Liberty Bonds; and over \$832,769 of War Saving Stamps.

In the third place, ten thousand Indians engaged in the late World War. Many of them won the *croix de guerre*, and they were especially noteworthy for bravery in action. The Indians are inclined to be friendly, and deserve and should have fair treatment from the Government and the citizens of the United States.

Much emphasis has been placed on the hostility of the Indians in the past, but we have been led to believe from information from old settlers, and from those who crossed the plains, and from an examination of the record, that the cause of the hostility was based largely on the unjust treatment of renegade white men.

We note very favorable reports such as indicated above from Mr. Sells. Yet there still remains the serious need of more intelligent assistance, and that means we shall first have to become better informed on the basic conditions existing.

### IS AMERICA EDUCATED?

"There are in the United States approximately 12,500,000 boys and girls between the ages of 16 and 21 who are coming to their majority at a time when, in order to make a living and assume the responsibilities and duties of life and citizenship, more knowledge and training are needed than ever before. Two and one half million of these attain their majority each year; less than one eighth will graduate from high school; only a little more than one fourth will have any high school education."—R. P. Claxton, United States commissioner of education.

We fall so readily into the habit of boasting in general terms of education in America that it is well occasionally to be met with a concrete, even if disagreeable, fact.

That only one out of four in the country ever enters high school, and but one out of eight ever completes a high school course, is calculated to give us all pause in our boasting. And yet that ratio will be found to hold substantially good for Iowa, probably the richest body of people in average well-being in the world. Not more than one out of three in Iowa ever enters a high school, while not more than one out of eighteen ever enter college.

### INDUSTRIALISM, SOCIALISM, OR COMPROMISE

Socialism will not work, and neither will individualism, or at least the older individualism that we have hitherto made the basis of the social order.

Here, therefore, stands humanity, in the middle of its narrow path, in sheer perplexity, not knowing which way to turn. On either side is the brink of an abyss. On one hand is the yawning gulf of social catastrophe, represented by socialism. On the other the slower but no less inevitable disaster that would attend the continuation in its present form of the system under which we have lived. Either way lies destruction; the one swift and immediate as a fall from a great height; the other gradual, but equally dreadful, as the slow strangulation in a morass. Somewhere between the two lies such narrow safety as may be found.

The ancients were fond of the metaphor, taken from the vexed Sicilian seas, of Scyllia and Charybdis. The twin whirlpools threatened the affrighted mariner on either side. To avoid one he too hastily cast the ship to destruction in the other. Such is precisely the position that has been reached at the present crisis in the course of human progress.

When we view the shortcomings of the present individualism, its waste of energy, its fretful overwork, its cruel inequality and the bitter lot that it brings to the uncounted millions of the submerged, we are inclined to cry out against it, and to listen with a steady ear to the easy promises of the idealist.

But when we turn to the contrasted fallacies of socialism, its obvious impracticality and the dark gulf of social chaos that yawns behind it, we are driven back shuddering to cherish rather the ills we have than fly to others we know not of.

Yet out of the whole discussion of the matter some few things begin to merge into the clearness of certain day.

It is clear enough on the one hand that we can expect no sudden and complete transformation of the world in which we live. Such a process is impossible. The industrial system is too complex, its roots are too deeply struck and its whole organism of too delicate a growth to permit us to tear it from the soil. Nor is humanity itself fitted for this kind of transformation which fills the dreams of the perfectionist. The principle of selfishness which has been the survival instinct of existence since life first crawled in the slime of the world in evolution, it is as yet but little mitigated. In the long process of time some higher cosmic sense may take its place. It has not done so yet. If the kingdom of socialism were opened to-morrow there are but few fitted to enter.

But on the other hand it is equally clear that the doctrine of "Every man for himself," as it used to be applied, is done with forever. The time has gone by when a man shall starve asking in vain for work; when the listless outcast shall draw his rags shivering about him unheeded of his fellow. When children shall be born in hunger and bred in want and broken in toil with never a chance in life.

If nothing else will end these things, fear will do it. The hardest capitalist that ever gripped his property with the iron clasp of legal right relaxes his grasp a little when he thinks of the possibilities of a social conflagration.

In this respect five years of war have taught us more

than a century of peace. It has set in a clear light new forms of social obligation. The war brought with it conscription—not as we used to see it, as the last horror of military tyranny, but as the crowning pride of democracy. An inconceivable revolution in the thought of the English-speaking peoples has taken place in respect to it.

The obligation of every man, according to his age and circumstances, to take up arms for his country and, if need be, to die for it, is henceforth the recognized basis of progressive democracy.

But conscription has its other side. The obligation to die must carry with it the right to live. If every citizen owes it to society that he must fight for it in case of need, then society owes to every citizen the opportunity of a livelihood. "Unemployment," in the case of the willing and able, becomes henceforth a social crime. Every democratic government must henceforth take as the starting point of its industrial policy, and there shall be no such thing as able-bodied men and women "out of work," looking for occupation and unable to find it. Work must either be found or must be provided by the state itself.

Yet it is clear that a policy of state work and state pay for all who are otherwise unable to find occupation involves appalling difficulties. The opportunity will loom large for the prodigal to waste money, for the undertaking of public works of no real utility and for the subsidizing of an army of loafers. But the difficulties, great though they are, are not insuperable. The payment for state labor of this kind can be kept low enough to make it the last resort rather than the ultimate ambition of the workers. Nor need the work be useless. In new countries, especially such as Canada and the United States and Australia, the development of latent natural assets could absorb the labor of generations. There are still undreamed empires in the west.

Clearly enough a certain medicum of public honesty and integrity is essential for such a task; more undoubtedly than we have hitherto been able to enlist in the service of the commonwealth. But without it we perish. Social betterment must depend at every stage on the force of public spirit and public morality that inspires it.

So much for the care of those who are able and willing to work. There remains still the uncounted thousands who by accident or illness, age or infirmity, are unable to maintain themselves. For these people, under the other dispensation, there was nothing but the poorhouse, the jail, or starvation by the roadside. The narrow individualism of the nineteenth century refused to recognize the social duty of supporting somebody else's grandmother. Such charity began, and ended, at home. But even with the passing of the nineteenth century an awakened sense of the collective responsibility of society toward its weaker members began to impress itself upon public policy. Old age pension laws and national insurance against illness and accident were already being built into the legislative codes of the democratic countries. The experience of the war has enormously increased this sense of social solidarity. It is clear now that our fortunes are not in individual keeping. We stand or fall as a nation. And the nation which neglects the aged and infirm, which leaves a family to be shipwrecked as the result of a single accident to a breadwinner, cannot survive as against a nation in which the welfare of each is regarded as contributory to the safety of all. Even the purest selfishness would dictate a policy of social insurance.

There is no need to discuss the particular way in which this can best be carried out. It will vary with the circumstances of each community. The action of the municipality, or of the state or province, or of the central government itself may be called into play. But in one form or another, the economic loss involved in illness and infirmity must be

shifted from the shoulder of the individual to that of society at large. There was but little realization of this obligation in the nineteenth century. Only in the sensational moments of famine, flood, or pestilence was a general social effort called forth. But in the clearer view of the social bond which the war has given us we can see that famine and pestilence are merely exaggerated forms of what is happening every day in our midst.—Steven Leacock, noted economist, in *New York Times*.

### PROFIT SHARING NOT PHILANTHROPY

In the first place, I do not look upon profit sharing as philanthropy or a form of benevolence.

I do not put it in the same class with gifts at Christmas-time or bonuses at the end of the year. I do not approve or believe in any plan that even savors of giving a man something for nothing.

I do not believe that any self-respecting man wants any such arrangement, and I do not believe that any broad-minded, self-respecting employer can, in the long run, afford to have any such arrangement.

The profit sharing I believe in is the kind that is real; the kind that promotes thorough and efficient cooperation between employers and employees; the kind that makes partners of employees; the sort of profit sharing that is practiced between partners in business.

Anything short of this is bound to result in failure and will widen rather than narrow the breach between the employer and employee.

Close observation, coupled with considerable experience, has convinced me that practically all the many failures in profit sharing, both in this country and in Europe, have occurred because at bottom the plans were not honestly devised nor equitably worked out.

In nine cases out of ten, at some point in the practical application of the plans that have failed, the fact has developed that they were not mutually beneficial; they either did not enhance the efficiency of the man in such a way as to satisfy the employer, or else did not distribute profits in such a way as to benefit and satisfy the employers.

No partnership where the profits are shared by two or a half dozen partners could last any length of time unless mutually beneficial, and the same rule holds good in a larger partnership where the profits are shared among many partners.

No man or firm or corporation that is thinking of adopting profit sharing can hope for success, unless prepared to approach the subject in this spirit and deal with it in an absolutely honest, open, and broad-minded manner.

As I have said, the relation between employer and employee has changed with the centuries.

Originally it was owner and slave; then it was master and man; now it is employer and employee, each stage of development bringing the employer and employee into closer cooperation. What has caused this change in relationship?

In my judgment the cause is found in the vast and broad educational forces that have been at work in the world.

Since we founded this country we have spent approximately as much money on educational systems as on our railroad systems.

We consider our railroads financially successful if they earn dividends.

If our educational systems are successful the dividends we get from them are minds that think better, more clearly, more independently.

Right now, this country is getting such dividends from its vast investments in educational plants.

In the industrial world, in the relation between capital

and labor, between employer and employee, we are getting these very dividends, and getting them direct and in cumulative fashion on the wage question.—George W. Perkins.

### JAPANESE IN AMERICA

We learn from *The Literary Digest* that there are 140,000 Japanese in the United States, and 110,000 in the Hawaiian Islands. Of those in the United States the majority are on the Pacific slope.

Particular stress is laid on the fact that the Japanese are taught to be loyal to their adopted country, and if it ever comes between the land of birth and their adopted country, they will be loyal to and uphold the honor of the latter.

Furthermore, most Japanese students went to Europe before the war; during the war they have come to America; while a number will henceforth be sent to Europe in order that they may be informed with regard to the customs of all the leading countries, while a large part will remain in America and will continue to be sent to America. These, of course, are young people of good birth, who receive their education abroad and then return to their own land.

Also a number of women have come to America to take up advanced study.

We have this to remember that children born to Japanese in this country are Americans, and that these children talk nothing but English outside the family circle. They attend the public schools and if they are taken to Japan, they become restless, discontented, and are always eager to get back "home."

Quotations from the Iowa Interchurch World Conference.

(Continued from page 1266.)

"The boy under the shower bath may not be a Christian, but he is nearer to God than the boy who is listening to vulgar stories in the back alley."

"The strongest appeal in the modern dance is the sexual; for this reason I am dead opposed to it."

"Churches and Christian homes are largely responsible for the present social vices, because they have not furnished good things to supplant them."

"Those who promote the dance usually amount to the least to the church."

"Girls are not taught to analyze their own emotions."

"Christianize the young people instead of the dance."

"Just as well talk about Christianizing the devil and hell as well as talking about Christianizing the dance."

"A community program will take the place of dance."

"Sisterly men and elderly maidens cannot, however, make this program for young people."

"Money kept back from God is the greatest cause of spiritual degradation to-day."

"We have not been marching, we have been just marking time."

"We sing 'Speed away on your message of light,' but the wings of the morning don't carry the missionary over the sea; it takes money to do that."

"Christians claim they are the salt of the earth, but they have been putting the salt inside and the bacon outside. They have attempted to preserve the salt rather than use it for its legitimate purpose."

"The Methodists recently completed a campaign in which they raised one hundred and ninety-seven million dollars, of which seventy-five million is to go to education, and the rest to foreign missionary work. Several other denominations have done almost as well."

"God's ownership, and man's stewardship ought to be accepted."

## WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5620 California St., Omaha, Nebr.

### Character Training

It is important to feed and clothe children in the best possible way; but it is much more important to train their characters in the best way.

Why do we especially want to train children well?

1. To build up in them strong and noble characters.
2. To make them fit to face life.

Mothers should begin to train their babies as early as possible. No baby is too young to know whether he can manage his mother or whether his mother can manage him. Teach a baby *at once* that he will not get all he wants because he cries for it. A little crying will not hurt him, but to give him every thing he cries for will hurt him very much. It will make his character weak, undisciplined, self-willed, uncontrolled.

The child's mind grows with his body, and as the one needs right conditions, so does the other, or it will be stunted.

How can we train and educate the mind and thus influence the character? To do this, we should interfere as little as possible with nature's methods. A baby has great power of concentration; he will look steadily at one thing for a long time; he will make a movement over and over again until he can control it. He should be left undisturbed; he should not be spoken to only for the sake of seeing him smile. Excepting during his regular occupations—his meals, sleep, and going out—he should not be disturbed when he is absorbed. When awake in his cot he should be able to see what is going on about him. This will always be enough to occupy his attention. As he gets older he should be taught to amuse himself, not to want constant attention from his mother. He will be much happier and much less trouble if he can do this. He will never do it, however, if he is taken up and amused whenever he cries. To help him to gain a habit of self-occupation is to help to educate his mind and character.

A baby's mental business is to learn all he can about the world in which he lives, and he does not like to be interrupted whilst learning. Do not speak to a child unnecessarily when he is absorbed and good.

We learn and grow by trying and succeeding. Therefore, unless it is hurtful to himself or to others, do not prevent a child from doing what he can for himself. This teaches him self-reliance.

One morning a child of two and a half came to breakfast. There were many delightful things he wished to do. He would climb on to his high chair, unfold his feeder, and painfully tie the tapes around his neck in front, and then turn the feeder round! He would take a spoon and crack his own egg, and he broke into a howl of disappointment when prevented from trying.

Too often, out of mistaken kindness, people thwart a child when he tries, and enjoys trying, to attain his objects by himself.

Do not indulge children. It makes them soft and selfish.

Do not nag or be harsh to them. You may make them cowardly and deceitful.

Always be gentle, but always firm.

Let your yes be yes, your no, no. Never shake children or box their ears or frighten them.

Moral education helps children to learn self-control; and remember you want to make them fit to go out into life, where they will need a great deal of self-control, where they will not find everything made easy for them, where they

will not be spoiled and get everything they want. Regularity in good habits, when children are small, is a very important part of moral education, because through good habits a child learns to make right choice—to choose the good and refuse the evil.

Let him hear only kind words and pleasant voices. Let that to which he is accustomed be right, that to which he is unaccustomed be wrong. If he is never told to do unreasonable things, he will see that obedience to the reasonable things he is asked to do is right; and he will be more likely to refuse wrong when it comes his way.

Some day he will certainly have to choose between right and wrong. He can only choose rightly if he knows the meaning of right-doing. And, whilst he is small his knowledge comes through good habits, and trust in the kindness of those he loves best. The first time he makes a good choice he shows control over his will.

Therefore teach children from the very beginning:

1. How to be obedient.
2. How to be self-controlled.
3. How to be unselfish.
4. How to be pure.
5. How to be truthful.

Teach them to be unselfish by encouraging them to do things for you and for others, by making them think of other people first, not of themselves first. Do not always slave for them, but show them how they can help you. A mother often makes her children selfish by doing everything for them, and saving them trouble. That mother is not really a good mother. A good mother thinks chiefly of what is best for her children's characters, not of what is easiest and pleasanter for them.

To cultivate and practice good habits, bodily, mental and moral, is to build up a great and good character; and the famous old saying bears this out:

"Sow a thought, you reap an action;  
Sow an action, you reap a habit;  
Sow a habit, you reap a character."

Therefore train your children in right actions, over and over again, until the right actions become habits, and the habits are built into a character.

MRS. SWAN.

BIRMINGHAM, ENGLAND.

### From Across the Water

*Dear Sister:* I send herewith a paper read by Sister Swan, at the Woman's Auxiliary which was started in this branch some weeks ago.

We are studying the articles which come through the HERALDS, until we can obtain F. B. Forbush's book on child and child-training.

We have about fourteen members and we feel that this organization affords opportunity for the sisters of the church to let their lights shine.

We realize how great is the need of such organizations, and realize also as a church we should be leading in this. As young mothers and mothers-to-be, we are responsible for the ministers of Christ, who are to take part in the "grand finale" of the gathering of God's people unto Zion.

May one and all feel our responsibility and endeavor to try and make the work of the church a success.

Praying for its ultimate triumph to the glory of God,  
I remain your sister in Christ,

AMY NORTON,

Secretary Woman's Auxiliary.

BIRMINGHAM, ENGLAND, Priestley Road Branch.

## Training Little Children

### SEVENTEEN RULES FOR MOTHERS

Many mothers have asked me, "Do you find that your kindergarten training really helps you when you are dealing with problems in your home?" My answer is invariably, "Yes."

Two years of thorough and stimulating training in Froebel's wonderful methods for teaching little children and several years of trying to put these methods into practice could not fail to give a mother a more intelligent and spiritual grasp of the meaning of her children's activities.

Thinking back over the past years, I have been trying to formulate some of the practices that have helped me over the hard places, and offer the following to the mother who wishes to make of her children's early years a period that they and she will remember with great joy.

1. When it is necessary to restrain a child from doing something wrong or harmful, always suggest something else he may do. Never issue a *don't* without promising a *do*.

2. In giving a child permission to play, take care that his activities do not develop into license. For he will be happier if some limitations are imposed to test his powers and help him concentrate. For instance, if he is playing with blocks or cutting from paper, giving him permission to do anything he pleases often results in aimless or destructive activity. Some suggestions from the mother, to make something—to furnish a house for instance—stimulates and directs his mind, while leaving him free to express himself.

3. Before a command is given, always consider whether it is going to raise an issue. If a child refuses to obey, do not always insist upon implicit obedience; your command may not have been an entirely wise one. Punish for disobedience if necessary, but do not raise avoidable issues, "Breaking a child's will" is cruel and most harmful.

4. When a child is naughty always be sure that the cause is not a physical one, for fatigue and hunger come easily to little people. Many problems that are unsolvable before a meal are no longer problems afterward.

5. Try to follow your children's activities and to understand the instincts and inner laws from which they proceed. View what they do in the light of your intelligence and of your spirit. Such a habit of watchfulness and care prevents nervous irritation, and enables you to enter into and to encourage sympathetically activities which are pleasing.

6. Be consistent in what you approve and disapprove. Do not one day, because you are tired, reprove a child for something he has done and the next day ignore the same thing because you are rested.

7. Answer questions truthfully. A child's mind does not always crave details. Give him only broad statements. Build a strong foundation of truth to which details may be added later. As regards the vital question of the origin of life be careful not to give the child more than he asks for. Do not force your buds to *open* too early. The life of flowers and birds are analogous to human life and will tell you how to answer this question.

8. Avoid useless negotiations. If there is no real reason why a child should have his requests denied do not deny them.

9. In regard to children's interruptions, consider whether what they want you to do is not more important than the special activity you have planned for that moment. In the last analysis, why do we mothers exist at all if not to give of our best to our children and to meet their needs as they show themselves?

10. The care of a child's body is important, but should not monopolize a mother's attention at the expense of mind and spirit.

## LETTER DEPARTMENT

### From the Land of Baked Beans

My work this year is in the Massachusetts District, which is composed of nine branches. I have visited all but one of them and find the work in a fairly prosperous condition. Some of the larger branches seem to have had special blessings given them of late. Others move along in about the same way from year to year, conditions not being favorable for much advancement.

Massachusetts and Rhode Island are great manufacturing States. There are great cotton mills, woolen and shoe factories, the largest in the world I believe, jewelry manufacturing on a large scale, and a swarm of other establishments making things useful, ornamental, and detrimental.

I had the privilege of going through the great Douglas shoe factory with Brother Ames, who recently joined the church in Brockton. It took an afternoon to go through just part of it. It is surprising the number of operations a shoe goes through before they charge you \$6 apiece for them.

The cotton and woolen mills are something marvelous to one who has never seen one in operation before. Brother Heap, of Fall River, took me through one of the great plants located there. It was a fine experience and I thoroughly en-

11. Cultivate a sense of humor in yourself and in your child, it is wonderful how many trying situations may be relieved through this means.

12. Show a child the same respect you would a grown person. What a child resents most in being struck is not the pain, but the insult to his pride.

13. Do not leave your children largely to the care of nurses, however conscientious or seemingly intelligent they may be. Nurses minister mostly to the physical needs of little children, and the time soon comes when they are no longer necessary for this purpose. Then it may be too late for the mother to build the bridge of sympathy between her children and herself. Moreover, it is in early years that the child is most impressionable and that a mother's influence may count for most.

14. Do not threaten. Make punishments slight, but see that they *always* follow the offense. Their effectiveness depends upon their inevitability, not on their severity. A child keeps his fingers from the flame because he knows it will *always* burn him.

15. A child that is occupied is always a good and happy child. For outdoors, try to have a sand box, a swing, a garden and garden tools, and let this be a spot where the children hear the word *don't* as seldom as possible. For indoors, provide modeling clay, paints, a soap bubble outfit, blocks, crayon, colored paper, blunt scissors, colored wooden beads, shoe strings for stringing, and pegs and peg boards. (Beads, pegs and peg boards may be procured from Milton Bradley Co., Springfield, Massachusetts, or E. Steiger and Co., 49 Murray Street, New York. Both companies will send a catalogue upon request.)

16. Since you are constantly supplying your child with mental and spiritual food, see that your own mind and spirit are kept renewed and inspired by good books, fresh air, poetry, change of scene, stimulating companionship, good pictures and music.

17. And remember, your child came to you with the divine spark. He is for you largely to make or mar.—Mrs. Gertrude H. Campbell, in Government Bulletin.

joyed it and expect to store up some material for future sermons.

Massachusetts stands well, I believe, in a low divorce record. I have a theory to account for this. "Everybody" has worked in the mills at one time. The looms make a continuous humming noise and racket, conversation in the usual way being impossible. Such a condition among a lot of girls is also impossible; but necessity has always been the mother of invention. The operators, men and women, carry on conversation by means of a sign language they have invented. They can scold, flatter, banter each other to their hearts content amidst all that noise.

An old Quaker said you can't get very mad if you keep your voice pitched low. Generally the angrier we are the louder we speak and the louder we speak the angrier we get, a kind of "vicious circle" as it were. When the operators get married of course they talk and argue as other mortals do; but right here there is a difference. When they get into a "heated" argument they become noisy by loud talking and instinctively revert to the sign language of the mill, when lo and behold! their anger melts away, quietness and peace prevail and they live happily ever afterwards. It is a great scheme to promote good will and cut down the divorce totals.

Here you are always unexpectedly coming across some scene of early American history. For instance, I was walking along the streets of Somerville (a suburb of Boston), with Brother Fisher recently and he casually pointed out a stone which marked the spot where Paul Revere turned the road on that memorable ride, which as youngsters we delighted to read about. Bunker Hill monument was visible in the distance.

I left Plymouth last week. Preached nearly every evening for a week trying to encourage the little band of Saints there who are trying to carry on the work of the Lord in this noted city of our ancestors. The Saints have a very neat chapel, but since the population has shifted it is no longer advantageously situated.

Brother Nickerson has done a good work there in the past. His son Arthur is giving of his time and talents to forward the cause of Christ. Brother Leland, the presiding elder, is a consecrated man to God's service, and his family sustain him by their presence at the services. Brother "Charley" the teacher also acts as a deacon, there being no one for that office. Brother Leland's father, a priest, preaches as opportunity affords and looks out after services in the abandoned Union church some distance from the city.

Plymouth Hall, a museum containing many relics from the *Mayflower* and of early American history, is a very interesting place to visit.

Great preparations are being made to celebrate the three hundredth anniversary of the landing of the Pilgrims in Plymouth in 1620. The large stone, now known as "Plymouth Rock," has been preserved all these years. It is now some distance from the sea by reason of the beach having been extended by filling in, but it is the intention of the State to restore the original lines of the water front, so buildings will be razed, piers moved, and the waves of the harbor will again lap the rock upon which the brave Pilgrims first set foot at Plymouth. I shall possibly write further of this most interesting old city in the forthcoming edition of the *HERALD* devoted to the Graphic Arts.

The week of open season for shooting deer was on, while I was there, so had deer at "Grandma" Leland's. At a social held there we had a clam chowder treat. You poor "Westerners" don't know anything about this dish. By the way any place four or five miles from low tide is "West" with these Easterners.

I am writing this at Dennis Port, located on Cape Cod.

The branch here has been established for over fifty years. Possibly the congregation is the most unique in our church. It is composed largely of old sisters. But if you think they are "has beens" you are mistaken. You should see how nicely they have their church fixed up and they intend making additional improvements. They have a nice maple floor, laid with such skill not a joint is noticeable. The church has recently been re-seated with up to date seats. They have a victrola with sacred music when occasions require. The town seems to be gradually dying out. The men have been lost at sea and so there are many widows in the place. It is a town of tragedies. The younger men go to the cities. In the summer time this is quite a summer resort for wealthy people from Boston, a large hotel and many vacant houses affording accommodations. Officially the branch largely depends on Elmer Lewis, the presiding officer, a young man who has stood right by the work and I think his faithfulness is appreciated. The other day I passed a millinery store on the main street. I was puzzled to account for the unusual appearance of the hats in the window. Then I understood; they were trimmed for elderly women. Generally Solomon in all his glory was not arrayed like the average millinery window. Fishing for "scallops" is quite an industry here. They are a shell fish of the oyster variety. The white meat looks as if it had been cut in cylinder inch pieces.

There is a snow storm now raging, quite a difference in the climate to that of Hawaii *nei*. It is going to take me some time to get acclimated.

The Western people don't realize that "Boston baked beans" are no joke. Beans and brown bread appear on the table Saturday evening and Sunday morning as regularly as the week ends arrive, in, I should say, ninety per cent of the New England homes. It is not a habit, it is a sacred institution handed down by illustrious ancestors of imperishable fame. But they are not the mussy or bullet beans we have out in the "wild" and supposedly "woolly" West. Here is the way they bake them. The beans are soaked Friday night, then the water is poured off, a piece of fat pork put in the bottom of the crock, some mustard, sugar, or molasses, salt and pepper, a little water, the crock put in the oven early in the morning and kept there until the evening meal. Are they good? I wish it were Saturday supper time!

Brother Bullard is an old-timer in this mission. He has been getting around with youthful vigor and his kindly, patriarchal spirit makes him a welcome visitor in the homes. Brother Baldwin has done a fine work especially in Boston. He is now at home for the holidays, and a well-earned rest. Brother Tomlinson, our young Canadian missionary, is active in the vicinity of the Fiskeville Branch, having also labored some at Lynn, Massachusetts. Brother Doctor Sinclair is looking after the work, going there every Tuesday evening; I hear quite an interest has developed.

Hopefully,

C. EDWARD MILLER.

PROVIDENCE RHODE ISLAND, 742 Broad Street.

Do not take drugs to cure the headache, says the United States Public Health Service. Consult a physician, a dentist, or an oculist, to see if the cause can be located. Often the eyes, or the teeth may be at fault.

Don't grow rich. If you once begin you will find it much more difficult to be a useful citizen. Don't seek office; but don't "disremember" that the useful citizen holds his time, his trouble, his money, and his life always ready at the hint of his country. The useful citizen is a mighty unpretending hero, but we are not going to have a country very long unless such heroism is developed.—Charles Lowell, about 1864.

## Gifts to Sanitarium Are Appreciated

In response to the call for contributions to the Sanitarium as a thanksgiving offering, a rather gratifying result is reported. A valuation of \$572.87 has been placed on the donations received, \$261.01 of this being in cash. The following names are included in the list of donors:

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| Mrs. Faunce.                        | Mrs. F. A. Russell.        |
| Mrs. Fuller.                        | Mrs. C. A. Roell.          |
|                                     | E. Reynolds.               |
| Doctor Bertha A. Greer.             |                            |
| Mrs. Katherine Gagie.               | Mrs. Charles Sedore.       |
| E. A. Green.                        | Mrs. Elbert Smith.         |
| Mrs. W. Ginthart.                   | H. B. Sterrett.            |
| Mrs. L. Gibson.                     | Mrs. S. F. N. Smith.       |
| Mrs. H. Gould.                      | Mrs. H. W. Stockman.       |
| Mrs. T. Gerber.                     | C. R. Smith.               |
| Mrs. A. Grenniser.                  | E. C. Smith.               |
|                                     | T. N. Smith.               |
| Mrs. George Harring.                | South Side Branch.         |
| Mrs. M. P. Harris.                  | Mrs. F. C. Smith.          |
| Mrs. Jacob Hansen.                  | Mrs. Dale Smith.           |
| Mrs. Frank Hodges.                  | Mrs. Lyman Smith.          |
| Mrs. M. E. Hulmes.                  | Mrs. H. Snead.             |
| Mr. and Mrs. Hempfel.               | Mrs. N. V. Sheldon.        |
| Mrs. William Harcourt.              | Mrs. Shippy.               |
| Mrs. B. C. Harder.                  | John and I. M. Smith.      |
| Mrs. F. Hunter.                     | Mrs. G. May Sandy.         |
| F. G. Hefflon.                      | Mrs. Addie Summers.        |
| Hoquiam Sunday School.              | Mrs. W. W. Sellers.        |
|                                     |                            |
| Mrs. C. D. Jellings.                | Mrs. G. S. Trowbridge.     |
|                                     | Mrs. A. V. Trege.          |
| Fourth Kansas City Branch.          | Mrs. Mable Thrope.         |
| Mrs. Keller.                        | Mrs. Winifred Tulboy.      |
| Miss Julia Keller.                  |                            |
| Mrs. E. L. Kelly.                   | Mrs. George Van Dran.      |
| Inez Kinney and Lida Smith.         |                            |
| Mrs. Kinsfather.                    | Warrensburg Saints.        |
| Mrs. J. J. Killpack.                | Walnut Park Branch.        |
| Kingston Branch.                    | Sister Wilson.             |
| Bert and Amelia J. Klimer.          | Mrs. Lois Waite.           |
|                                     | Mr. Alfred White.          |
| Mrs. Langdon.                       | Mrs. Walden.               |
| Mrs. O. Leeka.                      | Mr. Weston.                |
| Mr. T. C. Lentell.                  | Woman's Building, Group 3. |
| A. P. Larsen.                       | Mrs. D. White.             |
| Mrs. M. E. Lepage.                  | Mrs. H. E. Winegar.        |
| Mrs. Olhe Leimere.                  | Jesse Walker.              |
|                                     |                            |
| Mrs. Mathews.                       | Mrs. L. Yingling.          |

Germ diseases kill off more people than the deadliest wars, says the United States Public Health Service. In 1917 pneumonia and tuberculosis killed 223,000 Americans, more than seven times the number killed in action in France.

Heart disease caused more deaths in 1917 than any other ailment (115,337), says the United States Public Health Service. Right living would materially reduce this. Don't wait for the disease to develop before you see your physician.

## NEWS AND COMMENT

E. O. Randall, who was reporter of the Supreme Court of Ohio for several years, and lawyer, writer, and teacher, and who was also declared to have been the foremost authority on the early history of Ohio, passed away on December 19. Elder C. W. Clark, president of the First Columbus, Ohio, Branch, writes that in him a very good friend has been lost, as Mr. Randall was instrumental in having the article which was reprinted in the SAINTS' HERALD of November 14 and 21, 1917, printed in the *Ohio Archaeological and Historical Quarterly*, and that he has defended our church in many ways in Columbus, and on many different occasions. Elder Clark has also sent us the *Ohio State Journal* which devotes nearly three columns to his life. Thus passes another stalwart friend.

President Wilson has named as the coal board to determine wages and prices, Henry M. Robinson, John P. White, and Rembrandt Peale. The latter two acted as advisors to the fuel administrator during the war, and Mr. Robinson on the shipping board.

The paper shortage has caused the introduction of a bill in Congress to limit the size of newspapers, so that the big dailies shall not smother the small papers. In the midst of the general opposition to this plan, it is interesting to note its approval by the *Christian Science Monitor*. It urges that a beginning, however, should be made in the saving of paper by the Government, and cites as one instance the Congressional Record. The serious difficulty, however, is that the interest of readers is so diversified that it takes considerable material to meet all needs. On the question of the paper shortage we have also to consider the need of care on the part of the public. It is waste to simply throw papers in a fire. When it is baled up it may be sold, and thus returns and increases the supply. It is principally on account of the paper shortage that the HERALD has reduced the size of some of its type so as to give the equivalent of at least four extra pages without requiring additional paper.

Doctor Edward Toulouse, a French specialist, urges that childless women should be conscripted to work, exemption being allowed according to the number of children. He hopes by placing a premium on offspring to raise the present low birthrate in France.

The *Omaha Bee* refers to the criticism which has spoiled the idealism of the war, and the selfishness which followed the then spirit of sacrifice. The churches, however, are inculcating more and more the idea of the tithing, and unity plans are one of the marks of the present age.

Owing to the existing unrest and the unsettled conditions of the railroads, the federation of labor, the railroad brotherhoods, and farmer delegates have appealed to the President against the present return of the roads to private ownership. They urge an extension of the period of government operations for at least two years, in order that a fair test may be made. They suggest that Director General Hines has stated that the return of the railroads would involve an increased state revenue of one billion dollars a year, which will probably be reflected in increased cost of living of from four to five billion a year.

## MISCELLANEOUS DEPARTMENT

### Conference Minutes

ALABAMA.—With Lone Star Branch, November 1, 1919, 10 a. m., in charge of district president, J. R. Harper and M. M. Turpen. W. H. Drake secretary pro tem. Minutes of last conference read and approved. Ministerial reports by 2 elders, 3 priests, and one teacher. Branches reporting: Pleasant Hill and Lone Star. Adjourned to meet at call of district presidency. W. H. Drake, secretary pro tem.

### Conference Notices

Central Illinois at Taylorville, Illinois, February 13, 14 and 15. Walter L. Daykin, president, Agnes Minton, secretary.

### The Presidency

The resignation of Elder G. S. Trowbridge, president of the Religio, has been handed to us, to be effective at once. Upon the recommendation of the executive committee, Elder T. W. Williams, ranking officer of the Religio Department, has been appointed to act in the capacity of superintendent of that department of church work for the balance of the conference  
FREDERICK M. SMITH,  
President of the Church.

#### MISSIONARIES PLEASE NOTE

Blanks for annual report and application for appointment have been mailed to all General Conference appointees. Any missionary failing to receive blank will please notify us and another will be forwarded promptly.

THE FIRST PRESIDENCY.

Bearerers of clergy certificates will please take notice that certificates do not expire automatically at the end of the year. They are good until one year from date when issued. Please do not forward application for renewal until about two weeks before date of expiration. The application should then be sent through this office for signature in the space provided on the blank for "indorsement of resident clergyman."

THE FIRST PRESIDENCY.

### The Bishopric

*Northeastern Missouri Distict:* Due to the fact that Bother William B. Richards has entered the missionary field, it has been necessary for us to make other arrangements for some one to act as Bishop's agent of the above district, and we hereby appoint Brother Vernie Ruch, Huntsville, Missouri. He comes to us well recommended as one worthy of the confidence of the Saints. He manifests a desire to have the Northeastern Missouri District one hundred per cent tithe payers. I am sure if the Saints could recognize all of the benefits which accrue to those who observe strictly all of God's laws that this ideal would soon become a reality. May the Spirit of the Master thus aid us in having a clearer

The developments in Europe and contests over the spoils of war are said to be causing President Wilson to consider seriously the advisability of withdrawing entirely from any share in the European settlement.

Since the opening of the regular session of Congress an effort is being made to break the treaty deadlock. But all further efforts will now be postponed until after the holiday recess. The Root resolution proposes a special declaration by resolution of Congress to be submitted to the President, declaring the war at an end with Germany, and attempting to preserve our rights under the treaty as drawn, without assuming the responsibility of upholding the treaty as such. The resolution includes a declaration of the general sentiment of this nation to help establish a world organization for the friendly settlement of international disputes. It also declared the close relation to the allies without affirming or accepting the present league of nations.

vision of the true meaning of the financial law. The above appointment will become effective January 1, 1920.

Sincerely yours,

B. R. MCGUIRE,  
Presiding Bishop.

*Alberta District:* Brother W. J. Levitt has resigned as Bishop's agent for the Alberta District.

Brother William H. Roy, (address, Innisfree, Alberta) has been appointed as his successor, effective December 31, 1919. This appointment has been approved by the district conference.

Brother Roy, having the love and confidence of the Saints of the district, we feel assured that he will receive their undivided support in his work.

We take this occasion to acknowledge our appreciation of the faithful work of Brother Levitt in the past.

BENJAMIN R. MCGUIRE.

### Quorum Notices

#### NOTICE TO SECOND QUORUM OF SEVENTY

By action of the Second Quorum of Seventy you are requested to report labor done from January 1, 1919, to January 1, 1920, to the undersigned January 1, 1920. Use the same kind of report blank on which you report to the Presidency. If you do not expect to attend the General Conference please inclose 15 cents dues.

A. C. SILVERS, Secretary.

NOWATA, OKLAHOMA, Box 903.

### Addresses

J. J. Cornish, 517 North Twenty-Second Street, Saint Joseph, Missouri.

### Our Departed Ones

*EARLY.*—At Oland, Harrison County, Missouri, December 14, 1919, Sister Sarah A. Early. Born in Dudley, Worcestershire, England, March 14, 1840. Married William Early in England and was the mother of 13 children. Eight of these are dead, also her husband. The 5 living, Sister Rose Stanton, Kewanie, Illinois, Sister Mabel Haskins and William, George and Joseph, all of Andover, or Oland, were present at her death. Twenty grandchildren are living. Funeral services in the church, Andover. Sermon by H. A. Stebbins, assisted by James Martin, sr.

*KING.*—Hattie Sutherland, daughter of our late Brother O. P. Sutherland of Webb City, Missouri, was born February 19, 1883, at Webb City. Baptized when eight years old by I. N. White, and on June 21, 1903, married W. A. King subsequently removing to Tulsa, Oklahoma, where she died November 29, 1919 after an operation for appendicitis, leaving her husband, a daughter Bettie Louise ten months old, her mother, Sister Armenia Sutherland, a twin sister Hettie Sutherland, a brother, George, and other relatives with hosts of friends. Services were conducted at the Saints' church, Webb City, by Charles Fry, the large gathering and the beautiful floral offerings evidencing the esteem in which she was held.

*GOOLSBY.*—Nettie Goolsby was born April 18, 1835, at Newnan, Georgia. Moved with husband to Texas, October 23, 1919. She was a consistent member of the church. Leaves to mourn 5 children and several grandchildren and great grandchildren. Funeral sermon by W. O. Diffie, of the Christian church. Interment in Bluff Cemetery.

*CLARK.*—George E. Clark was born at Cambridge, England, December 27, 1849; died December 5, 1919. Married Angeline Harmison, December 13, 1873. To this union were born 6 children, all of whom are living and were present at the funeral. Baptized in 1906. J. A. Bronson preached the sermon, assisted by Oscar Case. Service held in the Saints' chapel in Spokane. Brother Clark lived a faithful life and died with a full hope and faith in Christ.

*GIBSON.*—William Gibson, aged elder and member of San Bernardino Branch, born at Down, Ireland, 1821; died December 3. Sermon by D. Amos Yates, assisted by Will A. Boren. Burial in city cemetery.

*OTTINGER.*—Amanda Mellcenia Pettigrew Ottinger was born September 18, 1865, at Pendleton, Indiana. Married Joseph Henry Ottinger, July 13, 1884. Leaves 10 living children, 2 preceding her in death. She was hurt seriously by a bursting emery wheel, which destroyed one of her eyes, and injured the skull over the eye, from which she never recovered fully.

She was baptized October 10, 1915, by F. F. Wipper. Funeral from the undertaking rooms at Batavia, sermon by J. O. Dutton, interment at East Side Batavia Cemetery.

SCOTT.—Sarah Scott was born at Scottsville, Floyd County, Indiana, September 11, 1841. Was stricken with paralysis September 22, 1916, from which she suffered intensely until her death which occurred at Cameron, Missouri, December 14, 1919. Married J. S. Constance, March 29, 1866. Baptized January 4, 1871, by T. W. Smith. Lived a faithful life, and was a dutiful and devoted mother. She leaves to mourn a husband, 5 sons, 2 daughters, 26 grandchildren, 5 great-grandchildren, 3 sisters, and 3 brothers. Funeral in charge of Roy S. Budd, sermon by T. T. Hinderks.

JAMISON.—George Marshall Jamison was born September 16, 1852, at Covington, Kentucky, died at Lamoni, Iowa, December 17, 1919. Baptized by W. C. Nirk near Hartford, Iowa, December 15, 1873. Ordained a priest in 1878, by John H. Lake. Married Rebecca Jane Thomas, May 28, 1882. To them were born 2 children, Marshall of Taylorville, Illinois, and Pearl, of Lamoni, who are left to mourn, with other relatives; his wife having preceded him a few years since. H. A. Stebbins in charge of the funeral. Remarks by C. Scott. Members of the Masonic lodge in charge at Rose Hill Cemetery.

## FROM HERE AND THERE

A splendid series of meetings were held at Purcell, Missouri, from November 30 to December 14, in which much interest was shown by both members and nonmembers. Advertising matter announced the general theme to be "The world's troubles; the cause and the cure." One brother thought the theme a pretty big one but the speaker expressed himself as confident of having the remedy and the only one which would meet the world's need which was the divinely given gospel. Such subjects as "God among the nations," "The present times in prophecy," "What the Bible says about modern revelation," "Man's probation," "Eternal judgment," and many others, in all of which the gospel was set forth. Elder Charles Fry was the speaker.

According to the *Independence Examiner*, a near-panic was imminent in their office recently when a transfer man announced that a car of print paper had arrived on track in that city. It was found it was intended for the *Ensign* office, and was considered such a remarkable thing that the *Examiner* force declared a holiday to go down and see so large an amount of paper. R. J. Lambert, manager of the *Ensign* Office, had ordered it in June. The same car now would have cost \$2,000 more, if it could have been secured at all.

*Missionaries take notice.* I will send you on application, leaflets touching upon alcohol, coco-cola, soft drinks, tea, coffee, cocoa, patent medicines, and tobacco.

I will pay for the leaflets and pay the postage to you, and you tell the people what effect these drugs have upon the system, thus mutually benefiting society. J. W. GUNSOLLEY, 1106 Bales Avenue, KANSAS CITY, MISSOURI.

*Temperance superintendents and others.* I am now prepared to furnish leaflets and books on temperance at the following prices: Smoke Inhalation, by Doctor D. H. Kress, 15 cents. The above booklet and a number of tracts treating upon several of the drug drinks, including tea and coffee, 25 cents. Bruce Fink, on tobacco. This is a masterly work treating on the origin and practice of ancient and modern methods, and the evils that follow its use. Price 25 cents. The Brown God and his white imps is another good book, edited by Mr. Higley, price 25 cents. Mr. Higley also publishes a monthly paper devoted to the education of people in reference to the evils following the unwise use of tobacco, price 25 cents. This paper should be in the homes of all Saints. Send me your subscription. In lots of ten or more to one address, 20 cents per copy. J. W. GUNSOLLEY, 1106 Bales Avenue, KANSAS CITY, MISSOURI.

### NEWS FROM THE BRANCHES

*Burlington, Iowa.* Midweek cottage prayer meetings were begun recently on account of fuel conservation, and will likely

### THE SAINTS' HERALD

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be continued throughout the winter. A joint officers' and teachers' meeting was called recently by the pastor, at which time a new phase of coordination was considered and a recommendation adopted to be submitted to the branch of the departments, providing for the coordination of the work of the three treasurers; that is, the branch treasurer to act as treasurer for its departments, and the interests of the three to be pooled under the budget system. The Woman's Auxiliary is taking active steps in the relief and service work. P. R. Burton, now located in Nauvoo, spent Sunday, December 21, in the city, speaking at the morning and evening service. Election of officers for Sunday school and Religio resulted in some changes in both. A good feeling was manifested and should result in good for the coming year.

*Lamoni, Iowa.* As a result of a quiet but persistent campaign by the Christmas offering workers, under the direction of A. M. Carmichael, the Sunday school has broken its record in Christmas offering. At the time of this writing, a total of \$2,206 has been reached, with an enrollment of 648. A considerable sum of money intended for the same purpose as the Christmas offering was sent directly to the Bishop. There was nothing of the spectacular in the campaign, the school setting out to maintain its record and doing it.

*Walnut Park, Independence.* Church services are resumed again following the coal famine and group meetings well attended. The Religians maintained their spiritual interest by holding cottage meetings. Some three hundred members assemble at and near Walnut Park. All but about \$700 is paid on the basement of the new church. Three good sermons were delivered during the past week at different cottages by Brethren Haskins, Jenkins and Kelley. Sunday, 21st, the pastor, A. H. Parsons occupied at 11 on "Be of one mind." In the evening W. H. Kelley gave a rousing sermon. All services were excellent.

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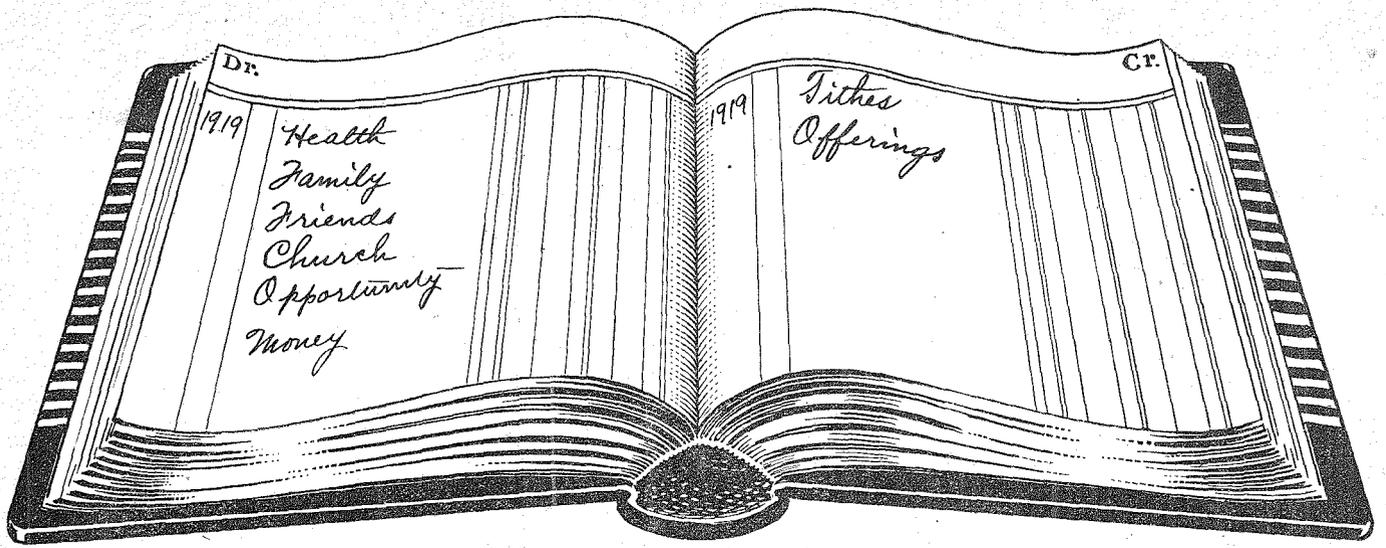
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## ARE YOUR ACCOUNTS SQUARE WITH THE LORD?

Health, wealth; family, friends; all that we are or hope to be—without God's bounty, none were possible.

All the year through we have received. Day by day we have been made debtors to his goodness.

And now the year is done, and its records are being closed. Have you squared your accounts with the Lord?

Every business man takes inventory at the end of the year. He strikes his balance, pays up his obligations and starts the new year with a clean record.

Our obligations to the Lord are no less binding than to our banks and bond holders.

A tenth of our increase is commanded. Will we hesitate at an obligation so sacred?

*THERE IS YET TIME TO PAY YOUR 1919 TITHING*

**THE BISHOPRIC**

Have Advocated Throughout 1919

*Every Member a Tithe-Payer*

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